

be more willing to forgive us, than we are to be forgiven.

There is no other way of acceptance, except we come in the name of Jesus Christ. His death upon the cross was the great atoning sacrifice which he offered to God for the sins of the world, so that mankind might be brought back into a state of reconciliation with God the Father. Hence we read the encouraging and comforting words in John 3 and 16—"For God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Notwithstanding God's merciful and gracious invitation, there are yet multitudes of our fellow creatures who are still refusing to accept the glorious offer of salvation on God's kind terms—and simply because of its freeness. In their ignorance and pride of heart they would rather prefer the world's way of securing their salvation, viz.: To give something of their own as a recompense to God to be accepted, thinking by the doing of such a deed it would soothe their minds and afford them a greater amount of satisfaction. How fatal is such a delusion. God will never accept such a rotten scheme. We read the words—Not by works of righteousness which we have done least any man should boast, but according to God's mercy in Christ Jesus.

God's gracious offer of pardon to all mankind is a full and free offer and easy of acceptance. We have it presented to us in the following words: "Whosoever will let him come and take of the water of Life freely."

A Beneficent Angel.

An angel came from heaven to earth. It knocked at every door. It stood by the cot of pain. It soothed the brow of suffering. It calmed the heart of fear. It set a light in every dark place. Where sorrow reigned and bleak poverty made all things desolate it filled the air with frankincense and gave to each soul the spirit of thankfulness. Blossoms sprang from its footprints; every moan was turned into music, every sigh into song—and men everywhere blessed the good angel that had filled the earth with delight and called it by the beautiful name—Charity.

The Place of the Children.

Children are not only entitled to a place, but they are entitled to the first place. In the family, in the community, and in the church, this should ever be borne in mind. Parents, citizens, pastors, should consider this in measuring their duty and their success. Not what is done for pew-holders, but what is done for children, tells whether or not a church and its pastor are performing their mission. He who rebuked his grown up disciples for being unwilling to let children have a place in advance of them in his presence, is the same to-day as he was then. Those who would have Christ's commendation must give children the first place in their plans and efforts in his kingdom.

Am I to thank God for everything? Am I to thank him for bereavement, for pain, for poverty, for toil? . . . Be still, my soul; thou hast misread the message. It is not to give thanks for everything, but to give thanks in everything.—George Matheson.

It is God's plan to give to every one that asketh. Sometimes the gifts seem small. Store them up; they grow as we gather. Keep the cup turned upward; no blessing ever comes to the heart which spends itself in looking downward.

Our Young People

Lessons from Failures.

Gen. 4: 8-12; Judges 16: 20, 21; 1 Sam. 3: 11-14; 15: 26-29.

Suggestions on Topic.

The Bible is a book of failures. Probably it records more failures, of one kind or another, than it records successes. But it records *two* kinds of failures, and one kind is really the most glorious of successes. This last is such failures as Moses made, and Samuel, and Elijah, and Ezekiel, and Jeremiah, and John the Baptist, and Stephen, and Paul, and James, and Christ Himself. These all suffered great hardships. They were all despised by the world. They all left the world under gloomy circumstances, and half of them were put to death. They might all have found ground for pessimism regarding their life-work. And yet I have named ten incomparable names, and no other ten is worthy to stand beside them. If ever any ten that have lived on earth have succeeded, these ten have.

The other class of failures in the Bible are those to whom belong the four named in our Bible references.—Cain, Samson, Eli, and Saul. We might add many more, such as Absalom, Rehoboam, Jeroboam, Pilate, Herod, Judas, Ahab, Jezebel, Agrippa, Belshazzar. There are ten failures for you! Most of these men died with the smile of the world upon them, so far as station went, and wealth, and power; but they all died the death of a dog—and worse.

Are you longing to be the kind of failure Christ was? Are you longing to lose your life that you may find it? Because there is no real success but that, and there is no failure but the life of the world.

God's is the kingdom and the power and the glory forever—God's and God's children's, and no others!—Christian Endeavor World.

Pertinent Points.

Samson failed, because he cultivated his lower self, and neglected his higher self, and so both selves came to ruin.

Eli failed, because he did not wisely seek the success of his sons, but left them to their own evil devices. If you could prevent any man's failure, and did not, then his failure is yours also.

Dr. Chapman warns us that what we think success may be failure, from God's standpoint. The Jews thought they had succeeded when they crucified Jesus; but how terribly they failed!

Saul failed, because he wanted to succeed in his own way, and did not care whether it was God's way or not. There is no success except in God's way.

Samson's long hair was a token that he was separated from the world, and consecrated to God. Just such a consecration should be ours. Alas for us, if we allow the Delilah of worldliness to shear us of this consecration!

Judas is the most pitiable failure in all history, because he had the best chance, and yet failed. Every opportunity for developing a noble manhood or womanhood that God gives us, and we reject, brings upon us so much the heavier condemnation.

For Daily Reading.

Mon., Feb. 2.—Falling through disobedience. Gen. 3: 17-19
Tues., Feb. 3.—Falling through appetite. 1 Ki. 21: 1-19
Wed., Feb. 4.—Falling through coveting. Josh. 7: 20-26
Thurs., Feb. 5.—Falling through irreverence. 2 Sam. 6: 1-7
Fri., Feb. 6.—Falling through cowardice. Matt. 26: 69-75
Sat., Feb. 7.—Falling through insincerity. Acts 5: 1-6
Sun., Feb. 8.—Topic. Bible lessons from men that failed. Gen. 4: 8-12; Judg. 16: 20, 21; 1 Sam. 3: 11-14; 15: 26-29.

We overlook too much the common daily blessings that religion brings. Not least among these is the faculty of finding joy in little things, recognizing their divine bestowal, finding still higher blessedness in living out our gratitude to God.—Phillips Brooks.

It is true that love cannot be forced, that it cannot be made to order, that we cannot love because we ought or even because we want. But we can bring ourselves into the presence of the lovable. We can enter into Friendship through the door of Discipleship. We can learn love through service.—Hugh Black.

When the chance came to the young ruler who had great possessions to give them up and follow Jesus, he chose the possessions, and went away sorrowful. His sorrow and shame must have been very much greater a little while later, for the Roman legions came, and Jerusalem and all his possessions became a heap of ruins. Christ never tells us to give up for Him anything that is worth keeping for an instant.

"He's My Brother."

BY MINNIE LEONA UPTON.

I met a slender little maid,
A rosy burden bearing.
"Isn't he heavy, dear?" I said,
As past me she was taring.
She looked at me with grave, sweet eyes,
This fragile "little mother."
And answered, as in swift surprise,
"Oh, no! ma'am; he's my brother."

We larger children toil and fret
To help the old world onward;
Our eyes with tears are often wet,
So slowly it moves onward.
Yet, would we all the secret seek
Of this dear "little mother,"
Unwearying we'd bear up the weak
Because he is "my brother."

Reflect that it is only the fervent and diligent soul that is prepared for all duty and all events; that it is greater toil to resist evil habits and violent passions than to sweat at the hardest bodily labor; that he who is not careful to resist and subdue small sins will insensibly fall into greater, and that thou shalt always have joy in the evening if thou hast spent the day well.—Thomas à Kempis.

.....The Forward Movement, "Taikyo Dendo," in Japan, has given a great impulse toward unity among Christians. While the different churches and missions continue their separate work, the spirit of harmony is so strong that the cavil of a disunited Christianity has been effectually disapproved.