

Sunday Reading.

THE CHRISTIAN HOME.

What it is composed of and how it can be made.

A man's home generally reveals what kind of a man he is. There are houses where everything in the house says: God is here. You see he is the Alpha and Omega, the real Owner and Master of the house. You see that all the things are arranged and ordered for his name and for his glory. He is consulted in the hours which are kept, for his worship and the remembrance of him takes precedence of all else: the morning hour with the Lord of each dweller in the house must never be interfered with, family worship must always have its place, God is consulted in every perplexity, he consoles in every grief, the remembrance of him sanctifies every coming together of the members of the family for meal times, for conversation, for work; the books, the furniture, the pictures, and above all, the habits of those who dwell there, say: God is here. Such is a true Christian home. Such a house David declared his should be when he said: "I will behave myself wisely in a perfect way. . . I will walk within my house with a perfect heart." There are homes where everything speaks of man. The furniture tells how rich he is, the pictures tell what a taste he has for art, the formality tells of his self-importance; nothing says to a visitor: "You are welcome;" everything says: "Take notice of me and mine. Such a home is without comfort, for it is without God. All Satan's rage is concentrated against a truly godly home; he knows the power of its witness for the Lord. Any one who knows the Lord can be pious and devout, and filled with a heavenly experience in meetings, when the atmosphere is heavenly, but he may be simply carried along with the real experience of others till he imagines he is even as they. It is in the house, the home life, that our knowledge of God is put to a real test: it is there that we are seen as we really are, there where all our weak points are known, there where every room has associations of past failures, and every person knows our worst side, there is the place where the true life of Jesus in us has opportunity for exercise, and where God can gain his highest victories. No wonder David's Psalms come with such divine power to us even after three thousand years: it had been his aim to walk within his house with a perfect heart, and where the fire was hottest the Lord's gold came forth.

It is in contact with others that the self-life, or the Christ-life comes out. At home, where we are constantly in contact with the same persons, and those most intimately connected with us, our real inner life is manifest. And yet to how many it seems just in the home life so impossible to serve God. It seems as though just there one were not understood, just there all one's spiritual life were crushed, just there everything combines to make our service of God and our witness for Christ impossible. Why? Can it be that all those things so apparently adverse, "work together for good to them that love God, to them who are the called according to his purpose?" Yes, it is just this apparent impossibility which calls for the exercise of faith, and which is the precious, indispensable provision of our God for our education; he has measured and weighed every circumstance, every seeming hindrance, and provides grace for all.

PROFESSIONAL SINS.

Let Us Run With Patience the Race Set Before Us.

There are also certain sins which may be called professional sins, against which we must guard. They may become our easily besetting sins. It is exceedingly difficult for men to rise above the moral standard of their profession. A subtle and almost mysterious atmosphere surrounds most professions. They have their own standards of attainment; "They all do it" is often a dangerous fact. The man who yields to a moral wrong in his profession, to which he would not yield outside, must guard himself at the point where his profession specially touches him. Every merchant, physician, lawyer and clergyman knows the significance of these remarks. They apply with equal force to farmers and mechanics; and, indeed, to all classes and conditions of men and women. We must watch lest we lose the simplicity of our faith and the spirituality of our life, lest our position as politicians, or members of any of the professions, shall reveal our weak point and cause us to fall before the onsets of Satan. Lastly, we have the exhortation, "Let us run with patience, the race that is set before us." The word here translated "patience" is more strictly perseverance, or patient endurance. This exhortation is of prime importance. It is worth much for us to know that life is a race, and that it is an appointed race, and that it must be run with great endurance else victory is impossible.

How Suffering May Enue.

The plaintiff in a suit against a railroad company in Philadelphia has been surprised by a judge's ruling. She is a lady, who, ten months ago was traveling on a street car, over a road which crosses the railway tracks at a level crossing. Just as the car reached the tracks the passengers were horrified by seeing a locomotive approaching at full speed. Instantly there was a panic. Every one rushed to the door to jump off. The lady went with the others, but she was crowded in the doorway and pushed off the car by terrified passengers behind her. She fell and was trodden and severely injured. She therefore sued the company for damages. To her astonishment, the judge directed a nonsuit. He held that as there was no real danger of collision and the passengers would have been safe if they had kept their seats, they had no valid claim against the corporation

for injuries resulting from their own panic. In the affairs of life the Christian sometimes suffers in the same way. If when calamity seems to be impending, while he is in the path of duty, he endeavours to save himself by worldly means instead of waiting for the salvation of God he is likely to fall into mischief. (Psa. 37: 7.)

OBSERVE CHRISTMAS.

