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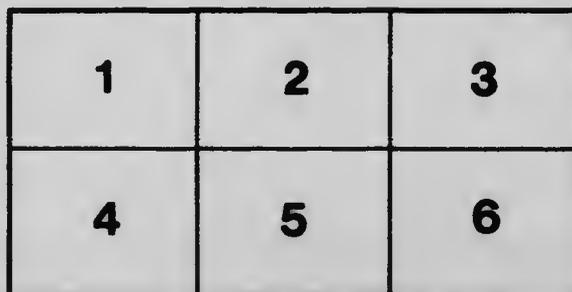
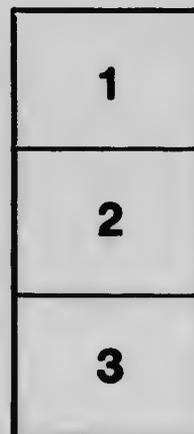
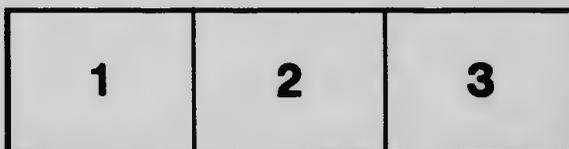
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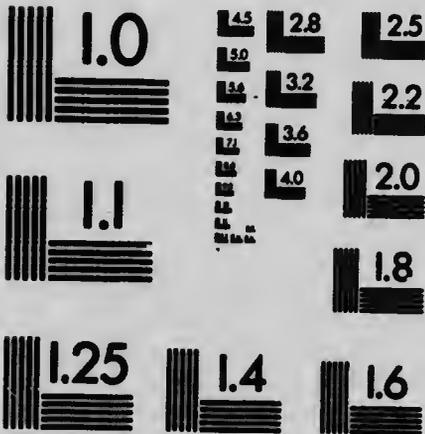
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ST. PATRICK'S HYMN.

I bind myself to-day—
The power of God to guide me,
The might of God to uphold me,
The wisdom of God to teach me,
The eye of God to watch over me,
The ear of God to hear me,
The word of God to give me speech,
The hand of God to protect me,
The shield of God to shelter me,
The hosts of God to defend me,
Against the snares of demons,
Against the temptation of vices,
Against the lusts of nature,
Against every man who meditates injury to me,
Whether far or near,
With few or with many.

LIGHT FOR DAILY LIVING

DISPLACE THE IUST.

THE pathway of the world is a long road whereon men and women are travelling as beasts of burden. Every one carries his own load. Some carry the burden with ease because it is lightened with love, and others groan with the heavy weight. As the load of sin oppresses, the weary soul cries out, "How can I get rid of my burden? How can I overcome my sin?" This is not the white man's burden, but the burden of every sinner. These are not the groans of the man with the hoe, but the deep lamentations of universal man with his sinful passions. You are groaning under the sinful incubus, oppressed and weary, and know not how to obtain ease. A secret sorrow may be eating out your heart as a cancer, or temptations trouble you, and there seems to be no way of escape. You have learned by sad experience how to be defeated by sin. Give

way to passion and you become its slave. Keep company with the devil and his disciples and you will not be able to fulfil the desires of the Spirit. There are three methods of gaining dominion over sin.

The first method by which sin may be overcome is abstinence. "I beseech you," says Peter, "as strangers and pilgrims, abstain from fleshly lusts which war against the soul." Salvation by abstinence belongs to the childhood period of the religious life. The burned child dreads the fire. This is the experience which springs from the instinct of fear. If sin hurts you, keep away from it. If you suffer from a sinful habit, give up the habit. This is the method of reformation. If you are the subject of worry, cease your anxiety, and settle down in a life of peace. If the serpent of sin bites you, keep away from its haunts. If you do not wish to die in a foreign land, stay at home. If you would be free from harmful knowledge, abstain from association with bad men and impure books. Abstain from sinful lusts. Let not unholy thoughts enter your mind or sensual desires dwell in your heart. Strike at the roots of sin which are down in the heart, keep the inner life free from everything unholy, and look well after the desires and thoughts which come trooping up to attack the citadel of the soul.

But not only must you stop sinning, the lusts must be destroyed. Not only must the inner life be well looked after, the outer life also must not be neglected. Banish the sinful lusts and "abstain from all appearance of evil." Forsake the evil which is hidden from the eyes of men, as it lies deep in the soul, lay aside these forms of sin which are expressed in sinful actions, and also abstain from all kinds of acts which are not sinful, but seem so to men, as the appearance may lead weak souls astray. There are some classes of sin which wear the aspect of righteousness, and there are virtues which may be worn with the appearance of sin. As birds in building their nests are careful to avoid the use of bright-colored materials, which would help their enemies in locating them, so should the followers of Christ give no opportunity to their foes to attack them, nor injure their friends by engaging in any practices which may be harmless in themselves but may be made stepping-stones to a vicious life.

The second method by which sin may be overcome is resistance. "Resist the devil and he will flee from you." This is salvation by conflict. It is a step higher in the religious life, as it implies strength which belongs to manhood. Sinful passions usurp the place of Christ in the soul, and in your determination to overthrow

them, it is good not alone to flee from them, but to meet them in a spiritual conflict, and boldly contend with them until they are subdued. But you may fail in the conflict. Resist the beginnings and the conquest is assured. Resist the devil in the beginning, and keep resisting until his power is broken. If you trust to your own strength you will discover that there are armed forces against you, and the contest of Eden will be repeated in your life, with sullen defeat. Before the weeds of sin have gone to seed in your soul, throw them out. Destroy the enemies which lurk within, before all the forces meet and combine against you.

The third method of overcoming sin is by displacement. "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." Displace the lusts of the flesh, expel them by allowing some higher things to take their place in the soul and to control it. Two bodies cannot occupy the same place at the same time. Christ and Satan cannot at the same moment hold the supreme place in the soul. There cannot be two rulers on the same throne, with different forms of government, and the country enjoy peace. Salvation by displacement is the highest form of salvation. You may lose a crown by searching for treasures with a rake in the filth of the street, where no diamonds exist. A man may become

so devoted to natural science that he will lose all appreciation for music, poetry and art, and the powers of the soul may become atrophied by neglect, so that by intense devotion to worldly things you may lose all love for spiritual interests. Worldly thoughts and cares sometimes enter the church and slay our souls at the altar. Do not contend with evil, but surrender to Christ, and He will overcome the evil for you and in you. As darkness is displaced by letting in the light, so sin is overcome by allowing Christ to enter the soul, when He will, as a great conqueror, driving out His foes, who are more His enemies than they are yours. You may fail in contending with your base passions, but in submitting to Christ He will not only defeat the foes in your soul, He will pursue them, and then guide you safely through the hostile territory. He has not only strength enough to expel all your spiritual enemies, He has a perfect knowledge of their tactics, and He will gain for you a glorious victory.

Let Christ possess you, as the artist is possessed by his art. Become so identified with Christ that nothing can separate you from Him, and you will possess abundant joy. If you have an absorbing passion for Christ you will have an inevitable delight in Christ. When you become perfectly absorbed in Christ, and

your passion for Him becomes intense, He will teach you how to beautify trifles and redeem the commonplace things of life. The commonplace is always transfigured by a great passion. When Christ is allowed to have the supreme authority over you, the trifles of life will become great and beautiful. A great passion always brings a great delight, but a great passion demands a great sacrifice. When you allow Christ to control you, and you can say truly, "For me to live is Christ," you will then be able to say with true gladness, "I delight to do Thy will."

One passion can be overcome by a stronger one. Divert the attention from a bad habit by replacing it with a good one. When a horse is balky divert his attention from his bad habit by undoing his harness and talking to him, and then in his moment of forgetfulness let him go. A low and sinful habit of the soul can be overcome by a high and noble one. The only thing which overcomes evil is the good. Darkness cannot be driven away with a club, or by the presence of a regiment of soldiers, or by the mandate of the chief officer of the State, but light will chase the darkness away. Error is conquered by truth, and sin by righteousness. Displace temptation by cultivating the opposite grace. If you are tempted to morbidness, cultivate

a spirit of cheerfulness. If you have a tendency to sensitiveness or selfishness, think of others and work for their salvation. If you find yourself living on past religious experiences, imitate Paul by "reaching forth to those things which are before." Displace the habit of looking back to the joys of the day of conversion by looking forward to the joys of likeness to Christ. Displace the relish for sinful things by filling the mind with lofty thoughts. Fill the mind with the great thoughts out of the treasure-house of the noble men and women who belong to the household of faith, and there will not be any room for sinful desires. The love of the base things will perish in the company of sacred memories and holy aspirations. Displace the love of the world by the love of Christ. As barnacles cling to the bottom of a ship and impede its progress, so there are the barnacles of indifference, selfishness and impurity of thought and desire which hinder your advancement in the spiritual life. Remove these barnacles, and as shipbuilders put on a new copper lining on the bottom of a ship, so put into the heart the love of Christ when the barnacles are gone. Overcome the love of the world by lifting your eyes and keeping them fixed on Calvary. If your eyes are ever on the Cross, they will look down on the world of sin with

the pity and the love of Christ, and instead of desiring to mingle with the follies of sinners, you will weep for the lost and strive to save them. Displace fleshly desires by cultivating the presence of the Spirit. When fleshly lusts begin to assert themselves, open your heart and allow the Holy Spirit to enter, and He will guide you away from sin into the path of righteousness, peace and joy. Dominate the lower self by the higher self. Keep the body under by letting the soul have the supreme place. Be contented in the position where God has put you, but be not satisfied with your present attainments. You need to feel that you have something to give to soothe the moans of the souls hungering for love, for then you live truly when you are helping others towards a life of beauty and rest in Christ. Life is only worth living when you lose yourself in an honest endeavor to save and bless the men and women who are living around you. A life lost for love in saving men is a life saved forever.

Drive out the devil and keep him out of your heart by letting the Holy Spirit have full control. When the Holy Spirit is allowed full sway in the empire of the soul the devil will not remain in such august company. The gates of the human city will then be closed against his

entrance, and guarded as securely as Eden against the return of our first parents. Alas, we are not watchful enough, and the devil steps in unawares, but by the power of the Spirit his power is broken, and we need not remain any longer slaves of sin. Break the bondage of the flesh by walking in the power of the Spirit. Sin makes slaves of its votaries, but Christ gives us freedom. When the Spirit is allowed the chief place in the heart He breaks the shackles of desire and sinful habit, and from slaves we are changed into sons. The burden of sin rolls off when Christ snaps the cords which bind it upon your soul. Then you step out of Egypt into Canaan, out of the slave's den into the palace beautiful, out of sin into holiness, and out of fear into love.

By walking in the Spirit you will not be able to follow sinful desires. Guided by Moses you will not return to the bondage of Pharaoh, for the Red Sea will lie between you and Egypt. Guided by the Spirit you will not be able to follow evil, for the desire will be absent, and you will long to grow more and more like unto Christ. The power of sin will be broken by the power of the Spirit. A large audience is a great human orchestra played upon by the orator, who touches the hearts of all by a single theme, and while each gives us a different note from the strings of his own being, there is a

symphony of feeling, each hearer having not alone his own impression, but the impression of others, until the human magnetism is complete, and all are in harmony with the speaker and one another. So in the heart of man there is an orchestra of thought, desire, will, memory and imagination, played upon by the Holy Spirit, and as He touches each single part of the orchestra, it gives out its own impression, guided by the player, until there is unison, and all are in harmony with His will and under His direction. In the parable of the unclean spirit having gone out of the man, when the house is swept and garnished but there is no occupant in possession, the spirit returns with seven spirits more wicked than himself, and the last state of the man is worse than the first. Spiritual nature abhors a vacuum. The soul of man is never empty, for if Christ is not there the kingdom of sin will be set up. When a sinner has been very active in unrighteousness, and has at last found Christ, set him to work to reclaim the lost or he will lose his grip of God. If you would overcome sin, and live a victorious life, full of peace and joy in God, surrender yourself absolutely to Christ and let the Holy Spirit control your will. Then the power of God in your life will bring continual delight. "Walk in the Spirit and ye shall not fulfil the lusts of the flesh."

FURNISH THE CHORUS.

IN the erection of a large house, which the owner intends to last for many generations and to be worthy of his name and ample fortune, there are required stones of various dimensions and kinds, rough and polished, besides lumber of various widths and thickness, lime, sand, nails and numerous articles of hardware and upholstery ; and all these must be put together in their own place and time, according to the plan and specifications of the architect and builder, so as to ensure strength and harmony in the building. So in the making of a strong and beautiful life there are materials of various kinds provided by God which you must take up and put into their proper place and in their own time, and when this is done according to the divine plan there will be a noble life full of grace, sweetness and strength. The Apostle Peter gives a catalogue of the materials which when put together according to rule will make a strong and beautiful life. Here is Peter's catalogue of graces : " Besides this, giving all diligence, add to your faith virtue ; and to virtue knowledge ; and to knowledge temperance ; and

to temperance patience ; and to patience godliness ; and to godliness brotherly kindness ; and to brotherly kindness charity." Put these together in the building of your character, and you cannot fail in making it a temple wherein God will delight to dwell, and which men will find pleasure in looking upon. These virtues form a chorus which will make a harmonious life. As a company of persons join hands at a galvanic battery and the electric shock passes around the entire circle, so these virtues form a circle which completes the whole life, and the power of the Holy Spirit passes through them, bringing the character into harmony. The idea included in the word *add* is *furnish with a chorus*, not of voices, but a company of persons united in a group by taking hold of hands. One of the ancient meanings of a chorus was a ceremonial dance to Bacchus, accompanied by singing. Let all these virtues strike hands in harmony, and as a choir they will bring music into the life. Furnish the chorus for a blessed life, by making the graces of the Christian faith join hands. As the musician strikes the keys of a piano and the song has no discord, but is full of sweetness, so will the life of the saint be a glorious anthem ravishing the hearts of men, when the Christian virtues are united as in the instrument, and the Holy Spirit touches the keys.

The first part of the chorus is faith. Faith is the foundation of a noble Christian life. It strikes the first note in the chorus. It takes hold of God as the first great virtue, and is the leader of all the Christian graces. Real faith is surrender to God as your Father who has strewn the whole earth with tokens of His love to sustain and bless you. Sublime surrender scales the slope of Calvary and touches the Crucified, saying, "My Lord and my God." Faith listens to the voice of the Holy Spirit, and follows the faintest whisper through the darkest valley, which always leads towards the mountains, where the eternal sun ever shines. It is faith which starts the song in your hearts that the angels bend low to hear. If you desire peace, take a firm grip of the hand of God, and follow where He leads. If you wish power for service and abiding joy, let Christ enter your heart and have the supreme control of your passions and will.

The second part of the chorus is virtue. Virtue is spiritual force in the making of manhood. It is courage born of faith in God. The courage of the saint is a divine energy moulded by the hand of God, and put into his heart when the human gateway is opened and it is allowed to enter. Virtue is *vir, the man*, supplemented by the power of the Holy Spirit. The man of God

is more than a centaur. He is mortal, and more than mortal, for he bears a charmed life in the field of human strife. The saint has more than manliness. The virtue he possesses is a spiritual force which makes Christian manhood. Force joins hands with faith and sings in unison the great song of the heart. Let the Holy Spirit take full possession of your soul, and you will be *vir*, a strong man. If you will forego your own weakness, and accept the strength of Christ, you will enjoy the manliness of Christ, which is courage mingled with gentleness.

The third part of the chorus is knowledge. This knowledge is practical wisdom in directing spiritual force in the building of a noble life. Knowledge born of faith in Christ takes hold of the spiritual force abiding in the heart of the saint, and carries it forward in the perfecting of holiness. You may be skilled in the learning of the colleges, and still be ignorant of that wisdom which produces a holy life. You may have the ability to translate books written in foreign languages, and fail to grasp the spiritual truths of the Bible. The culture of the soul is the highest learning, and the best teachers are Christ and the Holy Spirit. Place yourself under the instruction of Christ and stay at school with Him, and all the faculties of your soul will be trained until you graduate in holiness.

The fourth part of the chorus is temperance. This is self-government in limiting our joys and resisting the temptations to the allurements of the world. Temperance founded on faith in Christ is a grace of the Christian life which brings music into the heart and makes every action a thing of beauty. Self-control limits the joys of life and brings all into harmony with the divine will. Christian temperance raises a barrier to all the allurements of the world, and says to each and all of them, "Thus far shalt thou come and no farther." The Holy Spirit plants the root of self-government in the heart, which grows into a tree laden with precious fruits, in holy desires and impulses, loving words and saintly deeds. Self-control takes up the song which faith began at the Cross, and sends the music down through the life, until every word and act is a stanza and the song is heard in heaven.

The fifth part of the chorus is patience. Christian patience is determined endurance in suffering by which the character is made strong. This is heard in the song of the martyrs as they perish at the stake for their loyalty to Christ and defence of the principles and faith of the gospel. This is seen in the sweet submission to the will of God by the lonely sufferer on the bed of pain who changes murmurs into songs of content-

ment, and is happy in being counted worthy to suffer, that the strength of the divine promises may be made manifest to the world. The Hebrew children in the fiery furnace, and the early Christians banished from their homes, were patient in tribulation. Without this part in the song of life the music in the soul has discords, and there is wanting the necessary volume to carry it into the world, that men may hear it and be charmed to follow Christ. Add patience to the graces, so that your whole life may be complete according to the divine pattern.

The sixth part of the chorus is godliness. Godliness is likeness to God. It is the first rose of summer and is always in bloom. Godlikeness surpasses the beauty of the most perfect statue. It resembles more the beauty of the flower full of life. A corpse may be beautiful, but a living child is more attractive. In Gloucester Cathedral there is a marble tablet by Flaxman of a healthy child which fascinates the spectator with its perfect form, but the dimples on the cheeks of a peasant child have greater lessons for us all to learn. Holiness is living beauty. There is beauty in music as well as sweetness, and godliness is the beauty of the chorus. This is the internal harmony of the soul with the will of God, and the external polish of the character. Godliness is the putting of everything in its own

time and place as God directs. Sometimes the stone which God intended for the building of your life, and to occupy one of the highest tiers, you have taken from its place and put it at your feet, and it has become a stumbling stone. Accept every trial as fitting and use it for your own spiritual uplifting. Lay hold of every duty with a hand of love and the difficult task will become a work of pleasure. Begin by denying yourself and you will finish by forgetting yourself. Self-denial in Christ always leads to glorifying Christ by self-forgetfulness. Godliness always finds joy. When you take the things of Christ into your heart and life you are taking the things which God has touched, and these carry joy everywhere. Add godliness to your patient endurance in suffering, and help complete the chorus of graces which gladden and beautify life.

All the parts of the chorus already mentioned are personal ; but man is a social being, and the religion of Christ has to do with others as well as ourselves, so there are added two social virtues, namely, brotherly love and universal love.

