

after prayer to God to guide us rightly; but we ought to do it. "A word spoken in due season how good is it."

2. *Bearing testimony against evil.*—This is another way in which our conscious or direct influence may be shown; and it is open to all. We are under obligation to protest against wrong-doing in any form, and our protest, if distinct and well directed, will tend to good. To be silent in certain circumstances makes us the accomplice of sin; to speak out frees us from responsibility. To be the dumb auditor of a shameful story, or to listen to the relating of a deed of wickedness, and not be honest and resolute in expressing our disgust and disapproval is to condone what no good man should countenance. The out-spoken testimony against evil, at the right time and in the proper way, is incumbent on all true Christian people.

3. *Taking part in Christian and benevolent work.* There are many ways in which we may do this. "There is the church, which has been defined as 'a society for doing good in the world.' In many ways it carries on work for the salvation and exaltation of men. There are our young people's societies, providing the best and most wisely devised means for personal piety, mental culture and Christian activity. There are temperance and benevolent institutions for the reclaiming of the fallen, and helping the unfortunate. But outside of organizations, there is much that may be done *individually*. The greatest works that have been done, have been done by the ones some one has said. America was discovered not by a society but by one man, Columbus. No parliament saved English liberties, but one man, Pym. Our prisons were purified by one man, Howard, and the reproach of slavery was taken away by one man, Clarkson. God in all ages has blessed individual effort—all consecrated young people be ready for it.

UNCONSCIOUS INFLUENCE.

There is an imperceptible personal atmosphere which surrounds every man, an invisible belt of magnetism, as it has been called, which he bears with him wherever he goes. It invests him and others quickly detect its presence. This may be called *unconscious influence*. Here are some of the practical indications of it:

1. *The influence of a look.*—When Christ stood in the courtyard of the palace of the High Priest where he saw his weak and erring disciple, Peter, and heard him denying his Lord, "He looked upon Peter." No more than that, and it reached right down into his heart. It touched him with great power and pathos, "And he went out and wept bitterly." It was the influence of a look.

2. *The influence of a smile.*—By the very expression of the countenance we can influence others, make their lives more pleasant or more painful. There are those who, by the sweetness of their demeanor, are in a household life fragrant flowers. Like the sweet ointment of spikenard—the sweet perfume of it "filled the whole house."

3. *The influence of sympathy.*—There are some natures that are gifted with the power of bringing consolation to man. It is not that they are great talkers, but the very pressure of their hand is grateful to a saddened heart. The simple and kindly action, of which we think nothing, may tell powerfully on others, and unclosed fountains of feeling deep down in the heart.

The influence of example.—The simple doing of what is right, though we say nothing about it; the upright life of a father or mother in a household; the stainless character of a workman among his comrades, or a boy in his school—all this is bound to tell for good on others.

SOME LESSONS.

Possessing, every one of us, both conscious and unconscious influence, it might well lead us to be careful as to its development and

use. *It is a serious responsibility.* None can shirk it and be true. If we ask ourselves, "Am I my brother's keeper?" the only correct answer is, "You cannot help being so." *It shows the power all have to do good.*

Some think because they have no gift in any special direction, and can do no great thing for God, that therefore they are outside of the vineyard altogether. But it is not so. The sphere of quiet, unassuming Christian life is open to all. It is impossible to measure the extent of this influence.

"It echoes roll from soul to soul
And grow forever and forever."

THE SECRET OF IT ALL.

The secret of good influence is to be influenced for good ourselves. Our lamp must be first lit if it is to shine, and we must ourselves be personally influenced by coming to the great source of spiritual power. If Christ dwells in man, then wherever he may be, there will radiate from him influences that can only be for good. Out of that life that is in him "will flow rivers of living water."

FLASHLIGHTS.

No gospel is so small but that heaven may be found in it.

John Bunyan's lamp twinkles yet through the gratings of Bedford jail.

No life speaks for Christ after death that does not speak for Christ before death.

No deed is well considered until its everlasting influence is considered.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the Spirit of God.

You cease to hear the voice, but the vibrations go on forever. Some day we may have ears that will catch up those former words.

Do you tell me that good men are forgotten on earth? What of it? God will not forget them, nor the great majority in heaven.

If you had the seeds of a substitute in your body, you would not have a more active contagion than you have in your tempers, tastes and principles.

The politician talks a great deal about "influence"—influence with the voters, influence with the office-holders. If we were as zealous to "work our influence" for the kingdom of God, how speedily that kingdom would come!