It should be a Day of Thanksgiving and Rejoicing.

While it is ever true that the thanksgiving most acceptable to God is a humble, pure and beneficent life, no man can realize in the slightest degree his obligations to God, without desiring to offer vocal thanks to him. A human benefactor who gives a library, or a park to his town, is pleased if he sees that his gift is used and enjoyed, but he would think the beneficiaries strangely lacking in gratitude if they forgot him and took his gift without thanking the giver. We can conceive of God only through ourselves and of our duty to him only as we perceive our duty to our fellow man. Toward one who confers benefits upon us we look with grateful affection and would feel ashamed of our neglect of duty if we failed to thank him for his kindness. Yet, as a great divine has said, all our thanks to man are like thanking the clouds for rain. Our thanks are due to him who sends the clouds. The Christian, who has entered into the closer relation to God, is especially under the obligation of thankfulness. He knows more of God than others do and he owes him more. He knows enough of himself to be profoundly conscious that it is not by his own merits, nor by his own power, that he has attained the high position of sonship of God. He differs from the savage, from the cultured Hindoo, from the sceptical philosopher and from the degraded criminal, not by his superior wisdom, but by the circumstances of his birth and education and by the power of his Holy Spirit, the gift of God. His position and his hope of future blessedness both urge him to offer thanks to God with heartfelt gratitude. Knowing whence his blessings come, he cannot be silent regarding them.

It is well that as a nation we set apart a day every year for this purpose and it would be still better if we did not so frequently forget the purpose for which it is set apart. As a people we should thank God for our national blessings, not taking them as matters of course or as the products of our own effort. "Except the Lord keep the city the watchman waketh but in vain." Knowing and realizing this fact the Christian part of our nation ought to set the example of recognizing the Source of national blessing and offering thanks. It is not only in seasons of national and personal prosperity that thanks should be offered. Adversity in both cases calls for thankfulness. In national and personal experience the time of darkness and sorrow has again and again been the time of richest spiritual benefit, so that we have had to say, as did the patriarch, "The Lord have given and the Lord have taken away; blessed be the name of the Lord." It is in this constant recognition of the divine nearness and unremitting beneficence, in infinite variety of forms, that faith grows and strengthens. To forget God is to die spiritually and to come before him daily with petitions, offering no word of thanks for past and present kindnesses is to behave toward him as we would not behave toward one to whom we owe infinitely less. Therefore we adopt the words of the Psalmist and say, "It is a good thing to give thanks unto the Lord and sing praises unto Thy name, O Most High!"

Messages of Help for the Week.

"And many people shall go and say, Come let us go up to the house of God, and He will teach us of His ways, and we will walk in His paths." Isaiah, 2: 3.

"And it came to pass in those days that there went out a decree from Cæsar Augustus, that all the world should be taxed, and all went to be taxed, everyone to his own city. And Joseph also went up into Bethlehem to be taxed with Mary his espoused wife, and while they were there, she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And, lo, the angel of the Lord came, and said fear not: I bring good tidings of great joy to all people. Unto you is born a Saviour which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly hosts praising God, and saying, Glory to God in the highest, and on earth peace, goodwill toward men." Luke 2: 1-14.

God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, and every tongue confess, that Jesus is the Lord." Philippians 2: 9-11.

"In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. And the word was made flesh and dwelt among us." John 1: 1-14.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." I came not to call the righteous, but sinners to repentance." 1 Tim 1: 15, and Matt. 8: 13.

"And Jesus spake, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, and lo, I am with you always, even unto the end of the world." Matt. 28: 19-20.

"There is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. . . . The spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs, heirs of God, and joint-heirs with Christ: if so be that we suffer with Him, that we may be also glorified together. Romans 8: 1-17.

AN EVANGELIST'S PERIL.

Mr. J. Malcolm Sawers tells of his Gospel Car in Minnesota.

In a recent letter, Mr. J. Malcolm Sawers who has been evangelizing in the Northwestern part of Minnesota for the past month, gives an intensely interesting account of his experiences. He writes: "This part of the State has been in excitement over a number of murders which have taken place on and near the railroads. It is overrun with men out of work, most of them having gotten through with their engagements on the harvest field. While side-tracked at one of the small towns, a representative of about twenty desperate-looking characters ran after me and stopped me just before getting on the car, demanding money to buy bread, the only alternative being to grant his request. A few minutes afterward, the same request was made by another of the gang from Mr. Johnson, our present chapel car assistant, which of course had to be granted also. It was about 6:30 p. m., the night was cold. All of the gang disappeared but two who stopped for the meeting, after which, "when night's dark mantle had covered all," in the stillness of the night, a number of those same fellows came back and congregated near the car in a deep ditch, and began talking over operations. One of them took away our coupling link, which had the effect of causing us to breathlessly await further developments, for it was now midnight. We were certain that no harm should befall us, having committed ourselves to our Saviour's care, but it sent a tremor through us which we shall not soon forget. They were laying plans to plunder the postoffice, and if needs be, do some shooting.

