

(d) CONTINUANCE IMPLIES HABIT.—The Christian is to abide in Christ, and obey Christ, and continue doing well in his name, until well-doing becomes the habit of his life. Habits have a tendency to become fixed. We all know the awful effect of bad habits when they become permanently a part of the character. Bad habits may become fixed. It is equally true that good habits may become a permanent part of the Christian's life and conduct. It was a most encouraging fact that by doing well perseveringly we form the habit of well-doing, and become fixed in our nature. We become "rooted and built up in Christ, and established in the faith, and abound therein." The Christian is to persevere in the same way in which he has begun; and as at the first Christ Jesus was the trust of his faith, the source of his life, the principle of his action, the inspiration of his conduct, the joy of his spirit, so let him be unto life's end, till, having experienced here and now the reward of a life of well-doing and God-serving, he is admitted with the larger activity and the richer life of the eternal world.

AN OUTLINE.

Well-doing means good work, as the Greek expresses it, not wickedness, but life-long work. It is not (a) well-knowing, (b) well-abstaining. It is well-doing. Well-doing involves—
(a) as to the matter, prescribed by God, and according to his will (Mic. 6: 8); (b) As to the motive done for God's glory and pleasure (1 Cor. 10: 31; Col. 3: 23); (c) As to the manner, carefully, earnestly, joyfully (2 Cor. 9: 7; Rom. 12: 11; Col. 3: 23); (d) As to its essential element, love (Matt. 22: 37-39; Rom. 13: 10). (e) As to its example, Christ (1 Pet. 2: 21-23). Well-doing is agreeable to the nature God has given us, to the relation in which we stand to God and our fellowmen, to the rule God has given us in Scripture. Conscience is needed.—Well-doing is the effect of grace alone (Rom. 3: 12; Eph. 2: 9). Man is renewed in Christ for this purpose (2 Cor. 5: 17; Eph. 2: 10). Believers are required to abound in it (Col. 1: 10; 1 Tim. 6: 18). Well-doing alone will be rewarded. "Well done thou good and faithful servant."—*Robinson.*

SIDE-LIGHTS.

It is not enough to do well; we must continue to do well.

The race is not to the swift, nor the battle to the strong. He that endureth to the end shall be saved.

As the sun never leaves off shining, though clouds sometimes obscure its light, so we must never cease to do well at all times and under all conditions.

We must be patient in well-doing because there are so many forces that obstruct, so many circumstances that try, so many agencies that are hostile.

No work is well done that is done by fits and starts. Steadfast application to a fixed aim is the law of a well spent life. When Jardine was asked how long it would take to learn the violin, he replied, "Twelve hours a day for twenty years." Alas, too many of us think to play our fiddles by a species of inspiration.

Patient continuance means more than patience, perseverance, endurance. It is heroic patience, strong both to bear and to do, which, like love, "beareth all things, believeth all things, hopeth all things, endureth all things," and "never faileth." There are many short cuts to success in Christian work, but this is the only true way. Let us seek it earnestly and tread it conscientiously.

Men have sought glory in many strange paths, but the true, plain path is here—well-doing. Not brilliant doing in trade, war, scholarship, but well-doing. Doing the work of life with a willing mind, a loving heart, with both hands, earnestly, diligence in getting good, being good, doing good. What a blessing it is to be, the dim million, to know that God recognizes patient merit,

and that the grandest prizes of all are kept not for the brilliant, but for the faithful.

A WORD WITH THE LEADER.

Keep the topic before the meeting—continuance in well-doing. Ask the several vice-presidents to tell the League what they have been doing of late in their committee work, study, well-doing. Solicit prayers that all may cease to do evil and learn to do well. Prayer for those who have ceased to do well and have backslidden into the world. Make very plain and very prominent the obligation of every Christian to exhibit a righteous life everywhere and at all times.

The Sunday School.

Why Attend Sunday School?

W. E. JACOBS.

1. Our greatest need and greatest gain is personal acquaintance with God.

2. The Bible is the only satisfactory revelation we have of God, His character, and His purpose toward us. It alone reveals also man's deepest need and his high possibilities.

3. It is therefore of supreme importance, even from that which would be called a selfish view, that we study the Bible, to become acquainted with God and learn our own high destiny.

