

BE STILL. (Jy L. W. A.) Be still, my heart! God's hands are

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strong To hold thee, though the years be long And night be crying emptiness and gnawing want.

Be still, my heart! God knoweth best, And He would have thy life at rest In Him, though tempests surge around and foes assail.

Be still, my heart! thou canst not To what great goal God leadeth thee; He goes before and asks thee but follow Him.

still, my heart ! God whispers peace And causes all thy pain to cease, And round they life He casts the mantle of His care.

Rest thus, and know that God is good; Beneath thy feet His changeless word, And all His will concerning thee shall be fulfilled. VICE. Because of the grace which Christ has brought to you, you can give to many lives something which they have never possessed before; something, perhaps, for which they have longed; something not recognized as a need, but which has been the element lacking to the soul's progress and peace. An impulse to right character comes to the man accustomed to rudeness and scorn, as you treat him with respect.

THE SIN OF OVERWORK.

One of our masters in medicine in a recent address to a class of young men just entering upon the practice of their profession, said to them: "The watch-word of success is work." Success ap applied to the body means health, and work is int as measure for the attain work is just as necessary for the attain-ment of health as for success of any other nature. Work is one of our great-est blessings, but this is the age of ex-tremes, and overwork, an arch-enemy to health, is one of the crying sins of

WHAT THE LORD CAME FOR. (Written for the Times.) At this Christmas season let us re-mind ourselves anew of the purpose of the coming of the Saviour. He came, it is written, to save His peo-ple from their sins. But how? Does this mean merely to save them from the penalty of their sins? This have been uselieved, and men have been urged to regard the death upon the cross as ade-quate penalty for the sins of all. But reason recoils from the thought that any but the wrong-doer can suffer the pen-alty for the wrong-doing. Nor does the modified form of this teaching, which de-clares that He came to bring a forgive-vess impossible under the law, serve any better, for it is not apparent how He could minister a forgiveness other than that which the older prophet had already offered, "If a man turn from his wicked-ness which he halt done, and do that which is lawful and right, he shall surely ive." to health, is one of the crying sins of the age. How rare is the person who realizes the sacred duty of moderation in all things! When we lie down at night ex-hausted with overstrain, it is generally work of the sacred sector of the sacred work of self-complacency for our overdoing rather than chagring that we have violated one of the most im-portant physical laws. Joy in playing the role of martyr is a common human failing. Few of us among the army of workers but has his besetting sin, with its direct effect on the health of the body and through it on the health of the mind and soul.—Christian Age.

HEART.

(Written for the Times.)

"The heart makes the world."-Japan ese Proverb. The Bible says "My son, give me thing

rese Proverb. The Bible says "My son, give me thing heart." What do you mean by heart? It is the storehouse of memory, the place of authority, where the soul gath-ers its threads together and spins them into a will. It is here that we find at-fections, habits and impulses have their beginning. This is the residence of character; this is the home, the work: shop, the secret place of man. When we speak of man's heart we really enter into a temple made to resound with praise, mirrors all round waiting to re-frict the central-light of beauty. The place of thought, transference and mys-the difference and mys-here influences the work of the universal hosts of hell. The infernal hosts had well-nigh shut out all possibility of heaven.

phece of thought, transference and mys-terious possession, where influences reach us without words or outward signs; in a word, where God deals with heart. The heart means a slip with some ond ne command: now a slip with some ond ne command: now a bad captain, now a good, always in command never help lessly, hopelessly, deserted—except flessly, hopelessly, deserted—except aid the inheritance shall be ours." Here the humanity thus fallen and enslaved, Jehovah Himself descended. "They said, the ould by crit spirits. Jesus said it could by crit spirits. Jesus sa go forth again, taking something they have gathered and leaving behind somemankind. Men saw little of the grievou thing they have brought. Heer is a stream wider than we know,