The seventh part of the chorus is love of the brethren. The chorus of the Christian life must not be sung in the cell of a monk, but in the temple where hearts touched with the love of Christ may listen and worship. Love for the

brotherhood of Christ is a sacred tie which joins the hearts of men, and is stronger than any bond of race, language, society or wealth. Love the brotherhood. Look not at culture or social position, but recognise your brother in the faith of the gospel.

The eighth part of the chorus is love. Christian philanthropy completes the glad song which faith began. Real philanthropy exists without the possession of wealth. We have confined the meaning of philanthropist to the man of fortune who with liberal hand scatters his wealth among institutions and individuals, whereas a philanthropist is a lover of mankind, and he may be poor in earthly possession, yet lavish upon men great gifts of love. The world is made beautiful by God shining upon it through the soul of a man. You may see a face transformed into beauty by your single act of love. You will not know the inner life of men so much by receiving their love as by loving them. The songs of Christ must not be enclosed within walls of wood or stone, but let them float on the mountain breezes and far across the seas, that the heathen may listen and forget their idols as they are drawn toward the Cross of Christ. Love is the New Testament told in a single word. Add to your love of the brethren of Christ love for all mankind. Let all the virtues embraced in the

catalogue be added to your character, each in its own place and time, and they will furnish a chorus of dancing and singing, and your life will be full of music and abundant joy. Furnish your soul with this chorus. Live such a life in the world that, if all men were to live it, the world would be saved, and if every man were to take that life and change it so as to suit his own temperament and circumstances, this earth would be heaven. Live such a holy life that the man nearest to you will be the most blest. Do you wish so to shape your life that it will be noble? Then complain not with vain regrets about the past, but take each day by God's help as a new day, and put your soul into every act for the good of men and the glory of God. You have no right to do as you please, except when you please to do right. You have space enough to work in, and work to do, and you have faith, then go on your way singing your sweetest songs that all may hear. Your love and devotion to Christ may bind men to purity, and win them to God by their belief in you. Nothing that man has ever invented will absolve you from being as holy as God intended you to be. We go through the world as an army marching with listening ears, and longing for the heavenly music which we never hear. We pipe our dreary music and the sounds of crime and desolation

come back to us in sad refrains. There are hearts sighing for a word of comfort or praise, a single word of love to cheer them on their journey, but we are silent. Why should we tell them that we love them? They know we love them, and will not that suffice? Alas, there is a gnawing pain of hungry love that longs to hear the music of love's expression, and we shrink within ourselves and the words are unspoken as we walk in silence by their side. On we travel together through the world, and the heavenly music is silent. Here on earth we love and know not how to tell it to hearts in need, but in heaven we shall not need to tell it, for all shall know and that shall be enough. Give all diligence to supply the chorus for a strong and beautiful life. Link all the graces together as a string of pearls and wear them upon the neck of your soul. Look again at the ladder by which you will climb to saintliness on earth and glory in heaven, every virtue a rung in the ladder and all joined to Christ. Add to your faith spiritual force, then practical wisdom to direct your courage, then self-control, patient endurance in suffering, godliness, love of the brotherhood of Christ, and finally, love for all men. And when you have completed the chorus, the music of your life will be a glad song that will cheer the weary hearts of men, and angels will listen and rejoice.

THE OTHER SIDE OF THE STONE.

IF a wonderful hand were let down through the clouds, holding a gleaming scroll upon which was written the story of your life until the last day of your existence, what would you do to-day, and how would you accept the plan of God revealed to you? Would you settle down in indifference or rise to a glorious activity, taking the joys and trials as most befitting to make a strong and beautiful life, and the best tools with which to do your work in the world? When burdens oppress your heart, and troubles lie across your path, you cry out in your weariness, doubt and pain, with the Galilean women who went with their spices to anoint the body of their dead Master, "Who shall roll us away the stone from the door of the sepulchre?" This is the sad question of the heart with little faith. When a new enterprise for the salvation of the heathen is to be started, and a great financial stone lies in the way, the man of little faith asks, "Who shall roll us away the stone?" When wickedness is rampant in the streets, and Christians are indifferent to the salvation of sinners, and some one suggests a series of

special revival services, the great stone is seen lying between them and the Upper Room, and again the question of doubt is asked, "Who shall roll us away the stone?" Brooding over troubles may not be sin on the part of a child of God, but it is cowardice. The music of your heart may be silent, the roses that bloomed in it may be dust and ashes, and you may cry, "Too late," but that phrase is a phantom which flies away when you repent and aspire toward God, and so long as the sun shines in the beautiful heavens, and Christ stands ready to carry your burdens, you need not despair. There is always trouble on the earth side of the stone. When it lies between you and God there is always defeat. You may be interrupted in carrying out your plans wherewith to better your circumstances, and then you complain at the interference of your heavenly Father in your cherished project, and your path becomes dark. But the interruption is the hand of love lifting you out of unseen danger, where, if left to yourself, you would have lost all. You can never know the worth of an interruption until you see the terrible thing from which you were interrupted.

There is needless anxiety upon the human side of the stone. When the women came to the sepulchre, they were surprised to find that God

had set His angels to work, and the stone was rolled away. If He is willing to employ angels to roll away tombstones for the good of His children, so will He set them to work to remove the things which hinder them in their spiritual life. You may find fault with nature for putting thorns on roses, when you ought to thank God for putting roses on thorns. Do not expect God to lift you over an old difficulty in the same way as in former times, as He is no plodder in ruts, for He will surprise you by leading you in a new and unknown path to victory. The waves which toss your bark and seem ready to swallow you, carry the Lord upon their crest, and with Him you shall be brought safely to the shore. Look not on life with the eyes of the world. Time is but a segment in the circle of eternity, and sorrow and shame are only moments in your life. There is more of day than night, more of sun than cloud; in every year there is the month of May, and God is the God of the night as well as the day. The poet and artist see marvellous things in nature and human life; unto the hero all things are great; the vicious man beholds all things ugly and base, but to the saint all things are divine. Turn not away from your troubles, but look upon them with the eyes of Christ, and pack them away in as small com-

pass as possible, that they may not annoy other folk. Troubles are to man as the wind blowing upon a bit of charred wood. Let the wind cease and the glowing ember dies away into ashes, but let it blow and the fire burns; so the trials of life keep the soul alive—the spiritual fire burns and there is heat and power. Trials have their place in the polishing of character if they are wisely accepted from God.

There are stones in the way of your advancement in spiritual life. The path of holiness is not an avenue paved with smooth and shining cement, and lined with plots of trees, grass and flowers, but it is a rugged way across the mountains, strewn with boulders and sharp stones which cut the feet of the tired pilgrim. The difficult way is a path of progress which leads to the palace of the King. There is beauty, however, on the way for him who knows how and where to find it. Lift the leaves which you trample under your feet, and you will see the flowers lifting their faces to kiss the sun, and under the snow the grass is waiting for the coming of spring. There lies across your path the stone of indifference to Bible study. Within the sacred pages are hidden the sweet messages of God to comfort your soul; treasures are there to inform your mind and illumine your soul; there too are the revealings of the intentions of

your Father regarding your welfare, and yet you have no curiosity or earnest longing to know what is in store for you. Ignorance of the Bible is the cause of much leanness and the source of many failures. How can you expect to obey His commands if you do not seek to know them? An astronomer might as well expect to know the starry heavens without a telescope, and a captain to guide his vessel across the ocean without a chart, as a child of God to do His will without the study of the Divine Word. Get this stone of indifference out of your way. On your path to the beautiful city of God lies the stone of neglect of prayer. Fellowship with Christ is the secret of holiness. The Father will not hold in scorn the child who asks more than His wisdom deems best to give. He moulded the worlds with his hands, yet the leaflet claims its share of His love. He formed the sun, yet the violet lifts its eyes to catch its hue and perfume from the gentle rays. If you neglect communion with God you will lose your grip of the Divine Hand. Dwell often at Peniel and you will be changed into beauty and strength. Remove the stone of neglect and meet your Father face to face. The stone of selfishness, sharp and ugly, lies on your path, and you are unable to move the obstruction with your tears. It is so heavy that it

crushes the grace of sympathy and the beauty of love out of your heart. Forget your own welfare in small ministries for others, and you will find a large life and a noble sphere. Lay a flower upon the threshold, perform an act of kindness unseen by any human eye, lend a hand to a weary pilgrim, give a smile and a cheering word to a fainting soul, and the stone of selfishness will crumble into dust. The stone of speaking to men about salvation is a stone of stumbling to many Christians. Are you afraid to talk to men about the great concerns of the soul, the comforts of divine grace in trouble, the beauty of a life in Christ, the necessity of repentance, the hideousness of sin, and the reality of forgiveness? Be not afraid, for men are hungry for God. If you are in earnest and possess the courtesy of love in dealing with men about salvation, you will not be affronted. The stone of worry is one of those troublesome stones that seem always to lie in your path. You often destroy your present happiness by a distant grief, which will never come to you, for every great sorrow has twenty shadows of your own making. Why should you weep when the last rose dies at the approach of winter when there will be plenty of roses next summer? Be not discontented through idly dreaming what your spiritual life might be, if only you were free

from outward hindrances, for you will learn by and by that your complaining will be the greatest hindrance to your growth in grace. Do not hinder God by your worry when He is trying to make you holy. The stone of temptation lies on your path at the place you least expect to find it. When you are singing your sweetest songs and all the world seems bright, suddenly you strike your foot against a dark temptation, and you tremble with fear. Be not afraid, you may stand upon it, and rise to a greater height of grace, and become stronger through Christ by reason of the temptation.

Here and there are sharp stones of sickness, loss and failure which trouble you on the path of holiness, and it is no wonder that you sometimes weep because of the pain; but could you see beyond the stones you would forget your present trials in the joyful prospect of great possessions in Christ. A soul with strong, enlarged and tender sympathies lays hold of common trials and wrests out of them the hidden gold. You may not know how to walk in the darkness of the night bearing your burden, but you can trust the wisdom and love of Him who has permitted the burden to fall upon you, believing that His gracious design is to complete the beauty of the human temple He is building with your life. Be thankful that you are counted

worthy to serve and suffer, and ask not that your burden may be less, but that you may have sufficient grace to bear it for Him. He is your Maker and He cannot forsake the work of His own hands. He must make it a final success at any cost. In sorrow and joy you are building with Him a temple unseen by the world, every thought, word and act a stone in the beautiful structure which is as lasting as eternity.

When the women were going to the sepulchre they were thinking of a dead Christ, and were pondering over the impossible task for them of removing the stone placed there by Joseph of Arimathea, and afterward sealed by the Roman guard. They were going on the sweet errand of anointing a dead Christ, and they found sitting upon the stone the angel who had removed it, and upon the other side of the stone a living Christ. You will always find a living Christ on the other side of the stone. As the junior member of a legislative assembly or committee always gives his view first, so your trials are always the first to express themselves. When you are going to seek a dead Christ you will find the stone in the way, but when you seek a living Christ divine power will remove the barrier. Upon the other side of the stone is God to help you. When you are dreaming of success in the world you are sure to fail, for it is work that God is giving

to you, without any thought of success. If success were the chief thing for you, instead of working to leaven the world by your life, then heaven ought to begin before you were done with the earth, and yet many noble and good men never find success as it is understood by the world. Upon the other side of the stone is the Holy Spirit. When you face your troubles with a brave trust in God you will meet the Holy Spirit with not only a promise of guidance, but with a hand held out to lift you over the hard places. If you desire to be gentle, you may begin to cultivate the grace of patience, so that the hasty word may be restrained and you may be kind to those who grieve and annoy you; but if you will go out to meet the blessed Spirit and allow Him to possess you, the gentleness of Christ will shine through your life.

God always surprises His children with His promptness in relieving them. So soon as you lift up your eyes you will see that the stone is rolled away. The delays of God are beckonings to His throne of mercy. The surprises of divine grace are gleaming rays from the Sun of Righteousness. In the unexpected moment when the burden is upon your heart and you are in the company of Christ, angels lift the burden and put a song in its place. When, as a truant child, you stand at the outer door of salvation and

plead for admission, the door swings open so quickly that you wonder how your Father heard your voice so soon. God always gives more to His children than they ask when they are in the path of duty. Unto every faithful Moses there is given an eloquent Aaron. When you lisp the name on the tombstone, and you go forth with your heart breaking with your own sorrow to minister to others in their hours of need, and you pray that you may have the right word, you return with the joy of comforting another and the wounds of your own soul healed. When the sculptor Thorwaldsen carved his statues in Italy and then carried them to his northern home, among the straw in which they were packed some flower seeds accidentally lodged, and the following summer Italian flowers sprang up in his garden at Copenhagen; so when you are living your simple life of duty and trust in God, there are being scattered seeds of love and mercy which fall unseen in human hearts and bloom as flowers of fragrance and beauty in various parts of the world. Working is prayer, and prayer is working. As the Romans worshipped the virtues and the Greeks the graces, you must dare to be a Roman before you become a Greek, for the virtues are the foundation of the graces. Launch your bark on the ocean of life, asking God to guide you, and it will be wafted by divine

breath and a strong hand will hold the helm. Ask God to help you in speaking to a man about salvation, and not only will the message touch his heart, but you will find grace to help your own soul and a soft pillow for your head when you go to sleep. Keep in the path of duty and ask Him to aid you, and you will receive a larger answer to your prayer than your heart can dream.

God always prepares the way to do the heavy task for those who live by faith. Before you reach the sepulchre the stone will be rolled away. The traveller over the prairie may be filled with fear when the darkness falls upon him, but the night will not hinder him reaching his destination if only he will keep to the well-beaten trail. And when God has sent you upon an errand and not only does the work seem difficult, but you know not the outcome, keep on your way and falter not, trusting in Him, and your mission will be accomplished. You may be tired with your work and think that a sigh is better than a song, and thus cease your singing, but as you sing a lonely passer-by, stricken with sorrow, hears your song and goes on strengthened for greater duties. The humble workman whistling at his toil because he is at peace with God and the world, is not whistling for himself alone, but that merry whistle is heard by another, and the

gladness it inspires is carried on to a mighty host, and the world is made better by the simple tune. Put your hand in the hand of your Father and sing for those behind you whose courage is sinking low. As you keep to the path that leads to heaven you may hear the lions roar, but keep on; when you reach the lions' den you will find them all chained and unable to harm you. On the human side of the stone there is man in his weakness, struggling with temptations, doubt and fear. Sin and failure lie on the earth side of the stone. Darkness settles upon the way while you remain upon the wrong side of your troubles, looking at them and wondering what you will do. So long as you stand brooding in sorrow and asking, "Who will roll away our troubles?" you will not find comfort and peace. On the divine side of the stone there is a living Christ to help you, and angels to roll away your troubles. When you go by faith to the sepulchre you will find rest for all your weariness, power to fit you for service, love to stimulate you for the lowliest duties, beauty to attract others to Christ, and heaven at last.

What should you do with your burdens? Put them on the divine side of the stone. Take them to Christ and hand them over to Him to carry them for you. The flowers leave their growing to God. The seeds drop in the valley

and do not plant themselves, they murmur not at the rain or sunshine, but leave all to God, and grow in the darkness and in the light, clothed with the glory given by the hand of God. Leave all to God, as the wild flowers do, and you will grow in the beauty of Christ more lovely as the years go by. Put your trials on the heavenward side of the stone. You will always have a sense of security if you lean on Christ as a child does on the bosom of its mother. When you go down you are as assuredly going toward God, holiness and heaven as when you go up. It is the Cross which interprets sorrow. God sends tears to your eyes to cleanse them that you may see the invisible and eternal things, and be able to endure when you see Him. Your Father mingles the sunshine and shadow in your life that you may be happy without the sunshine and be able more perfectly to enjoy the brightness when it comes. You may serve and glorify God by bearing trials and by giving them away. You may seal the truth and give away your life as bravely in the closet as on the battlefield, and the lowly duty may be as great as the highest task. Let Christ carry your troubles. Give them to Him, and go about your work with a light heart. He will choose the path for you in the darkness, and there is no night to Him. You may not know the future, but you need not

worry, for it is light to Him, and when he commands, if you will only follow, there will be music in His voice and courage will possess your soul. Let Christ carry your troubles and then you will have peace. In the deepest valley with Him there is light and joy. Accept your lot as assigned by Him, and make the most of it, and you will find the highest place, which is sweet contentment joined with a holy purpose to do His will and be like Him.

THE GRACE OF FORGETFULNESS.

ALL the world is seeking happiness, and few have discovered the secret of finding real joy. Many persons have endured untold hardships that they might gain great possessions, with the hope that wealth would ensure comfort and peace; but lands and houses often increase anxiety, and the owners learn too late that the love of gold hardens the heart and destroys the affections. A millionaire may be wretched and a peasant happy. Happiness is not dependent upon outward things, but is a plant which grows in the heart. Your happiest hours have not been when you were receiving gifts, but when you were helping people. The way to become strong is to lift burdens and to keep on lifting. The true method of gaining is to lose and continue losing, and the secret of happiness is to forget yourself and always remember other folk. When Job was thinking about his own afflictions in the destruction of his property, the loss of his friends and the suffering entailed by the boils on his body, he was miserable, but peace came to his heart when he forgot his own afflictions and sought to help his friends. "The

Lord turned the captivity of Job, when he prayed for his friends." You will find joy through having something to live for, as a woman will suddenly awaken to a new life of beauty and blessedness through having to care for an orphan child, or by being thrown into a plague stricken district where she has discovered her genius for helping people. The secret of happiness lies in the possession of the talent of forgetting. It is a sign of moral health when you remember your sins. When a sinner sheds tears of real repentance the angels rejoice, and when a saint thanks God for pardon through the sacrifice on Calvary there is a glad response in the heart of God. A true man can never forget his debts and the gracious act of the creditor who saved him from a life of shame and poverty by cancelling the interest and giving him time to pay the principal and the debt; and a saint cannot forget his follies and sins and refrain from expressing gratitude to God for that mercy and love that forgave his sins and exalted him to an honorable place among the heirs of heaven. If you are advancing in grace you will not forget your sins, and you will never be tired of praising Him who has redeemed you from all iniquity. But if the remembrance of your sins is a clog to hinder you in your march to the skies, and so depresses

you that you cannot work for the good of men with a glad heart, then you must forget them. There are some spots on earth where a man dare not pass because of the sign-boards which tell of the sins of former years. Every brick in the house where a favorite sin was committed has a tongue, and speaks out in such strong condemnation that the sinner dare not pass down the street. When, however, he has been forgiven, he is able to enter the house and with tears of gratitude thank God that the tongues of strife are silent, and love prevents him from repeating the sin. Forget your sins in the love you bear to Christ. Forget your sins because God has forgiven and forgotten them. You may desire to forget yourself, and this may be an expression of a wrong state of your heart. Place a man in a prison and condemn him to solitary confinement, and he will be wretched because he is too much with himself. The use of narcotics is in many instances an attempt to get away from your own company. The desire for the excitement of adventure is often an intense desire to forget self. A man may travel in many lands, not with the sole purpose of learning the habits and customs of the people, or studying the languages and resources of the country, but for the purpose of getting away from himself. You may desire to get rid of

yourself, and this may mean that your first duty is to gain a knowledge of yourself, that becoming better acquainted with your condition you may obtain a cure for the malady which afflicts your soul. Look into your heart and then look away to Christ. The habit of always thinking about yourself is a spiritual disease. If your whole concern in life is to better your own condition you are living in a very small world. The sphere of self fills a very small place in the world. The man who is always thinking about his own comfort and advancement is sure to jostle somebody, and bring upon himself a good deal of suffering. Think often about your own position and importance and you will develop a sensitive spirit which will end in morbidness and despair. The talent of forgetting is a worthy possession which will enrich both mind and heart. Happy is the man who feels that the world can get along without him, and yet is constrained by the love of Christ to deliver his own message to the world.

