

HELP ONE ANOTHER.

Some Bible Hints.

Sometimes patient endurance (Eph. 1: 2) is the best way to help one another; sometimes the very opposite.

In proportion as we realize our union in one body with our Lord, in that proportion will we form a union equally close with all Christians (Eph. 4: 4).

We must know one another before we can help one another, and we cannot know one another without thinking long about one another (Heb. 10: 24).

The acquaintance with one another that is the basis of mutual helpfulness cannot be had without frequent meeting together. That is only one reason for constant attendance (Heb. 10: 25).

Suggestive Thoughts.

If we are really to help others, we must not consider what help we should like to give, nor what help they would like to receive, but what help they need.

Helping others is a fine art, not to be mastered without long apprenticeship.

If you are in earnest about helping others, you will wait for large occasions, but you will begin with the first worried face, with the first crying child.

There is only one Master of the art of helpfulness, and all true helpers have gained their skill from Him.

A Few Illustrations.

If you would remember anything, you must tell it to some one. If you would hold any talent, you must use it for some one.

If there is any part of your body that can be injured without all the other parts suffering, that is a token of terrible disease in the whole body—of paralysis. So when you do not suffer in the sorrows of your brethren.

Use your best. If you have a horse and carriage, do not merely take the arm of some weary traveller, and walk briskly by his side.

When you open the door to let in a visitor, you let in a gust of fresh, purifying air.

To Think About.

Is my life fundamentally selfish, or unselfish?

Am I trying to help myself at the same time that I help others?

Is Christ my Helper in this work of helping?

A Cluster of Quotations.

However rich a man is he cannot do without some other man.—Joseph Parker.

Let never a day die in the West. That you have not comforted in some sad breast.—Edna Wheeler Wilcox.

The purest joy, Most near to heaven, far from earth's alloy, Is bidding clouds give way to sun and shine.—Gretchen Hunt Jackson.

If I do not highly value my own manhood, I cannot greatly help my fellow man.—Gladstone.

FOR DAILY READING.

M., May 29. Helping by example. Phil. 2: 1-10.

T., May 30. By prayer. John 17: 13-19.

W., May 31. By money. 1 Cor. 13: 1-6.

T., June 1. By sympathy. Eph. 4: 30-32.

F., June 2. By instruction. Gal. 6: 1-10.

S., June 3. By encouragement. Isa. 35: 2-10.

Sun., June 4. Topic.—The making of a Christian: helping one another. Eph. 4: 1-6; Heb. 10: 24, 25. (Consecration meeting.)

The man who disobeys the higher law, to whose existence his reason and conscience testify, not only makes war upon himself, but also upon his neighbor. Truth and love are the bonds of society; in rejecting these men introduce into society confusion and every evil work.—Washington Gladden.

Knox Church, St. Thomas, has been granted leave to moderate in a call. Rev. John Currie is interim moderator.

SUFFERING THAT MEANS POWER.

Keen mental suffering for sin committed is a blessing to be gratefully welcomed. To be able to sin with indifference is to have entered upon spiritual paralysis. Sensitiveness is always a measure of power. The spiritual sensitiveness that agonizes in sorrow over the sin that was yielded to is God's call to that soul to leave sin and rise to its highest and best. A person of high standards and sensitive perceptions is sometimes tempted to rebel at that in him which makes him miserable over "little" things that most men do with no apparent concern. He need not say the callousness or blunted vision which alone would allow him to be contented with something short of the best. Atrophy of his highest powers can be secured, and suffering from sin can be lulled and finally deadened. But only at a fearful price: the loss of power in service for God and for men. Our spiritual suffering is God's guard over our best possession, eternal life.—S. S. Times.

ASPIRATIONS.

By Emily Houseman Watson.

O let my heart be clean,
Pure as the mantling snow
That warps our earth!
Ignoble thoughts, or mean,
Removed, that I may know
A nobler birth!

O let my heart be brave,
Nor fear to meet whatever
My Lord may send!
That cross I humbly crave
In patient love to bear
Unto the end.