Heer is a stream wher than we know, whose depth goes beyond our survey. Angels may come laden with precious treasure; devils may come with painted plusaures, and hollow seemings, which down many in destruction and perdi-tion

mankind. Men saw little of the grievous sirile. There are the forty days in the wilderness; the tempting by the devil; the night wrestlings in prayer upon the Garden; the crucifixion. But these are only prominent augrestions of a conflict which went on through every moment from birth to cross. The victory was the redemption of men from the power of hell, the setting them free to follow Him and to receive life from Him. This was an end worthy of the taking of the lumanity. "That whosever believeth on Him might be saved." "That we might be saved from our enemies and from the hand of all that hate us." Helper. In deep sleeep the whispers come, in day dreams we build castles in the air; and even there is recording memory writing down the record. Men shrink writing down the record. Men shrink from living in glass houses; they don't want to be seen; they adopt blinds and shutters and screens, and yet we are seen and known and weighed and measured and guaged. Whither can we run to avoid the all searching gaze? "The darkness and the light are both alike to Thee."

O man! ten thousand voices cry. ive your heart to God. Give unto the ord the glory due unto His name, bring and come into His courts.

ly life, with his boat, his boots and his busted kalfe; but yet, amid the toil and strife, still lived that longing for a wife. CANTO II. "Well, when the evening and the down of days and months had come and he couldn't get to sleep at night. So he met the maid and 'pressed his suit -offered himself and his wealth to boot - and learned that this enchanting one was name Arling Arlington. "Har, har,' he chuckled, as the roll of the R-ful south enthralled his youl, "It searching for er morning star?" To his delight she said, 'I R.' He clasped her in his arms and said. 'Arlina, dar-ling-___ then in dread the awful fact bowed down his head; there isn't any R in wed." rose with fragrance and refreshment for body and spirit. We are so busy in these runking days that we forget the need of communion with Him who is our life. Our spiritual strength suffers in con-sequence. He can remind us of our need only by taking us out of our activities into some desert place. But let that not be necessary. Let us go apart with Him in the midst of the day's eager pursuits. Let us shut the door for a few moments and see and hear "only Jenus." Many of His beloved understand what this means, and truly their fellowship is with the Father and with Sis Son. Those who, while they love and serve Him, do not habitually find the "secret of His pre-sence" in the midst of the most press-ing engagements, not only lose for them-selves the sweetness, comfort and rest of such communion, but they also fail of the highest efficiency in active service. Within the closed door the secret power is given outside the door is found the open reward. A THOUGHT ON CHRISTIAN SER-VICE. bowed down his head; there isn't any R in wed.' "With senses stunned and feelings crushed, the dropped the maiden's hand and rushed across the hills, across the dells, and back again to the oyster shells. "You ask me my this cleater head

WHAT THE LORD CAME FOR.

defis, and Dack again to the oyster shells. "You ask me why this plaster head did not say 'marry me,' instead? And thus you force me to admit he didn't seem to think of it; for oyster men, like you and me, have limited capacity--his mind was satisfied to climb to one idea at a time. "But when he saw he'd missed a bet, son strong and real was his regret, he cursed his fate and 'ganto think of dis-sppearing in the drink. But, lacks-day and weo betide, there's not an R in 'suicide.' So he laid his pistol on the shelf, and simply lives, and hates him-self."

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YOUNG MONTREALER Who Made a Million Before He Was 30 Years of Age.

(Canadian Courier.)

other day the name of E. Mac The The other day the name of E. Mac-kay Edgar, London, Eng., was written in large, bold letters across the register of the Windsor Hotel, at Montreal and the mention of the name brought to mind one of the most interesting stories of a young Montrealer, who by his own endeavor had become a millionaire while he was still within hailing distance of the thirty-year mark.

while he was still within hailing distance of the thirty-year mark. "Mackay," as he is more generally known, was on one of his frequent fly-ing visits to Canada in the interests of the firm of Sperling & Co., the promi-nent London bankers, of which he is a member. It was only a few years ago that young Edgar was a struggling in-surance agent and stock broker in that young Edgar was a struggling in-surance agent and stock broker in Niontreal, but once he got going along the road to success he went at an awful pace and in a few years had ac-complished a task that made even thet quirt old bankers sit up and take notice of what was going on about them. Things kept on happening so fast with "Mackay' in connection with enor-mous sales of the securities of the Mexi-can Light and Power Company, the Mex-ico Tramway Company and the Rio de Janeiro Tramway, Light and Power Company, that the first thing his con-frerers on the Montreal Stock Excyhange knew was that he had not only suc-

