

The Young People

EDITOR W. L. ARCHIBALD.

All communications for this department should be sent to Rev. W. L. Archibald, Lawrencetown, N. S., and must be in his hands at least one week before the date of publication.

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Daily Bible Readings.

- Monday.—God's grace can give to men dead in sin a glorious life. Ephesians 2: 1-10.
- Tuesday.—A good New Year's prayer for all our fellow Christians. Ephesians 1: 15-23.
- Wednesday.—A good choice for the New Year. Joshua 24: 14-25.
- Thursday.—Let us try to live the resurrection life this year. Colossians 3: 1-17.
- Friday.—What to think on during the year. Philippians 4: 4-9.
- Saturday.—A goal for the year's activities. Philippians 3: 7-14.
- Sunday.—How to get a fresh start. Ephesians 4: 22-5: 2.

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Prayer Meeting Topic, Jan. 4

How to get a fresh start. Eph. 4: 22-32.

New Year resolutions like the so-called "Consecration service," may be productive of much harm. If they are interpreted as giving a license to levity during the weeks immediately preceding the New Year, which may be atoned for by a few superficial resolutions to do better in the future, they become a snare and a delusion. If they are the product of genuine devotion indicating a determination for nobler living, they may do good. It is always well to make a fresh start in that spirit. Paul forcibly places before us the principles upon which such a fresh start may be attained.

I. The renunciation of the previous moral life. "As concerning the former manner of life, that ye put away the old man." The ethical change must not be partial but complete. To amend a few details in one's conduct is not enough. We are to part with everything, having the nature of the old man. Repentance without reformation is repugnant to God and man. When the divine grace comes into our life new moral habits are to be formed. This implies the yoking and working of faith and works. This complete reformation is not accomplished by a single supreme effort of will nor by a single momentary shock of divine power. With advancing years there comes a change in the forms of moral evil to be resisted. Hence if we are to successfully put away the old man new year resolutions must be persistently kept until the year closes.

II. The constant renewal of the spiritual life by the Spirit of God. "That ye be renewed in the spirit of your mind." The "mind" as here used is that faculty which lays hold upon the higher forms of truth and so determines the laws of life and conduct. In order to continual progress in the new life there must be this constant laying hold upon new truth and relating it to our lives. A vivid experience in conversion is a good thing in itself. It is a bad thing to live by. If there are not richer experiences of divine fellowship as the years go by there is reason to doubt the reality of the so called conversion. It is the law of the Spirit to give this continual renewal. Regeneration must be followed by renewal. The divine life given in the new birth must be fed from its eternal springs or the stream will soon run shallow or disappear.

III. The appropriation of the new man. "Put on the new man, which after God hath been created in righteousness and holiness of truth." In the Incarnation of the Eternal Word in Jesus Christ there was more than a development of the powers previously latent in humanity. There was a new creation. Human nature felt once more the touch of the divine hand as it was raised to new heights of spiritual energy. In this newly created humanity we find righteousness and holiness of truth even as it is in God. This new humanity we are to put on. We are to make his humility ours, his courage, his gentleness, his abhorrence for sin are all to be reproduced in us. We are to make his perfect faith in the Father ours. His perfect loyalty to the Father is to be ours. We are to delight to do the Father's will even as he did. His zeal for the Father's glory is to become ours. The accomplishment of all this will be no momentary process. It will come as we steadily practise the virtues outlined in verse 25: 32. Thus by the grace of God shall we get a fresh start which shall develop into the fullness of the life in Christ.

SUGGESTED SONGS.

- "Come to the Saviour, make no delay," "More holiness give me," "Yield not to temptation," "My soul, be on thy guard," "My life, my love, I give to thee," "Move forward," "My Jesus, I love thee," Chester, N. S. RUPERT OSCOOD MORSE

"The World for Christ"

God made the world. And he made it for himself. Yet it wandered away from him. But still it is his. The lost sheep belongs to the shepherd as truly as the sheep still in the fold. And the right place for the lost sheep is back in the fold on the shepherd's breast. All who know the shepherd and his sheep know this, and all who love him know that he will never be satisfied until he gets his sheep back. The world is God's, and he wants it in his ownership, and will never be satisfied while it refuses to acknowledge him or to come home to his care.

