

A Serene Mind.

Thou wilt keep him in perfect peace
Whose mind is stayed on Thee.
Lord! But a hush falls on my soul
When these words comfort me;
For I am often tossed about,
And like the restless sea.

So many cares, so many pains
Come to me day by day;
How can I keep a mind serene
Along earth's troubled way?
How hold my soul in quietness
And let thy peace have away?

I am not strong nor brave enough,
I am with those who weep,
I cannot sing a song of hope
Nor bid life's sorrow sleep;
Dear Lord, I am Thy little child
For Thee to love and keep.

I cannot stay my mind on Thee
Unless Thou made me calm,
Lead Thou me where still waters are,
And by the restful palm,
Until I change my discontent
Into a trustful psalm.

Lord, Thou canst make me serene,
And bid the storms to cease,
Thou only canst give quietness,
And give me faith's increase;
O Lord I stay my heart on Thee,
Keep me in perfect peace.

Marianne Farningham.

Newness of Life.

Having been baptized in the likeness of the death and burial of the Lord Jesus—buried and raised up again—Paul tells us we are expected to "walk in newness of life," our "old man" having been "crucified with him, that the body of sin might be destroyed." And we are expected to understand that, as the Lord Jesus, after his resurrection, led a life differing widely from that lived before it, so the Christian who has been associated with Christ in the symbolism of his death and burial, should be no less closely associated with him in his resurrection life. The passage (Roman vi. 1-11) is full of suggestion to which we do well if we take heed.

"Even so we also should walk in newness of life." It is implied that the life of Jesus, after his resurrection, differed widely from that preceding his death. In that life he hungered and thirsted, and was wearied and sleepy, and footsore. His body had the limitations of any other human body. He could be in only one place at a given time. He would not even raise Lazarus from the tomb but by being present with the sisters. He demonstrated his power to provide food for himself and for a multitude when he chose, but he did it only twice in all the year, and then under peculiar circumstances. After his resurrection he was with the women as they ran towards the city, with Mary Magdalene at the tomb, with Peter; with the two who walked to Emmaus, all within a very brief space; and he was back again in Jerusalem the same evening. It was a new life. When the disciples had assembled and had shut the doors, he "came and stood in the midst." He opened no door, he vanished in like manner. By the sea-side there was a fire of coals and fish upon it, and bread beside it, when he who invited the hungry to dine had not been on the water. During the forty days he came and went, now here, now there, as it seemed good to himself, asking for nothing at the hands of men, receiving nothing for the support or the clothing of his body. His was a newness of life. It differed widely from that of his humiliation.

Now we are told that "even so" the Christian should walk in newness of life." Of course we do not understand that the post-baptismal life of the believer must be just such a life as was that of his Lord. It is a newness of life, a changed life, of which we are told. "The wages of sin is death," and "the old man" is crucified with Jesus, that thus the sinner may meet the extreme penalty of the law. Nothing more or further can be required of the greatest sinner—nothing more than his death. He who has died has paid the penalty of a life of sinning, and nothing more can be asked of him or got out of him. "The man is dead," answers all questions as to responsibility and as to punishment. The sinner who becomes conscious of his guilt recognizes himself as worthy of death, but when he looks away to Christ and sees in him the sacrifice for sin, "the just for the unjust," he thinks of the cross of Christ as significant of his own death, and is happy in the thought that "Jesus paid it all." From that moment he lives; a new creature, a new creation. And this death of the old man is to be symbolized. For that God himself has provided. After the crucifixion of Jesus his body was taken down from the cross and laid in a subterranean tomb, where for a season, it was hidden from sight, and then it came forth again, walking in newness of life.

