

LINGER NOT.

The time is short!
If thou would'st work for God it must
be now:
If thou would'st win the garland for
thy brow,
Redeem the time.

Shake off earth's sloth!
Go forth with staff in hand while yet
'tis day.
Set out with girded loins upon the way
Up! linger not!

Fold not thy hands!
What has the pilgrim of the cross and
crown
To do with luxury or couch of down?
On, pilgrim on!

With His reward
comes; He carries not; His day is
near;
When men least look for Him will He
be here,
Prepare for Him.

Let not the flood
Sweep the firm feet from the eternal
rock;
Face calmly, solemnly, the billow's
shock
Nor fear the storm.

Withstand the foe;
Die daily, that thou mayest forever
live
Be faithful unto death; thy Lord will
give
The crown of life.

—Horatius Bonar.

CONTENTMENT.

S. Poole.

"I have learned in whatsoever state
I am, therewith to be content." Phil.

time spent in me for any one
ever learns to know anything to
learn. A young man in his youthful
days not settled down to study; as he
grew older and taller, he felt his need,
he came to my school. He was anx-
ious to get more knowledge and he did,
even if he had to come up in classes
with small boys. He became an ex-
ample to all in school by his studious
habits.

The apostle had a good experience,
but he was willing to learn. Jesus
did the same, "He was in the world
and the world was made by Him, yet
the world knew Him not." By rights
the world was His. All the silver and
all the gold, but He learned to be con-
tent with the poorest, meanest fare,
not for His own sake, but for ours,
Hallelujah! that we might "Overcome,
even as He overcame."

Every Christian must settle down to
learn, and to be content in whatever
state we are. Perhaps we wonder
sometimes, why we are held in one
state so long. God wants us to learn
a lesson of contentment in Himself.
There is a way to hold still and al-
low God to touch the meanest thing in
life, so that we get such a rich bless-
ing out of it, that we would love to
have it that way all our lives. Then
God removes it, and brings us into a
better or worse state in this world
that we may still learn.—Holiness Era

The chief asset of the church is the
character of its members; not elo-
quence, nor music, nor wealth, nor
art, nor architecture, nor learning, nor
numbers, nor ecclesiastical polity, nor
doctrines, but righteousness and true
holiness.—The Christian Advocate.

"Whether you fight or work, don't
make too much fuss about it. The
noise and sizzle of the locomotive are
not force. All force is silent. Bear in
mind that it is the empty wagon
that rattles most when in motion. The
sound of the drum is due to the fact
that there is nothing in it.

TEMPERANCE

THE CURSE OF LIQUOR.

In an interview with the editor of
the Union Signal, Dr. Grenfell said:
God has blessed us in permitting us to
clean the liquor shops of the high seas
and we have total prohibition in Lab-
rador and North Newfoundland, which,
so long as I have a ton of coal in the
locker of my steamer and any man
near that I can swear in as special
policeman, shall be enforced and judg-
ment administered until my commis-
sion as magistrate is taken away.

Of course primarily I am a surgeon
and my work is chiefly surgical work,
but naturally I have to look at a case
from as wide a standpoint as I
can, and I should consider it futile to
be treating with a knife that which
ought to be prevented and could be pre-
vented by other means. I consider it
much more expensive to have to oper-
ate on a person who has become the
victim of disease through drink than
to spend money in fighting out the
liquor traffic—

While I would deplore personally the
destruction of so much good food ma-
terial as is now destroyed in forming
alcoholic liquors, I would concede to
the liquor traffic the value of the em-
ployment that they say they give in
their industry if only when they made
their alcoholic liquors they would pour
them into the sea instead of down peo-
ple's throats. It is just the damage
that liquor does to the most impor-
tant cell elements in the human body
that makes it utterly impossible for a
surgeon to do his work. Many a pa-
tient of mine I have been unable to help,
or have seen lose his life, for the sim-
ple reason that the effect of alcoholic
liquors on his kidneys and his liver
destroyed his power.

alcohol is unnecessary and unadvis-
able, and the world, where there is so
much trouble and so much sorrow and
more especially for any man who
wants in this age to walk in the foot-
steps of the Christ, it must be of al-
most primary importance, even if he
likes alcohol himself, that he take a
stand against it and at least makes
that sacrifice for the sake of the King-
dom of God.

The delirious effect of the robbing
truck system which we have to fight,
often under great misunderstanding, by
introducing a cheaper opportunity for
purchasing the necessities of life, is
small compared to the robbing of the
women and children of their food and
clothing by the luring of the husbands
and fathers into saloons and robbing
them of their money and of their
souls. So long as there are places to
get liquor, and no alternative, man
will have excuses for self-indulgence.
Is a man is dry, he wants it. If he is
wet, he wants it. If he is happy, he
wants it. If he is sorrowful he wants
it. If he is going away, he wants it. If
he is coming back, he wants it. He
always wants it, and he always has
an excuse for taking it. I look upon it
from the standpoint of a worker in the
kingdom as a surgeon looks upon a
focus of infection left in the human
body. So long as you can not get it
out, it is always going to give you
trouble, and it is worth both great
sacrifice and often great risk to en-
deavor to clean it out.

