

missionaries the zeal of the Koreans in spreading the Gospel news to their people and the sacrifices they make to accomplish that end if worthy of the highest admiration and praise. Scriptures and hymn books sell like hot-cakes these days. The man in our book-room here had to telegraph for a fresh stock of books last week as he was afraid that he would be sold out if he sent his order by mail. And sure enough his hymn-books and New Testaments are all sold and colporteurs are here waiting for a fresh supply. One can get an audience at any hour of the day and I question if there is a corner in Korea where the ambassador of Christ will not be listened to."

Referring to the members who are ready to be trained as missionaries to their own people, Mr. McLeod wires, "we have the material to work on right on the ground and my conviction is that if the Board would send TEN missionaries NOW they would not be too many. Since I came to Songchin our work has grown by leaps and bounds—from 16 groups, small and widely scattered, to 46—and yet there is no sign of any reinforcements from home. If reinforcements do not come at once, my very strong impression is that the Lord of the harvest will call in other laborers into His harvest, for mission work at this moment is at a most critical stage, and in the near future influences other than Christian will be brought to bear on this people. Now there would not be the Foreign Mission Committee will see that they cannot afford to delay any longer in sending us the much-needed men to gather in the harvest of this field that is already dead ripe."

Mr. McLeod has since heard of the appointment of Dr. and Mrs. Mansfield and Rev. and Mrs. Barker. Two or three more ordained and one or two more medical men and a few single women are badly needed immediately. Can there possibly be an investment of life that yield as large dividends in uplifting mankind, in personal happiness and in glorifying God, as that offered now among those who are at the very door of the Kingdom and need but to be shown the way?

A CHRISTMAS PRAYER.

Unto thee we come, our Father, on this glad day, to thank thee for the gift of thy Son Jesus Christ. To Him we owe the deep joy of service; the gain of struggle for the mastery over evil; the blessings of peace and soul-quietness in the midst of life's hard-fought battles. We thank thee for Him, and for all that He has done for us. We beseech thee so to arouse us by the remembrance of his love toward us, that we may give our best to others, withholding nothing from thee of service and devotion. Grant that the spirit of out-going, unselfish love may prevail among us and among all people to the end that thy love may be made manifest among those who do not yet know thee. Amen.

"HARK! WHAT MEAN THOSE HOLY VOICES."

Hark! what mean those holy voices
Sweetly sounding through the skies?
Lo! the angelic host rejoices
Heavenly alleluia's rise.

Listen to the wondrous story
Which they chant in hymns of joy.
Glory in the highest, Glory!
Glory be to God most high!

Peace on earth, good-will from heaven
Reaching far as man is found;
Souls redeemed and sins forgiven
Loud our golden harps shall sound.

Christ is born the great anointed,
Heaven and earth His praises sing,
O receive Whom God appointed
For your Prophet, Priest and King.

He does not simply say, Christ is born, but to you he is born; neither does he say, I bring glad tidings, but to you I bring glad tidings of great joy. Furthermore, this joy was not to remain in Christ, but it shall be to all people.—Martin Luther.

CHRIST, SATAN AND PETER.

Luke xxii. 31-32.
By A. Ritchie.
"Simon, Satan"—but have we a Satan nowadays? Have not the light of science and the advance of knowledge relegated his sable majesty to the limbo of exploded superstitions? Some say: "there is not, and never was a Satan." Christ says: "there is," and so we ask the wisest philosopher to stand aside because he has spoken. The man who jauntily proclaims that there is no Satan gives very fair evidence that he himself is hoodwinked by the very one whom he denies. Satan's business is to get souls into perdition. He is in earnest and cares not whether we go by the self-sufficient road of the elder brother, or by the husks of the younger one, if only we step over the brink of hope—every man is lured after his kind.

A Calm Before the Storm.
Jerusalem above had dropped an earnest of its calm into that upper room when the Old Testament supper. The place was quiet, sacred and holy as a Sabbath day; yet, after all it was but the calm before the greatest storm that this poor earth has ever known. The hour of the powers of darkness was at hand, and the battle begun by Satan casting a bomb into that family circle. Judas was cut off from his meetings altogether and a like design was in preparation for Peter. Christ himself was so dismayed that he sought the place where prayer was agony and sweat as drops of blood; yet withal he remembered Peter.

How often our communion seasons are followed by the scolding roar of the world, "The upper room, then the rage of the crucifixion. Sunshine and calm are heralds of storm. In sunny days the adders creep. Then let your feet be wary."