One step toward happiness and holiness is to accept and perform the duty of forgetfulness. Forget yourself. When God made you He did not endow you with all the wisdom He possessed, and place you in a position that nothing of importance could be done in the world without your presence or influence. You are walk-

ing on dangerous ground when the chief theme of your conversation is the story of your own life. It is better that another should write and publish your biography than that you should be always telling the incidents of your own life. Renunciation of self is the way to ensure peace. The crucifixion of self is one of the fundamental laws which govern holy living, and the chief element in every noble life. Turn your eyes away from your own goodness, and look at the beauty in the lives of other people. Forget your own ability and acquirements in your zeal for doing good. Cease to think of your own successes by thinking of the love of Christ toward you. Forget your doubts. It is an easy thing to question the goodness of God in His wise dealings with you, but therein lies a subtle temptation. A child may destroy a great painting, but it takes an artist to paint it. A bungling workman may tear down a house, but it requires an architect and builder to construct it. One sentence from your lips may injure the faith and peace of a follower of Christ, and a whole volume written by a great theologian may not be able to repair the injury. Take your fears and temptations to Christ, and let Him remove the sting with His Master hand. There is no better way to get rid of doubts than by patient study and prayer joined

to earnest work for the salvation of men. Forget your troubles. Brooding over the vexations and disappointments of your life will only embitter your spirit and bring clouds to settle upon your path. Write down in one column all the mercies of God, and read frequently the one hundred and third Psalm, and you will forget your troubles in gratitude. Look not on the dark side of life, look on the bright side of everything. The trials of life make the beauty of the saints. Iron is gotten from the ore by smelting in the furnace, gold is purified by intense heat, precious oils are taken from plants by distillation, the perfume of the flower is more enjoyed by pressing it with the fingers, and saints are made beautiful by the hard process of affliction. The strength of the strongest is increased by adding to his burdens, as the holiest have often been taught their greatest lessons in the prison and desert, far from home and friends. Count your mercies and forget your troubles. Fear not the trials, for as you walk the narrow path with precipices on either side, and beautiful flowers growing at your feet to tempt you to step aside, there is an angel behind you with his hands on your shoulders to keep you in the path. Look ahead, keep straight on, and trust in God, and you cannot fail. Forget your enemies. Pray for them and

they will become your best teachers by showing you the weak points in your character. Help your enemies in every way you can, and you will not only lead them to believe in the religion you profess, but they may be drawn to the Cross and find salvation. Forget the faults of your friends. Look for the best that is in them, and you will see much to admire. Love is not blind and led by folly as the old Grecian legend teaches, but it has eyes to discover the best that is hidden deep in the souls of your friends and foes. In every man there is something that compels your admiration, and if your heart has been touched deeply with the love of Christ, you will find the one thing, and rejoice when you have found it. Be careful not to be always looking for faults, as this will develop a sad condition, and destroy your peace of mind and love for the beautiful in man and God. Forget the wrongs which others have inflicted upon you. Forget the slights and fault-findings, the personal quarrels and stories which you may have heard by accident, and above all things never repeat them. Blot out all the disagreeable things of yesterday, and start with a clean sheet, so that your life may be pleasant and full of hope. There is an old legend of Christ in the market-place teaching the people, when in a distant square the cries

of a crowd reached His ears. Along with His disciples He went to the place and found the cause of the commotion was a dead dog in the gutter. Some of the people shut their eyes, others held the nose, and all heaped foul epithets upon it. As the Master looked upon the dog and listened to the cries of the people, He quietly said, "Pearls are dark before the whiteness of his teeth." The crowd became silent and ashamed, and one at last exclaimed that there was no creature so accursed but a loving eye would see some good in it. Look for the best that is in your enemies and friends, and there is no one so peculiar or so bad but you will find something good in him.

Another step toward happiness and holiness is to perform the duty of forgetfulness until it becomes a habit. An advance will be made when the duty is lost in the habit, and forgetfulness will rise to a higher plane in your life. Then you will forget yourself in your deep interest in other folk. The surgeon feels not the pain of his own wounds when on the field of battle he is caring for the wounded. The fireman sees no danger to himself when he is rescuing a helpless woman from a burning building, and when you become absorbed in helping people you will forget your own trials and pain. There is no better way to overcome

the weakness of your faith and the coldness of your love than to strive to lead souls to Christ. It is by teaching you learn, and by working for God you become strong. When your body is benumbed with cold rub the hands of your companion who is freezing, and you will save yourself, and when you have declined in grace go out and seek to win the erring, and your efforts will restore your lost joys, and you will gain a fresh vision of Christ. As the habit of forgetfulness grows upon you there will follow the delight of bearing the burdens of other people. Lifting a burden from a weary heart is always a pleasure. The genius for bearing burdens is received at the Cross of Christ. It is the love of Christ which infuses the desire and strength to bear the burden of another. It is strange, yet true, that when your own burden is so heavy that you cannot stand upright because of the weight, if you stoop to lift the burden of another and place it upon your heart, it loosens your own burden, which rolls away, and you become happy with the charge of a new load. God's method of removing burdens is by placing the burden of another upon your own, and crushing it with the added weight. The way from sorrow to happiness is to lose yourself in a large human interest outside of yourself. When your voice is employed in

bemoaning your humble lot and many trials, go quietly to the home of a stricken family and seek to comfort them, and you will be surprised as you return to find that there is a new song in your mouth.

Another step toward happiness and holiness is to allow the habit to have full sway until it is inwrought in the character and life and becomes a spiritual grace. Then forgetfulness will reach a still higher stage in your life. Then you will learn to do good by stealth. There is no sweeter service than to be engaged in the lower ministries of grace, helping the aged, the poor and the fallen, and going about without any announcement to speak words of comfort and lend a helping hand. To enter a home with a smile, to cheer a weary heart or to grasp the hand of a man in trouble and leave a gift of love, and then to slip away before there is an opportunity for profuse thanks, is a work worthy of angels. Then you will do good and forget that you have done it. To do this is the secret of happiness. Steal forth into the world and speak your message, and then close your lips to all about the good you have done. After you have written a letter which has encouraged a fainting soul and turned the life of a man into a new channel of hope and grace, keep silent about your service, and forget that you have

been of any service to him. It is enough for God and the angels to know, so be content and forget. Serve God by serving men, and hide your own goodness and good works. Show Christ to men, and hide yourself behind the Cross. Bestow your gifts of love upon those who are in need, and hide yourself in the shade. Cultivate the grace of forgetfulness.

When the grace of forgetfulness has become a part of your life you will find intense delight in it. It is an easy thing to imagine that people do not care for you, or to work yourself into a morbid state, so that you bring sorrow to your own heart and to all around you. The simple cure for this sad condition is to get your soul filled with the Holy Spirit and to busy yourself in making other people happy. You may not be able to enter into the general conversation of a company of which you are a member, but if your heart is right you can listen well, and add to the comfort and joy of all. A strained sense of touchiness is injurious to growth in grace. Looking for slights is not conducive to holiness and happiness. Waiting for position and recognition will destroy any man's influence, and lessen his opportunities of doing good. The grace of forgetfulness will destroy sensitiveness, which is always a drag on the spiritual life. Having nothing to do in the

world is the lot of many Christians. A life of idleness is a life of weariness. Spending time and thought in a weary round of duties, on eating and drinking, dress and amusements, is sufficient to destroy the finest talents and make life a burden, whereas a noble pursuit which consumes all the energies of body, mind and soul will lead to contentment and continual joy. You will not view everything from your own standpoint when the grace of forgetfulness possesses your soul. Christ is the standard by which to judge every life, and it is by Him alone that all life must be interpreted. It is a great blessing that we do not remember all the trials, sorrows and bereavements of the past. Our Father in His love and wisdom has hung a curtain over yesterday that we may forget the stress and strain, and step forth into a new day full of hope, and with the assurance of victory. In the blessing of forgetfulness you will find joy. The song which you sang for the heart of another will return in a peaceful echo to your own heart after many days. No word spoken for Christ is ever lost. You may place a bushel of grain in a trunk for the pleasure of possession and the sake of looking upon it, and it will become less through shrinkage and the ravages of time and animals, but throw it away by putting it in the soil, and it will increase, giving

joy to yourself and other people. Save your time, talents and graces for yourself, and you will be impoverished, but scatter your gifts, and lose your life, and you will grow in beauty and strength, while many will obtain a new lease of life from your example and work. Pray for your friends as Job did, and the Lord will remove the bonds of your spirit and give you liberty. Pray for your enemies as Christ did, and the whole world and yourself will thereby be enriched. You will grow in the likeness of Christ as you grow in the grace of forgetfulness. The Master never thought of his own comfort or position, but gave away His life for the good of men. The Apostle John in his gospel never once mentioned his own name, though he had much whereof to boast. Be as absorbed in your work for Christ as the artist painting his masterpiece and you will find continual joy. Hide yourself behind Christ that the world may see Him and forget you. When you are painting the portrait of your Master, make none of the accessories of the picture so attractive that the spectators will be drawn to admire them more than the face of the Master Himself.

Forget the past. The habit of looking back to the happiness of the day of conversion may prove to be a hindrance to your growth in grace. Forget yourself in your love for and interest in

other people. Press forward to the higher things in store for you. Let Christ have His own way in your soul, and a silent force will go out from you upon others which will be a benediction and inspiration to them. As the fragrance of the sandal-wood assures the sailors on the Indian Seas that they are approaching some islands long before they see them, so when Christ abides in your heart and has full control the world will feel the influence of His presence in you by the beauty and strength of your life without any words of your own. Let Christ have full sway in your soul, and you will find peace and continual delight.

CHRIST IS ALL.

THE Bible becomes a new book to the man who discovers, while reading it, that Christ is a personal friend, living to-day in the world, and always near to help him. It is possible for Christ to be very close to you, and yet you may not recognize Him, and thus lose the joy of His presence. A visitor coming to your home and lodging for a few days may remain a stranger, thro' the reserve which you must always maintain with those unknown to you, but by a slip of the tongue, a pet expression of childhood, or a mark on the body, there is an instant recognition of the man with the sun-burnt countenance, and you see your son who left home when a lad ; so there will come to your heart the peace and joy of revealing, when you learn that Christ is no stranger, but a blessed personal friend. It is the vision of Christ which will inspire you to attempt great things for Him. When He becomes a bosom friend His love transforms the son of thunder into the son of the still small voice. Men will do much for a theory, more for a community, and most for a living person. If you perfectly love and trust anyone, then it

becomes easy to follow that one with tireless patience and suffer or fight for him, so the vision of Christ and perfect trust in Him will make you His willing slave. Church fellowship or creed will not do so much for you as an undying affection for Christ. When you can say with Paul, "Christ is all and in all," and the language of the poet :

"Thou, O Christ, art all I want,
More than all in Thee I find,"

becomes the supreme and real fact of your life, there will follow a new experience and an illumination of the strange things on your path.

Christ is in all. The greatness of Christ is seen in His divine insight into nature. With more than the eye of the poet or painter He saw the beauty hidden in the commonplace things. The common lily, which the ordinary passer-by never noticed, was to Him a thing of beauty touched with the finger of God. With reverent eye He saw the waif among birds with no gorgeous plumage or music to thrill the hearts of men, and He assured us that the Father stood by the dying bed of the common sparrow. He loved all happy and innocent things, and it was fitting that when He had nowhere to lay His head, the earth should hold Him kindly in her lap, and the mountains should be trysting places

to meet His Father and have communion with Him. The Master dwelt not apart from the haunts of men, but became a part of all whom He met, weeping in the home of sorrow and rejoicing at the feasts of love. There is no home which He will not sanctify with His presence, and no gathering where He will not increase the joy. The presence of Christ makes possible the great and noble books which build character and exalt nations. The "Iliad" lives because Christ keeps fresh the taste for that which has in it the elements which endure. "Paradise Lost," the "Pilgrim's Progress" and "Shakespeare" live through the noble aspirations which Christ has begotten in the hearts of men after that which is universal and eternal. The politics of the people are fitful phases of life which pass away with every generation. Deep rooted in human souls are germs of truth implanted by Christ which become the ruling ideas of the ages. Christ is born anew to every time and nation, and men find in Him the solution of their problems, because He is the foundation of all righteous laws and the source of all true government. He is no petty king of a small province. All nations are parts of His empire, and every ruler holds his crown as a fief from Christ, to whom he must pay tribute or suffer loss. The central fact from which all the richest streams of influence

have flowed in every true revival of religion has been that Christ is in the church, as the source of power and the bond of fellowship. The vision of a living Christ makes sin vivid and begets aspirations after holiness. The inheritance of the follower of Christ is the providence of God. Every trial is a blow from the mallet and chisel in the hand of Christ to perfect the living statue of a saint. The sorrows of life are the bursting of the buds which will bloom as beautiful flowers. Christ is in the believer. John, the young fanatic, found that Christ abiding in him brought in a new affection which drove out the old fanaticism. The power of the gospel is the power of a new vitality. With the entrance of Christ into your heart there come new convictions, hopes and aspirations, a new nature made strong and beautiful, and an enthusiasm begotten of the knowledge that the peace and joy which you possess may be enjoyed by all and every man.

Christ is all. He is everything to you. He is the source of life and life itself. As the leaves of a tree draw their nourishment from the ground through the trunk and branches, and from the sun, so do you draw life from Christ. He is the foundation of all that is real and true in your thoughts, desires and modes of living. He is the standard by which you are to measure your stature and learn of your growth. He is the

plummet line by which you test the straightness of the wall of the temple you are building for God. As coins tested by a machine, Christ is the means by which the genuine is distinguished from the counterfeit in religion. Bring your motives and desires to Christ, and in the light of His love you may test them to know whether they are true or false. Sit at His feet and you will learn the hidden lore for the culture of the heart. His ideas are the roots of the great ideas of all times, teachers, schools and nations. Go to His school and you will learn more than is to be found in the text-books of the colleges. His lessons on love have never been surpassed by any teacher. His last teaching on love, spoken by John and Paul, still remains the untranslatable word on this great subject. When you come to know that Christ, more than anyone else, believes in you and loves you, this knowledge will lead you to a thorough consecration of yourself to Him, by which you will be restrained from sin, for it would be sacrilege to destroy His faith and love in you. As the foundation of a lighthouse is built out of the rock upon which it stands and is part of it, so that the strength of the structure is in proportion to the strength of the rock, so as you are built on Christ, your strength is in Him and by Him, and there is no loss. Behind the ambassador is

the power of the king and nation which he represents, and this gives him courage in the most troublous times, and the boldness of the martyr and reformer lies in the assurance that God is behind them. Before you start on some difficult mission get a grip of the conquering hand of Christ, and this will encourage your heart. You may ride into the jaws of death and never return, falling with your face to the foe, but you will not be defeated, for death is not defeat and loss is not failure. To die for the truth is always a victory. Though men may pray for the saints who are dead, they never pray for the martyrs, which is a human testimony to their victorious life. Christ is the bond of manhood. All nations and races meet in Him and are one.

As a traveller climbs the Rocky Mountains he first ascends the foothills, then the mountain ranges, and finally the solitary sentinels, which are the highest of all the mountains; so there are stages in religious experience, and there are three precious truths which mark the ascent in the spiritual life. The first great moment in your experience was when you realized that Christ had made a full and perfect atonement for your sins, and that the burden of your misery had passed away, and you were able to say, "Christ died for me!" The great doctrine of the Cross was a revelation of a law in nature

and grace. The weak suffer for the strong, the strong suffer for the weak, and the good suffer for the bad, and this last is the highest expression of love. Without shedding of blood there is nothing good in the world. There is no real literature, no great work done, no true life spent and no salvation without shedding of blood. The first thing man needed in the world was Christ. Behind and within the Cross there is a great truth speaking of one Father and Saviour of all men. The mystery of the Cross has healed the breach which sin has made and brought you from your wandering into the court of the palace of the King. Divine love has linked you to God. Christ poured out His life without reserve for you, as the bleeding vine gives forth wine. His supreme interest has always been in sinful man. The arms of divine mercy are stretched under the wings of the seraphim, ever ready to receive sinners. The Cross has a personal and spiritual meaning to you since you have learned to say, "Christ died for me." It has taught you that it is not wrath but pardon which is the best attribute of God. It has shown you that service is the law of existence. The prairies have been enriched by the blood of the buffalo, mountains have grown from the dust of living creatures, our death will be serviceable to the world, and the death of Christ is the life of men. By grasp-

ing the great truth of Christ's death for you there has come a new experience which has wrought an influence upon your life. You can now understand the spiritual meaning of the "Pilgrim's Progress," and you have been able to extract the secret of the hymn,

"O happy day, that fixed my choice
On Thee, my Saviour and my God."

The second great moment in your spiritual experience was when you were able to say, "Christ liveth for me!" Your Master is not dead, but He is a living Christ. Unless He is alive to-day Christianity is an impossible thing, for real Christianity consists of a real union between Christ and a converted man. He dwells not far apart on the rim of some remote star, but down here in the world among the poor and suffering. He is alive to-day. He lives in the present tense of religion. The world is moving onward, and Christ is calling you to the front to lead men to God. Behind you are the darkness of Gethsemane and the grave, but beside you is the risen Christ. Behind the machinery in the factory which is making paper is the mind of the manager who is controlling the machinery and men, and behind the world, the church and you is God Himself. Christ is with you. The greatest saints cannot live without Him, the

weakest saints may live by Him. The man of the world may not be able to understand you when you tell Him that there is a real Person walking with you, whose companionship is a continual delight, nevertheless it is true. If you were to receive a letter from a friend saying, "I will be with you to-morrow," you would believe him and go to the railway station to meet him; and Christ has said, "Lo, I am with you always!" and upon the honor of a gentleman you believe Him. Men can never know what this companionship means by reading about it, or hearing sermons explaining it, or listening to the recital of a saint's experience of it. They must go where He is waiting for them and keep His company, which will so charm their hearts that they will not desire to leave Him. The best companionship is guidance. Companionship with Christ is not a chance association with a fellow-traveller who has overtaken you on the road, but a constant friendship on the journey of life. You are not walking behind Him with your hand upon His shoulder, as convicts do in penal institutions; but you are keeping step with Him as He walks beside you. As you keep step with Him you will acquire a certain gait by which men will know that you have been in His company and still are there. As they look at you they will be compelled to say, "There goes a

man who has the gait of Christ." As passengers may confine themselves in their own cabins and may remain total strangers to one another in the same vessel during the whole voyage across the ocean, so do we often pass our neighbors unconcerned about their weal or woe. We button our garments tightly about our bodies and pass on, remaining strangers to one another during the voyage to eternity. That is not Christ's method. When you keep close to Him you will learn to love what He loves and to hate what He hates, until unconsciously you begin to remind people of Him.