So he who has come to regard himself as dying in and with the man Jesus Christ, being dead must be buried. But to put him under the ground, in a tomb, would be to effect his physical death. In war, however, a burial can be succeeded by an immediate resurrection, and this is the entombment commanded by the Lord. There is in the water a double symbolism, that of cleansing and that of burial. To indicate the burial of the dead man and the resurrection of the new man, who is to "walk in newness of life," there must be an entombment. And so there must be a baptism, a plunging beneath the surface of the water and rising up from the waters grave, significant of the new life which has sprung up in the soul. And he who has thus symbolized the new life is bound to live it from henceforth. It is safe, therefore, to ask: "How can we who are dead to sin live any longer therein?" It is sometimes asked, "How could the Lord Jesus be content to go away from earth, leaving behind him so few disciples—only a handful of men and a few women who had any true conception of either?" The answer is that he well knew that he had put into the hearts of those men and women a new life which could manifest itself and bear testimony to what he had bestowed upon them. His cause was safe in the persons of those whom he had thus vitalized. These men and women would walk in newness of life, and thus convince the world of the value of the truths to which they had become wedded.

And the same thing is true of those who to-day become partakers of the new life. It has to be lived. As well expected a lion to live the life of a horse as to expect an unrenowned man to live the life of a saint. As well expect a horse to live the life of a lion as to expect a renewed man to live the life of a depraved unbeliever. A new life in the soul necessitates a new life among men. No fear that the renewed man will "continue in sin that grace may abound." For how can he who is "dead to sin," and who has declined that death by his baptism, live according to the old law of his sinfulness? If he has truly died to sin, and if his baptism was anything else than a farce, he must live a different life, a new life of which it may be said with truth, it is hid with Christ in God; and with equal truth it can be said, "When he who is our life shall appear then shall this newborn soul appear with him in glory."

It is admitted that the contrast between the old life and the new life is not the same in all men. Much depends upon the kind of life lived before the Spirit's power operated upon the soul. If the unregenerate life was low, reckless, vicious, wicked, then the change to a new life will be marked. Old habits, passions, desires, practices must give place to new, and the new man will hardly be recognized as the successor of the old one. But if the earlier life was circumspect—the result of early education, and favorable surroundings—the new life will not be so marked. It will not be the old life, but it will not be so far different from it that unskilled eyes can discern it.

Besides, it must not be expected that the new life of the formerly wicked will be all at once made what it is to grow into. There is need of patience with the renewed sinner. He has a great fight to wage, and needs all the help he can get, both directly from God and indirectly through the good example and the kindly encouragement of those who were in Christ before him. A most important mission of the Christian on earth is the exemplification of Christianity and the education of the younger saints in the things which accompany salvation. And in nothing else is the religion which is from above more clearly exemplified. It is not simply a new life, but a newness of life—a life of continued and persistent well-doing, a life "hid with Christ in God"; a life which the world can not truly estimate, and yet a life of which the world will take knowledge. "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Journal and Messenger.

No Sense of Sin.

One of the chief difficulties, so says Mr. John R. Mott, in commenting upon his recent experience in preaching the gospel among students and the cultivated upper classes of India, is to awaken in them a sense of sin. They will acknowledge the attractive power of the Lord Jesus, the beauty of his ethical teachings, and the force of his example, but they are brought with difficulty to confess that they have any deep personal need which should prompt them to ask for pardon. What they lack, and what is exceedingly difficult to induce in them, is the

compunction of an awakened conscience which will extort the cry, "God be merciful to me a sinner!"

This difficulty does not exist in a disinctive and unique form in India. It may be found in every congregation and in all our communities. It is one of the facts which the minister of the gospel in our day must take knowledge of and meet in his preaching. Sermons which awaken men, which present to them in a searching way the sinfulness of sin, which reveal to them the insidious and doleful nature of their transgressions, which bring home to their "business and bosoms" their bondage, their vileness, their shame, their lost estate—these are needed everywhere. A recent examination of four hundred Unitarian sermons by Rev. Samuel A. Eliot, D. D., president of the American Unitarian Association, ascertained that they were generally lacking in those searching and awakening qualities which would be likely to arouse in men the feeling of condemnation, and a sense of the guilt and danger of sin. In a very interesting, judicial and instructive pamphlet Dr. Eliot says, with frankness and great force:

