

Our Young People

Ready for His Coming.

Luke 12: 31-40.

The Christian Endeavor Prayer Meeting for September 7.

It makes no difference whether Christ comes to the world visibly, in clouds of glory, or to you personally, in the black shadow of death. It will be His actual coming in either case.

And both comings are sure. The coming to the earth may not be for centuries—and it may be to-morrow noon. The coming to you may not be for years—and it may be the next hour. The precise time is uncertain; the precise fact is certain—far more certain than anything else in this world or in your life.

If I were to tell you, and prove to you, that King Edward were coming to your house to-morrow, or President Roosevelt, you would spend all the intervening time in getting ready, and you would think of nothing else until he came. But is not Christ infinitely greater than any earthly ruler?

If I should tell you, and prove to you, that you must go to India next week, would not every other engagement give way, and would you not focus all your powers and time on the preparations for the voyage? But is not the journey to another world, an entirely different world, of far more importance than a change of places upon this world?

We fill great asylums with mad men. Is any one really more insane than the man who knows all these things, but yet pays no regard to them? If any earthly thing could be so important, and yet be so neglected, would not the courts appoint a guardian over the man who neglected it?

This meeting has two purposes—to remind us how certain is Christ's coming, and to urge us to get ready for it. May it attain both purposes in every life here.

Our Members Testify.

Among the ruins of St. Pierre, Martinique, were the charred remains of a herdsman. He was found close by the carcasses of his herd. When the fierce volcanic outburst came, he did not run away, but stayed at the post of duty. That is where we want to be found when Christ comes for us, in whatever way He come.

In one of his novels, Sir Walter Scott makes one of his characters say that when death comes, what we think of most pleasantly is not what we have done for ourselves, but what we have done for others. Those will be our pleasantest thoughts, too, in heaven.

If the great opportunities of our lives were marked on our calendars, so that we could know just when they were coming, we might think we could afford to be careless some days and make up for it as the opportunities drew near. But the only way to ensure ourselves against missing a great opportunity is to do well every bit of work presented to us, and live well every hour of our lives. Then when the opportunity comes, we shall have seized it and made it ours.

Sometimes a young man has an opening for a magnificent life work, and he could have had it for the asking, if he had only been ready. He would have trained him-

self for it, O so eagerly and thoroughly, if he had only known it was to be offered him; but now it is too late. No such mischance need be ours with regard to the great opportunity of Christ's coming. We have had long warning of it. We know that it will come to us. We shall have no excuse if we are not ready for it.

Phillips Brooks declares that there is nothing happening to us which is not Christ's coming. If we believe this, all our life will become solemn and important and interesting and rich and beautiful, for the King of Kings is in the most trivial of its affairs, and all eternity is involved in every passing moment.

There is a poem which shows the folly of debating when Christ will come:—

"Why do I ask a question?

He is ever coming to me.

Morning and noon and evening,

If I have but eyes to see.

And the daily load grows lighter,

And daily cares grow sweet,

For the Master is near, the Master is here,

I have only to sit at His feet."

For Daily Reading.

Mon.,	Sept. 1.—The wise servant.	Matt. 24: 42-47
Tues.,	" 2.—No one knows when.	Matt. 24: 36-41
Wed.,	" 3.—The unready virgins.	Matt. 25: 1-13
Thurs.,	" 4.—The master cometh.	Mark 13: 32-37
Fri.,	" 5.—As a snare.	Luke 21: 25-36
Sat.,	" 6.—As a thief.	1 Thess. 5: 1-10
Sun.,	" 7.—Topic. Ready for His coming.	Luke 12: 31-40

One True Religion.

"There is only one true religion. In others there may be truth; but, if so, it is the truth they contain derived from God's external revelation and not the religions themselves which makes them helpful. There is but one Saviour, one Redeemer, one High Priest, and He is all that for all men. He is most merciful and loving to every man, and His gospel, if truly preached, will reflect his mind, and be tolerant, gracious, charitable in judgment, particularly charitable toward those who have not heard, or who, for some sad prejudice, cannot accept the truth. But if we be true men, there will be no compromise, no surrender of a claim which presents Christ as without an equal and Christianity without a rival. The moment that position is abandoned our battle with paganism, ancient or modern, is lost. We need God's grace to make a good confession; we need it still more to purify our hearts and strengthen our faith, so that we, being strengthened ourselves, may strengthen our brethren. We need the inner witness, irresistible, infallible, which discloses Christ to the soul of the believer, and enables him to say, in the triumph of conviction, 'I know whom I have believed.'"

—Rev. Morgan Dix.

We see a statement that Li Hung Chang is to have a temple erected to him, and that in it he is to be worshipped as a divinity. America has been described as the land of haste: in this matter we must yield the palm to China. Alas, that a people should be so far gone as to accept a fellow mortal, who in his life could not protect the nation as, after death, the god in whom they trust!

—Christian Observer.

attendance of 118,000. Two hundred and fourteen churches solemnly promised their allegiance to the work. The Young Men's Christian Association and the Salvation Army aided heartily. Fifty choirs were trained for seven weeks, and for the same length of time 2,500 Christians were drilled in methods of personal dealing with souls. Committees appointed for all needful interests enlisted the active services of 700 Christian people in the arrangements. Fifty preachers of known evangelistic power were engaged; fifty halls and tents were provided as preaching places, no church being used in any instance for that purpose. Dr. Torrey and Mr. Geil preached daily at the town hall in the center of the city—one at noon for business men, the other an hour later for business women. Each had an audience of three thousand at every meeting. At three o'clock they conducted daily services in the Exposition building, seating 7,000, and over 100 meetings were constantly required. During this stage of the movement 70,000 people heard the gospel each day. After nightly meetings had been held for two weeks in the fifty districts, however, these were discontinued, and for two weeks longer all forces were concentrated on the central work, which was augmented by evening meetings at the Exposition building. Ten thousand auditors packed the great hall to the uttermost limit of even standing capacity, and the services held from night to night were swayed with pentecostal power. No invitation was extended to the inquiry meetings, but men nevertheless sought the inquiry room in anxious throngs. The total expense of the movement was \$15,000 and a few collections taken at some of the later meetings of the series supplied it all and left a balance for future work. Besides this at the closing service in the Exposition hall \$15,000 was subscribed by the congregation for the benefit of the Young Men's Christian Association of the city. The brilliant success of the simultaneous movement at Melbourne following the almost equally pronounced results reaped at Sydney has wonderfully stirred the Australian churches in all parts of the continent, and in a great number of the cities and large towns similar plans are being inaugurated. Especially in the smaller cities of Victoria have there been already many great gospel victories achieved in meetings inspired by emulation of the Melbourne work.—Interior.

Prayer.

Our heavenly Father, we thank thee for life with all its powers and possibilities. It comes to us from thee as thy precious gift and our sacred trust. We confess that we have stained and marred it with sin so that its divine image is blurred. Have mercy upon us, work in us the spirit of penitence, show us our guilt, and cleanse us from all unrighteousness. Help us to appreciate the gift of life, and not to spend its substance in riotous living, but to conserve and develop it so that it will grow into life richer and sweeter. Teach us the secret of contentment. May we know that purity and patience and peace are the true wealth of the soul, inner wells of water ever springing up into everlasting life. We would follow Jesus and grow into his likeness until his mind dwells in us and we know his ineffable peace. And this we ask in his name. Amen.

Christianity is no narrow creed or system of abstract worship, but it is a practical faith that turns itself into fact, touching life on every side and ministering to it at every point.—Presbyterian Banner.