When you are living near to Christ your love toward Him will be increased. As the sun increases the temperature by its nearness, so intimate communion with Christ enlarges and deepens your love and joy. You may weary a man by your repeated calls for help, but you can roll all your burdens on God and make continual appeals to Him for assistance, and He will not weary of your coming. What you need in the morning, before you begin the work of the day, is the touch of the Master's hand. A quiet talk with Him before you step forth into the street will strengthen your purpose to do right, and the remembrance of the conversation will keep you in the true path when temptations assail you. If the conversation of Christians is

sometimes vapid and trivial, it is because their hearts are not engaged with the high and holy things which ought to occupy them. If Christ were to drop into your circle of friends would you change your conversation, as people sometimes do when a stranger enters the room? If your eyes were opened to see Christ every time He is beside you, eating and drinking with you, how radiant would your life become. The secret of blessed fellowship is a daily surrender of your own wilfulness to the obedience of the will of Christ. The true maxim for a Christian is that so often given to a child, "Do as you are bid." He who has Christ as His constant personal friend can afford to be select in his ordinary companionships. As you journey with Him you may find that you are deserted by an earlier comrade, and you may be drawn apart from some early friendships into the lovelier fellowship of Christ Himself. If Christ is your inseparable companion you will grow curiously like Him. Your ideas and tastes will slowly become like those of the Master. He will subdue your habit of life to His own, and you will catch the contagion of the Spirit. If you live constantly with Christ you will find it easy to live for Him. If you walk with Him, keeping step, you will often be surprised with unexpected help over hard places on the road. Despair can never

come to the man who believes with a rare defiance against all trouble that Christ is near to help Him.

Christ is working for you. With more than the care of a mother He watches every step that you may not stumble. The grass on the side of the road, the moss on the stone, the lichen and the weed tell us of the love of God, as well as the dew, the sunshine and the rain. When you connect Christ with yourself the spiritual meaning and uses of life will be understood. Christ is always seeking to give you a new and strong manhood, and when He steps across the threshold of your soul He brings with Him a sense of largeness and a yearning for true greatness. Though the way through the world may be dark and the burden heavy, fear not; Christ has not forgotten that you belong to Him, and at the most trying moment He will be ready to help you. The billows may smite your frail barque as you are sailing onward through the gale on life's heavy sea, but His hand is on the helm and His eye is resting upon you, for He lives to make you happy with a joy beyond your ken. As you look upon the world treat it as the moon does when it shows only one side of itself and hide yourself in Christ. As a man takes a piece of rugged land and removes the rocks and roots, and then ploughs deep and plants it, that

it may produce crops and become valuable, so accept your lot and enrich it with beautiful thoughts of God and holy service for man. Do you wish to have a great soul in the future, then be a great soul now. Christ is living to ennoble your character and make you holy. The man who serves the Master best will best know Him. If you would do the work of Christ well you must dwell continually with Him. Whenever a famous artist had to paint the crucifixion he painted the picture on his knees and his cheeks were wet with tears. You are a distinct flower in the garden of Christ, precious in His eyes for your own sake, and He is shining upon you and watering you, that He may make you a perfect and beautiful flower in His own garden. Every religion has an ideal character and a model; the ideal of the Christian religion is sublime, and its model is the beauty of God Himself. The angel who sits at the gate of heaven admits none who bear no resemblance to Christ: wealth knocks vainly at the gate, learning has no passport to the skies, beauty cannot bribe the angel, and fame is a word that is unknown in heaven. When some poor saint scarred with the strife in the battle seeks admission, the angel says, "Thou art like Christ," and the gate swings open for him to enter. Christ had a heart as large as the world, but there was no room in it for the mem-

ory of a wrong, and it is He who lives to exalt you with a beauty and strength unknown to earth.

The third great moment in your spiritual experience came when you could say, "Christ liveth in me!" That is a time never to be forgotten when there comes to the soul the conviction that the doctrine of the indwelling Christ by faith is taught in the Bible. There is no real satisfaction without Christ, for the soul created by God can find no abiding place and continual delight in nature or man. The life of Christ in you is an ever praying life, so that when you fully realize His abiding presence prayer will be a delight and a continual outflowing of your soul. When He abides in you in His fulness you will be compelled to express your life. There is a charm in religious experience which makes it folly to restrain spiritual confidences with those you love. The more intensely you feel your relation to God the more expansive will your religion become. Perform no deed for the sake of its consequences, but for the love of God. Any act done for the sake of what it will bring has no merit. Fear not the world, but use it as the love garden of the Highest, and, fearless of the frowns of men, do your own work as ever in His eye. Weep not for to-morrow, but be content with to-day in all your work for God. As a medium for communicating with men and

reaching their hearts, the truest conducting medium to the love of mankind is the love of Christ. Growth in grace is laying bare your heart to Christ. Front the morrow with a trust in God that laughs at impossibilities. Fully surrender yourself to Christ, so that He may enter your heart and possess you. You may know Christ and find Him very precious, and yet there may be something within which you find hard to keep down or sweeten. If you will hand over to Him your will He will come into your heart and take out of it everything that would not be kind or sweet, and then He will shut the door. In the studio of the sculptor the countenance of the statue is fashioned slowly day by day with mallet and chisel, until at last the likeness is complete; and Christ fashions your face and form by the daily events, the struggles and burdens, as you silently surrender yourself to Him, until at last your face becomes like the face of the Master Himself. The night may be so dark that you cannot see your path, and the way that leads toward home may be long and difficult: then let Christ choose the path for you. You cannot know the future; but He sees what lies ahead, and He will lead you by a new way unknown to you, so that in the morning the glory of the mount will shine in your face. It is a great privilege to work for Christ. Be not anxious about the place or the circumstances;

it is enough to have a share in doing something for Him anywhere in the world. It is not wise to be in a hurry about the work of God. It is best to be diligent and possess your soul with that sublime patience which can labor and wait without any discouragement. The highway of holiness is walking hand in hand with God. Public service is dependent upon secret fellowship with Christ. Walk with the Master every day and you will find the sunlight. Trust your guide when you are climbing the mountains and you will learn to love Him. There are heights of aspiration in your life which God alone can appreciate. Your yearnings after a better life and your battles with sin He fully understands, and He will give you credit for all the good that is in you and done by you. Put the reins of your life into the hands of Christ, and He will control you always for safety and victory. Let Christ possess you and you cannot fail. Believe that He is true to His word and now dwells in you.

Have you advanced in these stages of spiritual experience? They are for you if you will enter in. Will you surrender yourself now fully to Christ, and then believe that He possesses you? As the world is made beautiful by God shining through it, so is the countenance made beautiful by a soul touched by Christ shining through it. Obey Christ fully and you will enjoy peace and power.

THE EMPTY MARGIN.

IN the making of a book the printer leaves a margin on every page to lend beauty and dignity to the book, and as an invitation to the reader to help the author in finishing it by putting in his own thoughts in the blank spaces. Sometimes the author and printer fill in the margin with suggestive pictures, or a summary of the contents of each paragraph, and there is not much left for the reader to do. Every man is an author engaged in writing the history of the world as he sees it, and God is helping him to write a beautiful book. The Master places the materials for every life in a new page every day, and leaves large margins to be filled in. When you are ready to fill in the margin with words and thoughts He is at your elbow to assist you, so that every page may be complete and harmonious, though one differs from another. Look into your life and you will see many margins which have been neglected. Instead of spaces of time and opportunity filled with helpful words and brave deeds for God and man, there is emptiness staring you in the face. You are not called to neglect the present

duty by longing for a large place far distant, but the work of God at your hand is the most important duty for you. Fill to the utmost the place where you now are in the world, and then you will be fitted to fill a larger place. Sometimes in the writing of a book two authors are engaged, each doing his share of the work, which is so completely wrought together that you cannot distinguish the separate work of the individuals; and God and you are working together in making a saint, and so closely are the divine and human elements blended that you cannot tell where they begin and end in the moulding of your character. We are *workers together* with Him. You are working for God and men with Him, and He is working for you, and with you, and in you. He works with you, and for you, and in you in ways that are sometimes unpleasant, but they are always for your own good. You speak of the culture of the soil, and of body, mind and soul, and as culture of the soil comes from the passing of the coulter of the plough through the ground, so does spiritual culture come from trials, burdens and temptations which are the coulter of God's plow. As His coulter passes through the soil it throws up the rich sub-soil, and out of this comes strength and refinement. Without your help God will not fill in your margin. God

Himself would not make a violin without the help of Stradivarius. It takes God and you to make a loaf of bread. "Workers together" is the secret of soul beauty.

In marking a book there comes much help to yourself in the future as you turn over the pages and gather up the thoughts which you have jotted down. You may fill the margin with beautiful pictures which will be suggestive and aid you in interpreting the author, as well as in guarding and keeping the thoughts of other days. There are margins all around the soul which should be filled in with pictures of great spiritual beauty. You are called to fill every nook and corner of your soul with beautiful thoughts of God. Catch glimpses of the divine landscapes of the spiritual world, and paint them in the margin of your soul. Fill your mind with the holy aspirations of the great saints, and the glory of God will shine in your face. Listen with a devotional spirit to the eloquence born of heart and tongue touched with the finger of the Spirit, and a pure and sweet fervor will sit upon your lips. An artist may paint the wall in the background of his picture in such a brilliant fashion that the interest of the visitor may be drawn from the chief point. It is well to be conscientious with the background, but it is masterful to keep it in

its proper place. In the making of a beautiful life lay emphasis on likeness to Christ and harmony with the will of God. Always keep Christ in the forefront and your own desires and plans in the lowest place. Aim at completeness in your life and work. Never stop short of the highest attainments in grace. You may be surprised with an unexpected joy in your pursuit of a holy life, and then arrest your effort, and lose the greater blessings which lie beyond. The diamond cutter does not leave his work incomplete so soon as the brilliancy appears. Seek by prayer, the study of the Bible, and fellowship with Christ to attain the closest resemblance to Christ which is possible for you. A poor picture may be made attractive by an expensive frame, for men value good surroundings, but a masterpiece is independent of the frame, and a handsome man with fine manners may win the favor of the people, but the beautiful soul is always discovered by God. Keep your heart open to learn the lesson of every temptation and trial, for therein are hidden mercies which will increase your peace and joy. Live in constant fellowship with the beautiful Christ, and you will be able to fill the margins of your soul with the beauty of holiness in a glad humility and sweet contentment.

When you gather up the thoughts of a para-

graph and condense them into a short sentence which becomes a summary of the whole, then you have a margin of power. Your life may become so deep and strong that every word and act will be the expression of many thoughts and desires. Your life is a hidden life, and men can only see the inklings of the goodness and greatness of the soul. Actions are the bubbles on the surface of the ocean. Let all the expressions of your soul be endorsements of what you have learned at the feet of Christ during your lifetime. Christ's sayings were words of power whose depths have never been sounded, because they were graphic statements of truth, and sentences of a moment burdened with the thoughts of years. His actions were few, but they were all great. His acts and words may be included in a small pamphlet, but they are the summary of the greatest life the world has ever seen. Let your words and deeds be a summary of days spent in prayer with God. Power comes from condensation. Shakespeare condensed ages into days, and you may condense the thoughts of years into a noble activity for God. Concentrate your desires into one great desire to please God. Bring all your plans into agreement with His great plan for the good of men. Let one master idea control your passions and absorb your strength, and let that be to attempt

to do your full share in making the world better by leading men to God, that they may see His face and be charmed with His glory and cease from sin.

Take up your reference Bible and note the texts which point to other parts of the volume. The marginal references form the margin of progress. Life is made for reference, marking other days and events. Man was made for discovery. Every man is on a voyage of discovery. He leaves the shores of yesterday for the ocean of to-day. The commission of God to a little child is to be active. The boy making castles out of the mud in the street is a prophecy of coming days. The Christian life is an advancement. Every day has a reference to many days in the future. Every holy impulse is a step toward the summit of the mount of likeness to Christ. Every true deed points westward to a new world. The prayer of to-day leaves an impress on the soul which will clasp hands with a holy passion in the future. Words and days, desires and deeds are links in the chain of life which reaches the eternal shores. Every day and deed has a reference. There are no isolated events in your life. You are building a palace beautiful for the King, and every word and thought, desire and act, is a stone in the building. Let every reference in

your life be accurate. Test everything by the standard of Christ. Go forward in all that God approves. Never be satisfied with less than your best for God. Rest not half-way up the mountain, but press on till the clouds are under your feet and the sun is shining in your face.

The habit of some readers is to make notes in the margin of the books they are reading for their own personal use. That is the personal margin. Study your Bible for the strength which will come to your own soul from its directions and promises, and the contact with great saints of old. Attend your own church for the delight of worship and the spiritual culture you will receive. Pray incessantly for the sake of the blessings which will be showered upon you. Some will call this selfishness in religion. Well, the student goes to college for an education, and the workman toils that he may secure a living for himself and his family. Be not afraid of religious selfishness of this kind, for the love of God will by and by transform duty into delight. If you do not seek your own salvation, the faith and prayers of another person will not save you. Fill your mind and heart with good thoughts for the days when you may be sick or old, and not able to read. Plant an orchard in young manhood that you may enjoy it in old age, and sow the seeds of eternal truth in your

soul now, that you may reap abundantly in eternity.

The margins of some books are left without notes of any kind, and there are unoccupied margins around the soul. An unfurnished soul is a room bare of furniture, without any chairs to rest upon, or pictures on the walls. The blank margins of the soul indicate indifference to the great interests of life. Living on the past will not furnish strength for the future. God has left spaces in your life for you to fill in for your own spiritual progress. The march of yesterday should be left behind in the journey of to-day. Have you left the margins empty? You are fitted to fill some place in the world. You may be a saint destined to do great things for God and men. Make your life noble and your soul beautiful by allowing the Spirit to enter and furnish you with holy desires and strength for every day.

When a book has been lent to you by a friend with the privilege of making notes in it, then the margin becomes a means of helpfulness to other readers. A fine opportunity is then given to make things clear and suggestive which will guide and inspire. Every day brings the chance of a lifetime. Every tidal wave bears great responsibilities and possibilities. Opportunities of helping the despondent and guiding the erring

meet you when you hold your face toward the world. You may touch a soul with a kind thought or gentle word, or a grasp of a hand of love, and the dark sky will suddenly become bright. There is a Christly art of presenting truth in familiar language to common people which will help them on life's weary way. The margin of opportunity lies open to you. You may introduce Christ to a man, and thus bring about a blessed crisis in his life which will be the beginning of a new career of self-control. The measure of every man is his response to opportunity. Every day is a page with a wide margin of time and opportunities which have not been used. Strike while the iron is hot, and also make it hot by striking. Wait not for opportunities of doing good, but make them. Doing good is always the order of the day. *What might have been* is the wail of many hearts. Face every opportunity and you will be ready for the supreme opportunity when it comes.

There is a margin of helpfulness in which you may seek and find the higher self in your neighbor, and help him to overcome the lower one. You may not be able to see the grains of gold hidden in the sand, or the pearl in the shell of the oyster, or the better self of the man covered with sin; but if your eyes are touched with the finger of Christ and your soul glows with sym-

pathy, you will seek to know what is in a man and help him upward toward God. The ignorance and desertion of Christ by the disciples could not quench His love, or tempt Him to abandon them; and if your soul is filled with His love you will not become impatient or forsake men when they continue in sin. When you are filling in the margin let there be no scrawls. See that there are no blots on the page, and do not write in large characters. There is a quiet way of doing good that moves the heart of men. This is the margin of gentleness. Let your goodness be true and simple. A large soul filled with love will always attend to small things, and the humble task done to please God and help men is a precious jewel. In a quiet and old-fashioned way go about your work to help men fashion their lives according to the pattern of Christ. Unveil the grace of gentleness in kind deeds without any announcement. If your heart is set upon your possessions you may lose your life, as the Roman maiden by the golden bracelets for which she betrayed the city. Do your work calmly, without any haste, and one thing at a time will render your work more effective. The roaring rapids will attract more notice than a quiet fountain; but it is better to be a fountain, refreshing man and beast, than the rapids, only existing to destroy, and a life of quiet use-

fulness is better than the excitement of a large place where your whole concern is for self.

Let the note on the margin always be accurate. The margin of truthfulness is always strong. A true life will help men and glorify God. Be your own true self and live in touch with God. Let the margins of your soul always speak of Christ. Put down nothing in a pure and strong book that is at variance with truth. Show Christ to men by the beauty of your thoughts and your strength in temptation. Work with Him and never take any credit to yourself. Hide yourself behind the Cross that men may always see the Crucified. Fill your place in the world to the very highest. The secret of high success in spiritual work is found in a well-chosen aim for the glory of God. Make the best of everything, not by placing a label upon them, but by doing them. Never be satisfied with asking, "How much must I do?" but rather ask, "What more may I do?" It is your duty to do more than earn your living; you are called as the servant of Christ to give more than your share and to perform deeds more than others do. Do something for God and do it soon. Give your best thoughts for His work. Work with Him in being good. There is a legend of a Scotch loch whose waters have many colors, formed by the materials at its bottom, which tells us of the

fairies who dyed clothes for the country folk in the district. When the people left the cloth at sunset on the margin of the loch, they placed a specimen of the color they desired, and the fairies dyed it in that fashion. A shepherd placed a fleece of a black sheep with a white woolen thread beside it to show that he desired it to be dyed white. The fairies were puzzled and in their perplexity they threw all their colors into the loch, which has given the waters their strange appearance. The fairies could not make black into white; but the blood of Christ can cleanse the foulest, and change the soul stained with sin as scarlet until it becomes white as snow. Work with God in doing good. Put your work into His hands and you will learn something of the dignity, happiness and holiness of work. Make someone happy by your presence, and lift up those who are weary, and you will find your task easy and full of joy. Above all, let God work with you, and give Him the supreme place in your heart and life, and you will never have an empty margin.

LOVING THE UNLOVELY.