With regard to my own work, while
modern surgery has made it compara-
tively easy for me to straighten the
limbs of a child with a clubfoot or
bowed legs and make him walk
straight, it is a much more difficult
problem to make the man with
straight legs walk straight. This is
the spiritual side of our labors.

"Alcohol is a poison for which there
is no antidote known."—Professor Mil-
ler.

A HAPPY HOME.

There is a story of a bridegroom
who requested his bride to accompany
him into the garden a day or two
after their wedding. He then threw a
line over the roof of the cottage. Giv-
ing his wife one end of it he retreated
to the other side and exclaimed:
"Pull the line."

She pulled at his request, as hard as
she could. He cried:
"Pull it over!"

"I can't," she replied.
"Pull with all your might," shouted
the whimsical husband.

But in vain were all the efforts of
the bride to pull the line over, so long
as the husband held on to the oppo-
site end. But when he came round, and
they both pulled at one end, it came
over with great ease.

"There," said he as the line fell
from the roof, "you see how hard and
ineffectual was our labor when we pull-
ed in opposition to each other, but
how easy and pleasant it is when we
both pull together. It will be so, my
dear, through life. If we oppose each
other, it will be hard work; if we act
together it will be pleasant to live.
Let us, therefore, always pull together.
Let us daily endeavor to help one an-
other to bear and forbear with each
other."

PUT IN YOUR BIBLE.

Here is a handy table, which it
would be well to cut out or copy for
reference to your bible studies:—

A day's journey was about twenty-
three and one fifth miles.

A cubit was nearly twenty-two in-
ches.

A hand's-breadth is equal to three
and five eighths inches.

A finger's breadth is equal to one
inch.

A shekel of silver was about fifty
cents.

A shekel of gold was \$8.
A talent of silver was \$538.30.
A talent of gold was \$13,809.

A piece of silver, or a penny, was
thirteen cents.

A farthing was three cents.
A gerah was one cent.

An ephah, or bath, contained seven
gallons and five pints.

A hin was a gallon and two pints.
An omer was six pints.

Unidentified

THE IMPORTANT THING

Give that right eyed little chap a
chance. The swing of that boy is more
important than the election of a Presi-
dent.

It is not important to save him
than it is to acquire territory. It is
better to keep a smile on his lips and
twinkle in his eye than it is to storm
and worry over the tariff.

The salvation of that boy's soul is
more important than the success of a
political party. It is better to keep
the sunshine in his heart, and it is
better to keep the sunshine in the heart
of his mother than to win a political
victory.—E. Governor Hanley

TITHING.

A thoughtful correspondent writes
the Presbyterian Witness: A Bishop
of the Moravian church commenced
house keeping 37 years ago on a salary
of \$350. He at once began to tithe,
and has allowed the practice ever
since. He has a family of eight chil-
dren all of whom have adopted the sys-
tem of tithing. He says: "I have never
been a want though I have often
had more in the Lord's treasury than
in my pocketbook." He is now receiv-
ing \$500 per year, and declares that he
has all he needs. Let all our ministers
and their families carry out the tith-
ing system and it will result in great
good. The example will be catching,
and the tithers will be

TARRYING AT HOME.

There are some in this world who are
compelled to tarry at home. The great
race of life goes on and they are left
behind; they are too weak to run. They
have nothing to do with the hand,
with the sweat of the brow, with the
toil of the brain, their work is all with
the heart. But what a work that is!
The toils of the hand and the brain
are nothing to it; this yields a solace
to their energy, but the sad heart has
only to bear. It is harder to bear than
to do. I may be rudely jostled in the
race, but the race itself gives excite-
ment that makes me forget the pain. I
am there at least in the company of my
fellow-men. But to tarry at home, to
wait passive under the shadow of God,
to have nothing to do but the burden
of one great cross—this is the trial of
life, this is the real trial of love. Yes,
my soul, and this is thy communion
with thy Lord. His work, too, was to
tarry at home. All the runners in the
race laid their burdens upon him, and
left him alone to bear them. He bow-
ed his head in the garden but he faint-
ed not. He emptied his glory on the
cross, but his love remained full.
Stand beside him, oh, my soul! watch
him in the lonely garden; help him to
bear his cross up the Via Dolorosa;
strive with the dying penitent by his
side to see the majestic strength of his
sustained weakness; and thou shalt
know why it is written of him: "He
shall divide the spoils of the strong."—
George Matheson.

