

far ahead for success, and to be content, as we all have to be content, with doing a little spade work in catching up in the desert the highway for Him that should come.

The story of Elijah's translation has a pathetic interest in Elisha's clinging love and silence of both, each burdened with the knowledge of impending separation, and, neither daring to speak of it. Many of us know that experience. Elisha's request and its answer teaches us how impossible it is for a great man to bequeath his spirit, though he can bequeath his mantle. Forms can be inherited, spirit cannot. But Jesus gives what Elijah could not give, and there stands apart from, and above, all the world's teachers, guides, and reformers. The actual translation was effected "in a whirlwind," for a mortal needed to be lifted to the sky by extraneous power. How different the scene in that Mount of Olivet, where Jesus floated upwards of his own will and power, going even as he came, because he willed, not because he must or was borne to, or from, earth.

The chariot of fire was not the vehicle of ascent, but a symbol of what Elijah had been to Israel,—its true defence: and his being separated from Elisha by it and the fiery squadron was a token that he, too, was God's warrior, and enrolled among the "hosts" of which Jehovah is "Lord,"—S. S. Times.

The Road to Grumbletown.

'Tis quite a straight and easy road
That leads to Grumbletown,
And those who wish can always find
A chance to journey down.

'Tis customary for the trip
To choose a rainy day—
When weather's fine one's not so apt
To care to go that way.

Just keep down Fretful Lane until
You come to Sulky Stile,
Where travellers often like to rest
In silence for a while.

And then cross over Pouting Bridge,
Where Don't Care Brook flows down,
And just a little way beyond
You come to Grumbletown.

From what I learn this Grumbletown
Is not a pleasant place:
One never hears a cheerful word,
Or sees a smiling face.

The children there are badly spoiled
And sure to fret and tease,
And all the grown up people, too,
Seem cross and hard to please.

The weather rarely is just right
In this peculiar spot:
'Tis either raining all the time,
Or else too cold or hot.

The books are stupid as can be;
The games are dull and old;
There's nothing new, and nothing nice
In Grumbletown, I'm told.

And so I've taken pains, my dears,
The easiest road to show,
That you may all be very sure
You never, never go!
—Ellen Manly, in 'St. Nicholas.'

Daily Readings.

Mon., Sept. 19.—What is to be.
Tues., " 20.—Missions go forward.
Wed., " 21.—Signs of Christ's coming.
Thur., " 22.—Christ a light to Gentiles.
Fri., " 23.—Idolatry must fail.
Sat., " 24.—The end of the earth.
Sun., " 25.—Topic—Cheerful facts about missions in Japan and Korea.—Zech. 14: 7-9, 20.

Our Young People

Sept. 25. Japan and Korea.

Some Bible Hints.

The missionary campaign is the battle of the Lord; it is the one only warfare in which all the hosts of heaven are engaged (v. 3).

Many missionary enterprises seem like a long dark day; but the sun is worth waiting for, though we must wait for it till the evening (v. 7).

A big "if" is at the heart of every human undertaking, but there has never been an "if" in missions; our God is to win the earth, and we know it (v. 9).

No missions worthy the name are satisfied with churches, merely with churches; but want also the stables—the bells on the horses—the offices and the kitchens and the shops (v. 20).

Mission Notes from Japan.

Among Japan's 44 millions, 772 missionaries are at work.

There are more than 40,000 Christians in the empire, with as many more adherents who are not church members.

The Christians in Japan have an influence far exceeding what their numbers would lead one to expect, and often obtain high posts in the government.

One of the most cheering missionary signs in Japan is the union for missionary work of all the Presbyterian bodies, the Episcopalian bodies, and the Methodist bodies, who, with the Congregationalists, present four great united forces.

Mission Notes from Korea.

Among Korea's 12 million people, 141 missionaries are at work.

Permanent missionary work in Korea began as late as 1884, but already the native Christians number more than 8,000.

A very large number of the Korean churches are self-supporting, and Korea is the best example of that principle.

The Korean Christians are marked by a strong evangelistic spirit, and no one is thought worthy of church membership unless he is vigorously at work trying to make other Christians.

Korean churches send out many home missionaries for their own nations.

To Think About.

What am I doing to bring the Sun of Righteousness into the Sunrise Empire?

What can I learn from the life of Nescima?

How does my zeal for Japan compare with the Catholic Xavier's?

Said by Missionaries to Japan and Korea.

If I had a hundred lives, I would give them all for Japan.—S. R. Brown.

My heart burns for Japan, and I cannot check it.—Nescima.

Peace—yes—peace.—Nescima's last words.

We have striven to make every Korean realize that the gospel has been given to him not for himself alone, but in order that he may carry it to his neighbor.—Underwood.

Adopting a "Policy."

Schedules are good things. If it were not for them, neither railroad trains nor men would go very far.

Form a schedule for your society. Look over your work. In what points are you weak? Select one point, and put the correcting of it at the head of your "policy."

What would you like to do for the church?

Choose one line of work, and add that to your "policy."

What positive and definite work for missions can your society adopt? What work for the unconverted? What line of prayer-meeting progress?

In this way pick out a few (a very few) lines of advance, state them concisely, print them on a large sheet of paper, place it before the society, ask them to think over the matter for a week, and come to the next meeting ready to vote in favor of adopting the schedule, with the firm determination to carry it out.

A Day at a Time.

In both duties to be done and burdens to be borne it is happy for us that we need be concerned only for one day at a time. "Sufficient unto the day is the evil thereof," as to things to be borne, and "as thy day shall thy strength be" is the comfort of the believer as to the work that is required.

A narrow horizon of vision is better for us here than a wide. The latter would reveal to us that which would doubtless appall. Were the curtain that hides the future lifted, we might shrink in horror. And even a vision of ineffable joy would almost as much disqualify us for present duty or bearing. The shadow of the coming grief would be both longer and darker: the glory of the coming prosperity would make us impatient and restless for its approach.

There is comfort in the thought of just one day at a time. The responsibilities of a life time, or of a year, or of a month, or even of a week, would overwhelm us, but those of a day, of the present hour, are not so numerous or so great that but we may take them up with a certain degree of cheerfulness. A day at a time relieves us of anxious care for the morrow. To-morrow will take care of its own.

Good Intentions not Enough.

Intentional malice works only a small part of the world's injuries. How often we say "I never meant to do that," as though our responsibility ended with our intentions! Very few of us set out in the morning to see how many wounds we can inflict, or mistakes we can make, before night time; but very many of us leave scars and mistakes in our path through a single day. We need to pray "The Fool's Prayer" more often:

" 'Tis not by guilt the onward sweep
Of truth and right, O Lord, we stay;
'Tis by our follies that so long
We hold the earth from heaven away.

" Three clumsy feet, still in the mire,
Go crushing blossoms without end;
These hard, well-meaning hands we thrust
Among the heart-strings of a friend.

" Earth bears no balsam for mistakes;
Men crown the knave, and scourge the fool
That did his will; but thou, O Lord,
Be merciful to me, a fool!"

And may our prayers be not only for mercy, but for wisdom to add thoughtfulness to good intention, that we may crush no more blossoms on our way!—Sunday School Times.

The superintendent of evangelistic work or some other member of the union should be prepared Bible in hand to read all references.