"The preachers of past generations used to make a distinction between preaching the law and preaching the gospel. By the law they usually meant the threatening and penalties of the law, and by the gospel they meant the promise and method of escape from the deserved penalties. The division has ceased to be distinct in our mind; but Christianity is and always must be, a moral legislation as well as a loving service, and no church can do its full duty which fails to emphasize the restraints of the moral law and the obvious penalties that follow disobedience. Unitarians are not relieved of this duty because they have discovered that laws are natural and beneficent, and that penalties are not arbitrarily inflicted by an angry Deity, but are simply the fruits of a man's own acts. Is it inevitable consequence of wrong doing, and compromising fashion the miserable bondage of sin? I got from these Unitarian sermons the impression that the preachers are more fond of declaring that he who sows to the spirit will reap life everlasting than they are of declaring the equal truth that he who sows to the flesh will reap corruption. . . . I can imagine some of the good hearers of these sermons solemnly saying to themselves, 'It is all right and true, but it is nothing in particular to me.' It might be alleged that this preaching gratifies more than it converts, that it suggests, but does not always convince. It dwells in the temperate zones of feeling and experience, and not in the tropic heat of passion or the frozen stability of logic. It dreams of heaven, but it does not go so deep as hell. It assumes virtue and is inclined to be kind to the tragedy of sin."

But the Unitarian pulpit is not by any means the only one lacking in this most important essential. It is the missing note today in the pulpits of all denominations. One would infer, from much of the preaching to which the pew is forced to listen, that we were living in a redeemed rather than in a tremendously sinful world. The revolt from a type of preaching so familiar a quarter of a century ago, in which the exceeding "sinfulness of sin" was overemphasized, has carried the pulpit to an extreme of optimism, gentleness and often softness. There is imperative need that the pendulum swing back, and that the pulpit deal with mankind as the Bible reveals it and as the intelligent and open-eyed student finds it. Sin, now as heretofore, is everywhere, in some form, and all pulpits must deal with it frankly and fearlessly.—Zion Herald.

The Spiritual Life and Temporal Things

The relation between the spiritual life and this world is not clearly understood by many who are interested in this subject. Having discovered that the spiritual life is the chief thing and that it is independent of the world, they have leaped to the conclusion that the spiritual life and the temporal pursuits are incompatible. Therefore some take one course and some the other. One separates himself from all worldly pursuits and spends his life in spiritual contemplation and prayer. Another, believing that it is absolutely necessary for him to engage in worldly pursuits for the support of himself and family, dismisses religion altogether. He thinks that, however important religion may be, it is out of the question for him to be a Christian, because he must live in the world.

This is all wrong. It is neither necessary to dismiss religion in order to fill one's sphere properly in the world, nor is it necessary to dismiss the world, in order that one may live for God. Jesus lived in the world, but in spirit He was separate from the world.

The separation is inward and not outward. The world is the best place for us to live in if we would develop a vigorous, spiritual life. The spiritual life is just what we need in order that we may properly conduct our worldly affairs. It is well to withdraw from the world for a season of prayer and holy contemplation. But a life of abstraction, apart from the world cannot be maintained indefinitely without serious injury. Such a life would be narrow, abnormal, and unfruitful. We must go down into the world again and carry with us the spirit which we felt stirring our souls on the mountain top.

Phillips Brooks says: "There is a difference between reading your Bible and reading your novel, between talking politics and saying your prayers, between going to the counting house and going to church. One set of actions belongs distinctly to a lower region than the other. But notwithstanding this is so, we need to recognize that the lower life is God's, and that He cares for it, and that he uses it as truly as the higher. The secular is no less truly sacred than the sacred itself. There is no difference of quality between them; when you come down from the summit you do not come away from God. The great lesson, the great blessing that needs pressing into men's souls seems to me to lie in the truth that none of all the notes of life can sound truly except when it is sounded in the atmosphere of God. The mountain tops will glow more richly as the valleys are all filled with light and send up a reflection of the highest glory. The temple will not be less, but more, sacred when the sacredness of the shop and the field and the home are cordially and thankfully acknowledged."

