

## CHRISTIAN ENDEAVOR.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

WORLD'S C. E. PRAYER CHAIN, SUBJECT FOR SEPTEMBER:—*For the Christian Sabbath. Pray that it may be preserved as a day of rest and spiritual refreshment.*

### Home Missions.

DAILY READINGS.

First Day—A call for missionaries.—Acts xvi. 6-13.

Second Day—Another call.—Luke xvi. 19-31.

Third Day—The first home missionaries.—Acts i. 8-14.

Fourth Day—Begin at home.—Luke xxiv. 45-53.

Fifth Day—The power of missions.—Hag. ii. 1-9.

Sixth Day—Our responsibility.—Matt. v. 13-16.

PRAYER MEETING TOPIC, Sept. 20.—THE NEED OF HOME MISSIONARY WORK. Isa. lxii. 1-12.

The man who is not a home missionary will never make a foreign missionary. If you cannot tell the "story of Jesus" love to your next door neighbor, do not imagine you can tell it to the heathen. We should not draw distinctions between Home and Foreign work; every man who is unsaved is a foreigner to God and the Gospel, and every land is the homeland for the Christian if Christ be there. But some of us perhaps in our interest in regions beyond are apt to overlook the field that lies white unto harvest at our very doors. This is not in harmony with the Master's teaching. "Ye shall be witnesses unto me," He said in *Jerusalem*. . . . and unto the uttermost part of the earth," Acts i. 8. The centre is the proper place to begin work that is intended to extend to the circumference. The success of our efforts among the distant heathen depends to a great extent upon the conversion and quickening of the near by heathen in our supposedly Christian lands. If Canada is to be a basis of operations for missionary work in China or India, the more entirely Canada is won for Christ the more quickly will the work be done abroad. Mission work is not properly to be divided into Home and Foreign. It should be looked upon as one great enterprise upon which the church commissioned by its Master is to bend its energies. Where the need is greatest, there should the greatest effort be concentrated whether it be three miles or three thousand from your own door. To separate the work thus is to give room for differences and jealousies which must indeed be painful to Christ. Let us seek to make Christ known wherever men are in ignorance of Him, to shed forth His light in every dark corner. Let us not overlook the fact that even in the shadow of the church there may be dwelling unsaved souls, and that our responsibility is greater for the work within our reach than for that which may at present lie beyond it.

## FOR THE SABBATH SCHOOL

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### International S. S. Lesson.

LESSON XL.—DESTRUCTIVE VICES.—SEPT. 20.

(Prov. xvi. 22-33.)

GOLDEN TEXT—"There is a way that seemeth right unto a man, but the end thereof are the ways of death."—Prov. xvi. 25.

CENTRAL TEXT.—Wisdom's Warnings.

ANALYSIS.—

Words of Sweetness, v. 22-24. Words of Spite, v. 25-31.  
ays of Safety, v. 31-33.

TIME AND PLACE.—R.C. 1000, at Jerusalem.

INTRODUCTION.—In the Book of Proverbs we have a miscellany or compilation of disconnected observations and wise sayings. Though other writers contributed to the collection, yet they are generally ascribed to Solomon, in the same way as the Book of Psalms is attributed to David though a number of other writers contributed to the book. The portion of the book from which the passage for our study has been selected is usually credited to Solomon.

Solomon was a keen observer, as his writings reveal, and he had abundant opportunity of coming in contact with people of all classes. He saw the benefits of wisdom and the evil results of folly.—*Sabbath School Era*.

VERSE BY VERSE.—V. 22. "Understanding is a well-spring of life." By such words as "understanding," "wisdom" and "knowledge," Solomon always means right judgment and thoughts about God and His truth. To have one's mind in an attitude of faith toward the Almighty, in harmony with His will and purpose, is to have a well-spring of life within one's soul. But such a mental condition can only be attained when Christ is accepted as Saviour, and the Holy Spirit dwells in our hearts to "guide us into all truth." "The instruction of fools is folly."—The fool in

Proverbs is not the idiot or imbecile, or the man lacking in what is called common sense; but any one who has not taken Christ as his wisdom, and who in consequence is devoid of right thoughts concerning God and His truth. The instruction of such is folly, and it is folly for any Christian to go to such for counsel or advice. The worldly views of all questions are morally distorted, and his advice will of necessity be given from the standpoint which he takes, and, "the friendship of the world is enmity with God." If you want instruction prefer rather he whom the world counts ignorant, but who knows God, than he who is wise in the sight of the world, but who, for ignorance of God, the Holy Spirit rates a fool. See, Psa. i. 1, xxxiii. 11; Pro. xix. 1, 21; Is. xxx. 1; Jer. viii. 9; 1 Cor. i. 27, iii. 19.