MANY years ago the simple folk of a small village heard that their king was going to pay them a visit, and being anxious to do him honor, they worked hard to make the place attractive for the coming of their sovereign. The night before his arrival they rested from their labors, and while they slept angels came and transformed their work until the humble homes became mansions of marble shining with celestial beauty, and fountains played in the sun surrounded by trees of exceeding loveliness in the village green. That is only a simple legend, but it has a lesson in the love which transforms the work of man, lifting the common things of earth out of their low surroundings and making them shine with the glory of heaven. There are some ugly things in the world which it is hard to respect, and some people whom it is difficult to love. A physical defect jars upon the sense of beauty, and a bad temper hides the good qualities of the heart. It is a hard thing to love a man with a stingy disposition, or a woman with a whine in her voice. The ugly thing has its own place in the world, and the unlovely people

serve to show by contrast the sweetness and strength of the saint. Sickness imparts joy when health is returning, and the robust know not the gratitude of freedom from pain. The darkness of the world shows off the light. The folly of the sinner may be overruled for the good of others by teaching them the strength and peace of a holy life. There is an evil habit of looking for faults in other folk. Some people are quick to detect a small spot of grease on a picture, but fail to note the beautiful tints of the landscape and the touches of genius in the work of the artist. Slight blemishes in the character of a man are seized upon and magnified when the habit of looking for faults has been formed. The greatest fault is that of seeking mistakes in the lives of others, and rejoicing in the discovery of them. The greatest imperfection is to be so sharp-sighted as to see the shortcomings of your friends, and to be blind to your own blunders. Look always for the good qualities in your friends and foes, and keep silent and forget their failures. If there is error in the world, or an enemy in the field, look well to your own heart before you go out to attack either of them. By looking at bad forms of speech you will lose the power of using strong and beautiful language. By looking at the mistakes of men you will forget the beauties of a saintly life. If you hide

your affections and fail to express your sympathy toward men, you will become a bankrupt in the grace of forbearance. By kindness you will mould the plastic natures of men and lead them to a just appreciation of the virtues which belong to a sincere life. Possessed of the energy of a noble endurance, you will be able to remain sweet under the coarsest revilings, and to send out currents of heavenly air into the atmosphere of common life. The love of God in Christ is shown in loving the unlovely, as Paul wrote to the Romans, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Divine love does not choose the fairest among men that it may count them as the friends of God, but stoops to the lowest and rejoices in lifting them to seats of honor where the King dwells. Christ loves the unlovely folk. The prayer of the publican, uttered by a contrite heart, is a sacred anthem whose strains reach the courts of heaven. The palsied penitent is a candidate for the honors of the kingdom of God. The leper walking in the path of virtue is a prince of the house of Christ.

As Christ loved those who did many things which wounded His heart, so must His servants love the folk who find delight in the ways of sin and make haste to tarnish the vessels of the church. It is easy to love good people. The

quiet woman whose simple deeds shine like the stars on a dark night has a charm which draws the hearts of men unconsciously in her train. She may have little culture and less wealth, but the sweetness of her life sends forth a fragrance which attracts all hearts and speaks of a glory that is not of earth. You cannot help loving the beautiful flowers in the spring, or the music which draws tears from the heart, and good people possess a beauty surpassing the flowers, and the music of their lives is beyond the sweetest songs of the greatest singer in the world. It is easy to love an innocent child and a quiet man who serves God and his generation well. Christ loved men in spite of their sin. It is a difficult matter to love some men, because sin has made them callous and they do not return your affection. When your love toward them has become a passion, only to be refused, you are compelled to suffer martyrdom. Though sin perverts the taste so that men call things by wrong names, and hardens the touch, so that they become past feeling, Christ still loves them. When the love of Christ abides within you and constrains you to serve Him to the utmost, it will not only shape your actions and elevate your employments; it will also train you to love the sinner in spite of his sin. You can love people because they are sinful as well as because

they are good. Love for the sinner does not require that you shall overlook or excuse their sins, or that you should be a partner with them. The noblest love is that which goes out toward them, realizing their sinfulness. If you enter fully into the love of Christ, you will be able to do much for those who are living in sin. Christ loved men because they were sinners and needed His love, and by His grace you may love a filthy beggar who greatly needs your help. Our lost condition was a silent appeal to Christ for His love, which was not unheeded, and the sad state of a wicked man is an importunate call for our sympathy. The condition of the sailors on a wrecked vessel in a raging storm is an invitation to save them, though you know not their names or any of their relations, and the condition of a sinner is an invitation for your prayers and love.

The keen insight of the Master sees under the rags of the sinner the real man, and He loves him for his true value. He loves every man for his hidden worth. He sees that there is something in you worth loving, and He loves you. The highest order of human love is that which a woman craves, to be loved not for her money, beauty or attainments, but for her own self. Christ has a high regard for you and loves you. He loves men because they are His brethren.

He loved them to save them. Love was His method of salvation. This method brings its own share of anxiety. If you have ever been unhappy through a false step in your life you will tremble for the welfare and happiness of those you love. Life is made up of dreads born of love. Christ loved men to exalt them, and great love should take possession of your soul that you may build cathedrals for those that struggle. Beneath the scars of sin there may be a saint waiting for your gentle touch or kind word, and a weary heart may be ready to follow if you will lead him to the Cross. From the lowest depths men have been lifted to walk the highway of holiness. Love the unlovely people for their own sake. Love on and falter not in loving them. Though others may change, true love falters not toward them. Your friend may prove false to you and wander far in the ways of sin, but your affection follows him and becomes a light in the window to guide him on a dark night. Love the unlovely folk for your own sake. Every act of unkindness works injury to yourself. Every provoking circumstance which comes to you from neglect or the selfishness of others is a trial of your patience and should be accepted as a part of the work of life, through which God is making you perfect. The sweetest life is that which takes up all things,

great and small, and weaves them into a web of loveliness, after the pattern made by the Master. Love unites its own beatitude in kind deeds toward the erring and the weak. If you give out nothing that is good, brave or noble in your life to bless men, you will leave behind you only the path which you have trodden. How sad it is to pass through the world without lifting a stone out of the way, or letting a ray of sunshine into a sorrowful heart. Tune your heart to the key of tenderness and grip with the hand of an angel the listless hand of a weary man. When a man is beginning to lose his hold upon God and his brethren stand aloof from him, which is an evidence of his having fallen into a back-sliding state, go to him with a prayerful heart and strive with a love that never alters to bring him again to the Cross, where he may catch a new glimpse of Christ and be won from sin and failure. Love the worst men for the sake of Christ. Cherish the hearts that hate you, and in the spirit of your Master carry gentle peace in your right hand to silence the tongues of strife and sin.

Perform the right task though it may be unpleasant. It is easy to love the beautiful, and difficult to love ugly things. The unlovely things are sometimes the most precious. Everything has a beauty of its own, though you may

not discover it.. The lizards and snakes are uncomfortable companions, but to the eye of the naturalist they have a certain beauty which common men do not see. The unpleasant task has no attractions for those whose eyes have been darkened by sin, but when Christ imparts a true spiritual vision it becomes a thing of beauty and a joy forever. The smelting of the quartz reveals the beauty of the gold, and the hardest duty touched with divine power becomes a sacred thing, shining with the lustre of love and truth. There is hidden beauty in the cleansing of the blood in the presence of disease, and there is loveliness in the lowly task when done in the Spirit of Christ. Suffering is sometimes the means of perfecting character. God takes imperfect men to make saints out of them. Interferences mould the character. The beauty of the painted windows of old cathedrals is dependent upon the inferior glass, the poverty of its materials, its uneven thickness, and imperfections of surface and body, all covered by the dust of ages, and the corroding effect of time. When the light shines upon these imperfections there is seen a brilliance and harmony which the modern painted window does not possess. So the imperfections of man are used by God to reveal beauty when His glory shines upon them. There are charms in disguise in the children of

God awaiting the eternal years for their unfolding.

The unpleasant task is often the highest duty. Beyond the clouds the sky is blue, and behind every trial is the smile of God. The storm may rage and your heart may tremble with fear, but Christ is keeping watch with a love that dares and waits. The hardest duty is sometimes the chief work of God for you. You may make mistakes in your earnest attempts to work for God, but He will take them to create opportunities for better service, and the revelation of a grander work. Perform the unpleasant task for the good of man. It may help some weary soul over a hard place, and that is work fit for an angel. Perform it for your own good. The legend of Cadmus sowing dragon's teeth from which sprang a great army of armed giants, and his throwing a rock among them, whereupon they fought one another until they were all killed except one tall giant who became his helper in building the city of Thebes, by carrying stones for him, teaches us to allow the enemies of Christ to fight among themselves, while we pursue our work of building the city of God on earth. Work for God, and though men oppose you there will still be left one solid truth upon which you can build, and find satisfaction in the work done. Perform the unpleasant task which



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agrees with the will of God. Place your heart upon the altar, and though you cannot make the wood burn because it is damp, and nothing ascends to heaven but smoke and failure, wait in patient submission and prayer, and the lightning will descend and consume the sacrifice. Do all things in a Christlike spirit. Pain in the eyeballs, half-sight and double vision may arise from a faulty assimilation of food, and defects in spiritual vision may come from a faulty assimilation of truth. Meditate upon the Word of God, live near to the heart of Christ, take hold of the unpleasant duties of life, and love the unlovely folk with the spirit of Christ, and you will find beauty in service, and a joy without end, whose depths have not been sounded, nor its secrets fully known.

THE ATMOSPHERE OF CHRIST.

MEN are afraid of being alone in the world. As little children are in dread when left alone in the darkness, not knowing what may hurt them, so men have their fears and a sense of loneliness when they are left to themselves. The sense of being homeless in the streets of a great city, where every face is the face of a stranger, and there are no friends, oppresses men; unconscious of what the future may bring to them, they tremble in the presence of the unknown. They are even afraid of themselves on account of their sins. The attractions of sin lead us away from God, and we are left trembling in the darkness, without the light which God's presence gives to His people. Our weakness makes us afraid. We become afraid of our enemies and suspicious of our friends. We are especially afraid of being alone in great undertakings, or in the presence of trouble. The disciples were so accustomed to appeal to Christ in their hours of doubt and when beset with difficulties, that the very thought of His departure filled them with fear. In the storm they were helpless, and appealed to the Noble Sleeper for relief. The

great undertakings of life overshadow us like a lofty mountain, under whose cliffs we wander afraid of an impending doom. You have felt anxious when you could not solve some difficult problem; when some serious work has been forced upon you, and you have felt your weakness, you have worried over it, because you did not know what the outcome would be. Then you felt the need of protection and guidance. It is then that Christ steps in and inspires you with courage. He goes ahead of you and allays your fear by subduing your foes. Just as men having faith in the knowledge and ability of a great general will follow him upon the battlefield, undeterred by the superior number of their foes, so are the servants of Christ encouraged by the genius of Christ, and will follow Him anywhere.

The sympathy of Christ is shown in His constant thoughtfulness for His followers. As He said to His disciples so He says to you, "I will not leave you desolate; I will come to you." Napoleon once said, "When I am dead my spirit shall come back to France and throb in countless revolutions." That was true, for the revolutionary spirit took possession of the nation several years after the exiled monarch on St. Helena had passed away from earth. Christ manifested His thoughtfulness in assuring His

followers that He would return, not with the aim of a revolutionist, but as a Guide, Philosopher and Friend. With paternal affection He looked upon His disciples, and told them that they would not be orphans. Not only would He remember them during His absence, but He would return to them to comfort and strengthen them for the battle of life.

Christ in us is the great argument of experience. Religion is not something fastened on the outside of life, but is the awakening of truth inside of life. God with us, and in us, is the secret of life and salvation, and this is the all-comprehending need of humanity. "With God we can do no wrong thing, with God we can do any good thing." Christ in us gives us strength for the work of life. He is the source of the inner life which gives to the outward life its beauty, and makes it an irresistible argument for Christianity. Christ in us ensures spiritual progress and imparts strength for successful work for God. The indwelling Christ is the assurance of salvation.

"Your real life, with Christ concealed,
Deep in the Father's bosom lies."

In ordinary Christian experience we do not know how our spirits are acted upon by the Eternal Spirit, though we do not question the

fact. The abiding Christ is the grand argument of religion. As there can be no fruit on a tree where there is no life, there can be no graces of religion where Christ dwells not in the heart. In order to an extensive life, a life which expresses itself, there must be an intensive life. Light is placed inside of a lamp that it may shine outwardly. It is not separated from it and put on the outside that it may shine within. It is Christ in the heart with His grace which reveals the beauty of noble deeds and makes them possible.

Christ beside us is another argument of experience. He is the grand companion who holds fellowship with the Christian heart. He condescends to join Himself to us and to walk with us, making life a continual journey to Emmaus. He confers upon us a high honor by exalting us into a holy relationship with Himself. This fellowship is real, and through it we receive strength and consolation. Christ is a personal friend. United to Christ you are guided along the pathway of earth. Fellowship with Christ is not a figment, but a real thing. The explorer Stanley, recounting some events of his African expedition, said: "I was only carrying out a higher plan than mine. . . . There was an unaccountable influence at the helm. . . . I have been con-

scious that the issues of every effort were in other hands." Christ is our eternal guide. As over the prairies a guide was necessary to ensure safety from being lost, and to prevent falling into the hands of the hostile red men, so the guidance of Christ is necessary on the journey of life, and this fellowship is assured to him who trusts implicitly in the wisdom and love of the blessed Saviour of men. Constant and perfect fellowship is dependent upon faith in Christ. The secret of the spirituality of John is found in his attitude as he leaned on the bosom of Jesus, and in his own expression of the words of his Master, "Without me ye can do nothing." The source of Paul's heroism is seen in his strong statement, "I live; yet not I, but Christ liveth in me." Wycliffe's power is felt in his own sentence, "I am but a pen in the Lord's hand." Obedience unfolds the truths of the Bible and makes them plain to our understanding. By faith our knowledge is enlarged, and still there lie beyond truths awaiting discovery. The pastor of the Pilgrim Fathers said, "I am verily persuaded that the Lord has more truth to be brought forth out of His Word," and Bishop Butler said on the same subject: "It is not incredible that a book that has been so long in the possession of mankind should contain many truths as yet undiscovered." You need faith to

ensure perfect fellowship with Christ, and without the Holy Spirit to enlighten mind and heart the Bible will remain a sealed book. You may gaze in the darkness upon the mountain covered with snow without being entranced with its beauty, because you are unable to see it, and the truth of God cannot be seen and enjoyed when the soul is enshrouded with gloom. With the coming of the Spirit into your heart as the sun rising on the mountain, you will behold enraptured the grandeur and glory of the truth of God.

Christ around us is another argument of experience. He envelops the Christian with religious influences. He is present in the means of grace. With Wesley you may say exultingly, "The best of all is, God is with us." Some there are who entertain the vague notion that our Father is "an absentee God, sitting on the outside of His universe and seeing it go." You need to cultivate the practice of the presence of God. If life is to be full of meaning and purpose, you must live in the atmosphere of God. Arnold of Rugby finely said: "And we do fearfully live, as it were, out of God's atmosphere. We do not keep that continual consciousness of His reality which I conceive we ought to have, and which should make Him more manifest to our souls than the Shekinah was to the minds of

the Israelites." Christ is around us as a protecting and governing power. As the mountains are round Jerusalem so is He a source of protection for the saints, and as the pillars of cloud and fire guided and encouraged the Israelites, so does He direct and strengthen His people. The spiritual life is developed according to the perfection of the Christ-climate. There can be nothing so important as to guard carefully the interests of the inner life so that it may grow strong. Christ brings us into the kind of climate necessary for the growth of the inner life. Live then continually in this spiritual atmosphere of Christ. Open your nature fully to the influences of this climate. Let Christ be a real companion to you always. He will not leave you.

THE HUMAN TOUCH.

THE leper who came to Christ was so anxious in his quest after health that, as Mark incidentally mentions, he entered into a house, and thereby transgressed the Jewish law which forbade a leper entering into the house of another. The sinner when deeply convinced of sin is apt to forget the common courtesies of life, in his anxiety for salvation. Do you blame him? Blame not the drowning man for his excitement, or the woman in a burning building because she cries through fear, and is anxious to be rescued. Salvation is the supreme thing, and all else is likely to be forgotten by him who is earnestly seeking it. Christ seemed to be inattentive to the law relating to the house in his desire to heal the man. In the salvation of men He does not reveal Himself to all in the same fashion. He was a true gentleman, and His religion begets refinement, yet He does not always come to the soul according to the rules of etiquette. Salvation is more than politeness, more than fashion in dress or beauty of speech. He will dine with publicans and sinners, and refrain from rebuking His disciples for eating with unwashed hands,

not because He exalts what may seem to be bad manners, but to show that traditions must not supersede divine commandments, and good manners are not so important as a good life. Heart purity is better than external cleanliness, and a holy life a nobler thing than ceremony. When Christ had healed the leper He very earnestly urged his departure. We can well conceive His anger at the man, and His vehement "Begone now! away hence!" When the work of healing had been accomplished, He thrust the man out into the street by His words. He has now respect for law of the house, and yet the man is not now a leper, and the law does not apply unto him. But he must not linger in gossip with the people of the house, he has his confession to make, and must hurry to show himself to the priest. Christ thrusts men out of themselves into service. He puts them out of the house into the street to have a larger audience, and to get away from the carping critics in the house. He sends men from home when they can serve Him better in another sphere, and He sends them home when their sermons will best suit their own families.

The leper does not say "If thou art able," but "If thou wilt thou canst make me clean." True faith puts no limit to the ability of Christ. Weak faith touches the divine will, not the

divine power. It believes He can remove mountains, but is not quite sure that He will take a cobblestone out of the street. It believes He can make the sea stand still that His people may pass between the liquid walls in peace, but it is not certain that He will send rain to nourish the drooping grain. It believes that He can change the heart in a moment, but is not quite sure that He will do it now.

Christ touched the leper, and in touching him He was not polluted, though, by the law of Moses, he who touched a leper became himself unclean. The Master's touch was a holy touch. He hesitated not to lay His hand upon the man, and He performed no act afterward to purify Himself. He shrinks from no apparent act of defilement through contact with sin, as it cannot defile Him. You may throw a handful of mud upon the polished shaft of white marble, but it falls off, and sin will not leave a stain upon the heart of Christ. You may let fall a single drop of ink into the St. Lawrence River, and look for the discoloration a mile further down, but you will fail to perceive any of the effects, and Christ is so large and pure that sin cannot leave its mark upon Him. He touches sinful men and women and yet He is not polluted. The world needs such holy service. It needs the strong, pure hand of Christ to lift it up out

of the mire of iniquity. When He lifts a sinner it is to exalt him to a pure life.