Other religions than ours acknowledge that God made the world, and that the world has been lost. But none but ours represents God as engaged in a constant search for his children, and in a ceaseless wooing of his world. This is the great mission. God sent forth his Son to seek and save the lost. Unbelief in foreign missions, to be consistent, must include this great foreign mission of God. Christianity is always a foreign mission. It is the story of God's search for man.

The will to go forth after the lost and needy is of the very character of God. Whoever is of God will be of this missionary heart. Whoever lacks the missionary heart lacks the character which alone is God like. Each true son of the Father will be like the Father and like his Son in this.—he will love the world, and work for its redemption.

And every effort to accomplish it which is based on trust in the living God, and which waits in patience for the fullness of time, will meet with success. Two instances within the memory of even young people, both of which have developed since the young people's movement began, will suffice for illustration:

"In the Presbyterian Korea Mission marked success has been gained from the first. Thus, according to the last report of the Pyeng Yang Station, it has 'one central church with 18 associated places of meeting; 179 recognized outstations, each having from one to six meeting places, and 16 or more additional groups. The total adult membership numbers 2,544. Seven hundred and eighty-four adults were baptized on profession during the year; there are 3,837 catechumens, making a total of 11,975 adherents who are more or less regular church attendants. Of the native assistants there are 73 unsalaried local leaders and 19 helpers who travel on circuits. All but six helpers are supported by the people. There are 152 churches and chapel buildings, nearly all provided by the people; 46 have been built this year. There are 41 school teachers, 30 of whom are supported by the people. This is characteristic of the whole Korean mission."

And at a church congress held recently in England, Bishop Tucker, speaking for Uganda, said: "Ten years ago the number of baptized Christians was something like 300. To-day it is 30,000, an increase of exactly a hundredfold. Ten years ago there was but one church—one place of Christian worship—in the whole of Uganda; to-day there are 700. Ten years ago there were but some seventy native evangelists at work. To-day there are some 2,000 Baganda men and women definitely engaged in the work of the church,—again an increase of exactly a hundredfold."

And who has been the instrument in all this widespread evangelistic and missionary effort? It has been the Muganda himself [A Muganda is a native of Uganda]. The church of Uganda is a self-extending church, because from the very beginning the plan which has been adopted has been that of laying upon each individual convert the responsibility of handing on that truth which he himself has received and which has made him 'wise unto salvation.' Nor is this all. The churches and schools of the country, some 700 in number, are built, repaired, and maintained by the natives themselves. In one word, the whole work of the Native Church—its educational, pastoral, and missionary work—is maintained entirely from native sources. Not one single half-penny of English money is employed in its maintenance."

Is there any other work as profitable as this?

General assent to the validity of the missionary principle will not suffice. If it is a good principle in God, it is good for me. If he gave, so must we. If Christ came, we must go.—S. lected.

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Break off some one evil, seek to uproot some one sin, cut off some one self-indulgence, deny thyself some one vanity; do it as an offering to God, in hope once to see God; and some gleam of faith and life and love will stream down upon thy soul from the ever-living fount of love. Follow on, and thou shalt never lose that track of light.—Edward B. Pusey.

Every day is a fresh beginning; Listen, my soul to the glad refrain, And spite of old sorrow and older sinning, And puzzles forecasted and possible pain, Take heart with the day and begin again.

ing the reins, and mebbe calling cheerily: 'On, Prancer! Whoa, Dancer!'

