

He took part in the services; and He read and quoted the Word.

A Christian is the type of citizen Christ would be—law abiding. How do I know? By what He said: "Render unto Caesar the things that are Caesar's." When the time came that taxes should be paid, He did not move His place of residence, nor seek to evade the tax collector. He told a man with some reputation as a fisherman: "Lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee." It was thought neither smart nor honest under Christ's ruling, to cheat the assessor or the tax collector.

A Christian is the type of businessman Christ would be misrepresenting nothing, selling nothing harmful to old or young, to soul, mind, or body. Carrying it too far? Nay—I know of merchants who carried their tobacco to the fire—burned the stuff! They did not sell out and then quit, but at once destroyed it. One can do business on the Word of God. I know a banker who said: "Every businessman should keep a bound volume of the Book of Proverbs in his pocket!" May the Lord deliver us from so-called Christian merchants who sell liquor under the guise of patent medicines.

A good Bible Christian is one who reminds folk of Him with whom he or she is in constant contact, the Lord Jesus Christ. "Let this mind be in you, which was also in Christ Jesus." "If any man have not the Spirit of Christ, he is none of his." "I live, yet not I, but Christ liveth in me."

A Christian is a man in Christ, and a man for Christ. The demand of the day is for Bible Christians, exemplifying the Word of God, magnifying His grace, and testifying, by precept and example, to His wondrous power to save from ALL sin.

—God's Revivalist.

### HOLDING FAST

There are two great enemies to the soul which Satan would constantly array against us: carelessness, and discouragement. To be "at ease in Zion" is to have entered the lethargy which ends in eternal death. "How shall we escape, if we neglect so great salvation?" "Always abounding in the work of the Lord."

While perhaps carelessness (indifference) is the most prevalent evil which causes those who have named the Name, to miss heaven, yet many a soul, buffeted, wounded by the enemy, even after having fought a good fight, has in a moment of discouragement, given over the warfare, and drifted down to despair. How sad!

We may hold fast. However stern the battle, however remote the victory, grace is promised, that we may hold fast. The promise is to him that shall endure unto the end. It is faithfulness—not even the most transcendent ability—that shall be crowned.

In the midst of the fray, when the enemy presses us from every side, it may appear that God has no interest in our case; but, indeed, it is not so. With what infinite solicitude and love does He watch our course, and His restraining hand is ever a barrier to the enemy: "Thus far, and no farther!"

And when the conflicts of life are past, when we have been "made white, and tried," when our faith, not having failed, shall ap-

pear, more precious than gold, then from the nail-pierced hands shall we receive the crown of righteousness, and become partakers of His glory in the Kingdom of everlasting peace.—The Youth's Comrade.

### AM I HINDERING ANYONE?

Many an active and willing helper in the work of God is too often an unconscious hinderer of the Gospel.

A vexation arises, and our expressions of impatience hinder others from taking it patiently. We utter a fearsome or discouraging remark, and another's hope and zeal are wet-blanketed. "What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart."

We say an unkind thing (James 4:11), and another is hindered in learning the holy lesson of charity that "thinketh no evil." We say a provoking thing (James 1:26), and our sister or brother in the Lord is hindered in that day's effort to be meek. "Make straight paths for your feet, lest that which is lame be turned out of the way," (Heb. 12:13).

How sad, too, that we may be hindered without word or act! Wrong feeling is far more infectious than wrong doing, especially the various phases of ill temper, such as gloominess, touchiness, discontent, irritability. Do we not know how "catching" these are? If the Lord asked us: "Wherefore discourage ye the heart of the children of Israel?" should we not be utterly without excuse? If He asked each hindered one: "Who did hinder you?" are our consciences sure that our names would escape mention?

—Frances Ridley Havergal.

### WAITING FOR THE LAST CAR

It was one of those nights which make one long for the cheery fire in his own home. The rain and sleet were pattering against the car windows, and the electric lights looked hazy and dim.

I had closed the meeting at the church a bit early, and was glad to be hastening home as fast as the car would carry me. We were compelled to wait at the railway crossing for a few moments. Just as the car was about to move forward, a youth of perhaps eighteen or twenty, wet and cold, swung onto the platform, and accosted the conductor with these words: "Is this the last car for Sandy tonight?" To which the conductor replied: "One more car in ten minutes." At this, the youth left the car, and rejoined the crowd of men and boys who were being sheltered by the porch of the grog shop on the corner.

Our car moved on, but I could not forget the lad's words, and they have recurred to me many times since: "Is this the last car for Sandy tonight?" Back to the crowd to listen to one more vile story; back to the street to make one more unbecoming remark about the poor outcast girl, as she trudges the street, advertising her sinful life; back to the grog shop to take one more brain-destroying drink, to smoke one more nerve-shattering cigarette; back to the life of dissipation, if for only ten minutes, till the last opportunity to get home has come—and in that ten minutes to sink a little farther away from home, and from God.

Poor, deluded boy! And yet, how large is his class. How many there are of men, women, boys, and girls, who are spending

their last hours in the service of the devil, and are building their hopes of reaching the eternal home on the "last car" out, expecting, in some way at last, when they are sure they will have no more time to give to the devil, then to turn from sin, and slip into the "haven of rest." While such is not impossible, it is very dangerous to attempt it. The "last car" may be missed; or it may not make its accustomed trip. Last opportunities are often lost opportunities. Grasp the opportunity now presented to turn from sin unto the true and living God, and be assured of a safe home-going.—Pittsburgh Christian Advocate.

### THE MOST EXPENSIVE THING

SIN is the most expensive thing possible:

It wastes one's money;

It wears the body into decay; but, as bad as these things are, there are even worse, for it blights the intellect, and withers the moral nature of the man;

It weakens the will;

It blunts the conscience;

It hardens the heart;

It dries up all the finer feelings of the soul, so that ultimately all regard for truth and holiness and purity is gone.

But worse yet—sin is an enslaving thing. It becomes the master of the man who indulges in it, and sets him to do the hardest drudgery. It hires him out, as it were, to feed swine, leaving him to feed along with them.

That which was at first a joy becomes in the end a bondage. That which was at first a pleasant companion becomes at length a cruel taskmaster who compels him to "make bricks without straw," and sometimes even "without clay."

Sin defiles, disfigures, debases, and blasts all it touches. It is at once a state, a guilt, and a pollution.—Our Young Covenanters.

### HIGH COST OF PRAYING

"I want you to spend fifteen minutes every day praying for foreign missions," said a leader of God's people to his young folk. "But beware how you pray, for I warn you that it is a very costly experiment."

"Costly?" they asked in surprise.

"Aye, costly," he cried. "When Carey began to pray for the conversion of the world, it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and after two years of blessed work it cost him his life. To be sure, it is a dangerous thing to pray in earnest for this work; you will find that you cannot pray and withhold labor, or pray and withhold your money; nay, that your very life will no longer be your own when your prayers begin to be answered."—Selected.

### GENUINENESS

Be—not try to be—but BE Christians. What we want is not merely to look like Christians, or pretend to be Christians, or merely profess to be Christians. Take an anagram; read it from the right or from the left, or from the top or from the bottom—it reads the same thing. Take a real Christian; look at him from one angle, or look at him from another angle; look at him in any light or in any direction, and he is still a Christian.—Cumming.