

soul, Asia rotted away. From Confucius to Cicero there is light enough but no heat.

There are two classes of philanthropists; one alleviates and the other cures. There is one class of philanthropists that undertakes when a man commits an evil to help him out of it. There is another class that endeavors to abolish the temptation. The first is sentiment, the last is Christianity.

All truth is trite. The difficulty is not in truth. Truth never stirs up any trouble—mere speculative truth. Plato taught—nobody cared what he taught. Socrates acted and they poisoned him. It is when a man throws himself against society, that society is startled to persecute and to think. The Puritan did not stop to think. He recognized God in his soul, and acted. If he had acted wrong, our generation would load down his grave with curses. He took the curses of the present, but the blessings of the future swept them away, and God's sunlight rests upon his grave. That is what every brave man does. It is an easy thing to say.

Christianity is a great moral power, the determining force of our present civilization, as of past steps in the same direction. Jesus is the great religious genius who has given his peculiar type to the modern world. Speculations as to the why and the how may differ, but we see the fact. We cannot rub out history. Europe shows a type of character not paralleled anywhere else. The intellect of Greece centered around power and beauty; that of Rome around legal justice. The civilization of Europe was inspired by a great moral purpose. Imperfect as it was, and limited in many ways, the religious element there had steadily carried those nations forward. The battle of human rights was finally fought on a Christian plane. Unbelief has written books, but it never lifted a million men into a united struggle.

You need not analyze a lemon to find out whether it is sour. You speculate as to whether Jesus was a masculine character. Look at the men who have learned of him most closely,—at Paul and Luther and Wesley. Were they effeminate? Yet the disciple is but a faint reflection of his master. The character from which came the force which has been warring ever since with wrong and falsehood and error was nothing less than masculine.

There is nothing more valuable than wealth, there is nothing more sacred than peace. As Humboldt says, "The finest fruit earth holds to its Maker is a man." To ripen, lift, and educate a man is the first duty. Trade, law, learning, science, and religion are only the scaffolding where-with to build a man.—The Morning Star.

Christ Near Us.

Have you ever been in the habit of thinking of Christ as of one so far away, so different from us that what He is and does seems to throw no light on what He may be and do? But such a thought as that denies the very power of the Incarnation. Here stand our human lives, all dark and lustreless. Here stands one human life in which has been lighted the fire of an evident divinity. Shall we look on and see the fine lines and the fair colors of human nature brought out by the fire which burns within, and not make any growing inference with regard to our own humanity, with regard to its unfilled possibilities and the attainments for which it may confidently hope? Surely not so.

Let us believe indeed that in the caper-

ience of Christ there is such revelation of the possibility, such confirmation of the hopes of our humanity! So only does this life become that beacon on the mountain-top, the bugle-cry at the army's head, which He evidently counted it to be, which it has so often been through all the Christian centuries!—Phillips Brooks.

Dec. 4. True Worship.

Topic.—How to worship in spirit and in truth.
Ps. 100: 1-5; John 4: 19-24.

Some Bible Hints.

Joy is a primary element in true worship, and the absence of joy is the most common cause of imperfect worship (Ps. 100: 2).

The feeling of authority, of God's right in us, that He made us and not we ourselves, is one of the springs of true worship (Ps. 100: 3).

Ignorance cannot truly worship; it can only fear. "We know what we worship" (John 4: 22).

True worship has, after all, only one test: it is worship in which the spirit engages, and not merely the body and mind; it is the bending of one's deepest nature before the Almighty (John 4: 24).

Suggestive Thoughts.

"Worship" is "worthship;" it is to know and acknowledge the worth of God.

Those that have a little knowledge think they have got beyond the "superstition" of worship. Those that know more, understand how little they know, and bow before the Creator.

Those that do not find God on the Sabbath and in His house are not likely to find Him elsewhere or at any other time.

Worship when you do not feel like it will never make you feel less like it, and will often reward you with the most blessed visions.

A Few Illustrations

Shallow natures cannot worship. It is from the bottom of a well that one can see the stars of midday.

As a limb becomes weak when it is not exercised, so worship, the exercise of the highest faculties, suffers from intermittence.

As we eat and digest best when we have a regular time and place for our eating, so we worship best at regular times and places.

As one can march better and longer in an army than alone, so one's spirit can fly nearer heaven in a worshipping assembly than by one's self.

To Think About.

Do I long for the times of worship to arrive?

Does my worship leave me happier and stronger?

Is my worship growing richer from month to month?

The Consecration Meeting.

It is a true consecration meeting in proportion as more or less of the members really wish to do Christ's will with all their powers. The "con" in "consecration" means "wholly holy."

Every consecration meeting should look backward; it should be an "experience meeting."

Every consecration meeting should look forward; it should be a "purpose meeting."

Every consecration meeting should look inward; it should be a "self-examination meeting."

Our Young People

Call the roll in some way, but vary the manner—sometimes by committees, sometimes by letters, sometimes by rows of seats, sometimes backward, sometimes after all have taken part in whatever order they choose.

Make your monthly offering at the consecration meeting, that some definite gift may bear witness of your gift of yourself.

Announce the consecration meeting a week in advance, urging the members to take part in original and meaningful ways.

Selecting the Pleasant Things of Life.

One of the secrets of happiness is found in the habitual emphasis of pleasant things and the persistent casting aside of all malign elements. For men make their own world. We have read of a horticulturist who could not walk through a flower garden and see a rosebush covered with blossoms without searching until he found at least one blighted leaf. There are men who cannot look upon a great picture without scrutinizing every inch of the canvas for some light or shade to criticize, and afterward they recall only the blemish. But there never was a tree so beautiful that it did not have one broken bough. There never was a book so wise but that it had one untruth or falsehood. Even Helen's brow held one little blemish and the scientists think that there is a spot on the sun.

What if a father should send his child into a garden, where every flower bloomed, to bring back roses and lilies and violets. And what if the boy overlooked all the sweet blossoms and peered around the roots until he found some weeds, wild grass and a toadstool. There are men who go forth in the morning and give all that is best in life and thought to their competitors in business. Returning home at night, they do not bring some incident that represents wit or heroism or justice; or generosity; they return jaded, fretful, querulous, critical. They remember only disagreeable things.

Passing a pasture but yesterday one saw the horse with mane and tail a solid mass of cockleburs, collected in passing through the meadow and, grasping the forelock, the farmer's boy's hand must have been pierced with a thousand blood pricks. Strange example of men, who go through the days to return home at night, laden with mental burrs and moral thistles. They have used memory as a kind of bag in which they have collected sticks, toads, bugs and spiders that stand for human frailty and sin. What a misrepresentation of God's world! What skill in selecting malign elements! Surely an enemy hath wrought this injury and lent this black color to the universe. This is God's world and man is saved by hope.—Dr. Hillis

Daily Readings.

M., Nov. 28.	Hearing the word.	Deut. 31: 11.
T., Nov. 29.	Singing praise.	2 Chron. 5: 13, 14.
W., Nov. 30.	Prayer.	2 Cor. 7: 1, 15, 16.
T., Dec. 1.	Offerings.	Ps. 95: 1-8.
F., Dec. 2.	Confession.	Joel 2: 15-17.
S., Dec. 3.	In the Spirit.	Acts 2: 1-4.