

Can be sent, post free, throughout Great Britain, the Continent of Europe, United States of America, and Canada, price 7s. per Annu

# THE CHRISTIAN TREASURY

## A FAMILY MISCELLANY

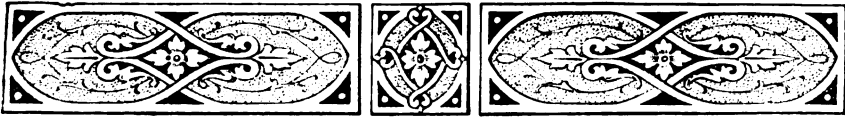
### Contents.

	PAGE
WELL BASED AND WELL BUILT. By THEODORE L. CUYLER, D.D.,	313
A FIRM BELIEF, . . . . .	314
NEVER START WHAT YOU CAN'T STOP, . . . . .	315
FIVE MARTYRS OF EROMANGA. By REV. IRENAEUS S. PRIME, D.D., Editor of <i>New York Observer</i> ,	316
POETRY: LIVING BY THE DAY, . . . . .	317
A PORTION FOR THE AGED: GOD'S GREATEST GIFT—OPPORTUNITIES. By REV. P. STRYKER, D.D.,	318, 319
THE CHILD OF THE SEA; OR, FOR LOVE OF ME. By KATHLEEN MARY SMITH. Chaps. X., XI.,	320, 338
A DAILY PORTION, . . . . .	324, 335, 336, 347, 348, 359, 360
"I'LL TAKE MY CHANCE." By WOLCOTT CALKINS, . . . . .	325
"PRAYING ALWAYS." By TRYON EDWARDS, D.D., . . . . .	326
ENDLESS RETRIBUTION. By PROFESSOR AUSTIN PHELPS, D.D., Andover, Massachusetts,	327
WELL-DOING, . . . . .	329
POETRY: AN EVERLASTING LOVE, . . . . .	330
DOCTOR DUNMORE'S PRAYERS, . . . . .	331
PROGRESS IN THEOLOGY. By TALBOT W. CHAMBERS, D.D., . . . . .	332
POETRY: A SPRAY OF IVY, . . . . .	334
RELIGION IS PRACTICAL, . . . . .	334
GATHER UP THE FRAGMENTS. By MRS MARGARET E. SANGSTER, . . . . .	337
ESTHER VANDYKE. By REV. JAMES G. MERRILL, St Louis, . . . . .	341, 350
HOW OLD MUST I BE? By THOMAS DOGGETT, D.D., . . . . .	342
FOLDED WITH A PRAYER INSIDE. By ANNAH ROBINSON WATSON, . . . . .	343
POETRY: THE SOUL'S LAMENT. By R. M. OFFORD, . . . . .	344
PRAYER, . . . . .	345
OUR DESTINY IN OUR OWN HANDS, . . . . .	346
EVIL INFLUENCES, . . . . .	346
CONCERNING SUBSTITUTES. By WALTER A. BROOKS, . . . . .	347
VACATION WITH CHRIST. By J. R. MILLER, D.D., . . . . .	349
SOME NEW BOOKS, . . . . .	352
POETRY: MY BELOVED IS MINE, AND I AM HIS, . . . . .	353
A GRAND OPPORTUNITY, . . . . .	353
POLLY'S RELIGION. By REBECCA HARDING DAVIS, . . . . .	354
INTELLIGENCE, . . . . .	356

EDINBURGH,  
JOHNSTONE HUNTER & CO.  
4 MELBOURNE PLACE.



LONDON,  
GROOMBRIDGE & SONS,  
5 PATERNOSTER ROW.



## VACATION WITH CHRIST.

BY J. R. MILLER, D.D.



**H**IS month of July brings vacation and a resting time to many Christian workers. When one has fairly earned a vacation by honest, faithful work, one should not feel called upon to make any apology for taking it. No one can work on incessantly, without break or pause, year after year, and do his best. There is much truth in the old hackneyed saying, 'All work and no play makes Jack a dull boy;' and the saying applies to full-grown men as well as to boys, and to busy women as well as to men. All work and no rest takes the spring and bound out of the most earnest life. A bow always strung loses its power to send the arrow to its farthest point; a mind always bent on its tasks loses its elasticity, and works wearily and inefficiently. Time spent in judicious resting is not time wasted, but time gained. There is an old proverb which says—'Prayer and provender hinder no man's journey.' It is just as true of rest. One of our humourists put a valuable bit of practical wisdom in a paradox when he said—'If you want to get there soon, go slow.'

