

which he had led his people. A lonely death fittingly closed a lonely life. His solitary grave contrasts with Christ's close by a great city. The one speaks of the loneliness and mystery of death; the other has taken away the mystery, and changed the loneliness into blessed companionship with himself.—S. S. Times.

Prayer.

FROM "THE BRITISH WEEKLY."

Heavenly Father, Thou has taught us in many ways that those who seek light from Thee must seek it from a sincere love of light, seek it in spirit and in truth. With the froward Thou wilt show Thyself froward; but the meek Thou wilt guide in judgment. We pray Thee, O Father, by the Holy Spirit's influence, to cleanse our minds from all insincerity whenever we approach Thee, that we may not be of the number who ask in vain because they ask amiss. Save us also, we beseech Thee, from ever affecting a submission to Thy will that we do not feel. May we be far from substituting a religion of ceremonies in the place of the religion of the heart. Help us to see that there is more hope of the publican and the harlot than of those who are taken in that snare. Sincere art Thou, O God, and we would be Thy children in sincerity, loathing a lie, avoiding all false appearances, ever being simply what we seem to be. Make us strong to this end in all our acts of worship, and in all our transactions with man.

The Limit of Our Choice.

Truth or error—every man is making practical choice of one or the other of these alternatives. Now that Jesus Christ has come to the world as the revelation of the infinite Father, there is no need for mistake as to the great realities that lie behind this seeming world of the transient and the perishable. We need not be skeptics, since we have a Savior. With John of old, we know that this testimony is true, for, spiritually, if not literally, we have looked upon and our hands have handled the Word of Life. Truth is not, as the old Sophists taught, the whim or sport of this or that man, for this truth after which the Pilates ask is in God's Son Jesus Christ. We may fill volumes with learned disquisitions on the origin and reasonableness of Christianity, we may pack libraries with ponderous volumes of apologetics, but we shall not triumph by our learning or our logic unless these arguments be authenticated and applied by the Holy Spirit, at once humbling his pride of men, while at the same time giving them with the witness in their own hearts to the absolute truth of the Christian religion. No man can say that Jesus is the Lord, and that he has come in the flesh—come to say dependable things concerning what lies behind life as we now know it—except by the Spirit of God. "We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error."—New York Observer.

God's love gives in such a way that it flows from a Father's heart, the well-spring of all good. The heart of the Giver makes the gift dear and precious: as among ourselves we say of even a trifling gift. "It comes from a hand we love," and look not so much at the gift as at the heart.—Luther.

Our Young People

Missionary Heroes.

"Cheerful amid adversity." Acts 27:22 : 36.

The Christian Endeavor Prayer Meeting for September 28.

In Bulwer's novel of "The Caxtons" he introduced two brothers, one of whom is a bookworm and the other an old soldier with a son who has disgraced the family name, and embittered his father's life. One day the bookworm delivers a lecture to his brother on the medical uses of books, and gave him as a cure for his sad depression the biography of Robert Hall, that grand minister of the gospel who lived such a noble life in his poor, pain-racked body.

The courage which that life of Robert Hall gave the old soldier, the Christian may gain from any missionary biography. Read the sunshiny life of James Gilmour, with his unflinching good cheer and patience amid all the squalor and peril of Mongolia. Hear him say, "If I could only see souls saved, I would not care for the roughing it." Read the life of Henry Martyn, "burning out for God," as he expressed it, and dying, young and alone, in that plague-smitten Armenian city. Hear him say: "There is not an object about me but is depressing; yet my heart expands with delight at the presence of a courageous God." Read the life of Alexander Mackay, that missionary master of all trades, ready to set type, or make a boiler, or build a house, or run a steamboat, or sew trousers, or do anything else that would help on the progress of the gospel in the heart of Africa. Hear him cry, while surrounded with the peril that brought death to the murdered Hannington, "Who would not engage in such noble work?"

Read such lives—and every missionary biography is such a life—and you will be ashamed of your petty worries, and you will come to see that the only life worth living, at home or at the ends of the earth, is the missionary life.

Our Members Testify.

Missionaries have always had hardships to face, as Paul had, but the hardships have made no difference to Paul. The cold of Greenland could not keep the Moravians away from their noble work there. The heat and fever of Africa did not daunt Livingstone. The dread of a living death among the lepers was not enough to hold Mary Reed in the homeland.

Men praise the courage of the soldier who faces death with cheerfulness. But the home missionary often faces death just as really as the soldier, and he faces for decades at a time hardships that the soldier never has to endure for more than a few months or weeks at a time. Should we not praise the home missionary at least as much as the soldier?

When we want to describe overwhelming odds, we say, "It was one against a thousand." But often the missionary is one against ten thousand or a hundred thousand. We would not think of sending a single soldier to hold a fort in an enemy's country, but often a single missionary holds the fort in the midst of millions of heathen, all bitter enemies of the gospel he is trying to teach, and keen in every way to thwart him.

John G. Paton, whose autobiography is the most widely read and the most stirring of missionary volumes, had a claim to \$70,000 as royalty on it, but he refused the money, saying, "It is the Lord's. Pass on the bread of life to my brethren." That is a notable example of genuine missionary heroism. What cause but Christianity would enable a man to refuse in that way \$70,000.

When Paul was giving his great list of the hardships he had endured for the Lord Jesus, the number of times he had been stoned, shipwrecked, imprisoned, beaten, and the like, he added as a climax of the list, "the care of all the churches." Often the greatest need of courage is in situations where there is no thrilling story to tell after it is all over, nothing but the humdrum doing of duty. To be cheerful and brave here is to be like Paul in the most difficult way.

For Daily Reading.

Mon., Sept. 22.—The face of an angel. Acts 6: 9-15
 Tues., Sept. 23.—Asleep in prison. Acts 12: 1-17
 Wed., Sept. 24.—Worship and stones. Acts 14: 8-20
 Thurs., Sept. 25.—Songs in prison. Acts 16: 25-34
 Fri., Sept. 26.—"Be not afraid." Acts 18: 1-11
 Sat., Sept. 27.—"Be of good cheer." Acts 23: 1-11
 Sun., Sept. 28.—TOPIC: Missionary heroes. "Cheerful amid adversity." Acts 27: 22-63

Andrew Rykman's Prayer.

BY JOHN G. WHITTIER.

Let the lowliest task be mine,
 Grateful, so the work be Thine;
 Let me find the humblest place
 In the shadow of Thy grace;
 Blest to me were any spot
 Where temptation whispers not.
 If there be some weaker one,
 Give me strength to help him on;
 If a blinded soul there be,
 Let me guide him nearer Thee.
 Make my mortal dreams come true
 With the work I fain would do;
 Clothe with life the weak intent,
 Let me be the thing I meant;
 Let me find in Thy employ
 Peace that dearer is than joy;
 Out of self to love be led,
 And to heaven acclimated,
 Until all things sweet and good
 Seem my natural habitude.

Thus did Andrew Rykman pray.
 Are we wiser, better grown,
 That we may not, in our day,
 Make his prayer our own?

Build as thou wilt, unspoiled by praise or blame;
 Build as thou wilt, and as thy light is given;
 Then, if at last the airy structure fall,
 Dissolve, and vanish, take thyself no shame—
 They fail, and they alone, who have not striven.
 —T. B. Aldrich.

Character abides. We bring nothing into this world; we can carry nothing out. We ourselves depart with all the accumulations of tendency and habit and quality which the years have given to us.—Bishop Edward G. Andrews.