

roduced me to one of the very few survivors of Mr. McCheyne's ministry. He was a gray-headed man of three-score and ten, and spoke of the pastor of his youth with the most reverent love. The chief thing that he remembered was that McCheyne, a few days before his death, met him in the street, and laying his hand on his shoulder, said to him kindly, "Jamie, I hope that all is well with your soul. How is your sick sister? I am coming to see her again shortly." That sentence or two had stuck to the old Christian for nearly half a century! McCheyne's hand was on the old man's shoulder yet. This little incident gave me a fresh insight into the secret of McCheyne's pastoral fidelity and personal power. I commend that incident to young ministers who underrate the work of a faithful pastor who keeps in touch with every member of his flock.

It is fifty-nine years since McCheyne was borne to his grave in Dundee. His fatal sickness was brought on by visiting the victims of a prevailing epidemic. During the wanderings of his mind, in the delirium of the fever, he kept repeating, "O God! my people, my dear people! this whole place!" It was the ruling passion for souls—still strong in death. I am one of the many hundreds of ministers who owe a debt of immeasurable gratitude to Robert Murray McCheyne, and I hope to thank him in heaven for many things. Among other things, I thank him for once exclaiming, "Go on, dear brother, only an inch of time remains, and then eternal ages roll on forever—only an inch on which we can stand and preach the way of salvation to perishing souls!" This is his message to every minister of Jesus Christ who reads this article.—United Presbyterian.

The Distribution of Blessings.

God alone understands the mystery of his decisions. "Why is she so afflicted?" is the question that springs to the lips when we see a loved, self-sacrificing mother stricken with a dread disease, and battling with poverty at the same time. "Why should that other be so blessed?" as we think of the one across the way who has never known what temporal want is, and whose health is so abounding. Yet the Christian believer in the refining love of fire and suffering knows that, after all, the tested one is the favored one. And if that is so, why does God seemingly neglect the character-training of the other, so pampered as to be a weakling? It is all a mystery; it would be a hopeless riddle if we did not know that every child of His has every opportunity that His love can devise. "God is love" is the solution of every mystery; an answer in which we can rejoice while we cannot understand.—Sunday School Times.

It is not generally known, says Mr. Chas. Aylmore, in the *Sunday Magazine*, that some of the most prominent officers now leading the Japanese forces have accepted the Christian faith, and the writer cites as leading examples Admirals Togo and Uriu. Of the latter Mr. Aylmore writes: "It was while an America that Uriu was converted to Christianity, and his faith was not of the passive order, for as soon as he had believed the Gospel for himself, he set to work to make it known to others. He joined the Young Men's Christian Association at Annapolis, and was one of its most active workers." Admiral Uriu's wife, too, is a Christian, and the couple have exercised great influence in the upper circles of Japanese society.

Our Young People

My Debt to Endeavor.

Sun., Feb. 5. Topic—What I owe to Christian Endeavor. Ezek. 47: 1-12; Ps. 36: 8. (*Christian Endeavor Day*.)

Some Bible Hints.

The Christian Endeavor Society, like the river of Ezekiel's vision, flows from the church of God, and gets from it all its own power (Ezek. 47: 1).

An Ezekiel's river grew slowly but steadily, so Christian Endeavor has grown, until now it reaches every land and every denomination (Ezek. 47: 5).

Wherever the true spirit of Christian Endeavor goes, life and fruitfulness go with it; for genuine endeavor for Christ must bring forth rich fruit. (Ezek. 47: 9, 12).

Christian Endeavor is making the young people desire divine pleasures rather than the pleasures of the world, and the enjoyment the young people take in religious work is one of the most blessed fruits of the Society (Ps. 36: 8).

Suggestive Thoughts.

Like all other kinds of church work, the more we do for Christian Endeavor the more it does for us.

The good done by Christian Endeavor has become so commonplace that men forget how little was done for and by the young people of the church before Christian Endeavor was born.