We hear a great deal about taking care of the golden minutes, and about never losing a day, and the counsel is wise. There are a great many minutes and whole days squandered and utterly wasted. There are not many people in the world who overwork. Far more need the spur than the rein. Yet some of those who never let go for an hour, who plod on day after day, with no pause, would be gainers in the end, and would accomplish more, if they were to drop everything for a little while, now and then, and take a thorough rest. They would do more and better work if they worked less. There are many excellent men and women who are always weary. They rise tired every morning, and they are tired all day. They complain that they never get rested. The best thing in the world for them would be to take time now and then to get

thoroughly rested. They would come back with keener zest for duty, and with all their powers fresh and strong for better work. One may be too conscientious in sticking to one's post. There was a lad who was so busy, that when repeatedly called to dinner, he still worked away. His brother said—'I can bear almost all kinds of laziness; but I lose all patience with a man who is too lazy to stop working.' These are not the men who actually accomplish the most. 'Work when you work, and play when you play,' is another of those old maxims which is full of practical wisdom. Many of these people that never have time to rest lose hours of time in weary loitering; if they would work with all their might for a proper time, and would then let go and play with all their might for a while, they would achieve more in a course of years. One can accomplish more in five hours of intense application with one's powers all fresh and at their best, than in ten hours of exhaustion.

Proper vacations are necessary, therefore, to really hard-working people. They are not lost time, any more than the hours of night which we spend in sleep are lost. They fill the exhausted fountain of life. They bring back the old elasticity both to mind and body, and we return to duty with fresh enthusiasm and re-invigorated powers to do better work afterward.

Of course we ought to earn a vacation before we take it. People who loiter through ten months of the year have no right to take the remaining two for rest. They have no need of rest, for they have done nothing to tire them. They cannot afford to rest, for their account of wasted time and unfulfilled duties is already too great to bear augmenting by added weeks or months of utter idleness. Be sure you first earn your rest, and that you need it, and then take it with a clear conscience.

How a Christian worker should spend a vacation after earning it, is also an important question. One of the first counsels is, to leave

behind all business cares and all thought of ordinary work. Nothing tires like worry. Work when you work, and rest when you rest. Leave your shop at home. Throw down every burden. If you carry all your cares and anxieties with you, you might as well not go away at all. Exercise trust in God, and believe and practice what you have told other people so often, that God cares for you and your affairs, and while He calls you off to rest a while will look after the things you leave behind.

Another thing about spending a vacation is, that we should be sure not to go away from Christ to spend it. When the Master saw that His disciples were weary, needing a little vacation, He said most considerately and thoughtfully—'Come ye yourselves apart into a desert place and rest awhile.' But He said, 'Come ye;' not 'Go ye.' He would go with them, and they would rest with Him. He is just as thoughtful and considerate toward His disciples now as He was toward those weary men. If you have been toiling hard for Him, and are weary not *of* but *in* His service, He wants you to have a vacation, and to go apart into a quiet place to spend it; but He wants to go with you. Some people forget this, and leave Christ behind when they got off for summer rest. They lay off their religion with their working-clothes. They leave their Bibles at home. They give up all their Christian work. They plunge into worldliness, making their vacation one round of amusement and gaieties.

This is not going apart to rest a while with Christ. Really it is not resting at all, for such a vacation fits no one for duty. There is no refreshing or re-energizing in it; it sends people home again more weary than when they went away. Besides, there is no Christ

in it. A true Christian is never off duty. He should be just as faithful and conscientious while in the midst of gay throngs of pleasure-seekers as when he is at home. Religion is not a winter cloak or overcoat to be laid off in July or August; it is a spirit, a life, a character, and is always and everywhere to be worn. Then no earnest Christian worker will want to be entirely idle through a resting-time. There is abundant opportunity for usefulness in all manner of summer resorts. We may let our light shine wherever we may be. We may have the quiet word ready to speak to the heart that hungers for it. We may look up the neglected child and lead it to the Sabbath school. We may gather the servants of the hotel for a little service or Bible-reading. We may seek out the weary invalid and give the word in season. We may encourage the hard-working minister in the country church by thoughtful, appreciative word or act. We may help the discouraged superintendent by offering to teach a vacant class. We may do a thousand little things in Christ's name for the people we casually meet, doing them even unconsciously and without intention, out of a loving heart, and every one of them may prove a blessing to a life, whose full value we shall know only when the great final harvest is gathered.

'You know not all you give. Forgot,  
Unrecognised, maybe, by you  
Will be the truest good you do.

Then be content; smile, spend, and grant,  
Doing your best deeds ignorant.  
You may not pass that way again  
Your whole life long, and see, but then  
There will be for you sweet surprise  
All the more blest in Paradise.'

—*Westminster Teacher.*

## ESTHER VANDYKE.

BY REV. JAMES G. MERRILL, ST LOUIS.

(Continued from page 342.)



**L**ITTLE by little Esther began to lose confidence in all the manifestations of religion that were made in the school. It was only the dull scholars who were pious, and some of them seemed to use their piety as a kind of stock-in-trade to buy the good opinions of the teachers. It became the fashion for the better scholars to make light of religion, so as to shock and annoy the teachers; and nothing pleased the brightest scholars more than to improve the opportunity

by brilliant recitations to counterbalance the demerits secured by absence from church, ill-behaviour at morning prayers, and non-observance of Sunday.

It seemed amazing that Esther could have been susceptible to such surroundings; but, as is often the case, the change from girlhood to womanhood had not perpetuated all the excellences of her earlier years. It is astonishing, also, how quickly one's creed shapes itself to one's life. Mrs Vandyke had watched her daughter so closely through the delicate