"The next place we came to we had a similar experience, where four murders had been committed only three weeks before, and in the morning we found that one of these murders had been committed on the very spot where we had been side-tracked, and to add to our greater horror, three desperadoes, able-bodied fellows with liquor in them, secreted themselves between the wheels, right under our living apartment at eight o'clock, but two little boys providentially noticed them, and acquainted me with the fact, when they were secured until the chief of police arrived, who took them under his affectionate care the remainder of the night, marching them out of town in the morning with a trusty promise that if ever they should be found in town that they should run the risk of getting five years in the penitentiary. Nearly all of the male portion of the town carry fire-arms, such being the necessity of the case. The success of Mr. Sawers' work in his chapel car Evangel has exceeded all expectations. His report of September work shows: Thirteen towns visited, 761 miles travelled, 41 sermons and addresses, 45 families visited, 2 Sunday schools addressed, 64 letters written, 2527 ages of tracts distributed, and 75 professed conversions.

A WOMAN PIONEER.

She Looked Forward to the Other, the Brighter Side.

In the death of Mrs. Lucy Stone Blackwell, at her home in Dorchester, Mass., last week, one of the most notable American women of the last half century passed away. Lucy Stone was born on a farm near West Brookfield, Mass., seventy-five years ago. Almost from childhood, she showed extraordinary intellectual capacity and as she grew to young womanhood, surprised her parents with the expression of a desire to go to college. Such a thing as a plain farmer's girl going to college was unheard of in those days, but the barefooted girl who worked on the farm had in her small frame an indomitable will and a noble, pure, consecrated purpose, and she resolved to go to college at whatever material cost. She picked berries and chestnuts and sold them to buy books, and as her knowledge grew, she taught school and studied alternately until she was twenty-five when her ambition was gratified and she was able to go to Oberlin College. Here she paid a large part of her expenses by doing housework for others and even did her own cooking. In the four years of her college life she had only one new dress—a cheap print—and she could not bear the expense of a single visit home. As soon as she was graduated, in 1847, Lucy Stone took up the work of her life as a warm and earnest advocate of the higher education and development of woman, spiritually and intellectually, and also of her right to representation in legislation and government. As one of the pioneers of the woman's movement she had to encounter much abuse and many privations, and frequently the meetings at which she spoke were broken by disorderly crowds. Although she became known as an abolitionist, she never allowed her sympathy for the negro to overshadow the subject nearest to her heart. And, at last, after years of rough experience and abuse, people began to see the real merit in this brave, little, gentle-faced woman, with quiet, unassuming manners and sweet, musical voice, and they crowded to listen wherever she appeared.

In her later life she devoted much of her energies to the work in which she, and William Lloyd Garrison and Julia Ward Howe were associated, and in the editorship of the Woman's Journal. Her husband, Henry B. Blackwell, a merchant of Cincinnati, was in full sympathy with her work. Both were staunch Christians, and only a few hours before passing away, Mrs. Blackwell said to those who stood around her: "I look forward to the other side as the brightest side, and I expect still to be busy for good things."

Be Faithful in Little Things.

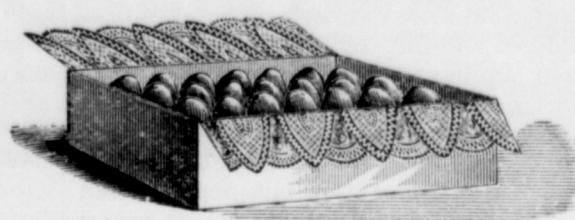
"The best portion of a good man's life are the little, nameless, unremembered acts of kindness and love."

Little only in the eyes of the world, where fame, power, wealth and position overshadow true nobleness of soul, and the tender sympathies that are balm to another's woe. In the eyes of the Master, sublime. Nameless on the scroll of fame, but inscribed in imperishable characters in the recording angel's book.

Unremembered by the giver, but creat-

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CHOCOLATES

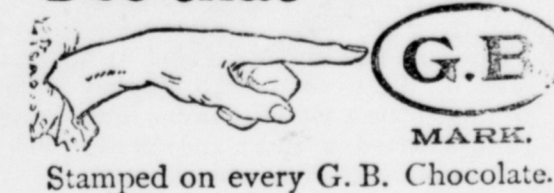


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