

came after Him with the blindest sight, with the most imperfect recognition and acknowledgment of what He was and what He could do.

But we ask ourselves, is it possible that I should get from Him a guidance of my daily life here? Can Jesus really be my teacher, my guide, in the actual duties and perplexities of my daily life and lead me into the larger land in which I know He lives! Ah! the man knows very little about the everlasting identity of human nature, little of how the world in all these chargeless ages is the same, who asks that; very little, also, of how in every largest truth there are all particulars and details of human life involved; little of how everything that a man is to day, at every moment, rests upon some eternal foundation and may be within the power of some everlasting law.

The soul that takes in Jesus' word, the soul that through the words of Jesus enters into the very person of Jesus, the soul that knows Him as its daily presence and its daily law—it never hesitates. There is no single act of your life, there is no single dilemma in which you find yourself placed, in which the answer is not in Jesus Christ. He comes into your life and mine, into our homes and our shops, into our offices and on our streets, and there makes known in the actual circumstances of our daily life what we ought to do and what we ought not to do—that is the wonder of His revelation; that is what proclaims Him to be the Son of God and the Son of man.

The Excuse-Maker.

BY REV. G. B. F. HALLOCK, D. D.

The excuse-maker is not the product of any age, but of all ages. He is as old as the race. In the time of our Lord this particular family had greatly multiplied, for we read that "a certain man made a great supper and bade many;" but that when the day of the feast arrived, "they all with one consent began to make excuse." To be sure these invited guests attempted to give some sort of reasons for absences, but the reasons were mere subterfuges behind which they sought to hide.

Christ met some men on his way to a certain village. He said to one, "Follow me." His self-excusing answer was, "Suffer me first to go and bury my father." He wanted to live longer at home. The invitation was extended to another. His answer was, "Lord, I will follow thee, but let me first go bid them fare well which are at home at my house." It was another excuse for delay. It makes very little difference what the excuse or objection may happen to be so long as some "but" stands in the way and prevents anyone from carrying out the excellent resolution to follow Christ.

The Three Things.

BY HENRY VAN DYKE, D. D.

Three things to love: Courage, gentleness, affection. Three things to admire: intellect, dignity, and gracefulness. Three things to hate: cruelty, arrogance, and ingratitude. Three things to delight in: beauty, frankness, and freedom. Three things to like: cordiality, good humor, and cheerfulness. Three things to avoid: idleness, loquacity, and flippant jesting. Three things to cultivate: good books, good friends, and good humor. Three things to contend for: honor, country, and friends. Three things to govern: temper, tongue, and conduct. Two things to think of: death and eternity.

Our Young People

Sun., Dec. 13. An Anti-Worry Meeting.

John 14: 1-31.

No New Thing.

It is because Christians do not search the treasures of the Bible that they worry. Any one who reads the Bible habitually is not likely to have a worried mind. "Thou wilt keep him in perfect peace, whose mind is stayed on thee," is a promise which cannot fail. A mind stayed only on itself or on earthly things may be tossed by trouble; but a mind moored on God is unshaken even in tempest.

Thousands of souls have lived the life of trust, and found peace. It is no new thing, this peace that God gives. Noah had it through the wreck and terror of the deluge; David through all the vicissitudes of war and exile; Daniel in the den of lions; Paul in the Roman prison. We can have it if we choose, no matter how tempestuous our surroundings seem.

Time and Place.

There is a familiar distinction drawn between preaching and practice. It is all very well to urge courage when there is no battle within a thousand miles, and anyone can recommend cheerfulness whose paths are set in sunshine. "He jests at scars," says the poet, "who never felt a wound." Surface exhortation of this kind is held for just what it is worth—which is nothing at all.

But when courage is preached by a warrior arming for his last battle, or cheerfulness by one confronting agony, our souls stir to the words. Was there ever a stranger and more heroic place to preach calm and trust than that upper room at Jerusalem, when the betrayer had just left on his terrible errand, and Gethsemane was so soon to come, and the agony of the Cross? When Jesus in such a moment says, "Peace I leave with you, my peace I give unto you," we realize that the words have an indefinite depth of meaning.

The peace of Christ is a peace that no personal suffering can disturb. It is like being above all clouds, where even cyclone or earthquake cannot disturb the serene sunshine of the sky. When such peace is possible, how weak and wrong are our daily fret and worry! There is a "divine discontent"—the discontent with one's worse self.

Of Four Things that Bring Great Inward Peace.

Be desirous, my son, to do the will of another rather than thine own.

Choose always to have less, rather than more.

Seek always the lowest place, and to be beneath everyone.

Wish always and pray, that the will of God may be wholly fulfilled in thee.—Thomas à Kempis.

Daily Readings.

Mon., Dec. 7.—Why worry about houses?
II Cor. 5: 1-8
Tues., Dec. 8.—Why worry about the way?
Heb. 10: 19-22
Wed., Dec. 9.—Why worry to know God?
John 8: 14-20
Thurs., Dec. 10.—Why worry about needs?
I John 5: 13-15
Fri., Dec. 11.—Why worry lest we err?
Luke 12: 11-12
Sat., Dec. 12.—Why worry about troubles?
Phil. 4: 4-7
Sun., Dec. 13.—Topic—An anti-worry meeting.
John 14: 1-31

Simple Pleasures.

An effectual advancement towards the true felicity of the human race must be by individual, not by public effort. Certain general measures may aid, certain revised laws guide such advancement, but the measure and law which have first to be determined are those of each man's home. We continually hear it recommended by sagacious people to complaining neighbors (usually less well placed in the world than themselves) that they should "remain content in the station in which Providence has placed them!" There are, perhaps, some circumstances in life in which Providence has no intention that people should be content. Nevertheless, the maxim is, on the whole, a good one, but it is peculiarly for home use. That your neighbor should, or should not, remain content with his position, is not your business; but it is very much your business, to remain content with your own. What is chiefly needed in England at the present day is to show the quantity of pleasure that may be obtained by a consistent, well-administered competence, modest, confessed, and laborious. We need examples of people who, leaving heaven to decide whether they are to rise in the world, decide for themselves whether they will be happy in it, and have resolved to seek not greater wealth, but simpler pleasure; not higher fortune, but deeper felicity; making the first of possessions self-possession, and honoring themselves in the harmless pride and calm pursuits of peace.—Ruskin.

Is thy cruse of comfort wasting?

Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.

—Mrs. Charles.

True greatness is in the character, never in the circumstances. No matter about wearing a crown; make sure that you have a head worthy of wearing a crown. No matter about the purple; make sure that you have a heart worthy of the purple. No matter about a throne to sit on; make sure that your life is regal in its own intrinsic character—that men will recognize the king in you, though you toil in the field or mine or serve in the lowliest place.—Rev. J. R. Miller, D.D.

And because a fellow has failed once or twice, or a dozen times, you don't want to set him down as a failure—unless he takes failing too easy. No man's a failure till he's done, or loses his courage, and that's the same thing. Sometimes a fellow that's been batted all over the ring for nineteen rounds lands on the solar plexus of the proposition he's tackling in the twentieth. But you can have a regiment of good business qualities, and still fail without courage, because he's the colonel, and he won't stand for any weakening at a critical time.—John Graham to His Son Pierpont.

Friendship cannot be permanent unless it becomes spiritual. There must be fellowship in the deepest things of the soul, community in the highest thoughts, sympathy with the best endeavors.—Friendship, Hugh Black.