Christian Endeavor in any local church is—in its pledge, constitution, and everything else—precisely what the pastor and church wish to make it. What we owe to Christian Endeavor, we owe largely to them.

Christian Endeavor is also a product of a world movement of the young people toward active service of Christ, and what we owe to Christian Endeavor, we owe largely to this inspiring contagion.

A Few Illustrations

Christian Endeavor is the training-school of the church; but it must have a trainer.

Christian Endeavor is more nearly self-moving and self-continuing than most other forms of church work, but perpetual motion has not yet been discovered; it needs a push now and then.

The Christian Endeavor inter denominational fellowship is a telescope through which the young people have obtained a vision of the grand universe of Christianity.

If the pledge is the backbone of Christian Endeavor, it will not stand unless the nerve of sincerity runs through it.

To Think About.

Does Christian Endeavor mean to me all it should mean?

What am I doing to advance the usefulness of my society?

What am I doing to advance the worldwide movement of Christian Endeavor?

A Cluster of Quotations.

The Endeavorers learn to work by working, as a carpenter learns to build a house, and an artist to paint a picture, and a farmer to till the soil.—Frances E. Clark.

One of the many reasons why I rejoice in Christian Endeavor is because it is not an organization outside of the church.—R. A. Torrey.

Giving.

"Go, break to the needy sweet charity's bread,
For giving is living" the angel said.
"And I must be giving again and again?"
My peevish and pitiless answer ran,
"Oh no!" said the angel, piercing me through,
"Just give till the Master says giving to you."

Daily Readings.

M., Jan. 30.	Our debt for clearer views.	Acts 18: 23-26
T., Jan. 31.	For fuller dedication.	Heb. 6, 1-9
W., Feb. 1.	For stronger assurance.	1 John 3: 14-18
T., Feb. 2.	For stancher loyalty.	Ps. 84: 1-12
F., Feb. 3.	For broader love.	John 13: 14-17, 34, 35
S., Feb. 4.	For spiritual power.	Acts 2: 14-18

Will be a Great Calm.

There is a peace which is not patience, because it looks for nothing, longs for nothing, prays for nothing—a peace which is painless because it is numb, and is free from struggle because it is dead. I would not have that gift, O my Father! I have passed through the autumn woods and heard no waving of the leaves, not because there was no wind to blow, but because there was no sap to nourish. I would not have that gift, O my Father! That is the peace of the grave. But thy peace is the peace of the ocean. It is the calm that holds depths beneath it. It is not the rest of lifelessness, but the rest of balance. Thy patience is the patience not of expectancy; it rests "in hope." Bring me that peace of thine, O God! Bring me the peace of pulsation, the calm of courage, the endurance that springs from energy! Bring me the fortitude of fervor, the repose through inner radiance, the tenacity that is born of trust! Bring me the silence that comes from serenity, the gentleness that is bred of joy, the quiet that has sprung from quickened faith! When I hear thee in the whirlwind there will be a great calm.—George Matheson, D. D.

"Don't's" for Preachers.

The following "don't's," to theological students will bear repeating: "Don't exaggerate. Don't fool with doubts. Don't let success tip you over. Don't dabble in business ventures. Don't snub anybody, not even a book-agent. Don't jolt in ruts; vary your services and methods. Don't make long pulpit prayers. Don't imitate others—better be a poor original than a fine copy. Don't preach long sermons. Don't be cold in your delivery—preach red-hot from the heart of a positive Gospel. Don't speak in a monotone—the voice has numerous keys; play on as many as possible. Don't harp too much on one string—variety is pleasing and God's Word gives ample choice of themes. Don't tire people out with long introductions—you can spoil the appetite for dinner by too much thin soup. Don't neglect study and closet prayer—the finest human riches give forth no music unless filled with the divine breath. Don't brawl or scream—too much water stops millwheels, and too much voice drowns sense. Don't scold your congregation or your burden bearers. Don't go on after you have finished, saying, 'As I said before'; if you have said it before, say something else after; let the clatter of the mill cease when the corn is ground."