

idleness." Spirit I truth inspires the prayer: Establish thou the work of my hands. "Man's chief end is to glorify God and enjoy Him forever."

The first step towards wisdom is to detest our past error and see the folly of our previous life. No change for the better will ever be effected in us until we know our weakness and our sinfulness, we learn wisdom by the eloquence of folly, as a child learns to walk by the hard lessons of many a fall. The bitterness of sorrow for sin teaches us the wisdom of holiness; and the true lessons of wisdom are never learned till we gain the habit of looking at our own insignificance by the side of the majesty and eternity and holiness of God, in whose eyes a thousand years are but as yesterday, seeing that is passed as a watch in the night and before whose radiant purity the angels themselves veil their faces.

#### CHRISTIAN ENDEAVOR AND CHRISTIAN MISSIONS.

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From the village of Nazareth a path leads to the hill-crest not far away, from which the look westward at sunset catches a distant view of the broad stretching sea. Often that pathway to the hill must have drawn up its inviting slope the thoughtful, helpful boy whose life in a carpenter's cottage at Nazareth made that little family circle the most wonderful of all earthly homes. And while the young carpenter was learning to "consider the lilies of the field how they grow," and from silent meditation as He walked was drawing strength and poise for His redeeming life-work for men, this outlook to the limitless sea-level must have helped to lead out His thought to the far-reaching effects of His work for the race He was to redeem.

It is a great power in the life of a young Christian when he gets early in life a broad view of the far reaching scope of Christ's work for men, of its necessity, its beneficent results, and its imperative call to every Christian to "be about His Father's business" by helping on this mission work for which Christians are "in the world."

For his usefulness as a citizen, too, it is a great gain when the Brotherhood of the entire race becomes a reality in a young man's thought. Not the narrow man who imagines that love for his own people involves hatred of all others, but the man who sees the place of his own nation in working out beneficent results for the whole race, is the truest patriot. And the view that came to Peter on the housetop of the tanner's home by the sea at Joppa is the view of his fellow men which most surely transforms the follower of Jesus Christ into the likeness of Him who came to seek and to save the lost. There is a lighthouse at Joppa rising from the roof of the house which occupies the site assigned by tradition to the home of "the tanner." For the world, a transforming light has rayed out from the housetop vision in which God there gave Peter that view of the race which has in it the heart of mission-impulse. "God hath showed me that I should not call any man common or unclean."

To see the essential worth of every human life is to long to be helpful to every brother whom you can reach for good, by word, deed, or gift. And the young Christian who comes early under the power of this longing and this purpose will love missions, will work for missions, and will grow broader in his sympathies, his intelligence, and his activities, because of his broader outlook upon life. To learn of foreign missions involves becoming interested in geography, history, comparative politics, comparative philology, and a comparative study of religion. It is a distinctively liberalizing and humanizing interest, intellectual as well as spiritual. And the secret of successful endeavor for missions lies in awakening an interest by *definite study of particular mission fields and of great missionary lives*. More knowledge is the secret of greater interest in this great theme.

For the full development and the usefulness of the individual, the seaward breadth of view is most helpful; and for the development of the Christian church, it is most important that her younger members early receive, and always retain, the mountain-top outlook upon Christian work. "Look that thou make them after their pattern, which was showed thee in the mount," is the command of God not only for the shaping of the natural instruments and surroundings of tabernacle worship, but for the shaping of the lives which He chooses as His instruments, but instructs us, that each may fashion his own life "after the Pattern." And we look to the societies of Christian Endeavor with the confident hope and the earnest prayer that the future of the church, to be determined largely by the present ideals of the members of these societies, may be characterized by the breadth of Christian view and the depth of Christian feeling which come to the church of Christ only when she is faithful to her Lord's command, "Go, make the disciples of all nations."

(Continued next week.)

## FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON XIII.—REVIEW OF THE QUARTER.—DECEMBER 27.

*Studies in Old Testament History.*

**GOLDEN TEXT.**—"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."—Ecc. xii. 13.

**INTRODUCTION.**—The lessons of this quarter give the general accounts of Solomon's reign. He began upon the successes of his father. While his heart remained loyal to the true worship of God, he had prosperity. He was made a blessing to other nations. He was superior to any other man, because of the gifts God had bestowed upon him. Yet his reign closed in sadness, because of his sin, though his own tribe was spared from the rule of a servant because of God's promise to David.

