

**STOOPING TO CONQUER.**

By the Rev. W. L. Watkinson, D.D.  
 "If any man would come after Me, let him deny himself, and take up his cross and follow Me."—Matt. vi, 24.

The race is not to be saved by philosophy, government, or example, but by self-denial pushed to its last issues. As the New Testament boldly puts it, we have redemption only through blood. And it is really surprising how modern thought has vindicated the sacrificial principle, that is, the principle of one suffering for another, of one suffering for many.

Now Christ gave the supreme illustration of this law. He who was greatest suffered for the least; He who was richest paid the price for the poorest. He who was pure itself laid down his life for the guilty, and made His grave with the wicked. And in Christ's Church we find the most sublime manifestations of condescension and sacrifice.

Think of the grave of Henry Martyn in Persia; of John Hunt's in Fiji; of Livingstone and Bishop Hannington dying for Africa; of Damien sleeping with the lepers of the South Seas; of David Hill sacrificed for China; and of thousands more noble missionaries and their wives who counted not their lives dear unto them that they might seek and save that which was lost. The cactus of civilization grows for a generation before it flowers in exquisite personalities like Martyn, Hunt, Hill, or James Chalmers, and when at last we get the precious blossoms we know nothing better to do with them than to drop them in the soiled dust of heathen lands.

We are most like Christ when we stoop most, when we are willing to sacrifice ourselves for those who need us most. The individual is then most Christ-like, the Church is then most Christ-like. And when we stoop to save men we are not always stooping nearly as far as we think. The most abandoned and miserable sinner is mysteriously great—a sun in ruin, the wreck of a star, a moon turned into blood. The same is true of the lowest tribes. Some people talk of heathen tribes as if they might be swept away as dead flies, but the Son of God will condemn us utterly if we despise one of the least of these His brethren.

When you have found the sinner who, according to the estimate of the carnal eye, is not worth saving, you have found a soul that Christ is looking for, and one over which all Heaven will rejoice if you can only save it. The highest must stoop to the lowest, the strongest to the weakest, the purest to the foulest, if we would enter into the joy and glory of Him "Who, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man He humbled Himself, becoming obedient even unto death, yea, the death of the cross."

In Christ self-denial becomes conscious, voluntary, delightful. He entered into all the work of redemption with clearest knowledge, entire sympathy, absolute willingness, overflowing love. And we must consciously, willingly, lovingly serve one another, and serve the world. Self-immolation realizes itself lucidly and joyously in the light and love and liberty of Christ. "Lo, I come to do Thy will, O my God." "I delight to do Thy will, O my God." This was the spirit and language of the Master in the hour of Gethsemane, in the presence of Calvary. And we must not rest until we attain to something of the same conscious surrender and joy. We must find, as our Master did, the highest joy of existence in limiting and renouncing ourselves that we may help and save.

Our service and sacrifice must be real, individual, intense, entering, personally, experimentally into the world's wants and woes. We cannot excuse ourselves by a trifle of money.

Only through sympathy, work, suffering, and blood can the evils of society be removed. There is no option but to follow

Christ. And is it not a mockery to bear the Christian name, and to live the selfish life! Would you be a blessing? Follow your Master in the path of the passion. "For the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."

**"DWELLING IN TENTS."**

By Rev. Prof. J. E. McFayden, B.A.  
 "Dwelling in tents, with Isaac and Jacob." Abraham "looked for the city which hath the foundations, whose Builder and Maker is God."

Both the city and the tent have their contribution to make to religion—the city with its suggestion of social activities and obligations, the tent with its suggestion of frailty and change. The one is a prophecy of the heavenly Jerusalem, where men dwell together as brethren in unity; the other is the fragile symbol of our earthly life, which oftentimes seems to have no foundation anywhere, but shifts its place with the changing days, and finally vanishes away. Here, to-day and gone to-morrow; that is the message of the tent. Nothing to do but pull up the tent pins, and the home has vanished as at the touch of a wizard's hand. But by faith Abraham looked for a city; and the city which will comfort the heart that is worn with the changes and disappointments of the tent, is no city made with hands, but rather the city whose Designer and Fashioner is God.

Dwelling in tents, and looking for the city—does not that describe the life of the profounder souls of every age? And into every life, however unreflecting, there comes times when the awful uncertainties which beset us behind and before, and which on the smoother plane of life are so easily and conveniently forgotten, assume an almost ghastly reality. Death makes inroads, numerous and surprising and cruel, upon our friendships. Within a few weeks, friend after friend goes away to the silent land, till we feel that the very ground is trembling beneath our feet. We are so appalled by our impotence to keep with us those whom we love and by their impotence to remain with us, so vexed by the might of powers that we can neither control nor persuade, that we yearn in our anguish for a city with foundations. We need a sight of the city whose foundation is the Rock of Ages.