When I think how long a little child is helpless, absolutely dependent on another's love; when I think of the slow stages of our growth up the steep slope to moral and spiritual manhood; when I remember that every vision that becomes us and every hope that fires us and every truth that illumines and saves us was won out of the riches of God, through the discipline and the chastisement of ages, I feel that the belief of God in man is wonderful; he hath believed in us, and therefore hath made no haste. We speak a great deal about our faith in God. Never forget God's glorious faith in us.—G. H. Morrison.

One of the noblest missions in this world lies in just making people happy. He who sets himself to this end is a friend of the human race. But to seek happiness in material things is not the highest quest nor one worthy of an immortal soul.

To hold the torch for another when the way is dark and uncertain is an ambition that angels might covet.

The Sacred Heart Review, a Roman Catholic organ, has the following: "Occasionally real Catholics show signs of impotence at the 'Catholic party,' so-called, in the Protestant Episcopal church, feeling that this imitation Catholicism is at least as mischievous as the out-and-out Protestantism of the Low or Broad church elements. But a convert to the Catholic Church from High-church Anglicanism, the Rev. C. H. Schultz, formerly pastor of St. Stephen's church, Milwaukee, says he holds 'more strongly than ever that the Catholic school of the Anglican church is a providential preparation for ever-increasing numbers of Anglicans to reach Rome at last.' As High-churchism is on the increase in the Anglican or Protestant Episcopal church or churches the outlook, according to Mr. Schultz's belief is decidedly hopeful." The Episcopalians of England will some day, perhaps, understand, whether they are being led by their High Church Ritualist teachers. It is to be hoped they will have their eyes opened before it is too late.

SEARCHING FOR MEN.

Jesus Christ was always on the look-out for men. We frequently come across such expressions as these: "As Jesus passed forth from thence he saw a man, named Matthew"; as he walked by the sea of Galilee "he saw two brethren," Simon and Andrew; "he saw other two brethren," James and John. He was always seeing somebody, some one indeed who needed to be seen; the woman at the well, Zacchaeus in the tree, the blind man by the roadside, the dead son of the widow borne to his grave, the wise men in the temple and the demoniac among the tombs. He was constantly seeing all sorts of men and women. And still he is looking for them, still searching for them as for hid treasure, in the highways, in the streets, in the temples, in the open fields, in the city parks, in the places of public concourse, wherever there are men, wherever there are women and children, wherever the lost are there he is looking for a man, for a woman, for a child, going up and down the world for to seek and to save the lost. He is still the world's great Comforter, its unwearied Saviour. And men are most like him when they are similarly employed. It is his will that we should be like him, not only in character but in conduct.—United Presbyterian.

It is a noble ambition so to live that good people will love you; it is better ambition to live for the good of the people whether they love you or not.

INFLUENCE OF FATIGUE.

Everyone knows that both body and mind are less alert during fatigue than when we are in full physical vigor. A curious connection between the two states is noted in "American Medicine," and a cut is given in which a continuous line represents the distribution into hourly totals of 2,065 accidents, of which 56,468 workmen were the victims in the Department L of Hercul, while a dotted line shows a similar distribution of 5,534 accidents to 240,407 workmen in nine departments around Toulouse.

It is seen that the number of accidents increases progressively from hour to hour during the first half of the day; after the mid-day rest, in the first hour of the afternoon, the number is notably less than in the last hour of the morning. In the course of the second half-day, accidents become hourly more numerous; the maximum number of accidents hourly toward the end of the second half of the day is notably larger than the corresponding maximum for the morning.

The statisticians say that although fatigue is the inevitable consequence of all expenditure of energy, and although we cannot do away with it unless we abolish work, we can prevent it from reaching the degree at which its influence in the production of accidents is injurious. It would seem that a diminution in the number of accidents would result from interposing, in the middle of each half-day, a rest, less than at noon, for the fatigue would then be less.

PRAYER.

Almighty God, our Heavenly Father, as we step out into the new year may Thy Hand ever lead us and keep us steady. Teach us the way and show us a plain path. Give us a walking mind and trustful heart that we may go forward as Thou dost open the way. May we not be fearful in the darkness, but step into the night as into the light. We would not ask to see the distant scene; may one step at a time be enough. So may we walk through coming days and duties until our journey ends and we enter in through the gates into the city. And this we ask in Jesus' name. Amen.