with Christ in God ought to be winsome and beautiful, and it is not the Master's fault if it is not.

Some people seem to think that if their surroundings were different, they would live a more beautiful life. It is doubtful if a change of environment would make any great change in the life. other trials would surely be found, and other obstacles to holy living would arise, and the same old question would return, "Can Christ really save to the uttermost and keep us from falling or not?"

Again, no one can obtain the beautiful life by simply imitating Jesus. A human being has no power to reproduce in himself the beautiful character of Jesus. He may and should keep his eyes on the Master as the great model, and strive to conform his life to the example set before him, but unless he relies of the Holy Spirit to make the transformation he will fail so continually as to soon become discouraged and give up the impossible task.

John 1 12 tells us that as many as received him, to them gave he the power to become the sons of God." That is what we need—power to do the thing that Christ bids us to do. Naturally we begin to attempt the work in our own strength and failure is sure, but by and by we recognize that it is utterly useless for us to try to imitate Jesus, and hand over to the Holy Spirit the work of making us like Jesus, or reproducing in us the beautiful life.

Then we begin to gain the victory. We learn what it means to "walk in the Spirit and not fulfil the desires of the flesh," to live a day or an hour without conscious sin at least. The fruit of the Spirit begins to appear in our life, and what the Japanese called the beautiful life, is seen to be possible.—*Rev. R. W. Pope, Sec. Northfield Extension.*

## BISHOP SIMPSON'S RULES FOR SELF-DISCIPLINE.

Bishop Matthew Simpson was one of the greatest preachers and most useful bishops the Methodist Episcopal church ever had.

The secret of his high attainments is revealed in the rules he adopted at an early day for the guidance of his life, which rules are found in the history of his life.

These rules may be studied with personal profit by every preacher, and most especially by the younger ones. They are as follows:

"What I should refrain from:

"1. Never injure the feelings of any person with whom I converse or am associated, unless that injury be the result of the declaration of a truth which it becomes my duty to utter.

"2. Speak evil of no one; never utter disrespectful words, or indulge in a conversation wherein any one is unnecessarily spoken against.

"3. Suffer not myself to give way to a jesting or jocose spirit, or to talk upon unimportant subjects.

"4. Spend no more time at any place than may appear indispensable.

"Endeavor to refrain from lengthy conversations with my family and intimates.

"What I should do:

"1. Rise at four every morning, and if I cannot retire at a corresponding hour, sleep a sufficient time to make up the deficiency during the day.

"2. Dress as expeditiously as possible, then devote a considerable time to studying the English Scriptures and to private prayer.

"3. If possible, devote some time to studying the Scriptures in their originals.

"4. Fill up all my leisure hours with useful reading, aways keeping some book in my hand.

"5. Visit and pray from house to house and talk pointedly and faithfully.

"6. Reprove sin wherever I may find it, always in the spirit of love and meekness.

"7. Always endeavor to give a religious direction to every conversation.

"8. Ask no questions concerning myself, nor suffer the conversation to turn upon me.

"9. If commended, to pray for humility; if insulted, pray for love; if apparently successful, be thankful to God, and pray to feel my own unworthiness.

"10. To preach, exhort, and pray as though in the immediate presence of Jehovah himself.

"Lord help me do all these things and thy name shall have all the glory. Oh, keep me by thy power, or I shall assuredly fall."

## ENTIRE SURRENDER.

I remember in my boyhood days to have heard a minister give an illustration of this thought of entire surrender to God, and he told the story of the Indian that fastened itself upon my memory. The Indian heard the story of God's love for him in giving the aviour to die for him and that he must give all that he had to God. This Indian made an altar and then began to lay upon that altar different things that he possessed. The first was his tomahawk. "Here, Lord," he said, "take poor Indian's tomahawk." There was no answer of peace in his heart. Then he laid upon the altar his bow and arrows. "Here, Lord, take poor Indian's bow and arrows." Still there was no response. Then his blanket and tent equipments were all laid upon this altar, and yet no response came. And then in great perplexity, he stood and thought and waited and prayed, and, clambering upon the top of the pile, said, "Here, Lord, take poor Indian," and the strange, sweet peace stole into the poor Indian's heart. He had at last yielded himself to God.

## A SECRET SIN.

He that covereth his sins shall not prosper. Most men try to cover their sins. They shall not prosper in the effort to hide them. They shall not prosper in their prayers. The one with a secret sin, coming to the mercy seat, comes in vain. Man may find no traces of sin. He may persuade himself that it was not sin. But the power of prayer is gone. He shall not prosper in his attempts to serve God. He may hope to make amends by diligence in the vineyard of the Lord, but his service is not acceptable. There is a secret thing that neutralizes all his good deeds. His efforts to find happiness are vain. A drop of bitterness mingles with every draught. He does not grow in grace. His hope is vain. He is a stranger to peace. The hideous thing which he has ridden haunts him.

I am glad to think that I am not bound to make the world go right; I am bound to discover and to do, with cheerful heart, the work that God appoints.—*Jean Ingelow.*


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