

## Young People's Work.

FOR CHRIST AND THE CHURCH.

COMMITTEE: W. W. Coulter, H. L. McKinnon,  
Miss A. M. Hall.

### C. E. Prayer-Meeting Notes.

GEO. FOWLER.

Dec. 22. *The good tidings of Christianity.* Isa. lii. 7-15. (A Christmas meeting.)

For thousands of years the world waited for its Redeemer. Generation after generation passed away. The longings of the people became more intense as their environment became worse, and as the fulness of time approached. Then hope grew brighter and brighter. And when, at last, the dawn of a new era, of a golden age, burst forth over the hills and mountain tops of Judea the heathen world, so blinded with its false philosophy, and God's chosen people, with their revelation blurred and obscured by human traditions, were not able to recognize and welcome the advent of God's own Son.

The birth of Jesus was not at the time celebrated by the great of the earth, nor did He receive a royal welcome from the lords of creation; but, notwithstanding the lowly birth and humble circumstances of the Saviour, and the attitude of the rich and mighty, never, in the history of six thousand years, was there ever accorded to a child so royal a welcome.

The angels of God appeared unto the shepherds of Judea and the glory of the Lord shone round about them as they delivered the most wondrous message ever given to man, "I bring you good tidings of great joy, which shall be to all people, for there is born to you this day in the city of David a Saviour which is Christ the Lord."

It is impossible for us to realize or to appreciate to any considerable degree the meaning of "good tidings of Christianity."

What has the Gospel of Christ accomplished for us?

1. It has given us a Christian country.
2. It has given us Christian homes.
3. It has robbed death of its fear and the grave of its terror.
4. It has transformed man, and snatched woman from degradation and exalted her to her proper place.
5. It has dispelled the darkness of superstition and the night of gloom from the human heart, and flooded the human soul with the sunlight of hope, peace and love.

6. It teaches that the world, with its sorrows, afflictions and cruel partings, is not our home, and presents to the

enraptured soul of man the glories of a blissful immortality in the heavenly mansions of God.

If we would enjoy the pleasures of this festive season of the year and would know what real, genuine joy is, give Christ the supreme place in your heart. Follow Christ's example in making others happy, in living, not for self, but for the honor and glory of God.

In all of our Christmas cheer let us not be unmindful of Him from whom all blessings flow. In Him we are to live, with Him to die, by Him to be judged, and with Him to reign; or from Him to be separated for ever and ever.

Dec. 29. *How next year may be made better than this has been.* Phil. iii. 7-14.

Once more, in God's kind and good providence, we stand at the close of another year and before the portals of a new year. In order that we might make 1896 better than any previous year, it behoves us to review the year that has almost passed into the great eternity.

During 1895, we can say that God has been faithful to all His promises. What Joshua spake concerning God's goodness to the Israelites is doubly applicable to us, "Not one thing has failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you and not one thing hath failed thereof." Christ has been the same loving, sympathetic Saviour, willing to save to the uttermost all that come unto Him.

What progress have we made in the Christian life? What have we done towards saving the world? Many opportunities have been presented to us to help to preach the gospel in Ontario and in all other lands. What have we done? What have we done? What have we done? God help us to do more in '96 than ever before.

How then may next year be made better than this?

1. We can depend upon the promises of God. Heb. vi. 12-20.

2. There is much to be done. The harvest is ready. Reapers are wanted; but only those who are willing to sacrifice. I am fearful there are but few of us who know the meaning of self-denial for Jesus' sake.

3. We will make this year better than the past if we (1) study His will, (2) live more consecrated lives, (3) give more liberally of our means, (4) spend less thought and time and money upon self and more upon the Lord, (5) be more constant in prayer, not mere words, but from the heart, (6) do what we can do, and not sit down waiting for something we are unable to do, (7) show more trust in God and manifest

more love for humanity and in a thousand ways make our Christianity enter into every department of our lives.

"Remember that it is easier to remember the errors of the past than to avoid similar errors in the year to come."

"To stumble twice against the same stone is a proverbial disgrace."

### A Famous Reformer.

REV. J. C. FREEMAN SPEAKS OF HIS LIFE AND WORK.

**He Has Written and Preached on Both Sides of the Atlantic—Recently the Victim of a Peculiar Affliction, from Which He was Released in a Marvelous Manner.**

From the Boston Herald.

No. 157 Emerson St. South Boston, is the present home of Rev. C. J. Freeman, B. A., Ph. D., the recent rector of St. Mark's Episcopal Church at Anaconda, Mont. During the reform movement which has swept over Boston, Dr. Freeman has been frequently heard from through the various newspapers, and, although a resident of comparatively recent date, he has exerted much public influence, which has been increased by the fact that he was, ten years ago, on a commission appointed in England to investigate the troublesome question of the vice of great cities.

He has preached before cultured audiences in the old world, as well as to the rough pioneers in the mining towns of the Rocky Mountains, and his utterances as well as his writings have been in the line of progress and liberality, well-seasoned with practical common sense. Dr. Freeman has written this paper a letter which will be read with interest. He says:

"Some five years since, I found that deep study and excessive literary work, in addition to my ordinary ministerial duties, were undermining my health. I detected that I was unable to understand things as clearly as I usually did; that after but little thought and study I suffered from a dull pain in the head and great weariness, and all thought and study became a trouble to me. I lost appetite, did not relish ordinary food, after eating suffering acute pains in the chest and back. There was a soreness of the stomach, and the most of my food seemed to turn to sour water, with most sickly and suffocating feeling in vomiting up such sour water.

At this time I consulted several physicians. One said I was run down. Another said I had chronic indigestion; but this I do know, that with all the prescriptions which they gave me I was not improving, for in addition, I had pains in the regions of my kidneys, a

very sluggish liver, so much so that I was very much like a yellow man, was depressed in spirits, imagined all sorts of things, and was daily becoming worse and felt that I should soon become a confirmed invalid if I did not soon understand my complaints. I followed the advice of physicians most severely, but with all I was completely unable to do my ministerial duty, and all I could possibly do was to rest and try to be thankful. After eighteen months' treatment I found I was the victim of severe palpitation of the heart, and was almost afraid to walk across my room. Amid all this I was advised to take absolute rest from all mental work. In fact, I was already unable to take any duty for the reason that the feeling of complete prostration after the least exertion precluded me from any duty whatever, and it appeared to my mind that I was very near being a perfect wreck. As for taking absol-



REV. C. J. FREEMAN, B. A., PH. D.

ute rest, I could not take more than I did unless it was so absolute as to rest in the grave. Then it would have been absolute enough.

"It is now quite three years since, in addition to all the pains and penalties which I endured, I found creeping upon me a peculiar numbness of the left limbs, and in fact could not walk about. If I tried to walk, I had to drag the left foot along the ground. The power of locomotion seemed to be gone, and I was consoled with the information that it was partial paralysis. Whether it was or not I do not know, but this I do know, I could not walk about and I began to think my second childhood had commenced at the age of 41 years.

"Just about two years ago, or a little more, a ministerial friend came to see me. I was sick in bed and could hardly move, and he was something like old Job's comforter, although not quite. He had much regret and commiseration, which was a very poor balm for a sick man. But the best