The Master *laid* His hands on the sick and healed them. His touch was the touch of sympathy, for His heart yearned for men to help them. He gave not the tips of His fingers as some dignitaries do in shaking hands, but His whole hand was laid upon them, and in that hand His heart was hid. He groped not with the indirectness of a blind man, but with the guidance of a heart that saw human suffering. He laid His hand upon the sinful soul. A good man said, "I am tired and weary hearing of these men's sins." The human heart has a limited power of compassion, but the Redeemer, touched with the feeling of our infirmities, never wearies, and it is easier to tell Him our sins than to tell them to any apostle or saint.

The Master's touch was a touch of love. The love of His heart flowed down into His hand. He drew sinners unto Himself, and kept them following Him. It was no hypnotic influence He exercised, but genuine love; no magnetism of the will, but a real magnetism of the heart. His hand was perfumed with love. The horny hand of the Master touches the heart of the sinner as gently as the mother strokes the brow of her dying child.

"His hand was rough, and His hand was hard,
For He wrought in wood in Nazareth town;
With naught of worship, with no regard,
In the village street He went up and down.

"His hand was rough, but its touch was light,
As it lays on the eyes of him born blind;
Or stroke sick folk in its healing might,
And gave back joy to the hearts that pined.

"His hand was hard, but they spiked it fast
To the splintering wood of the cursed tree;
And He hung in the sight of the world, at last,
In His shame, and the blood trickled free."

The touch of the Master is the touch of God. It is more potent than the touch of an angel and more wonderful than the sway of the wand of the magician. As persons troubled with scrofula, which was formerly known as the king's evil, were touched by the sovereign, because of the belief that a cure was thereby effected, so Christ the King touches the soul afflicted with sin, which is the scrofula of the soul, and the king's evil of iniquity departs, and the soul is healed. The Master's touch is a touch of honor. Kiss His hand.

It is a transforming touch. He lays an afflicting hand upon you and in the hour of pain you cry out and wonder why He deals so unkindly with you, but by and by as you look and ponder you find that the leprosy has departed, and the flesh

of your soul has become as the flesh of a little child. There is a blessing hidden in the trials which Christ brings. Go down upon the sea shore after a storm, and you will observe the sea mosses and pebbles which the winds and waves have thrown up. Without the storm the wealth of the ocean would be stored in its depths, but by its presence its treasures are placed at your feet. When night comes down upon the Azores the lavender beds yield their perfumes, which the hot sun had consumed all the day long, so in prosperity the graces of the soul are lost, crushed by the burden or consumed by the heat, but when affliction comes, and the waves of adversity roll over the heart, the spiritual treasures are brought, and you are enriched with the riches of Christ. Let the Master touch you, and there is health, beauty and holiness.

“ In the still air the music lies unheard ;
In the rough marble beauty hides unseen ;
To make the music and the beauty needs
The Master’s touch, the sculptor’s chisel keen.
Great Master, touch us with thy skilful hand ;
Let not the music that is in us die !
Great Sculptor, hew and polish us ; nor let,
Hidden or lost, thy form within us lie !
Spare not the stroke ! do with us as thou wilt !
Let there be naught unselfish, broken, marred ;
Complete thy purpose that we may become
Thy perfect image, thou our God and Lord ! ”

Let the Holy Spirit touch you and a Pentecostal blessing will rest upon you. May the baptism of the Spirit, which is the touch of God, come to your soul. The touch of Christ was the touch of a human hand. He did not reach down from heaven a divine hand which would have been too glorious to wipe away tears, to heal the wounds of the heart and to lay benedictions upon the heads of children, but he came to earth Himself and took a human form, that with a human hand He might touch the sorrowing and sinful. The hand of Christ was a human hand that felt pain, wrought for daily bread, and could be placed in the hands of sinful men. The work of the Lord upon earth needs a human touch. A visitor to a glass factory saw a workman moulding clay in great pots which were to be used in shaping the glass. Observing that all the moulding was done by hand, he said to the moulder, "Why do you not use a tool to aid you in shaping the clay?" The workman replied: "There is no tool that can do this work. We have tried different ones, but somehow it needs human touch." You must do as Christ did, lay your hands on men. Lend a hand to help pluck the fruit singly. Win souls one by one.

When Christ went away to heaven, He did not reach down a glorified hand to do His work

of love on earth. He has made the saints His delegates, and has taken our common hands into His own, and is now using them in blessing men. He is sending us to do in His name the gentle things He would have done for His little ones. Thank God, He has left us something to do, that we may have the peace and joy which flow from doing kind and holy deeds. The human touch of love is felt by human hearts. The mother visits the hospital where her soldier boy is dying, but is not permitted to speak to him, as he is near the borderland. As she lays her hand gently upon the fevered brow, he awakens from his delirium and says: "Who touched me? It is my mother's hand!" Love finds its way to the heart. It is love that wipes away tears, lifts burdens, brightens the path of sorrow, guides erring feet into the way of peace, and leads men up the slopes of Calvary. It is love that wins men. It is love that pulls thorns out of weary feet. When Androcles the slave fled from his Roman master to the desert, and sat alone hungry and sad, there came a lion, which placed his paw in the lap of the affrighted slave. He saw in the swollen foot a thorn, which he extracted, and received as recompense his life and a grateful look. Weary of his wanderings, he gave himself up, and was condemned to fight the lions in the amphitheatre at Rome.

As he stood in the arena before ten thousand spectators, waiting for the gate of the lion's den to be thrown open, and listening to the roar of the animals, who were kept hungry for the occasion, the door was suddenly thrown open, and the king of the desert rushed toward the trembling man. A wild roar, and a moment of recognition, and the lion stood disarmed before the man who had removed the thorn from his paw in the desert. Love had tamed the savage heart. The human touch still disarms all foes. It converts enemies into friends, and exalts slaves into masters.

In the period of suffering love is the strongest medicine, and the human touch more potent than the medical prescription. Medical prescriptions may do much good in relieving pain and removing disease, but mix the medicine with the heart, and it will prove more effective in helping the patient. One of the greatest forces during the Crimean war was the presence of Florence Nightingale, who was known among the British soldiers as the "Lady of the Lamp," because during the night she walked through the hospital wards with a lamp in her hand. Love won the hearts of the wounded, as love always does. The nation has placed a coronet upon her head because there was first a cross in her heart. Christ healed men by his touch, and that is still

the way for us. Salvation comes by the touch of the hand, which is guided by love in the heart. Lead men to the Cross by gripping their hands. Link heart and hand together on the journey to Calvary.

Touch Christ by faith, build yourself on Christ, and build yourself out of Christ. The castle of Mont Orgueil in New Jersey is imposing and impressive, being built out of, as well as on, the very substances of the cliff whereon it stands. So we must build on Christ by faith, and out of His life and teaching we must be continually strengthened and sustained. Touch men by faith. As the Swiss climbers go up the mountains joined to one another by a rope, that all may help each, and each may help all, so let Christ be the foremost guide, and as you climb help all you can to lift your fellow further up the heights. Come to Christ as the leper, that He may touch you, and save you from your sins. Come to Him that He may touch you for service. Then touch others with a human touch that you may win them for Christ.

THE INLETING OF THE SPIRIT.

ONE of the strange facts which every man has to face in this world is, that he may have good health, enjoy all the comforts which wealth can buy, be surrounded by friends who are devoted to him, and yet be affected with a weariness of life. He may be a bankrupt in joy because he has an abundance of the things which bring happiness. Life becomes stale when you have more than enough of the joys of life. A king may become weary with the honors of his place. When flowers bloom always at your feet you lose the thrill of the first days among the tinted blossoms and fragrance in the garden. Your life may be stale and you may be weary because you have had your share of the good things. You may have lost your zest for spiritual things through resting in old experiences, which were good in their times, but should now be left behind. What you need to make life worth living and free you from the pain and darkness which have settled upon you is a new vision. You have dwelt so long in one stage of your religious experience that you have lost heart and become indifferent, and you are a stranger

to the life in Christ full of boundless pulses, and a holy passion for the greater joys which lie beyond. Perhaps you are waiting for an extraordinary experience which will lift you out of the valley. Alas! it will never come if you sit still and move not onward to the cloudless hills where Christ awaits you keeping tryst. Seek your highest pleasure in the simplest duties. Enlarge your life by new experiences of God. Learn something fresh in prayer. Approach Him in some new ways. Take up a new study of the Bible and the ways of God, and you will be surprised with an increased zest in your spiritual life. When spiritual ennui attacks your soul, strive to interest yourself in the needs and joys of other folk, and losing your life in helping them your spiritual joy will grow.

Like many followers of Christ you may feel your need of something to increase the joy of living. There is an aching in your heart for rest, and you are like a sick man craving for something, and he knows not what is best for him. Your soul is not healthy because you are drinking at the wrong fountain. Water is good for the body, but there are some wells which will inflame the stomach and injure the organs of digestion; and while forms of religion are useful, there are some which had better be set aside for another time. It is not penance you

need, but penitence. Take Christ into your vessel when you are passing over the sea of mortal life, for until He embarks you will always be driven by contrary winds. That which will supply the lack in your heart and life is the presence and power of the Spirit. The absence of the controlling power of the Spirit is the cause of so much leanness in the souls of Christians. Wealth cannot make you happy, and poverty will not give you peace. An old legend says that an angel was sent to find the place where happiness abode. He went to a palace and found the monarch seated on his throne wearing a crown of sorrow, and then he visited a hovel and heard a beggar crying for bread. Having measured the distance between the rich and the poor he planted midway a beautiful lily, and then told the king to go to the hovel and the beggar to the palace. As they journeyed they met beside the lily and there remained the rest of their lives in happiness and peace. Great wealth and extreme poverty are not sources of peace; but when rich and poor can meet together, and in God's name work for each other's good, there will follow contentment and hope.

How am I to obtain the presence and power of the Holy Spirit? That should be the chief quest of your heart. Is there any secret path to the treasure house of God? Listen to the

words of Peter to the Jewish council: "The Holy Ghost whom God hath given to them that obey him." Obedience is the way to gain power. Do what God tells you, and He will give you the Spirit to the measure of your obedience. Turn the rudder of your craft so that the wind will fill the sails, and it will plough the waves as it dashes onward, and turn around into the ways of God, and His breath will waft you along in the sea of contentment, ever advancing until the day of peace will be endless and your joy will be lost in God.

The Holy Spirit has been poured out upon the followers of Christ. The enduement of Pentecost is still the great enduement of saintly souls. The outpouring must now be followed by the intaking. The outpouring of the Spirit is not a passing event in the history of the world, but a daily miracle in the Church. It is not a single circumstance in the lives of the saints, but a permanent fact and a continual repetition. Pentecost is a milestone on the way to heaven, of which there are many before you reach home. The unction of the upper room has reached many hearts in these latter days, and obedient lips have been touched with holy fire. The promise of the Spirit has not been withdrawn, for His presence and power are required as much to-day as in the dawn of the Christian Church.

The ideal of the upper room is a vision of fullness. The heights of perfect living are lost to those who hold their eyes down to earth. It is only the uplifted eye turned westward that will catch the first glimpse of the shores of the New World. If you turn your heart to meet the promise of the Spirit, you will hear the sound of the wind laden with blessings from the hills of God. The imitation of the upper room is the secret of the baptism of the Spirit. Study the method of the old-time saints and then follow it, and the blessing of Pentecost will not fail you. The new way to obtain the outpouring is the old way repeated. The upper room is anywhere with God. You may retire into your upper room in an old log shanty on the prairie. You may find it in the depths of the forest or in the crowded street. The upper room is the willing heart seeking the presence and power of the Spirit. The imitation of the upper room is an earnest tarrying in the presence of God. The density of the atmosphere of the world is too great for the new life in Christ. If you would be a partaker of the enduement of the Spirit, you must seek the spiritual atmosphere of the upper room. Waiting for the blessed descent is not a listless reclining on a lounge, but the hallowing touch of the hand of God.

The prayer of the old-time saints was not a

set of religious phrases uttered upon their knees, but an earnest longing for the coming of the Spirit in His fulness. As the fisherman's wife looks across the waters after the storm for the return of the boat bearing her husband, so must you wait with patience and a heart yearning for the coming of the Spirit. Are you watching for His descent? Are you craving for His revealing? Stay in the upper room with your eyes toward the window, looking for the gilding of the clouds announcing His coming. You may need to wait ten days, but fear not, you will not be disappointed, for He will come. Wait in prayer for His coming. The method of Pentecost is obedience to the will of God. Go to the place where God commands you, and tarry there till He calls you to leave. Stir not till you hear the coming of His feet. His delay may seem long, but His delays are stepping-stones to the temple where you become transfigured by a new vision of Christ. Doubt not that he has forgotten you, lest the dust of doubt blind your eyes that you cannot see Him when He comes. He never forgets His promise, though He may delay till you are ready to meet Him. While you tarry wrestle in prayer, and the odorous oil will fall upon your head. Pray for the outpouring of the Spirit, and continue your supplications until the windows open with a fulness of

blessing. Wrestling saints become anointed princes. Prayer moves the arm that holds the world and guides the stars in their course. Preachers move men, but prayer moves God and men.

The outpouring is the divine side of the baptism of the Spirit, and the inletting is the human side. While you are looking wistfully up to heaven for the outpouring, forget not to look around the room to see that everything is in readiness for the coming of the King. Sometimes it is not so much an outpouring that is needed as an inletting. Praying for an outpouring seems to imply that God has withdrawn His Spirit, and the blame of His absence is taken off your heart and thrown upon God Himself. The Spirit is present and is waiting to grant you a rich baptism of power, and what is required is to open your heart and let Him into your life. A flower plot in the garden may be covered at night with a tarpaulin sheet so as to keep the frost from injuring the blossoms, and when a gracious shower of rain descends, though the ground is in need of the moisture, not a drop falls upon the plot of flowers; so there may be blessed showers of divine grace falling upon many hearts, and you are forgotten, not because the Spirit will not visit you, but your heart is covered and the blessings are fall-

ing around you, yet none enter your soul. Uncover the flowers and let the copious showers of rain fall upon them, and remove the tarpaulin of indifference and unbelief that the Spirit may descend upon your soul. God is willing to give the Spirit to those who obey Him. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him." You may be praying for the shut windows of heaven to open that a glorious baptism of power may descend upon you, while all the time the windows are wide open. It is the door of your heart that is closed and the Spirit cannot enter. He has come and is now knocking at the door seeking admission. Alas, it is shut, and is bolted against Him by selfish habit, and a fear of what you might be constrained to do were He to take full possession of your heart.

What is hindering you from enjoying the outpouring of the Spirit? It may be the spirit of worldliness which stands guard at the door of your soul and keeps out the gracious Visitor with His promise of power. A stone at the mouth of a cave may bar the entrance of a king and keep out the light, and a selfish habit may bar the way so that the Spirit may be kept outside of your heart. You may have neglected to

maintain the blessed habit of prayer until your words have lost their power because they no longer express the desire of your soul. If you have lost the glowing fervor with which you were formerly accustomed to approach God, you will not now be able to hear the rustle of the angels' wings as they bring rich blessings from the hand of God. You may have become so busy in the affairs of the world that the Bible brings you no real comfort, and the passages which shone with beauty and tingled with the music of the Father's voice have lost their sweetness, and lend no inspiration to your life. When you are perplexed you try to unravel the knot instead of going to the Book to learn how to unloose the tangle. Neglect of the teaching of the Spirit in the Book is a sure method of deafening your ears to His call for permission to reign in your heart. If you have preferred your own will to the will of God in the smallest matters, then you have shut the door against the fulness of the Spirit. A book made of wood may fill the place in the library where the proper volume ought to rest, and an idol may sit upon the throne of your soul, and keep the Spirit from His true place.

How can I enjoy the presence and power of the Spirit? No doubt you have been longing for this blessing, and praying for some years for

its possession, but this seems as far off to-day as it was when you first began to pray for it. Change your tactics and try a new plan. Instead of praying for the outpouring, pray for the inletting. Ask God to show you where the rocks lie, that you may be able to remove them or get around them. Ask Him to help you to remove the sinful barriers out of the way of the Spirit, and then cast from you the unholy things. Absence of conviction is mortification of the soul. Think upon the deep things of God until there comes to you a real conviction that the Spirit is standing at the door of your heart pleading for admission. Pray for light until you are able to detect the enemies in secret conclave holding the entrance, and then thrust them out. You may not be willing to remove the intruders who are destroying your treasures ; then pray for grace to be made willing. Your soul is a garden formed by the hand of the Master to grow flowers of the fairest colors and plants of every zone. In your careless moods you have listened to the pleasing promises of visitors, and allowed them to sow seeds of noxious weeds, whose blossoms seemed to rival the most beautiful plants of God's own sowing. In the midst of your rejoicing the touch of the finger of the Master upon your eyes by a single trial has removed the veil which cast a glamor over the .

scene, and at once you saw the desolation and were grieved. Now He comes Himself with the promise of making fair again the garden if only you will allow Him. If you are still unwilling, ask Him to give you the willing heart, and pray with intensity and in faith until your heart will gladly respond to the will of God. Pray for grace to become willing that the Spirit should wholly possess you, and control your thoughts and desires. Surrender yourself completely and allow the Spirit to control you fully. Hold your ideal subject to the correction of God, and your attainment will surpass your highest dreams. He may postpone an attainment to lead you on to a greater height of glory. Look up and keep looking up, for it is by the uplifted gaze that you are to attain to a holy life. Your life is not a treadmill but a journey. Press on, trust in God, and obey Him. Faith looks up to Him for guidance, and obedience keeps you on the road. Surrender is the mark of the highest culture and the noblest manhood. Let the Spirit possess you and work through you. As a plant draws its life by responding to the conditions of soil, moisture, light and heat, so as you sink your will in the will of God will you receive strength and beauty. Stop resisting and allow God to make the best of you. As the athlete in training used weights to develop his

muscles, but laid them aside when he ran in the race, so lay aside every weight which may be a hindrance to your progress in the divine life. Then receive the Spirit by faith. God is willing to give you all the power of the Spirit that you are prepared to receive. The measure of your possession is equal to your readiness to receive. Your prayers on the human side are answered by the uplifting of your life to the plane of the requirements of God. Claim the promise of the indwelling of the Spirit. Appropriate the power which has been placed at your disposal. God has provided power for man in the forces of nature, and they lend their strength when he appropriates it. The wind blows, but the vessel is not driven by it till he unfurls the sails. Electricity is in the air, but it carries no message until he makes a machine. The water flows, but the machinery in the factory is at a standstill until he makes a wheel by which the force of the water sets it in motion. Man seizes these forces and multiplies his working power. God has provided for you the power of the Spirit, and that is ready for you when you will take it. It is offered to you now; will you accept it on His conditions and become a man of power? You may have faith to ask for the Spirit and not faith to receive. Of two great musicians it is said that one brought angels down from

heaven, the other lifted mortals up; but you must not only have faith to bring the Holy Spirit down to you, you should also have faith to draw very near to Him.