**TEXT.**—B.C. 1015, 1014, 1000, 1002, 991, 990, 934, 975, 4.

**PLACES.**—Jerusalem. Gihon. Gibeon. Canaan. Lebanon. Mt. Morian. Bethlehem.

**PERSONS.**—David. Bath-sheba. Solomon. Nathan. Zadok. Benaiah. The Cherethites. The Pelethites. The Lord. Ethan. Heman. Chalcol. Darda. Hiram. Israel. Queen of Sheba. Solomon's wife. Jeroboam. Rehoboam. Herod. Wise Men. The Sanhedrim. The Holy Family.

**Lesson I.** "Solomon anointed King."—The news reached the dying king's ears that there was a scheme in favor of Adonijah being king. He appointed the time and place, and arranged the programme for the anointing service of Solomon, and thus secured his nation against trouble and vexation after his death. Gratitude fills the heart of God's anointed. Prayer and praise come naturally from the lips, when the soul is melted by divine grace. **Lesson II.** "Solomon's wise choice"—is an example worthy of imitation. When visited in a dream at Gibeon, by the Lord, and invited to ask what he desired, he contrasted his ability with his responsibilities, and prayed for wisdom, the best gift. When his petition was granted, he rendered praise and thanksgiving to God in offering sacrifice at Jerusalem. Peace is the gracious result of faithfulness to God. **Lesson III.** "Solomon's wealth and wisdom"—gives us a glimpse of Israel when every man dwelt safely under his own vine and fig tree, throughout the entire land, and Solomon excelled all other men in wisdom. Wisdom cries out against every evil way. **Lesson IV.** "The Proverbs of Solomon"—is a rich cluster of precious truths, given in instruction and exhortation as a father speaking to his son. Right purposes, plans and friendships are endorsed by the blessing of God. **Lesson V.** "Building the Temple"—Solomon entered into contract with Hiram, king of Tyre, a friend to David, and by his help secured materials for the building. He sealed his friendship with his father's friend by a league. **Lesson VI.** "The Temple Dedicated"—teaches that God dwells where His people are devoted to His cause. Solomon addressed the people while his heart overflowed with thanksgiving to God, and prayed that he with them all, might so continue their walk with God as to keep His blessing. Gracious invitations from God indicate His sincere interest in the welfare of His children. **Lesson VII.** "God's Blessing upon Solomon"—records the account of God's second visit to Solomon, in a dream at Jerusalem, where He reviewed His promise to David, and blessing upon Solomon, adding to that a warning against idolatry. Rewards are promised to the faithful. **Lesson VIII.** "Rewards of Obedience"—is taken from the Book of Proverbs, and is rich in its promises to those who fear, honor and trust God, and are cheerful under chastisement. The search for wisdom has its rich reward. **Lesson IX.** "The Fame of Solomon"—records the account of the visit of the Queen of Sheba to Solomon. She was instructed and enlightened in the true religion. Integrity to God has its practical tests. **Lesson X.** "Solomon's sin"—gives a sad picture, which might cast a gloom over all his former greatness, were there not some assurance that he repented, and was forgiven. Seasonable advice results in good to those who receive it. **Lesson XI.** "Cautions against intemperance"—are the instructions, warning and exhortation of faithful parents to their children and are God's words to His children. Divine guidance brings men to their highest enjoyments. **Lesson XII.** "The Birth of Christ"—describes the way in which the wise men found Christ and how Herod was troubled.

**SUBJECTS:**—I. Solomon anointed King, 1 Kings i. 28-39. II. Solomon's wise choice, 1 Kings iii. 5-15. III. Solomon's wealth and wisdom, 1 Kings iv. 23-34. IV. The Proverbs of Solomon, Prov. i. 1-19. V. Building the Temple, 1 Kings v. 1-12. VI. The Temple Dedicated, 1 Kings viii. 54-63. VII. God's blessing upon Solomon, 1 Kings ix. 1-9. VIII. Rewards of Obedience, Prov. iii. 1-17. IX. The fame of Solomon, 1 Kings x. 1-10. X. Solomon's sin, 1 Kings xi. 4-13. XI. Caution against Intemperance, Prov. xxiii. 16-25. XII. The birth of Christ, Matt. ii. 1-12.