Every good thing in the world fits into the kingdom of God. The Almighty has a purpose for every work under the sun. The Christian should take God with him into everything and every place. God is in art, in science, in history, in agriculture, in commerce, in friendship, in love. He is in the home, in the school, and in civil affairs. When we recognize this and avail ourselves of His interest and care and help in all we do we shall find the spiritual life enlarging and unfolding in the sunshine of his presence. Chris. Advocate.

COUGHING ALL NIGHT.

It's this coughing that breaks us down, keeping us awake most of the time, and annoying everybody in the house. Lots of people don't begin to cough until they go to bed. It gets to be so that retiring for the night is an empty form, for they cannot rest.

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Wesley's Dream.

It is reported that John Wesley once in the crisis of the night, found himself, as he thought, at the gates of hell. He knocked, and asked who were within?

"Are there any Protestants here?" he asked.

"Yes," was the answer, "a great many."
"Any Roman Catholics?"
"Yes, a great many."
"Any Church of England men?"
"Yes, a great many."
"Any Presbyterians?"
"Yes, a great many."
"Any Wesleyans?"
"Yes, a great many."

Disappointed and discouraged, especially at the last reply, he traced his steps upwards, found himself at the gates of Paradise, and here he repeated the same questions.

"Any Wesleyans here?"
"No."
"Any Presbyterians?"
"No."
"Any Church of England men?"
"No."
"Any Roman Catholics?"
"No."
"Any Protestants?"
"No."
"Whom have you then here?" he asked in astonishment.

"We know nobody here," was the reply, "of any of the names you have mentioned." "The only name of which we know anything here is 'Christians.' We are all Christians

here, and of those we have a great multitude [which no man can number] of all nations, and kindreds, and peoples, and tongues."

That is the truth which we shall have to learn hereafter about the name Christian: it may be as well for us to bear it here. It includes and comprises, and overrides all the others by which men have been divided, because it is the name derived from Him to whom they all look, from whom they all live.

"Christianity" is a nobler name than any that is borne by any particular form of Christians.

"Christendom" is a name far surpassing in magnificence all those that have been given to any particular creeds or sects of Christians, because to be a "Christian" is a higher thing than the following of any Christian creed or sect.

"Christ" is a far greater name than any that has ever belonged to any person, or leader, or teacher that has appeared on this earth since the birthday of human-kind.—Observer.

When Martin Luther's books were publicly burned by order of the Papal Nuncio, the remark made to the Emperor Charles' Ministers was, "Do you imagine that Luther's doctrines are found only in the books that you are throwing into the fire? They are written where you can not reach them, in the hearts of the nation."

SOUTHEY says, in one of his letters, "I have told you of the Spaniard who always puts on his spectacles when about to eat cherries, that they may look bigger and more tempting. In like manner, I make the most of my enjoyments, and pack away my troubles in as small a compass as I can."

Read the exquisite songs of Burns. In shape each of them has the perfection of the berry; in light the radiance of the dewdrop.—Tennyson.

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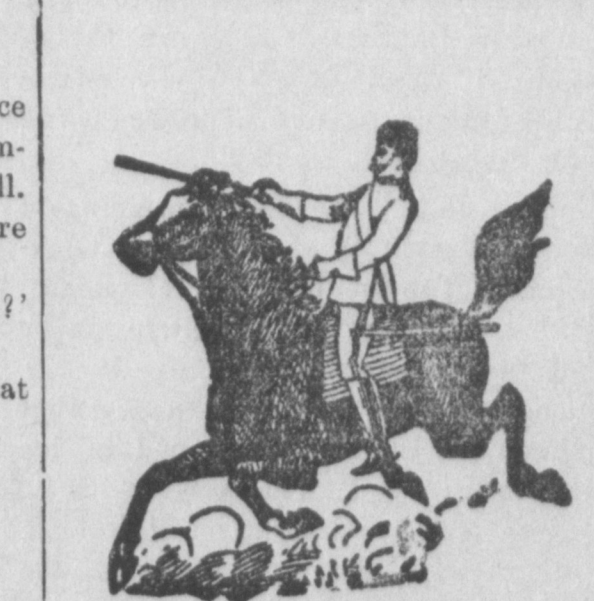
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