4. The Sunday School is the only provision of the church for the regular and systematic study of the Bible.

5. Of those who do not attend Sunday School, not one in ten ever studies the Bible at all.

6. It is safe to say that a church member who does not study the Bible is a Christian only in name.

7. As a guide to true success in life, the making of character, the formation of correct habits, acquaintance with right principles of living, and our duty to our fellow-men, the Bible stands far above any book ever written.

8. For young men especially, who wish to succeed in business, no book in the world gives such helpful instruction as the book of Proverbs, while the life and teachings of Jesus Christ present the highest ideal of a noble life.

9. Association with others is a great incentive and a great aid in any branch of study. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."

10. Young men have peculiar temptations from within and without. They need the benefit of helpful associations, a noble ideal, and a pure influence. These can be found nowhere better than in the Sunday School in a young man's Bible-class, taught by a noble Christian man or woman, thoughtfully studying the book in which God reveals to us His own glorious character and how we can become like him.

11. The Sunday School is not an end in itself, but it is a blessed means to a glorious end. If a young man does not care to learn the highest truth, or to become a noble man, the Sunday School offers him few attractions; but if his aim is high, his purpose noble, his heart true, the Sunday School may become an efficient means for securing the aim in view. —*Trumpet Call.*

The Duty of Being Interesting.

"They teach us everything else here in the seminary except how to be interesting," was the remark once made by a theological student to a classmate. That was a good many years ago; and since then the maker of the observation has seen no reason to change his opinion to the effect that far too little is made in our schools of theological instruction—of the science of being interesting.

No teacher or preacher can count uni-

formly on the curiosity or interest of his pupils. The spirit of inquiry is not well developed in all minds. The intellects of many move very sluggishly. They do not readily catch at ideas or new impressions. Truth, in order to penetrate such dull minds, must be pointed with pithy power and propelled to its mark with intelligent precision. The educational archer must shoot, not with crooked shafts, but with straight ones, called "straight shafts," but with the barbed arrows of pointed paraphrase and intelligible explanation of truth in translatable terms of ordinary everyday language. And of these barbed arrows the wise instructor will always strive to keep his quiver full.

All this applies to the methods of the Sunday-School teacher as well as to those of the preacher. Only truth which reaches its mark does good, and no truth will reach its mark that is not aimed. Point then at the particular needs of the pupils! Employ a moral range-finder which will enable you to plant the shots of conviction straight home at the centre of the pupil's life. Make the scholar feel that he is being said to be close to close quarters with him, that it is not meant for John in the next class, or for Janmie over in the corner of the room, but for his own wriggling, evasive self. Then will the Gospel gunnery have most excellent results in the long run of Sabbath-school practice. It will be almost impossible, however, to make any such deep impression on the heart of the pupil unless he is first attracted by some statement which holds its attention. Wandering wits win no wisdom. Unless the scholar can be made to attend to a teaching, that instruction will never affect his character for the better. And he will ordinarily not attend to truth unless he be forced to listen by the very attractiveness and interest of the truth itself.

Here, then, is an ample field for the exercise by the teacher of the sacred art of ingenuity. There are many ways of putting the same truth, and no two ways will precisely fit the need of any two minds. The method must be varied for different individuals. There is room for the exhibition of any amount of skill in the elaboration of wise methods of approach to the fickle and finical mind of the child. Prayerful practice will in time give almost any teacher a measurable degree of skill in this line. The teacher should never allow himself to be discouraged by failure, but should persevere until he has learned at least the rudiments of the art of making truth attractive to the average pupil.

If there is any possibility of our being interesting as instructors it is equally in that degree our duty to be interesting. We have no right to obstructively insert our own ignorance or unskillfulness between the truth and the minds of any who hear or read us. We can with God's help reach his Word home forcibly if we will. *Will we?*—Rev. C. A. B. DWIGHT, in *Phylis Teacher*.

Be a Missionary at Home.

After an enthusiastic missionary meeting a young lady went to the speaker, and told him that she would like to become a missionary. Looking at her earnestly, the missionary said:

"I suppose you have been working in the Sunday School, and seeking to win the scholars there for Christ?" "No," answered the young lady, "I never felt called to teach children; I am not suited for them."

"Well, said the missionary, "perhaps you have been helping in a mothers' meeting, and trying to bring those at home to Jesus?" "No," answered the young lady, "I cannot say that I have done any of this work, but if I went abroad I might be able to begin there."

"Believe me, my dear young lady, if you can not work for Christ at home, you will not find it easier to do so abroad. We want as sincere and true workers who have proved themselves soldiers of the Lord Jesus."—*Scotsman.*