

## THE WAY OF FAITH.

"Oh, I wish I had your faith," cried the girl who was twenty-three.

The woman who was seventy smiled into the troubled face.

"Hasn't your education taught you not to wish foolish things?" she asked with her voice full of tenderness. She was one of those who never have lost the key to youth, because she had never forgotten how it feels to be young.

The girl looked at her in astonishment.

"Why, what do you mean? I thought that you at least, would think it the most important wish in the world!"

"Child, would you think it wise to cry out that you wanted to play the violin like Elizabeth?"

"Why, no—yet, I mean, it would be all right to wish only you'd have to have the ability, and then practice six hours a day."

"Well?" her friend prompted her.

"You mean that every child of God is born with the ability, but that it has to be cultivated by practice. Faith is a laboratory course, not a lecture course. You could listen to sermons on faith from now till you die, and still not have a particle of faith yourself just as you could take a score of courses in agriculture and not raise an ear of corn—unless you went out and planted it. My faith that you envy has come from going through hard places—through sickness and anxiety and losses of so many kinds—with God. Again and again I've come to a place in my life where I could see no way out, and I've cried, 'God, you are taking care of this; help me to keep my hands off!' It wasn't easy—no great thing is easy. Sometimes I failed miserably, but I kept on trying. And God never failed. Whether the outcome was joy or sorrow He was always there. And gradually I became more conscious of Him—gave things to Him more quickly, kept my hands off more easily, till now—now I never think of trying to manage for myself. It is my first thought—to carry things to Him."

There was silence in the room for a few minutes. Then she spoke again, softly:

"Go and build your own faith, child—build it bit by bit, out of your own experience as life brings it to you God will give you the proofs of what you want—of Himself, of answer to prayer of immortality—if you really seek them. But they will be your proofs, not mine—learned through your experiences through the years. You never can have another's faith any more than you can have another's life. But you can have your own if you will."—Youth's Companion.

## THE STORY OF THE DAYS.

"Where do the days come from, mother?"

"The days come from God, my son. A new day comes to us each morning. It is God's gift to us. Each day comes new and clean and fresh, so that we may fill it full of golden deeds, happy thoughts and kind words.

"Nobody's days are alike; your day is different from mine, and mine is not the same as yours. I can't fill your day for you. I can help you and father can help you, but that is all we can do. Your day

is your very own—God's gift to you—and you must fill it yourself in your own way."

Robert was very quiet for a few minutes, and then, "Where do the days go, mother?"

"They go back to God as we have filled them. Each morning comes to us like a clean, white sheet of paper, and at night it goes back to God filled with the pictures and the stories that we have lived into it."

Robert stood and looked out of the window for a long time before he spoke again. His mother saw that he was thinking, and she did not interrupt him. At length he turned with a sigh and looked up at his mother, and smiled.

"What is it, dear, that troubles you?"

"I was just thinking that I wish I could get back some of the days I have lived. I am sorry for every ugly thing that I ever put into any of my days that went back to God. I didn't think about it."

"Yes, dear, mother understands and loves you, and I am sure that God understands and will forgive and go on loving you just as mother does, only more, because he understands better. I am sure it will help us all, though, to stop and think each morning that the day is the gift of God, and at night it will be folded up and sent back to God for him to see how we have spent his day."

"I am sure it is going to help me think about it," said Robert, "and I mean to try to have my days better than they have ever been."—Selected.

## THE EXPERIENCED DEFINED.

Some will ask, what we mean by the higher Christian life. Without referring to the theological aspects of this subject, aspects that are frequently puzzling and perplexing, we answer, We mean that religious experience which is the great need of the Church, and the conscious and confessed want in personal experience. We do not wish to be sectarian in our views or teachings; ignoring everything of the kind, forgetting all other differences that would infringe at all upon the prejudices of any one, let us merge all in a concern for personal good, and for the benefit of others.

Some exalt the higher Christian life, and put it so far away from them that the attainment seems entirely impracticable. Now, the case is simply this: A great many of us, as professing Christians, feel that a work of grace has been begun in us. We want to do God's will in all things. You may call this experience what you please. It is the state for which we are concerned; to stand complete in Christ; to be strong. There are a great many professing Christians who are influenced by the will of God in the matter of outbreaking sins, and yet, in the little matters of life, such as have to do with their pride, their appetites, their temper, their prejudices, or their services, they follow their own will. God's honor is in so far compromised. They find themselves wanting in a strong, round, full, vigorous, useful piety. They lack a satisfying and an abiding rest of soul. They say: "I cannot hope to walk in the clear light of full salvation." There must be the most entire submission, the most unhesitating acceptance of God's will.

The other feature of this experience is

an implicit faith in Christ, as a perfect Saviour, who saves me moment by moment, and saves me fully; saves me not only from wilful sin, but saves me from the proneness to sin; that is, Himself to restrain and subdue all the tendencies of my nature; to save me from the love of sin, so that I hate it with an increasing hatred; to save me in my life from falling into sin; in my cares, perplexities, temptations, oppositions, trials; to feel that, while I trust in Him He keeps me; He teaches me; He strengthens me. "I have not brought my mind," you say, "to lay aside prejudice, and accept the doctrine of holiness, or entire sanctification. I have not brought my mind to confess with my mouth Christ's full power to save. I have not brought my mind to render every service that Heaven may require. I think if I were holy I would have to be somewhat plainer in my dress, and I am hardly willing for that. I would have to give up some of my indulgences, or worldly ambition, or enjoyment, and I am hardly willing for that." Now, there are thousands in the Church who feel just in that way, and they retain this lingering, smouldering rebellion of soul, this developing and conscious unwillingness to do what God may require. These are matters which keep us from the fulness of God. But God does not cast us off, but guides us and preserves us from open offence.

Now, it is the harmony of the human with the Divine will in everything, even trust in Jesus at every turn, and in all places, and under all circumstances, which constitute the higher Christian life. This is the entire sanctification of ourselves to God. Three things are needed to secure this: 1. To be satisfied that this experience is desirable, and that it has been provided for you in the Gospel of Jesus Christ. 2. Meet fairly and fully this question of entire sanctification on your part. What nourishes your pride, give that up. What feeds your selfishness, slay the destroyer. Yield up your prejudices; lay aside the doubtful indulgence; humbly meet the test of obedience; be willing to be holy, to be nothing, to be accounted a fool for Christ's sake. 3. Trust in Jesus now for what He is willing and able to grant you. Definite faith is a definite power, for a definite result. Take these steps, and take them now. **Resolve to have the grace and have it now.**

## EDUCATION AND STATESMANSHIP.

Less than one per cent. of American men are college graduates. Yet this one per cent. of college graduates has furnished:

- 55 per cent. of our Presidents.
- 36 per cent. of the Members of Congress.
- 47 per cent. of the Speakers of the House.
- 54 per cent. of the Vice-Presidents.
- 60 per cent. of the Secretaries of State.
- 50 per cent. of the Secretaries of Treasury.
- 67 per cent. of the Attorneys General.
- 69 per cent. of the Justices of the Supreme Court.

At the present time the President, Vice-President, Speaker of the House, all but two of the Cabinet, 69 of the 96 Senators, 305 out of the 435 Representatives and all the Justices of the Supreme Court are college trained men.

Continue your education.—Christian Sun.