POINTS FOR THE PRESIDENT.

What an important thing for young people to consider for the new year—their influence! Try to make this a meeting of great interest and practical results. You may arrange for three brief papers or addresses—and three short ones are better than one long one as a rule—with the following subjects:

- (1) The source of all good influence—Christ;
- (2) our conscious influence; (3) our unconscious influence. Add another, if you choose, (4) our responsibility in the right use of our influence. You will find ample suggestions in the foregoing exposition.

JANUARY 27—"MISSIONS-RESOLUTIONS."

Rom. 1: 14-16.

HOME READINGS.

Mon., Jan. 21.	Studying the fields.	John 4: 31-38
Tues., Jan. 22.	Sending my gifts.	Prov. 3: 9, 10; 11: 24, 25; 21: 25, 26
Wed., Jan. 23.	An acceptable oblation.	Matt. 9: 37, 38; Acts 3: 1-6
Thurs., Jan. 24.	Working where I can.	Matt. 21: 28-30; John 13: 4-9
Fri., Jan. 25.	Giving a tithe.	Gen. 28: 12-22
Sat., Jan. 26.	A personal response.	Acts 20: 12-20

If we refuse to communicate to others the Christ-life we have received, we shall lose it. The important question for Christians to ask is not, "What will become of the heathen who have never heard of Jesus?" but "What will become of us if we disobey the Master's command by refusing to send them the gospel?" If we allow the fires of enthusiasm

for souls on the altars of the church to go out, the church is doomed. Our Leagues will become the mighty forces in our church life which we expect them to be only as this zeal for the spread of the gospel is generated and maintained and increased. All life is sustained by respiration, and respiration is a double function of nature. We must not only inhale the air around us, but we must exhale it or die. We must breathe out what we have breathed in, or that which is the source of life will become the cause of death. So the Christian who seeks to absorb all the good he gets from God and man—retains all he receives—is in a fair way to die of moral suffocation. We must communicate to others the life we have received from Christ, or be in danger of losing it. Such is the forceful picture presented in a missionary article, furnishing a powerful motive to missionary endeavor. As Christians we must go or send, or be parties to dire distress coming upon the church.

WHAT HAS BEEN DONE.

There is reason for thankfulness to God on the part of the church, that progress has been made in the mission field. Since the day of Pentecost a vast host of humanity have heard the glad tidings of salvation—a work which may be regarded as a distinct fulfilment of the Saviour's commission. The beginning of the modern missionary movement, however, dates from the year 1792. The converts to Christianity in heathen lands one hundred years ago did not exceed three hundred; now, at the close of the century, they number nearly nine hundred thousand. And, counting adherents, the number of Christians in heathen lands rises to three millions. Throughout the world the number of nominal Christians is four hundred millions—no small number, indeed, as compared with that early assembly of Christians—the twelve men and the Master in the upper room of the Holy City.

WHAT IS YET TO DO.

But, great as is the number of nominal Christians, the number of non-Christian and heathen is much greater. If there are four hundred millions of nominal Christians on the globe, there are at least one thousand millions of non-Christian. What a multitude in darkness, blacker than night! It is estimated that there are eight hundred millions of people outside of Canada who have never yet heard the name of Jesus, of whom eighty thousand are dying every day. Call the roll! India, population 287,000,000; Christians, 300,000. China, population 430,000,000; Christians, 30,000. Japan, population 40,000,000; Christians, 35,000. Africa, population, 200,000,000; Christians, 600,000. Whole nation practically unevangelized: Anglo-population 20,000,000; Afghans, 8,000,000; Soudan, 100,000,000. Tibet, Mongolia and Arabia are lands with great populations, which have scarcely been touched by the influence of the gospel. What a dismal sight! A crowd of human beings standing hand-in-hand, and reaching around the globe eighteen times, who have never heard the glad message of Jesus and his love. Surely there is something yet to do! "Why stand ye here all the day idle?" "Look on the fields; for they are white already to harvest."

HOW TO DO IT.

1. Stop unwise and unnecessary expenditure as a nation, and divert the means thus saved into proper channels. For example, the whiskey bill for Canada stands at nearly \$40,000,000. The leading societies of Canada contributed for missions in 1891, the sum of \$350,632. This sum would not pay Canada's liquor bill for four days. The drink bill of the United States for one year is one billion dollars, and the tobacco bill six hundred million dollars. The same country contributes for missions in one year about six millions of dollars. Now, missions