Christ's Intercession.
"I have prayed for thee." Take this with you, Peter. You are facing the great trial of your life, but this fact of prayer will be a gleam of the possible, when impossibility seems all around." Before the denial of his Master, Peter sought the fire to warm himself; after that he was warm enough. He went out into the darkness with a soul in torment, and the only drop of cold water for that guilty tongue was the last word of Jesus: "I have prayed for thee." There are times when we are winnowed away, all but the prayer of Christ, and it is well, if we are to learn the lesson of faith as we ought. After self, God, and the sooner we come to that the better.

What Christ Prayed For.
"I have prayed that thy faith fail not." What is faith, that life and death should hang upon it? With faith Peter would recover, without it, he would not. What is faith? "Faith is the substance of things hoped for, the evidence (conviction) of things not seen." Faith sees the invisible; faith is the human hand which grasps the Eternal; rather, it is the consciousness of God's grip of us and we are pleased to have it so. It is human willingness to let God have us. With this, none can fail, without it none can succeed.

Covenants between men often stipulate that failure of one releases the other from obligation. Not so God. He makes an everlasting covenant with his people; not according to the Sinai covenant—failure there released the other—but a covenant in Christ is the other—but a covenant in Christ is not at all dependent upon the frailty of the creature. Peter had faith before and we see that it was maintained by his divine intercessor.

So is it with us all. Faith springs into being at the touch of a living Christ, and from that time the believer is kept by the power of God through faith unto salvation ready to be revealed in the last time." All is manner of legal discipline may be necessary for the perfecting of this faith; yet the prayer of Christ will keep the cable from breaking. "But keep your faith among the disciples," you Judas was among the disciples, "you say, 'and he fell away.'" Yes, but we have no evidence that Judas had a little scheme of self-interest faith. A little scheme of self-interest he had, which fruited into betrayal when occasion offered; but saving when occasion offered; but saving faith, we know not if he had any.

BE BORN TO US TO-DAY.*

(By Robert E. Spear.)

In a wonderful passage in the fifteenth chapter of the First Epistle to the Corinthians, Paul declares that if the only Christ we have is a human Christ who lived and died in Palestine and lies still in his Syrian grave, we are of all men most pitiable. The assurance of immortality given us by the resurrection is annihilated, and what is more, the power of the resurrection, which was the pledge of adequate resources to enable us to cope with sin, is dissolved. No, says he, absolutely everything hangs on the fact that Christ rose from the dead, that he lives not merely as a dear memory of a long buried goodness, but as a divine and present Lord, alive now in the soul of the believer, and operating to-day as the Power of the Endless Life.

This is the gospel. A gospel which offers us only a dead teacher, the charm of whose faultless character is our condemnation and despair, who shows us what we are and how pitiful we are when measured against his nobility,—such a gospel is a mockery and a despair. It is not our gospel. Our gospel is good tidings of an ever-living Saviour who came to make his home in our hearts, and to dwell with his divine life and strength in the very center of our deepest being and to work there, a new personality within our old personality, to the end that we may be changed into his own likeness and be made partakers with him of the endless life in God.

This is the central thing. Let us never forget it. "The more we see of life," says "Chinese" Gordon, in one of his letters to the "Sister," "the more one feels the necessity of stirring by the Polar Star, in order to keep from shipwreck; in a word, live to God alone. If he smiles on you, neither the smile nor frown of man can affect you. Thank God, I feel myself, in a great measure, dead to the world and its honors, glories and riches. Sometimes I feel this is selfish; well, it may be so. I claim no infallibility, but it helps me on my way. Keep your eye on the Polar Star, guide your bark of life by it, look not to see how others are steering, enough it is for you to be in the right way." Christ is the Polar Star. He is not a star that shone once in the Syrian sky and then went out. He is shining still, and each of us may have him shining in the soul's sky within.

But what kind of a home do I offer Christ in my heart? That is a crucial question for each of us. Are there other occupants there repellent to him? From the turmoil and unrest in some hearts, it is sure that there is conflict there, and that conflict must continue until one or the other side prevails. Which side do we wish to prevail? With which side are we now co-operating? Do we throw our will on the side of each good purpose? Against each impure thought, with each instinct of self-sacrifice and duty?

The Saviour is waiting for some new witness this Christmastide. Are there some of us who, remembering how homeless he was while on earth, and how eagerly he seeks for homes in human hearts to-day, will open our gates and let him in?

DAILY BIBLE READINGS.

- Mon.—Christ formed in us (Gal. 4: 19, 20).
- Tues.—The spiritual birth (John 3: 1-8).
- Wed.—Christ received (John 1:9-13).
- Thurs.—Christ in the heart (Gal. 2: 20; Col. 1:27).
- Fri.—"I will come to you." (John 14:18, 20, 31).
- Sat.—Christ living through us (Col. 3:8-14).

Y. P. Topic, Sunday, December 25, 1910, "Be Born in Us To-day," (Eph. 3:14-21. Christmas meeting.)