

is always the stronger man. As Sir Galahad says:

'My good blade carves the casques of men,  
My tough lance thrusteth sure;  
My strength is as the strength of ten  
Because my heart is pure.'

Purity demands also that it should be kept absolutely inviolate. A British peer in a debate in the House of Lords asserted once that there were some reforms that had to be carried through to the end if carried anywhere at all. He suggested that, for example, there could be no such thing as moderate chastity. Purity must be unsullied. The true man must shrink from all defilement. 'Unspotted' must be his unwavering rule.

Christ came to make men pure. He loved his Church, and 'he gave himself up for it, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.' The men whom he wished were to separate themselves from all questionable things and 'to touch no unclean thing.' The very mention of uncleanness was to be blotted out of their conversation (Eph. 5: 3.) Even as he was stainless, without defect or flaw, he would have every man stainless, too.

Now the world is full of contaminating things. And as Jesus pointed out, each man has in his own heart a fountain out of which corrupt things come and corrode the life. How can we become pure? 'The blood of Jesus Christ his Son cleanseth us.' He that hath this hope (of Christ's coming and our being like him) 'in him purifieth himself even as he is pure. Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.' And how can we keep pure? He alone who can make us clean can keep us so, but we have our part to do in hating all uncleanness, shrinking from all spot, thinking pure thoughts, cherishing pure and noble friendships, speaking sweet and true words and remembering constantly Jesus Christ, who was pure and undefiled—the kind of a man we wish to be.

Purity is a mark of manliness here. It is a sign of strength, of courage, of conquest. Impurity is a mark of cowardice, of weakness, of low taste. It is a waste and rack of blackness blurring the blue sky through which the soul looks up to God. It not only shuts those whom it soils out of the fellowship of all true men, but it bars against them the doors of the heavenly fellowship.

'Beyond our sight a city foursquare lieth  
Above the mists and fogs and clouds of  
earth.

And none but souls that Jesus purifieth  
Can taste its joys or hear its holy mirth.'

## The Find-the-Place Almanac.

### TEXTS IN EXODUS.

Jan. 28., Sun.—Remember the Sabbath day to keep it holy.

Jan. 29., Mon.—Six days shalt thou labor.

Jan. 30., Tues.—Honor thy father and thy mother.

Jan. 31., Wed.—Thou shalt not bear false witness.

Feb. 1., Thurs.—Thou shalt not covet.

Feb. 2., Fri.—God is come to prove you.

Feb. 3., Sat.—I will come unto thee and I will bless thee.

## Christmas at Tieng-and-Dong Sunday-School.

(N. J. Plumb.)

One need be but a little time in China to appreciate the scripture verse which says, 'And Levi made him a great feast in his house.' A feast possesses a peculiar fascination to the Chinese mind, and they show great ability in finding occasions to indulge this propensity. But of all occasions which must needs be celebrated in this way, a birthday stands pre-eminent. Accordingly the birthday of Jesus is speedily appropriated by the Chinese Christian as a day worthy of unusual honor; and the celebration of Christmas has in past years constituted one of the problems of the church. The incongruity of large outlays on the part of struggling churches is at once evident, and the question of how to discourage extensive Christmas entertainments has long been discussed. This year, as far as Tieng Ang Dong Sunday-school was concerned, the problem solved itself.

This centre of Christian influence is experiencing in many ways the influence of such meetings as those under Mr. Mott in October, and our conference session in November. Accordingly when the superintendent of the Sunday-school broached a new plan for appropriate celebration of Christmas, it received the hearty endorsement of the teachers' meeting. The plan was simple, instead of expending any sum of money upon decorations which would perish in a few days, it was proposed to raise a fund which should be expended upon some portion of the new church soon to be erected, which portion should be known as the Sunday-school Christmas Present, which should thus for years to come be a pleasure to thousands. This plan involved a real giving up of Christmas festivities, but for that reason seemed all the more in harmony with the spirit which believes 'it is better to give than to receive.'

Results proved that the teachers did not act independently of the sentiment of the school in adopting this plan. The girls at the Tai Maiu Boarding School, voted to surrender the usual special Christmas dinner and devote that fund to the Christmas gift; they also took a special collection, so that their total contribution aggregated \$23. The main school, meanwhile, voted the major portion of the year's collections, and took a special collection by classes which made a total of \$46. At seven o'clock on Christmas night the church was filled with young men and older boys, for the total attendance at the school has so exceeded the accommodations that the school has been thus divided.

Several appropriate hymns were sung, and then followed an address on 'The First Christmas' by the superintendent. He closed with the thought of the whole world coming to Jesus with their best gifts. The roll of classes was called, and each sent their gifts to the table, where sat the secretary. An opportunity was then given for general subscription; and while the secretaries were calculating the results, the spiritual tone of the meeting was such that testimonies of Christmas love were called for and in a few moments many were given. At last the secretaries finished their task, and announced a grand total of \$87.20. Just what this signified cannot be understood until the result is multiplied by ten to en-

able comparison with America. So when we understand that the Christmas Present of the Tieng Ang Dong Sunday-school represented an equivalent in sacrifice and utility of \$800 in America, we can appreciate the splendid nature of this gift. But the matter did not end yet; to be sure such a Christlike Christmas left its deep blessing, but chiefly in that it revealed possibilities. On Sunday, Jan. 3, a special meeting of the teachers was held, and it was unanimously agreed that the school endeavor to raise such a sum of money on its regular Missionary Sundays, that at the next session of Conference they could ask the Bishop to appoint a preacher to some field where the gospel was never yet preached, and the school guarantee his support. And the enthusiasm with which the idea was accepted prophesies the success of the plan.

So the spirit of real devotion and consecration grows ever; and the influence of Tieng Ang Dong among those who because of their superior education must be leaders, is increasingly exerted for the development of the highest type of Christmas.—M. E. Bulletin.

## Baptism With a Crocodile in the Water.

'I have now to relate to you an example of native Christian courage,' added Mr. Ruskin. 'One evening, as I was sitting in my house, a native boy came to me crying, "White man, there's the crocodile." In the river there we have only one crocodile—one too many—but what a monster! "Are you not going to baptise in the river?" said the boy. "Well, if you do, we shall be eaten up." I called Mr. Sinclair, and we both of us went out to see the crocodile. The converts were to be baptised the following day. Well, we waited on the bank a long time, when up jumped a boy and shouted in terror, "There he is!" It was true—the crocodile had raised his head out of the water. Perhaps to open his jaws! We raised our rifles and were about to fire, when the monster bobbed down his head, and we saw bubbles; but not a sight of the crocodile. We went back to the station, and the converts there assembled, firm in their desire to follow the Lord Jesus in baptism, said, "We shall go into the river to-morrow morning; but pray to God that he will keep away the crocodile." And we did pray. The next morning Mr. Sinclair went into the water with four converts, and all the time I was praying, "Lord, keep away the crocodile!" The converts came up out of the water, and had no sooner done so than the crocodile was seen. Truly the Lord had kept away the crocodile. These four converts are the most faithful and consistent Christians we have at Bonganda.'

Even as a nurse, whose child's imperfect  
pace

Can hardly lead his foot from place to  
place,

Leaves her fond kissing, sets him down to  
go,

Nor does uphold him for a step or two,—  
But when she finds that he begins to fall,

She holds him up, and kisses him withal,—  
So God from man sometimes withdraws his

hand

Awile, to teach his infant faith to stand;  
But, when he sees his feeble faith begin

To fall, he gently takes him up again.

—Francis Quarles.