

Sunday Reading

The Gospel of Rest.

Rest has always formed an essential, i not the chief part, of God's Gospels to man. No matter when, or by whom he has spoken, the message has always been made welcome to the weary and heavy laden, the care-worn and the oppressed, by its promise of divine satisfaction, of deep calm in the innermost spirit, of immovable tranquillity, even in the very tempest of outward change. In the Hebrew history of the creation of the heavens and the earth, the institution of the Sabbath follows immediately upon the creation of man. The lord of the earth is made on the sixth day, and put in possession of Paradise; and "the next day is a Sabbath"—a rest day for God and his intelligent and worshipping creature. Man begins his active life with a Sabbath. We know it is to end with a 'Sabbath keeping'; and the intervening experiences would have been restful, harmonious and joyous, had not sin entered into the world, and unrest and discord by sin, and so care came upon all men, for that all have sinned and come short of the rest of God. Man's original destiny is not wearying toil and unsatisfying labor, but work sweetened by devotion to the Creator, and blessed by communion with the Father of his spirit. The first Sabbath was made for the first man, and nothing suited his necessities better.

And although sin radically changes man's nature, it did not alter the loving purpose of God. That abides, the same yesterday, to-day and forever. Notwithstanding man persisted in racking his heart with care, and filling his ears with the din of miserable discords, yet the Father remained faithful, and designed, even at the greatest possible cost to himself, to lead his erring and suffering child back to faith and love and rest. This effort is the substance of the divine history—a history which in its fullest details we can never know, but given in one of its most instructive fragments in the story of the descendants of Abraham. The Father of the faithful was himself a pilgrim to a better country—that is a heavenly. The glad tidings that came by Moses were illumined by the bright visions of rest—rest from the bitter things of malicious persecution in Egypt; rest from the toils and perils of the desert, and rest in a true and pure worship of the pure and true God. Still, Moses and Joshua did not give them rest. The true Canaan is always within; and the hardest lesson the Jew in Canaan had to learn was that. Indeed, he never did learn it there. David could not teach it. The prophets could not. It was only in the period of captivity, when the Jew had to sing in a strange land, that he began to discover the inwardness of all real rest, and to be able to say, 'Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.' The literature of the captivity and of the return exhibits a people in eager quest for spiritual peace.

But not until Christ came, with the fullness of the blessing of the Gospel, was this deep unrest removed, this hunger for peace and order satisfied. He, who uttered those memorable words—words which, in spite of their familiarity, retain their freshness and rhythm, their beauty and power—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." He alone could bring perfect repose, the repose of a full and heavenly life to men who had long groped in the dark and dreary ways of sin, and borne, not without sorrow and impatience, the throb and tumult of the passions, the discord and confusion of the soul. Christ is the center and spring of all true rest.

And what, then, is the rest of Christ? Not the rest of a stone—that is stagnation; and stagnation for man is disease, increasing disease, and ultimate death. Not the rest of ease and self-gratification—that is the heaven of the sluggard, and wise men leave him to enjoy it, preferring duty even if it bring unrest, and service if it weary, to such a coward's paradise. It is not even freedom from burdens, and thorns, and outward trials, and family sorrows, and personal afflictions. Christ put his yoke upon us. In the world we have tribulation. No; the rest of Christ is the rest of a full and perfect life, not of an invalid, or a weakling, but of a strong man; and finds its mirror in the repose of the man who works at his wisely chosen task without a tremor of fear, and almost without any consciousness of the expenditure of strength, rather than in the languid sigh of the low pulsed and reclining hospital patient. It is the rest of man's spiritual nature; the rest of his conscience, of his reason, of his affections, of his desires, of his will, of his whole inner spirit. Christ's

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as faith, and love, and
habit, and service for Chris
rest diffuses itself over all
vades all his nature, hush
plainings, fills him with joyfu
in his Father's plans.

Truly it is the 'rest of faith,'
believe have entered into it; an
faith as the initial and inspiring
impossible to know it. But we
take care that such a phrase is not
to cover ground which does not be
it, and to exclude from the mind othe
pects of what is much more adequate
scribed as the rest of Christ.

Robertson says, 'Once let a man k
for himself what God is, and then in
he will find peace. It will be the dawn
an everlasting day of calmness and s
enity'; and the Scriptures sustain the say
ing. 'Acquaint now thyself with God and
be at peace, and thereby good shall come
unto thee.' 'To know the only true God,
and Christ his Son, is eternal life.' Paul's
repose is based upon knowledge
know whom I have believed, and
suaded that he is able to
I have committed to
This rest is the r
conviction based
is the faculty of
Christ; but it i
power, and gr
brings rest.

Learn
This must be
an acquirement
reader. We are taught that inform
comes largely through observation, the
fore whence this strange idea of learning
not to see? Yet the housekeeper and the
hostess must blind her eyes to some things
for the sake of her peace of mind, so also
must the visitor, the summer boarder, and
the boarder in general.

A bright, intelligent lady, herself a
school teacher, once enumerated the needed
qualifications of the public school teacher
in a manner probably as truthful as it was
ludicrous. She said: 'In order to get
along with anything like comfort in the
schoolroom you must have nerves capable
of enduring all sounds, eyes that are blind
to more than half they see, ears that hear
everything but do not appear to, a nose
impervious to all smells, and a head of
cast iron.'

This is substance, and to this was added
a degree of patience we forget the likeness
to, was one woman's idea of a teacher's
needs; and many others would indorse her
opinions heartily. But at first thought is
might appear that the housekeeper, unlike
the teacher, might regulate matters to suit
herself. But this is not always the case.
The men of the family will have little
trying habits that the lady who sits at the
head of the table must shut her eyes to.
Old people have what the younger ones
calls 'tricks' that are not always agreeable.
And the children, the little, reckless,
thoughtless children, will forever go on
doing queer things and making unfortun
ate mistakes, even when they have been
carefully taught and are innocent of any
intention to do mortifying things.

train.
Allusion
this article t
must encounter

Fighting the Fires



Hard life the plucky firemen
lead; out in all sorts of weather,
—losing sleep, catching cold
and straining their backs.

Hard to have strong, well
kidneys under such conditions.
That's why firemen, policemen
and others, who are exposed to
the weather, are so often troubled with
Weak, Lame Backs and with Urinary
Troubles.

DOAN'S Kidney Pills
are helping hundreds of such to health.
Mr. John Robinson, chief of the fire
department, Dresden, Ont., says:
"Prior to taking these pills I had kid
ney trouble which caused severe pain
the small of my back and in both sid
I had a tired feeling and never seeme
be able to get rested. However,
menced the use of Doan's Kid
and after taking three boxes am
cured. I have now no backache
trouble, and the tired feelin
pletely gone. In fact, I am
strong."

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