V. 23. "The heart of the wise teacheth his mouth."—Why not the head of the wise? Because it is not head knowledge that Solomon counts wisdom. In his estimate wisdom is a matter of heart experience, the possession of Christ, and "Christ shall dwell in your hearts by faith." The best sermons, the most powerful appeals are taught the mouth, not by the knowledge of the head, but by the wisdom of the heart; and the beauty of it all is that while only the privileged few may possess head-knowledge, heart-wisdom may be enjoyed by each and every one. It is as free as the Gospel, for it is a blessing which the Gospel brings. See, 1 Cor. i. 17-31; 2 Cor. i. 12; Col. i. 9; Jas. i. 5, iii. 17.

V. 24. "Pleasant words are sweet to the soul, and health to the bones."—Such conversation only comes from companionship with Jesus, and making His words our study. The language one uses, one's mode of speaking and tone of voice will be largely influenced by the company one keeps. If you would have your speech such as will be sweet to the soul and health to the bones, keep company with Christ; catch if you can, the tender inflection of His voice; learn from Him to talk only of the Father's business; know, as He did when to be silent. See, Isa. i. 4; Matt. xii. 36; Luke iv. 22; Jno. xvii. 8; Col. iii. 16; 1 Thes. iv. 18.

V. 25. "A way that seemeth right."—It is characteristic of the Kings of this life, that many of them are not what they seem. The light of time in which we too often view things, is much like the footlights of the stage that make intel seem as gold and colored glass as precious stones. It is only when we turn the full search light of eternity upon things temporal that we see them in their true character and relationship. Then the flaws and the imperfections become painfully visible, but it is better that we should see things as they are at first than to discover by bitter experience that they are not what they seem. See, Ecc. xii. 8. 1 Cor. ii. 6, iii. 18, vii. 29-31. 2 Cor. i. 4. 1 Jno. ii. 16-17. Luke, ix. 25. "The end are the ways of death."—Any way that does not lead to God leads to death; and the way of self never leads to God. The way to God has death at the beginning, all other ways have death at the end. See, Jno. v. 24. 1 Jno. iii. 14. Rom. vi. 21-23. Heb. ii. 9. Jas. i. 15. Jno. xiv. 6.

V. 26. "The appetite of the laboring man laboreth for him (R. V)."—Some one says that the two greatest moral forces in the world to-day are hunger and the policeman. Although this is taking a very low estimate of human life, yet outside of the constraining power of Jesus' love which the majority of mankind have never felt, it is probably a correct one. There is something in the suggestion at any rate that will bear thinking about, and it is not a new one, for as we see, it originated with Solomon.

V. 27. "An ungodly man diggeth up evil."—An ungodly man is simply one who does not recognize the control and authority of God in his life. There are many such, and Solomon is not mistaken as to the character of their employment. They not only with every turn of the sod bring to light evil for themselves, but they take a hideous pleasure in digging up evil for other folks. If there is something unpleasant, or suspiciously odorous buried in their neighbor's back yard, trust them to seize the first chance to climb his fence and dig it up for all the world to see and smell. It is ghastly work, this hunting in the cemetery of your neighbor's life for skeletons that have been buried by him without hope of resurrection. Most folks have a burial ground. God keep us from trespassing on them. "In his lips a scorching fire."

V. 28. "A whisper separateth chief friends."—I wonder what bitter experience taught Solomon that lesson. Oh! how contemptible is this sinful habit of whispering, hinting, insinuating about other people. Beware of any one who comes to you with a mysterious look and the eager question, "have you heard about so and so?" Let your reply be quick and certain, "No, and if it is not good I don't want to hear it." Above all don't be a whisperer yourself; don't talk with shrugging shoulders and depreciating glance. These are Satan's weapons for the embittering of lives, the separating of friends, and destruction of good influences. If you hear some doubtful story about one whom God is using put it down to the Devil; that is one of his favorite places of attack.

V. 30. "He that is slow to anger."—Forbearance is more manly than resentment. It needs greater bravery to bear reproach in silence, than to throw it back with scorn. If you have any doubt on the matter try it next time you are irritated. "He that ruleth his spirit." That man is the true hero who has brought every thought and faculty of his being into the captivity of Jesus. Such a conquest far outmatches the victories of Hannibal, Caesar or Napoleon.

V. 33. "The whole disposing thereof is of the Lord."—Thank God for that! If we were allowed to order our future by the lot-casting of our own inclinations and predilections what a dreadful mess we would make of things. But God disposes for us, and always for the good of them that love Him.