freres on the Montreal Stock Excehange knew was that he had not only suc-ceeded in getting the support of such a prominent London banking house as Sperling & Company to take a very sub-stantial interest in the very promis-ing concerns he was identified with, but that he had become a member of the firm, and that, in the future, it was its intention to pay particuler attention to things Canadian. And, as was quite natural, all this time Mackay saw to it that Mackay was being well looked af-ter with. the result that in something like six years from the time he had started out to sell Mexican Power bonds to almost every man he met on the to almost every man he met on the street, even a conservative estimate of his personal fortune was well above the millie n mark.

his personal fortune was well above the million mark. And the funny part about it all was that young Mackay Edgar never seem-ed to have more than ordinary business ability. Somehow he seemed to devote about as much time to amateur theatri-cals as he did to his business and even at that he was a pretty fair actor. What is more, he has never quite ceased to be the actor on or off the stage, evi-dently reckoning that the whole world is a stage on which every man must play his part. Over in London, Edgar has the reputation of doing in a day as much as even big brokers contemplate doing in a month, and it is even said that within three days and without any assistance whatever he managed to gath-er together for a syndicate as much as 5,000,000 in order to permit of the Mex-ic. Tramways Company securing a lease of the Mexican Light and Power Con-pany and to pay off at once the heaxy indebtedness of the Power Company to one of the leading Canadian banks.

Louisiana Fishermen.

Louisiana Fishermen. There are all kinds of fishing along silozi, according to H. C. Ryall, of New Orleans. "The multet, a small but very palat-bilozi haco." The mul-liarly known as 'Bilozi haco." The mul-liarly known as the 'Bilozi life preserv-er,' because anybody can go out in a but of the diminutive of Acadians, and they are the same people whose pathe-to are and in a few minute. "The Louisiana fishermen are called drey are the same people whose pathe-"by are the same people whose pathe-"by are the same people whose pathe-"by are the same people whose pathe-bilog the coast and make their homes ohiefly on the banks of the bayous and nets, but I have not yet seen any one people, and they live the most unpetio pieve, satisfied wit hvery little."-From the Washington Herald. "Yes; Which Way?

NANANA KAKA The Sunday School Lesson TATATATATATATATATATATATATATATATATA

HAMILTON EVENING TIMES. FRIDAY DECEMBER 31 1909

kingdom. 3. This is he---Matthew refers now to

the prophecy concerning John. Esias-This is the Greek form of the Hebrew

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LESSON 1.-JAN. 2, 1910. III. Christ's mission announced (vs. 11,

111. Christ's mission announced (vs. 11, 12).
11. He that cometh after me— John does not lose sight of the fact that he is but the forerunner of Jesus, nor is he silent regarding it. Mightier than I — He understood the character and power of him whose coming he heralded. Shoes—These were sandals simply covering the soles of the feet and bound upon them with thongs, or leathern strings. Not worthy to bear—The sandals were removed upon entering a house. It was the duty of a servant to loosen the sandals of him smater and to mare for them. This was a lowly service, yet John declares himself upworthy to perform it. Baptize you with the Holy Spirit was inward. "While John could only bid them repent, and symbolize their purification by the washing of water, Jesus could really purify them, and give them a new heart by the Holy Spirit, and the fire of divine. If Yan is in his hand—Reference is made to a winnowing fan, or shovel, by means of which the chaft could be separated from the wheat by exposing them to the wind. Purge-Cleanse. Floor—The Oriental threshing floor was a flattered space of ground made hard for threshing the grain. Wheat into the give them and from enemies. It is here used as a figure of heaven. The oriental threshing floor was a flattered space of ground made hard for threshing the grain. Wheat into the wind purge cleanse. Floor—The Oriental threshing floor was a flattered space of ground made hard for threshing the grain. Wheat into the wind purge cleanse. Floor—The oriental threshing floor was a flattered space of ground made hard for threshing the grain. Wheat into the shares and from enemies. It is here used as a figure of heaven. The What was the theme of John's preaching the grain. Wheat into the premary, where it would be safe from the elements and from enemies. It is here used as a figure of heaven. The theorem of the was the theme of John's preaching the grain. Theat into the present on the was the prophecy concernet with respect to him the share the prophecy concernet is here the John, the Forerunner of Jesus.— Matt. 3: I-12. Commentary .--- I. John's coming (vs. 1-6). 1. In those days—About midsummer A. D. 26 Join the Baptist began his min-istry and continued a half year before Christ appeared as a public teacher. Jesus was still living at Nazareth. John the Baptist—He was the son of Zachar-ias and Elizabeth, both of the priestly tribe (Luke 1: 5.) Elizabeth was a cou-sin of Mary, hence John and Jesus were second cousins. John was conserented