"Well, there ain't much more to tell. I done it. 'Bout four o'clock in the afternoon, so's the little ones could go home and get to bed early. The plan was to have the children all in front of the school-house, and I was to dash around the corner, and swing round the house a couple or three times, and then leave the sleigh and crawl through a hole in the back end of the building, and pop out behind the stove as the children came in the door, all frosty, and with flowing whiskers, and wearing pillers under my clothes, and with my nose red. It took a pile of fixing up, and when they got through with me my nose was the only thing which I could recognize as my own. Then I got in the sleigh down by the livery barn, and drove up around, the steers trotting off pretty free, and the bells on them ringing lively. Then I swung 'em round the corner, and says I: 'On Prancer! On Dancer!' and the children clapped their hands, and the others begun to yell, and somehow it excited them critters, and they hopped up into the air, and yanked round their heads, and their horns fetched loose and tipped back and took 'em on the shoulders, and Dancer let out an awful 'Ba-a-r-r!' and Prancer kicked sideways at a dog, and they lit out down the main street like a bloo streak, me a-sawing on the reins and a-yelling 'The Night Before Christmas' at 'em in chunks. As we tore through town, both reindeers b-a-a-r-r-ing and kicking, the bells a-ringing, every dog in town close behind making use of his own language, and my own voice not idle, we was said to 'a' presented a impressive spectacle. We tore on. After passing over six miles of prehayrie in a few minutes, I was thrown out by the sleigh striking a rock. Them stimulated reindeers ran on. My knee was fractured, and I started to crawl back the six miles, singing cheerily, 'Clap, clap with glee; for Christmas is coming and merry are we!' My whiskers impeded my crawl a good deal by getting under my knees, but I reached the house of a settler about dark.

"'Didn't you go by here a spell ago sort as if you was in a kind of a hurry?' says he.

'No,' says I; 'that was Sandy Claus.'

'It looked like you,' says he.

'We are one and the same,' says I; 'e pluribus unum. I was stimulating Sandy Claus. Bring in some snow and thaw out my left earkin.'

'See yere, old man,' says he; 'before I stir a step tell me wot in all creation you are making such a tom-twisted fool of yourself for.'

'I am living for a Boston kindling-garner teacher,' says I; 'fetch in that snow!'—Harper's Monthly.

A Christmas Memory.

Pa he bringed me here to stay
'Til my Ma she's well—An' nen
He's go' hitch up, Christmas Day
An' come take me back again
Wher' my Ma's at! Won't I be
Tickled when he comes for me!
My Ma an' my A'nty they
'Uz each uvver's sisters Pa—
A'nty telled me, th' other day—
He comed here an' married Ma.
A'nty said then, 'Go run play,
I must work now!' An' I saw,
When she turn' her face away,
She 'uz cryin'—An' nen I
'Tend-like I 'ran play'—an' cry.
This-here house o' A'nty's wher'
They 'uz borned—my Ma an' her I—
An' her Ma' uz my Ma's Ma,
An' her Pa' uz my Ma's Pa—
Ain't that funny?—An' they're dead:
An' this-here's 'the ole Homestead.'—
An' my A'nty said, an' cried,
It's mine, too, ef my Ma died—
Don't know what she mean—'cause my
Ma she's nuvver go' to die!
When Pa bringed me here 't 'uz night—
'Way dark night! An' A'nty spread
Me a piece—an' light the light
An' say I must go to bed—
I cry not to—but Pa said,
'Be good boy now, like yon telled
Mommv' at y're go' to be!'—
An' when he 'uz kissin' me
My good-night, his cheek's all wet
An' taste salty,—An' he held
Wite close to me an' rocked some
An' laughed-like—'til A'nty come
Git me while he's rockin' yet.
A'nty he'p me till I be
Part-nigh strip-pud—nen hug me
In bofe arms an' 'H' me 'way
Up in her high bed—an' pray
Wly me,—'bout Ma—an' Pa—
An' ole Santy Claus—an' Sleigh—
An' Reindeers and little Drum—
Yes, an' Picture-books, 'Tom Thumb,'
An' 'Three Bears' an' old 'Fee-Faw'—
Yes, an' 'Tweedle-Dee,' an' 'Dum,'
An' 'White Knight' and 'Squidjicam,'
An' most things you ever saw I—
An' when A'nty kissed me, she
'Uz all cryin' over me!
Don't want Santy Claus—ner things
Any kind he ever brings I—
Don't want A'nty I—Don't want Pa!
I 'at only want my Ma!

—From 'The Book of Joyous Children,' by James Whitcomb Riley. Published by The Copp, Clark Company, Toronto.