The city has foundations, the tent has none. The writers of the Bible were haunted by the insecurities of life; they knew themselves to be but pilgrims and strangers, and their life to be but as "a vapor, that appeareth for a little time, and then vanisheth away." But they lifted up their hearts in the thought of the security of the city of God. It was for foundations that they longed, and they found them in the city whose Builder and Maker is God. Every earthly friendship is sundered some day. Sooner or later every fabric raised by earthly hands will totter. But

"They stand, those halls of Zion,  
 Conjubilant with song."

That is the vision which can make every man feel secure amid the insecurities. In that he can take refuge when the earth seems to reel and a sense of homelessness gathers about his heart. His citizenship is in heaven; and nothing can rob him of the portion that is laid up for him in the new Jerusalem, the city of the living God that standeth fast forever.

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**DAILY READINGS.**

- M., Jan. 29. Our responsibility for gifts. Luke 13: 6-9.  
 T., Jan. 30. "Stir up the gift of God." 2 Tim. 1: 1-6.  
 W., Jan. 31. Obeying God's call. Acts 22: 1-21.  
 T., Feb. 1. Going forward. Heb. 5: 12-16: 3.  
 F., Feb. 2. In faith. Num. 13: 26-30.  
 S., Feb. 3. Overcoming all. Josh. 14: 6-14.  
 S., Feb. 4. Topic—New work we may do "for Christ and the church." Luke 12: 48 (last half); Gen. 12: 1-3; Gal. 3: 9. Christian Endeavor Day. (Consecration meeting.)

**NEW WORK.****Some Bible Hints.**

The size, the influence, the opportunities, the fame, of Christian Endeavor are all talents for which the Society must give a good account of God (Luke 12: 48).

God never blesses any man except with the purpose that he shall be a blessing (Gen. 12: 2).

It is already true of Christian Endeavor that in the Society all families of the earth are blessed (Gen. 12: 3). Our pledge is repeated in all lands.

Every faithful Endeavorer that has ever lived may help to make us more faithful; and we may increase the faithfulness of all that come after (Gal. 3: 9).

**Suggestive Thoughts.**

If we do not now and then hunt up new work to do, we shall soon cease to keep up the old work.

A true Endeavorer so enjoys Christian work that whatever he undertakes for Christ, however monotonous to others, are often better just because they are new.

The true Endeavorer never asks "Why need I do this?" but always, "What more may I do?"

**A Few Illustrations.**

A store-keeper knows that if he would attract trade he must constantly get new goods and advertise in new ways. It is so with "our Father's business."

Sometimes a housewife merely re-arranges the furniture, and makes the house look new. So in religious work you may freshen up old tasks by doing them in new ways.

In the modern copybooks they slide the model down just above each line of writing. We must keep close to our Great Example.

In opening up a new ledger a merchant never knows whether it will record failure or success; but we may be sure of the our account with Christ.

**To Think About.**

Am I satisfied with work with which Christ would not be satisfied?

Am I always trying to better my Christian life?

Have I made Christ a partner in my work?

**A Cluster of Quotations.**

"Tis the well-doing that meets with a 'well done.'—Jenning.

Let me be content with no second best. Let me refuse to go to Bethel when the road to Jerusalem lies open.—Smellie.

There are those who do not do all their duty; there are those who only profess to do their duty; and there is a third class, far better than the other two, that do their duty and a little more.—Andrew Carnegie.

Doing is the great thing; for if, resolutely, people do what is right, in time they come to like doing it.—John Ruskin.

**Be Proud of It.**

Proud of our Society, its splendid history, its world-wide outreach, its glorious future.

Proud of the pledge, its worthy purposes, its definite aims, its courageous words.

Proud of our name, its beauty, its inspiring force.

Proud of our fellowship, those millions of clear-headed, pure-souled, ardent young folks.

Proud of our organization, so flexible yet so strong, so liberal yet so sturdy.

Proud of our possibilities; for if we are true to these five things I have named, what may we not yet accomplish for Christ and His church?

Everything that touches the soul should in some way be made contributory to the soul's advancement. Even the evil may serve as a mould out of which some suggestive thought may grow.

God has many stars for the darkness, but none for the day.