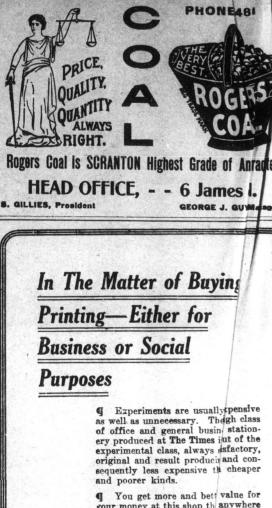
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What is meant by the wilderness? What was the theme of John's preach-ing? What was the prophecy concern-ing him? Describe John the Baptist with respect to his clothing and food. Where did he preach? Who heard him? What Old Testament prophet did he resemble? What did John say to the Pharisees and Sadducees? Describe these classes of people. How did John compare himself with Jesus? What is meant by the fan and the threshing floor? The garner? The fire? PRACTICAL APPLICATIONS

PRACTICAL APPLICATIONS

This is the Greek form of the Hebrew name Isaiah. The prophecy occurs in Isa. 40: 3. The voice—Attention is not drawn to the person of the speaker, but to the message. John did not wish to exalt himself. He was willing to be sim-ply a "voice" proclaiming th ecoming King. Crying in the wilderness—There was activity and earnestness in deliver-ing the message. The prophecy was lit-erally fulfilled as to the messenger, the message and the place. Prepare ye the way—The King was soon to come and suitable preparations must be made. In ancient times the approach of a monarch was heralded long enough beforehand for the inhabitants of the country through which he was to pass to put the road in readiness. Valleys were filled and hills lowered. PRACTICAL APPLICATIONS. The preacher. Four hundreds years before John came, Malachi had written, "Behold, I will send my messenger" (Mal. 3: 1). Seven hundred years be-fore Isaiah had written, "The voice of him that crieth" (Isa. 40: 3). John was more than a prophet (Matt. 11: 11). He was not only the last prophet of the old dispensation (Matt. 11: 13), but the beginner of the new (Acts 1: 21, 22; 10: 37). In personality and preaching he belonged with the Old Testament pro-phets; in humility and devotion, with the New Testament preachers. For Wille ne was to pass to put the total in freadiness. Valleys were filled and hills lowered.
4. A raiment of camel's hair—A cloth made from the long and shaggy hair of the camel. Bishop Porteous says, "This raiment of camel's hair was mothing elec than that sackcloth of which we read so much in the scriptures." Leathern girdle—Undressed skin. The girdle was used to gather in and hold the loose flowing garments worn in the East. Meat—"Food"—R. V. Locusts—"The common brown locust is about three inches in length and the general form is that of the grasshopper."—Harris. This was the food of the poor who lived in the deserts where locusts abount. Wild honey—Honey was found in abundance, deposited by bees in trees and clefts of the rocks. Honey and locusts were often mixed as an article of food. Eliph was a type of John. The two were alike in their disposition and manner of living. 5. Went out to him—John's preaching place was in the desert but the people found him. There was intense itnerest. The Messiah was being anounced. Multitudes came from near and from far, insomuch that Matthew says, "All Judea, and all the region John was preaching reepntance, and in prosenting themselves for baptism the people doclared that they did repent. This application of water to the body was as ign of the inward work of repentance.
II. The Pharisees reproved (vs. 7-10). 37). In personality and preaching he belonged with the Old Testament prophets; in humility and devotion, with the New Testament preachers. For years he prepared the way before the Lord, then he cried to the people, "Prepare ye the way." He preached "repentance," and his coarse clothing and plain food were object lessons upon his word. His life kept step with his lips. No wonder that "all men counted' that John "was a prophet indeed." The proclamation. God compares stern Bible truth to an ax (v. 10). Like an an ax, his word is sharp and powerful (Heb. 4. 12). He who wields it should, like John, be filled with and led by the Spirit. Some of John's words were: 1. "Frepare ye the way of the Lord" (v. 3). Fill very valley of dejocing and the present of the count of the count of the cord.