Pray not only that you may possess the Spirit, but also that the Spirit may possess you. The question for you to settle is not, How much shall I have of the Spirit? but how much shall the Spirit have of me? When He possesses you there will come abounding joy and perfect peace. Then the beauty of holiness will shine in your life. The Spirit wishes to fill you; are you thirsting for the fulness? Pentecost was the splendid entering in of a perpetuity. Come to Him in joyous confidence for the baptism of power; and while you sing,

“Come, Holy Ghost, for Thee we call,
Spirit of burning, come!”

get down on your knees in deep contrition and tarry for His coming, and reach out the hand of faith and take the blessing as you open your heart to receive the fulness.

READY, AYE, READY.

THE first question of the Christian on enlisting in the service of Christ is, "Lord, what wilt thou have me to do?" As a true soldier on enlistment in a regiment is anxious to know what he must do, so the Christian, recognizing the leadership of Christ, and grateful to God for His goodness and love, asks this pertinent question of his Master. He does not seek any place, but is willing to undertake any work which God commands. Without any personal choice, the servant of God accepts gladly the choice of his Master. He is eager for service, and is willing to go to the front or stay at home. When the country in a time of need calls to its citizens, "To arms!" the answer of the patriot is, "I am ready." The minute men are ready to leave their business at a moment's call in defence of their country. The answer of the fireman and of the true missionary alike is, "I am ready." This was Paul's answer to the call of God. Four times in the New Testament he said "I am ready." This is the sentence in the heart of every man consecrated to God; and no higher word ever falls from the lips of the greatest saints.

Paul was ready to go to Jerusalem. He says, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." He was ready to be fastened to the stake or lie upon the altar. Sacrifice consists not only in the arms being tied, but in laying aside personal luxuries and advantages for the sake of other folk. When you are willing to give up the things which you prize highly and take some lesser things, then you are making the sacrifice which God delights to accept. You may give up the freedom of your body and yet not do the will of God; but when you limit your pleasures that others may enjoy, or lay them aside altogether because you feel that they are a hindrance to some feeble child of God, or they do not adorn the doctrine of Christ, then you are making an acceptable sacrifice. Are you ready to be bound on the altar of society by giving up your position and standing firmly by your principles? Paul was prepared for the death of a martyr if by his testimony he might honor Christ; and this confession has been repeated in every age and in every country where Christians have been found. The choice between Diana and Christ was offered to the martyrs, and they went to death for their Master with songs upon their lips. If you have the faith of a martyr you will be ready to suffer, though you

may never be called upon to go home in a chariot of fire. To die for one's country is a glorious thing, to die for Cæsar would be exaltation, but to die for the Name hated by the Jews was heroic. This was the act of a hero and the devotion of a saint. That hated Name has drawn men by the love hidden in it to face great dangers and suffer intense hardship. It is always an honor to suffer shame for the Name. There are harder places to suffer and die for an unpopular cause than in a foreign land among strangers. The agent of the Sanhedrin was prepared to go to the place where he was well known as the persecutor of the Christians, and there confess that he was an apostate Jew. It is hard to go home and defend Christ against the scoffs of your worldly friends. Are you ready to die to self, to foolish customs, and to the friendships of home, for the sake of Christ? If you are willing to go home to your own Jerusalem and acknowledge your firm allegiance to your Master, you will never suffer defeat, for the shadow of the Hand will protect you, and the songs of the angels will cheer your heart.

Paul was ready to go to Corinth. "Behold, the third time I am ready to come to you." It is sometimes more difficult to live and labor among people who are unresponsive to your example and teaching than to die. The man who is anxious to do the will of God is always

ready to accept the hardest tasks for Christ. It is sometimes more difficult to live than to die. The servant of God has a twofold suffering when he causes others to suffer that they may be saved. The mother watching her child undergo a painful surgical operation would gladly accept the pain in its stead if that were possible; and Paul smites the Corinthians, and in their pain he suffers; but it is love which prompts the deed. It is necessary to enforce discipline, though it may be unpopular, that the cause of Christ may prosper. You are called as a Christian to defend every true doctrine though it may be unpopular, to stand up for the truth when all the world is against you, to vote alone for a righteous measure when everyone is opposed to you, and to proclaim a spiritual gospel while people put their fingers in their ears that they may not listen. As the captain of a vessel must command, and do his best for the safety of his ship though all the sailors are in mutiny, so must you stand at your post among those who are rebels against Christ. Unfurl the flag of your Leader in the world, speak the hated Name in the camp of the enemy, confess Christ though you may lose your position in society, and make Him your constant Friend though earthly friends may leave you in consequence. Enthroned Him in your heart though you may be counted a fool, be honest though you may lose trade, pray and

read your Bible though your companions may scoff at you, for principle is better than earthly gain ; and if you remain faithful to Christ, He will not forget your devotion, and will compensate you with His grace and love. Paul was ready to be a faithful minister in the fashionable city of Corinth, where the people loved pleasure more than God ; and the highest place for a man of God may be the most difficult field, where rewards are few. It is easy to serve God in a quiet village among pious people, but your place may be to magnify Christ in the city with its alluring temptations while you are surrounded by fashionable companions. The saintly Chrysostom boldly denounced the crimes of the rulers of the empire, and was banished for his faithfulness ; but he enjoyed serenity of mind by the presence of Christ, though his sufferings were great. Savonarola exposed the libertinism of the politicians of Florence, and was sent to the stake for his zeal ; but the dungeon and fire were greater blessings than ease and position with a troubled conscience.

Paul was ready to go to Rome. " I am ready to preach the gospel to you that are at Rome also." Foreign service for Christ has its burdens and joys. The spirit of Paul is willingness to go to China or the North Pole in search of souls. Some men select their mission field because of the fascination of the country or people, but the

true missionary is ready to brave the heat of the torrid zone, or the intense cold of the Arctic Circle, to live in a lodge with the lowest tribes of the western continent, or to minister unto potentates in a palace. He is ready to go to any mission or tribe for the salvation of souls. There are heroes of the Cross as brave as any on the field of battle, and these are often found on poor and lonely missions at home. Paul was ready to preach the Gospel at the capital of cultured paganism. He was ready to hold up the Cross to the soldier who had more faith in the sword than the Gospel, and to men of learning who exalted reason and despised the culture of the heart. The preacher who is blest with an intense vision of Christ will declare the Gospel without fear or shame before men of law or science, for it is the power of God unto salvation to everyone that believeth. He will be heroic in preaching before the university though he may lose his fellowship on account of his faithfulness. "Anywhere for Christ" is the true motto for every Christian worker. It matters not whether you live among lepers or die among slaves, whether you preach in the slums or in a cathedral, whether you confess Christ in a dingy street or in the court. Anywhere for Christ is to be a statesman or a crossing-sweeper for Him, to lie upon a bed of sickness or wrestle with the

activities of the world. This is the spirit of the martyr and the secret of saintliness.

Paul was ready to meet death: "I am now ready to be offered, and the time of my departure is at hand." Beaten with many stripes, shipwrecked, persecuted and hated by friends and foes, the apostle was great in every hard place. He was ready for anything that might glorify Christ. Facing the last foe, he was ready for conquest or defeat. It is of no consequence to any servant of God how he goes home, whether it is by being nailed to the cross with his Master or through the dark waves of the raging sea. He can sing when clinging to the mast of the sinking ship, or faintly whisper his last message to his dusky followers in his humble mission home. With a shout of triumph the Christian hero has entered the arena to fight with lions, and has become more than conqueror as his blood dyed the sand. To the man of faith there is no defeat. A child of God has ever a deathless hope. Beyond the clouds lies the city of the King, and there is the home of the saints.

Some folk are ready to die who are not prepared to live. It is one thing to live and another thing to live like Christ. The ambition to be like Christ is always heroic. It costs something to be like Christ, for a holy man is sometimes

the butt of the intellectual man. A true man is ever ready to brave the frowns of those who despise a spiritual religion. It is a noble determination to read the Bible more than others, to pray more and to seek to be more holy. There is great need of men who are equipped and ready for any call to help men and serve God. As the crew of a lifeboat are always ready to rescue any ship in distress, so should you stand girded for any call to lead a soul to Christ or bear the burden of a weary heart. The world needs men always ready to set it right and keep it in order. It needs men of strong faith and right convictions, who with a godly purpose will make wise plans for the safety of the nation. Men of sterling integrity can do great things for God in political and social life. The man able to use his pen can mould public opinion and set the fashion of godliness. The Church needs men to exemplify her doctrines, comfort her saints, and direct sinners to the Cross. You may speak a word in season to a scholar in the Sunday School which will change his life. You may pray by the bedside of the sick and cheer a lonely sufferer, and you may live a strong and beautiful life and draw many to Christ. The Master needs you, and He calls you to follow. You may serve Him by sitting in the pew as well as by standing in the pulpit. Your highest

duty is to go or stay as He directs. Readiness in the service of God is the secret of power. A fireman may have ability, but if he is absent when the fire alarm is rung he cannot help to save the burning building. Christ has no place for absentee Christians. There are some folk who are always away on vacation when Christ calls them for special duty. Be ever ready, so that when the Master sends you a telegram you may run to do His work. Keep your books always open for inspection and you will never be taken unawares. Have your will made, so that when death comes there may be no trouble in setting things right; and be ever on the alert for the service of God, always ready and glad to go. Readiness in the service of God is the secret of guidance. When Christ is going on a journey, and comes for you to keep Him company, if you are not prepared He cannot wait. The messengers of the King must never delay. "All hands ready for Christ" is the cry of today. Let this be your motto in life and death, "I am ready." Pledge your ready service for Christ. Put your hands between the hands of the King, and swear to be true and loyal in every campaign. Be ready for any service and to go to Jerusalem, Corinth and Rome for Him. Anywhere for Christ! Anything for Christ! Always for Christ!

THE ACCENT OF CONVICTION.

THERE are many things in religion of which we know very little. Every theologian finds hidden depths which he has not explored. Besides the great questions of theology there are mysteries of divine providence which the child of God does not understand. You are sailing over a vast ocean whose trackless depths hide their secrets; still you need not despair, for there has been revealed enough to ennoble your life and to lead you to Christ and heaven. There is always need to emphasize the spiritual life. Some people lay undue stress upon the difficulties to be found in the Bible, and forget to lay emphasis upon the vital truths which enlarge and ennoble manhood and the abundant life in Christ. It is helpful to meet a man with positive knowledge in relation to spiritual things. When the ocean steamer reaches the entrance of the St. Lawrence River, a pilot steps on board and takes charge, and you feel safe under his guidance, because of his large experience; and Paul inspires our hearts by his ringing note of faith and courage as he says, "I know whom I have believed, and am persuaded

that he is able to keep that which I have committed unto him against that day." Experience is the test in salvation as well as in every branch of labor. Salvation is not a theory of religion or a doctrine of theology, but a question of experience. Men may argue about the location of some place and be wrong, but the traveller can say "I know," and his knowledge is based on the fact that he has been there. Spiritual experience is the real test of religion. If you wish to know what is in a piece of quartz give it to an assayer, who is an expert in minerals, and he will tell you what it contains and the proportion; and if you desire to know the contents and value of religion you must seek an expert in spiritual things. An unconverted man is not a judge of matters relating to salvation. If you have doubts concerning religion there is one method which has never failed to solve them, and that is by prayer. You may object to follow that method, but if you do you are acting in an unreasonable manner, for in any business or profession, whenever there is a difficulty, if any method has been found by which it has been removed, that one is tried. If you wish to be saved, pray to God to show you how to be saved. Read your Bible, asking God to give you light on the truth. Don't argue about religion, as that will likely tend to

increase your difficulties, for you may be more anxious to win in argument than to find the truth, and no man cares to be defeated. Study the Bible and pray for divine help, and you will not fail to gain the victory. The knowledge of salvation comes by revelation. A Christian man is a man born from above. Nicodemus was well trained in theology, yet he was ignorant of many spiritual truths. Paul was a man of learning and a student of the Scriptures, but he knew not the theology of the heart until he made that wonderful journey to Damascus. Luther spent many years as a student of religion, but not until he made the ascent of Pilate's stairs at Rome was he fully convinced of the truth of justification by faith. John Wesley was a graduate in Arts of Oxford University, and went to America as a missionary to the Indians, and yet he knew nothing of conversion until some years afterward. Salvation is made known to us by God. You may have a good theoretical knowledge of the Bible and know nothing of personal salvation. The greatest revelation which comes to man is that which God gives him in the forgiveness of sins. As a great light illuminating a dark place this knowledge enlightens the soul and fills all the world with beauty. When a man is converted, and Christ reveals Himself as a personal Saviour,

the beauties of earth and sky are seen as never before, and the soul is filled with peace and love.

By reading the writings of Shakespeare or Milton you may be able to know them, but it will be more blessed if by faith you are able to say with Paul, "I know Christ." Behind every appeal made to sinners there was the memory of that wonderful experience on the Damascus road; and every religious conversation and work for Christ bears the impress of our first meeting with the Master. The knowledge of frequent meetings with Christ since that day is photographed on the heart of the saint. The strength of these precious memories sustains us in the day of trial. There is a present vision of Christ as well as knowledge of former experiences. The saints can say to-day, "I have seen the Lord." Memory is an aid to faith, but there is also a present knowledge of Christ. The Master repeats his daily message to every child of God, "Lo, I am with you." You know that He is not an absent Friend, but a present Saviour and Companion. He gives you grace for every duty and trial, and fulfils the precious promises night and morning. You know that He is the Son of God, not as a doctrine of theology, but as personal experience. No one but a divine person could do for you what He has done. Christ brings with His entrance into

your heart the conviction of His divinity. The right relation to God will lead you to Christ, and when you have Him you will find God. This is an age of miracles, and the greatest miracle is the salvation of the human soul. Greater far than the healing of the body is the cleansing of the soul from sin. Christ is the Redeemer of the world. Preach Him to the Chinese or Hottentots, declare His power to the civilized or savage, and when they trust in Him the peace which passeth all understanding enters all their hearts. He saves all who believe in Him. If you doubt his love or ability to save, go to the camps of heathenism and note the change which takes place in the hearts and lives of the people after they believe in Christ. You may rejoice in the salvation of other folk, but what about your own salvation? There is more than a tinge of sadness in the joy of the sailor who is glad when he sees his companions taken off the wreck and he alone is left to perish. Christ is my Saviour. Rejoice, oh, my soul, for He died for thee! Wonderful love, He has come to save thee! He is calling thee now, to save thee from sin and hell and to exalt thee in glory with Himself.

When you have looked upon Christ with a yearning to become His disciple, the vision of His beauty and love will so charm you that you

will trust Him and not be afraid. By faith you will be able to know the doctrines which will help you in noble living. The knowledge of Christ is increased by faith. Faith touches the hem of His garment and the sick one is healed. A lame man by faith leans on his crutches and moves along the street, and a sinner leans on Christ by faith and is saved. Lean hard on the strong heart of Christ and He will sustain you. Grasp His hand and He will guide you through the dark places in the valley and over the rugged paths on the mountains. By walking on a bridge you will know whether it will sustain you or not, and by trusting Christ you will learn more about Him. When Dr. Alexander was dying a friend repeated to him, "I know *in* whom I have believed." The departing saint answered, "No, no; don't put even a preposition between me and my Lord. I *know whom* I have believed." Salvation comes by faith in Christ. When Bunyan's pilgrim came to the Cross his burden of sin rolled off. If you would be saved trust Christ. When the lifeboat goes alongside the sinking vessel, the men swing the women and children down into the boat by a rope or basket, and trusting themselves to the hardy men they are brought to the shore in safety; and in the same way put yourself in the hands of Christ and He will save you. I can

recommend Him to you as a personal Saviour, as tens of thousands can do. He will never deceive you, for He is above deceit. He will save you from sin and help you in every trouble.

Christ is able to keep whatever you commit to Him. The angels of darkness seek your soul to destroy it. Who will guard you in the trying hour? The world has neither the ability nor the willingness to help you in this great spiritual contest; the angels cannot keep you when your foes press hard at the gates of your soul. None but Christ can guard you and keep you safe. He is able to guard the treasure committed to Him. He kept the apostles, and they endured without complaint the greatest hardships; the martyrs went to the stake with songs upon their lips; the saints have made the dungeons ring with their testimonies to His saving power, and He still remains the sentinel of souls, who sleeps not at His post, but stands with unceasing care watching over all. The service which He renders you is not forced. His own love compels him to serve you, for only love can save. He delights to lift you up. Satan may come in any guise to lead you astray, but he cannot deceive the keeper of your soul. The strongest temptation loses its power when you allow Christ to keep guard over you. When the billows roll over the ship the sleeping Christ will never cease

to awaken at the right moment to save you. When the lions' den is the temporary home of a faithful saint, He will close the mouths of the lions before the door is shut. When the fiery furnace is the testing place of His children, He will be there to extract the fierceness of the heat and encourage their hearts. When the waters rise to the lips of a heroic child of God, He will put a song in the mouth before the saint goes home by the way of the sea. When the home is dark and the blinds are drawn as a sign that one of your loved ones is sleeping the last sleep, He will be with you to soothe your troubled heart. When you are going down the valley that leads to the city beside the sea of glass, He will be with you. In the great day when the secrets of all hearts shall be revealed, He will not forget your work of faith and love, and through the ages of eternity you will be kept by the strength of His grace and the inspiration of His glory.

Knowing Christ by faith there follows abiding conviction of His presence and power to bless you. The true knowledge of Christ is a real, earnest, wise and holy passion. There is no death like the deep slumber of conviction. Your mind and heart may forge fetters of unbelief or indifference by unwillingness to listen to the voice of God ; but if you have kept your heart

open to the teachings of the Spirit, there is sure to follow a strong accent of conviction, which will be a note of inspiration to your life. To be persuaded that Christ is able and willing to keep you safe from all harm will bring courage and freedom from fear. You need not be in doubt about your salvation, for you may enjoy the stamp of the signet ring of the King upon your heart.

Do you know Christ? If not, let me introduce Him to you as the best friend any man can have on the earth. He will save you from your sins and give you victory over every temptation and besetting sin. If you will allow Him to enter your heart and assume full control in the kingdom of your soul, you will enjoy life as you have never done, and your work will be a continual pleasure. There is no life so full of joy and hope as the one linked with Christ. Let Christ take charge of you and all will be well for time and eternity.

THE POEMS OF GOD.