A SILENT PEACEMAKER.

"I was a peacemaker to-day," said
little Amy happily, on her return from
school. The Golden Text of the Sab-
bath school lesson had greatly impress-
ed her the day before, and she had evi-
dently been trying to carry its teach-
ing into the midst of the world.

"What makes you think so?" asked
some one, half indulgently, half teas-
ingly.

"Cause there was something I didn't
tell," replied Amy, serenely.

The answer and its note of content
provoked a smile, but the child was
right; there is a deal of peacemaking
in not telling things—the things that
one is forever hearing, and that would
do hurt to no purpose when they are
repeated. There is truth in the old
proverb that 'an ounce of prevention is
better than a pound of cure,' and while
the blessing pronounced upon the peac-
emaker belongs to all who help to end
public wars or private feuds, to recon-
cile belligerent nations or estranged
neighbors, it belongs no less to the one
whose wisdom and kindly tact prevent
the break from occurring. There are
so many offences and grievances that
would never be known, and so never
resented, if somebody did not tell.
Speed all good and kindly words.—Sel-
ected.

"True religion is not the separable
accident of life; it is that which runs
through and animates and pervades
life. It is not the altar set up in the
house; it is the loving inspiration
which breathes through the house. It
consists not so much in external works
of piety as in the habit of carrying all
the restraints and sanctities of godli-
ness into the transactions of every-day
life, making conscience of our gains,
prescribing rules for our pleasures, im-
posing limits upon our self-expendi-
ture, succeeding in our duty, doing good
upon a principle and upon a plan—a
word, in everything we undertake to do
or propose, having regard to an un-
seen but ever-controlling Presence. En-
deavoring each morning by communion
to see the face of God before you see
the face of man."

"If some people paid current rates of
interest on borrowed trouble they
would soon be bankrupt."

MISSIONARY

A MISSIONARY MESSAGE.

Throughout the Bible are scattered
repeated prophecies that the whole
world shall be blessed in the coming of
Jesus; but the great promise in our
text (given also in Gen. 12:3) is the
first definite assurance of the universa-
lity and glory of the gift of Christ's
love.

It is a singular commentary upon
the dullness of mankind that the lesson
of democracy taught throughout the
Scriptures should have been so hard to
learn and so long deferred.

The tendency of humanity is to di-
vide into classes. The powerful of all
ages have considered it right for them,
because of their strength, to seize and
keep all that they could. Having es-
tablished themselves firmly, they have
proceeded to reduce to submission, or
even to slavery, those who opposed them
or whom they could capture.

Hence arose monarchies and heredi-
tary peerages, separating certain pow-
erful groups in each country from the
masses of the people, and conferring
honor upon the one and ignominy upon
the other.

Even the Jews, the one nation which
worshipped an invisible God and ex-
alted righteousness above "the glory of
kings," could not grasp the tremen-
dous significance of the Gospel idea.
They could not believe, though their
poets and prophets had assured them
that their long-promised Messiah
would help the poor and needy, that he
would include the poor and needy of
any nation but the Jews.

They had been told that the isles
would wait for him and that he should
be "a light unto the Gentiles." But
they could not believe the full truth.
Even when with fiery eloquence Carey
said that the whole of Eng-
land the vast mass of establishing missions,
indifferent to the fate of the heathen.
The early missionary zeal of Paul's
converts had then entirely died out.
Even the great Reformation of the
sixteenth century had failed to awaken
any permanent interest in the conver-
sion of those lying in darkness.

Not until a hundred years ago, when
new methods of transportation and
communication began to make prac-
ticable operations on a large scale in
distant lands, did the great message to
Abraham seem likely to attain fulfill-
ment.

Now the world-wide "Students' Vol-
unteer Movement" promise to prove
that great word true.

It is remarkable that the first Prot-
estant missions after the Reformation,
though sent under the noblest auspices,
should have been despatched to the
most unpromising countries, and
should have met with complete failure.

The first was sent from France in
1555, largely through the influence of
that distinguished Huguenot, Gaspard
de Coligni. It consisted of 314 men,
and through treachery and wickedness,
failed completely; but it has left to us
many examples of exalted heroism.

In 1559, the great Gustavus Vasa
sent a mission to Lapland. It also
failed.

One of the most devoted of the early
missionaries was the German, Peter
Heyling. He has been compared to the
saintly Henry Martyn. Young Heyling
was deeply concerned for the welfare of
the heathen, and started in 1632 for
Abyssinia, where he labored faithfully
for many years, though there are now
to be seen no especial results from his
efforts.

Let us think reverently of these un-
happy martyrs to the cause of foreign
missions. We talk often of the great
successful missionaries. Let us not for-
get these who bore the bitterness of
defeat as a climax to often unspeak-
able sufferings and sacrifices.