Wild honey—Honey was found in abund ance, deposited by bees in trees and addresses. The property of John's worlds were: 1.
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will be new, indeed.

SHUT THY DOOR.

It is only with the "closed door" be-tween our hearts and the world that we get very near to God and receive His best things. In the hurry of the daily life, even in the rush of Christian activibest things. In the hurry of the daily life, even in the rush of Christian activi-ties, we content ourselves too often with a hairy morning prayer and a weary word at uight. It is as impossible to have a really healthy spiritual growth in this way as it is to have a healthy physical growth without taking time to eat nourishing food with regularity. When a great lunger takes possession of a soul, or a great emergency meets us, we feel the need of getting near to ead, and we fain would close the door and truly pray. It is happy for us, then, if we have already learned, by daily habit, the secret of shutting out an aturally. Jacob was 'flet alone'' when he met God face to face. Blessed vision! It is wen from all we love most, to have the worth while to be taken apart, even from all we love most, to have the they thus bring us close to God. It is not mere poetic seutiment when we are. "Blet be the sorrow, kind the storm

This not mere poecic sentiment when we in the sentence of the sector of

n thousand voices cry. t to God. Give unto the due unto His name, bring d come into His courts. w year with God and that indeed. TT THY DOOR. TT THY DOOR. TT THY DOOR. TT THY DOOR. To and the "closed door" be-to God and receive His n the hurry of the daily and Invincible Ended in Miseree. Alonzo Kigg, who was a store in Cal-wert street, in Baltimore, has won a tale town. He has been known to tell a tale that brought him rather close to jail; but not for that, as he'll explain, did his enthusiasm wane. When seen last night at his hotel young Mr. Kigg agreed to tell a tale of cANTO I. "In a lonely cot on the Chesapeake,

A BEAUTIFUL SIGHT TO SEE.

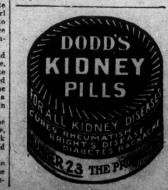
But a Person Whose Principle, Strong

and Invincible Ended in Miseree

CANTO I. "In a lonely cot on the Chesapeake, where the nights are chill and the days are bleak, there lived on a simple and frugal plan a loving and lovable oyster man. He loved his work and he loved his home; he loved the surf and the breakers' foam, but most of all he loved to be on an oyster dredge on the shining sea. breakers' foam, but most of all he loved to be on an cyster dredge on the shining sea. "From my description one may guess that his diadem was faithfulness, and, mark my word, he was stanch and true to the cyster beds in the boundless blue. So faithful he to the dredge and punts he would not eat in the R'less months and from his conversation barred all words that lacked the essential R." "His wealth consisted of a coat, a pair of boots and a bugeye boat, a dredge, a rake and a broken knife and a desperate longing for a wife. He had seen a girl or two on shore, and on weekly trips to Baltimore, and one fine day a face flashed past him with a smile that lash-ed him to the mast. "After that he'd rise at dawn and start his work, but his heart was gone, and so in deep despair he laid his rake and to seek the maid. He searched with the same sharp zeal he gave to the blvalves in the ocean wave, and so in a conple of weeks he found the girl in Baltimore.

Yes; Which Way?

"What did you say last night when Jack asked you to marry him?" "I shook my head." "Sideways or up and down?"—Chicago Daily Socialist.



The truth, but more were merely curion, is seeking after worldy advancement is book of the seeking at the server in the server is the serve

Gills-Great Scott, man! What do you call that thing? Willis-We decided at our home this year that we would give only useful pre-sents, and this is the beautiful, embroi-dered hant-painted snow-shovel that my wife gave me.