ONE of the names of God among some of the native tribes of western Canada is "The Maker," and in the highest sense He is the Maker and Master of life. He is not the fashioner of materials already existing into new and beautiful shapes, but the original former, creating matter out of nothing, and then making it according to His own ideals. He made the stars and guides them on their way. He formed the rocks and forests, the mountains with their peaks crowned with eternal snow, and the seas teeming with life, and He placed His inscription upon them, not as an artist puts his initials in the corner of a painting, but on the broad face of all His works is seen the imprint of His touch, and they need no special or personal name to designate the Maker and Owner, for no other could make them. God is in all His works. The highest mountain and the deepest sea reveal His name and power. In His leisure He touches everything with beauty, and puts no date to mark the year. In calling God the Maker you are also naming Him a Poet. Poems are not confined to words fitly framed

together, for poems are found in paintings and buildings. A harmonious setting in stone or a fine piece of sculpture is a poem. The material for the composition of a poem may be different, but the effect will be the same. God makes poems with various kinds of material. A Dante and Milton, a Wordsworth and Tennyson, are possible because God Himself is a poet. There are two volumes of divine poetry—nature and man. As Paul says, "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made," and "We are his workmanship, created in Christ Jesus unto good works." The Greek idea of a poem was anything made, and then the poem being a creation in words, the term was applied to it. The word used in the verses for "things that are made" and "workmanship" is *poima*, a poem. You may then read the verses, "The invisible things of him from the creation of the world are clearly seen, being understood by *the poem*," "We are *his poem*, created in Christ Jesus unto good works."

Creation is a poem of God. It is a harmonious setting of things. You may not be able to read the story in verse as He put it, but to Him it is always, as it was at the beginning, "very good." Silently as a dream, without the noise of hammer or saw, the world was made. All

the spheres are single poems in the volume of nature which God composed in His leisure. Nature is the expression of the beauty of God. It cannot be more beautiful than He is Himself. The painter cannot go beyond his knowledge, training and power of thought, and his picture is only the outward expression of his inner nature. The beauty of the landscape is the expression of the beauty of God. The poetry of nature is the strength of the intellect and the fervor of the imagination of the Divine Poet. The beauty of nature is the picture of the holy and unspeakable joy of heaven. That which on earth we call beauty is named truth in heaven. The resources of God are seen in the hidden wonders which He has made and placed in the remotest corners of the earth where man never finds his way. Were an artist to put on canvas the fineness and perfect color of a bit of moss he would secure immortal fame ; but God places in profusion the inklings of His nature in fern and flower, in rock and rivulet. The universe is the canvas for the Infinite Painter. His colors are formed by eternal thought. All nature is divine in its origin, progress and harmony. God has sown His name in the glittering stars of the heavens, and planted it on earth in tender and beautiful flowers. The light that falls with eternal radiance is the shadow of God. Nature

is a beautiful poem. You cannot see the poetry in the flowers as the horticulturist reads it. A great artist studied the poetry of the storm as he was lashed to the mast; but the storm is to us a solemn dirge. The mingling of the elements strikes terror in our hearts, and there is no beauty or grandeur in them for us. God's work in nature was made by Him harmonious as a poem. To His eye it is a poem still, and in spite of man's marring He still can say, "Very good." From a beautiful necessity God is love, and the touch of His heart is seen at our feet.

Man is of God's making. You are of divine origin, a specimen of the handicraft of the Almighty. You are an act of God, your mind an expression of His thought, and your life His breath. You are more than a clod of earth, for the stamp of divinity is still left upon your body. You are His workmanship, a poem of God. The yearning of your heart after Him, as a child after its mother, shows that you were not made to live among mire and walk on thorns, but to dwell above palaces among the stars. All nature is your servant. You were made a little lower than the angels, the central figure of creation, lord over all animal creation, and it is your privilege to have God dwell with you. There is no need that the Maker should engrave His name upon you, as a manufacturer

proud of his workmanship, for the masterpiece proclaims the Maker. When man was made of the dust his body was as a silent musical instrument; but when God breathed life into him there was beauty, strength and music. Man is more than an animal; he is a poem of God's own making. The Infinite Poet began to sing in the morning of creation, and at the closing of the day, when the song was finished, there stood forth a man as the embodiment of the song. Body, mind and soul, as the stanzas of a poem fitly joined together, man was made a poem of life. As there is music in the leaves, and in the lashings of the billows of the ocean, so there was music in the man as God made him. Let the gentle zephyrs blow, and the heart sent forth its tones of sweetness; and let the gale sweep among the trees, and the human soul sang low its painful dirge, which reached the ears of God. Man was a perfect poem, his features saintly, his mind and passions pure and strong, and his soul soaring above the clouds in peace and joy. The harmony and beauty of the divine poem were marred by sin. As a blot on the page of the scholar's copy-book, sin left an ugly mark on the human form made by God. You may see on a table in the composers' room in a large printing office the type which has been swept up and is known as "pi." It is

useless for the compositor, and must be assorted and put in the cases ready for service. Sin has thrown everything out of place in the nature of man. An evil force has mixed the elements in man strangely together. The secret of the great artist lies in the mixing of colors. God has placed the parts in man in their proper relations, adjusting them finely and in due proportions, but sin has changed the proportions and destroyed the harmony. The lines of the divine poem have been transposed, and some stanzas have been lost, and the strength and beauty of the poem have gone, through foreign interference.

It is the purpose of God to restore the harmony of the divine poem. The purpose of the new making which has been begun is to restore the former beauty and strength of man. He is going to restore man by a nobler process than that employed in restoring old cathedrals, where the accretions of ages are removed that the beauty of former days may be seen ; for He will take the materials and build a new temple of beauty which will rival the glory of the ancient time. His mercy, wisdom and love cannot bear to see man as a temple in ruins, for there is something better than an old abbey with its ivy-covered walls broken down with age, and surrounded by graves with nameless inscrip-

tions, and that is an abbey in its glory. God is making a new race of men, and it is His intention to bring man into harmony with Himself. Christians are of God's making. He is creating men in Christ. By the blood of Christ He is cleansing the souls of men from sin; by the power of Christ in men He is quickening them into life, imparting strength, refining the imagination, purifying the passions and raising their ideals; and by the example of Christ He is inciting them to heroic deeds, and to earnest, godly living. Christians are men made new by God. They are a new creation. At first man was generated by God, now he is regenerated by the Spirit. Adam was created by divine wisdom, and Christians are recreated by divine love. A man is not made a Christian by a creed, as that is a matter of the intellect; nor by church membership, as that may be enjoyed without the heart being touched; nor by sacred rites; but by being born a second time, not of the flesh, but of the will of God. By this second birth men are ushered into a new world, with fresh ideas and tastes, noble plans and purposes, and the surroundings are transformed. It is like a child dwelling in an abode of poverty and vice and subjected to ill-treatment, being removed to a new home where the master is kind and there is comfort and an abundance of the necessities

of life. Take a slave from an old plantation, where he has been beaten and compelled to labor hard, and place him in a new home where he is treated as a son, and you have a picture of the change which takes place when a man becomes a Christian.

Christians are letters written by Christ and sent by divine postal arrangements into the world, that sinners may read them and learn about Christ. Every saint is a letter written, not by the hand of another saint, or on a typewriting machine, but by the hand of Christ, and sent into the world without an envelope, that all may see the writing. You are a letter of Christ. Are you hiding His writing? Are you lying out of the way in an obscure corner where men may not see you and learn of Christ? You are an open letter of Christ. You have been sent forth unsealed and unstamped, bearing on the corner the suggestive phrase, "On His Majesty's Service," which ensures free transmission and gives dignity. Keep the writing clean, that everyone may read the message of the Master in your life. Christians are the poetry of God. In the large volume of the Divine Poet there are several kinds of poetry. Some Christians are long epics and others tender lyrics, some are tragic poems and others are comedies. A Christian is a divine poem on earth. Once

again, man is a poem of God created anew in Christ Jesus unto good works. "We are His poem." A saint is a beautiful poem which the Infinite Poet has written, finished as the stones in a beautiful building, and complete and harmonious as the whole building when finished. You are one of God's poems. When set to the music of His providence there should be a harmonious song, sweet and tender, or majestic and thrilling. What kind of a poem are you? Do you sing when the clouds are heavy, and is there music in your life when things do not run smoothly? It is the purpose of God that the life of the redeemed shall be according to the laws of harmony. God is seeking to express Himself in man as a poem. As men read this divine poem they shall find beauty, sweetness and rhythm. The life of a saint is a poem of truth set to music, whose sweet cadences fall on the ears of a weary world.

Christians are a new song on earth, and they shall be so in heaven. Allow God to make you and your life a beautiful poem. Do not hinder Him when He is setting your life to music. Let the beauty of God shine forth upon the world in your life. Then shall you sing because you must, for the song is in your heart, written there by God Himself.

THE TRANSFORMED TALENT.

ONE of the saddest sights in the world is that of a man of talent and energy going from place to place seeking employment, and returning regularly every night weary and dejected to his family without any hope of work ; and it is a sight sad enough to make the angels weep to see a Christian quite contented without any special work on hand whereby to honor God and bless man. God has a bit of work for you to do, and there is no better work than that which He puts into your hands. He says to you, as He said to Moses, "Come now, I will send thee," and He gives to you a commission and exalts you to be His ambassador. Down into Egypt He sends you, with a message of freedom to the poor and needy, the weary and sitters in darkness in your own land. He calls you to deliver them from the slavery of sin. This is an easy task when behind the commission is divine power. The hardest task is to do nothing. An aimless life is a life of weariness and sorrow. Work is the guardian of morality and the mother of manhood. The friction that polishes the diamond is an image of the attrition which gives

lustre to the spirit. When God is moulding a saint according to His own pattern, the fire must often be at white heat, the anvil broad and the hammer heavy. The ladder by which you climb to heaven must be planted on the earth. Lowly work finds its crown in glory. The man with the hoe is a hero, and the man with none is a coward. God has proclaimed an amnesty to all rebels, and He sends you to declare the message. Tell it out that there is salvation for sinners and life for dying men. When you feel the stirring of ambition, be willing to be a soldier at any post. You are enlisted for continuous service, and a soldier, whether he is making a bridge, keeping sentry, acting as a scout, or cooking, is always a soldier; so a Christian is always a servant of Christ when he is working for his Master in any duty and at any post.

You may be depressed by your own insignificance when you think of the great service into which you are called, and you may say with Moses, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" You may have doubts of your fitness for the work. It is quite true that you are nothing in yourself; but when God sends you, that is enough to arm you for any conflict and assure you of victory. Yes, you are insignificant; but so also are the small pieces

of colored glass which are put together and make the beautiful window in the cathedral. When God takes you and places you in the right position you become a part of His great design. An English sovereign can be so beaten out that it can be made to cover the space of a man on horseback. The duties which seem so insignificant are of infinite and eternal importance. Moses was a man of culture, but that was no surety of success in his difficult mission. The secret of His power lay in the promise of God, "Certainly I will be with thee." And that promise is for you. The presence of God is a guarantee of power and a surety of freedom and success in any enterprise. God will go with you, for His promise cannot fail. You would think that with such a promise Moses would have gone forth with a glad heart to meet Pharaoh; but no, the man of God is still in doubt and he replies, "They will not believe me, nor hearken to my voice." Alas, how many follow in the footsteps of the ancient saint. It is easy to be a doubter, but the way of doubt is a hard road in which to walk. Do not forget that power is promised to you. There is a quiet moving force which is eloquent in moving men, and this is found in communion with God. If you could hear Christ praying for you in the next room, you would not fear a multitude of enemies;

yet He is praying for you, and distance makes no difference to Him, and should make none to you.

It is your duty simply to obey God. Go where He sends you and delay not, and you cannot fail. Keep your ears open to hear God when He speaks, and be deaf to sin. In a large telegraph office the operators are deaf to all the messages flashing over the wires and speaking out of other machines, but when their respective machines are speaking, every operator listens and writes down the message ; so be on the alert for the message from the Spirit, and heed not the word of the alien. God addressed Moses and said, "What is in thine hand?" And he said, "A rod." Surely that was an humble instrument, yet it was a talent for service. There is no one so poor in the gifts of God that he is not able to do something. You may lift your voice in prayer which may comfort a weary soul. Your life may be so beautiful that a wanderer may be drawn to the Cross. You may have no wealth or education or eloquent tongue, but you can pray, and you can live a holy life. A single flake of snow will make no material change, but as the tempest hurls the avalanche down the mountain, the villages with their inhabitants may be destroyed, and so little by little power is gained by a slow increase in holy

living, or by a life of sin. Moses thought nothing of his rod as a factor in the deliverance of the people of Egypt, yet it was a great and noble instrument. It was the means of showing him the power of God and of strengthening his faith. Every talent is valuable and capable of development. There is nothing insignificant with God—He can use anything. The smallest talent is great if He uses it. Talents grow by use. A rod is not worth very much, yet God used it in the hands of His servant. A lad is not worth much, yet God used one with his loaves and fishes. You may not be of much importance in the world, but God can and will use you if you will let Him. Moses was told to throw down the rod, and it became a serpent from which he fled, and in obedience to the divine command he took hold of the serpent, and it again became a rod. Talents are transformed by God. By that rod Moses put the magicians of Pharaoh to confusion, opened up a pathway for His people through the sea, secured a victory for them over Amalek, and brought water for them out of the rock at Rephidim. That rod *plus* God was equal to every emergency. The power is not in your effort, but in the God behind it. What is in your heart? A little love? Then use it, and it will grow. You have some ability, a few opportunities, a little training

and some possessions, then use them. Where is your talent? In your hand? The present sphere, then is the place ordained for you in which to work. Here is your Jerusalem. The heathen are not those who are far distant from home, but those who are far from God. The needy are at your door, the lost are in your own street and in your own family. Do that which is *at* your hand with that which is *in* your hand. Put your faith into the hardest task and it will become light. There are no impassable mountains on the road where God sends His servants. The sword is always sharp which Christ puts in the hands of His followers. When you are sent to preach you will always find a message. The world may scoff at your talent, but when it is charged with the power of God the scoffers will remain to pray. Use the talent you have, and do not wait for a better one, and you will discover an instrument of power and blessing. Begin work at once in the lowliest sphere, and you will gain greater conquests than winning a continent. Serve God with your rod, and deliver a nation through the divine promise.

THE SECRET OF A STRONG LIFE.

MILLET, the artist, Howard and Muller, the philanthropists, and Savonarola, the reformer, thought nothing of reputation, but were fully absorbed in their mission to men, and they are remembered for what they were and what they accomplished. When we are fully surrendered to God we do not live in a passive condition like a machine, but we become intensely active, being energized and directed by the divine Spirit. Hiding behind the cross we are glorified. Strength comes through weakness. We become mighty by having the Almighty on our side.

In our Christian life there is a twofold revelation of human weakness and divine strength. By letting go our own strength we become stronger than before. The drowning man is saved by letting go of his own strength and allowing the strong swimmer to save him. The secret of power lies in a life fully surrendered to God. A great cause makes a man important as a standard-bearer in an army or a private soldier in a famous battle. The cause of God makes the Christian great. A noble leader gives inspiration to his followers and ennobles them.

With God as our leader we are not only strong and safe, but we are always victorious.

“Thou leadest, O God !
All's well with the troopers that follow.”

Human weakness charged with divine power is invincible. Letting go is a good thing in dealing with God. Let self and all human things go, that God may work. We are conduits of truth and channels of grace. Nearness to Christ involves greatness.

Humility begets exaltation. Great men retain the modesty which is native to them. Lord Kelvin, at his jubilee, said : “One word characterizes the most strenuous of the efforts for the advancement of science that I have made perseveringly during the last fifty-five years : that word is failure. I know no more of electric or magnetic force, or of the relation between electricity and ponderable matter, or of chemical affinity, than I knew and tried to teach to my students of natural philosophy fifty years ago in my first session as professor.” This is akin to the well-known remark of Sir Isaac Newton, when he compared himself to a child collecting pebbles upon the beach of the ocean.

True exaltation begins and continues in humility. The merchant, mechanic, soldier and scholar begin life by laying themselves at the feet of their masters. Each becomes a slave to

his teacher. The mountain must be scaled from the bottom ; so also Christ-likeness begins and is continued by entire submission to Christ. Surrender is the price of freedom. John the Baptist was a voice and Richard Baxter a pen for God. A surrendered life becomes an ennobled life. " Shoemaker by the grace of God " is a fit appellation of him who makes shoes as a divine vocation. Called to be an apostle is called to do God's errands. Christ humbled Himself and was exalted. Sit in the lowest seat at the feast that you may be sent up higher. Pride goeth before a fall. The humble heart is God's dwelling-place. The willing servant is sanctified. Arrogant Cain is rejected and submissive Abel is accepted.

Some men become rich through poverty. By giving all they own they become richer than before. Barnabas sold his land and gave it to the apostles. The Nile flows on through sandy tracts, ever lessening in volume as it flows toward the sea, being absorbed by the boundless sandy plain, losing itself in enriching the desert. Moses gave up the pleasures of Egypt and received in return the pleasures of God. The greatest blessing of earth is not to be compared with the smallest blessing of heaven. The wealth of a millionaire is poverty compared to the unsearchable riches of Christ. Lazarus in his rags is richer than Dives in his purple and

fine linen. Wealth surrendered to God is transformed into the glory of eternity. Talents given to the Master of men become more fully developed, intensified and sanctified.

Life comes through death. The surrendered life becomes the expansive life. Christ died to live. The coral islands of the Pacific, with all their wealth and beauty, were reared by the unknown and silent workers who died cementing the submarine land. Death is the beginning of all true life. Renunciation is the secret of true living. Death of self and life in Christ is the teaching of the great apostle. "Not for me, but for thee," is the real Christian motto. There is a gain through loss. Salvation comes by loss. He that loses his life shall save it.

Surrender all to God and all is saved. Keep all and man becomes a miser, and miser means wretched, miserable and misery. Victory comes through defeat and success through failure. Fame comes to him who forgets it. Lose the fame of time and get the fame of eternity. Give up the applause of men and secure the favor of God. Surrender life to an eternal purpose and outlook and eternal glory will follow. Earthly fame does not satisfy.

"Nor man nor nature satisfies whom only God created."

Pestalozzi lived for the poor and is esteemed by all. The noble Professor Elmslie preached

his first sermon in the parish of Rayne, and his mother being anxious to hear him, but not being able to be present, she wrote to a friend to tell her frankly how her son got on. The answer was sent, but was never heard of by him till a few days before his death. His sister, finding it among his mother's papers, read it to him. It was this :

“ He held the lamp of truth that day
So low that none could miss the way ;
And yet so high, to bring in sight
That picture fair—‘ The World's Great Light,’
That gazing up—the lamp between—
The hand that held it scarce was seen.

“ He held the pitcher stooping low,
To lips of little ones below,
Then raised it to the weary saint,
And bade him drink, when sick and faint !
They drank—the pitcher thus between—
The hand that held it scarce was seen.

“ He blew the trumpet, soft and clear,
That trembling sinners need not fear ;
And then with louder note and bold,
To raze the walls of Satan's hold !
The trumpet coming thus between—
The hand that held it scarce was seen.

“ But when the Captain says, ‘ Well done,
Thou good and faithful servant—come !
Lay down the pitcher and the lamp,
Lay down the trumpet—leave the camp’—
The weary hands will then be seen,
Clasped in those pierced ones—naught between.”

