

## Sunday Reading

Encouragement.

Press on, ye ardent souls  
That labor for the right;  
That are the earnest pioneers  
Of freedom and of light!

Yours is a noble task,  
And noble your reward,  
To labor for the truth  
Of God's eternal word.

Though some may vainly seek  
To pass their halcyon days  
Amidst the devious paths  
Of errors flowery ways;

Yet soon the rose shall yield  
The piercing of the thorn,  
And from their sins a thousand woes  
For evermore are born.

Then forward urge your way,  
Ye champions of the right;  
Assured that you shall wear a crown  
Of everlasting light!

### The Stumblingblocks in the Way.

One of the great duties of Christians is to help on the host of comers to Christ. Through his prophets the command comes down to each one of us—Take up the stumblingblock out of the way of my people. This is true disciples' work. This is that to which we are called. It is not ours to build up the highway. The new and the living way has been opened. The road over which the ransomed shall pass can never be improved nor made more perfect than it is. But it is ours to remove obstructions from the pilgrims' path, lest they stumble and fall, or be turned aside from the right road to the cross, and on to the city of the Great King.

The scriptures make very plain the path to the cross, and none may err therein. The Holy Ghost is the guide and companion of everyone who, with conviction of present need, seeks salvation, and angels are sent forth, invisible to eyes of flesh, yet real to the spirit, that they may minister to them that shall be heirs of salvation. For all this sort of work we are not held responsible. But our mission is co-ordinate with all these.

The Church's responsibility in this matter is very great. Six Cities of Refuge were appointed on each side of Jordan to receive the involuntary slayer of man. Their gates were ever open, the road leading to them ever clearly marked. Here and there were fingers with the word 'Refuge,' marking by direction the right path. From these cities it was appointed that the commission should go out once every year to examine the roads, to remove the trees which might have fallen across them, and to take up the stones of stumbling by which the one who in haste sought protection and shelter might be delayed in his flight. And is not this ours to build the city; is it not ours to accompany the pilgrim in his way? But it is ours to see that the way be made plain, and all possible difficulties removed, therefrom. One every side there are those who are asking the way to Zion, with their faces thitherward. What Christian in his work for the Master has been confronted with the responsibility of directing anxious souls? They are trying to take the first steps in the path which leads to life and light. Let it be ours to help them out to do what we may to make their coming more speedy, and their consummation of hope more complete.

'Take up the stumblingblock out of the way of my people,' saith the Lord. And how many they are in number! How many mistakes are made by the sinner concerning the Word of God and the provisions of divine grace! Every one who has ever tried to teach an inquiring soul, has been amazed with the subtleties that Satan suggests, and the difficulties that are propounded by the soul not yet submissive to Christ. It sometimes takes all the wisdom of the most trained mind to analyze the condition of the sinner in his own presentation of his case, and to adapt the Word of God to his needs. How many truths of the Scripture are inverted! We do know that we shall ever comprehend the philosophy of faith; but we may all know, for God has made it plain his Word—the A B C of the Gospel alphabet—A, 'All men have sinned and come short of the glory of God.' B, 'Behold the Lamb of God, that taketh away the sin of the world.' C, 'Come unto me, and I will give you rest.' Until the truth based upon those three testimonies of God is apprehended, a man has no business with the problems of eternity.

Then, too, in the list of stumblingblocks is a false interpretation of the Gospel itself. How often are we told that 'if we believe, we shall be saved.' That is not the Gospel. 'That he who repents shall be saved.' That is not the Gospel. How readest thou? 'There is no condemnation to them that are in Christ Jesus.' Mark!

it is in the present tense—always the present tense in reference to the believer, never in the future. Nothing is promised as of the future; it is a present salvation to him that believeth.

So, also, even in the Church, how many stumblingblocks there are to be taken out of the way; how much of denominational jealousy and prejudice; how much deadness of heart; how much prejudice and opposition against methods of work for Christ that is different from our own.

But after all, the sinner's chief obstacle is in their own hearts and lives. All things are ready; the highway is ready; the end is ready; the Holy Spirit of God is ready. But the sinner is not ready. One great stumblingblock in the way of some is their expected feeling in the matter. They cannot realize themselves as lost sinners; they have no feeling of despair; no great mountain of despondency and guilt pressing down upon them. Rather should they bless the God of grace that they have not. If they have been attracted by the manliness of Jesus Christ to give him their faith; their souls have been satisfied by the offers of Christ; if his precepts have conformed and they have submitted to his authority, they must indeed bless God that they have not known those struggles through which many souls are passing, and from which they would gladly be freed. May God give all such strength to cast this stumblingblock out of their way, that they may come into the possession of the comfort and joy of all those who have fled to Christ for refuge.

### ABOUT RECREATION.

Some Old Ideas Regarding It—It is Very Necessary.

'To follow foolish precedents and wink.' With both our eyes, is easier than to think.

Very good people once thought it was wrong to do anything pleasurable. They were living according to the light they had and they must be judged accordingly. A minister was once charged with brushing his hair back, with wearing a ring, and with 'walking as though he owned the world.' This was not so very long ago. It was then the style for ministers to brush their hair forward to wear no jewelry, and presumably, to walk as they didn't own 'the earth' or much of anything else. When brought up in meeting for trial, the good brother replied to the accusation in this fashion: in answer to the second, it is quite true that I once wore a ring—that was when I went to buy a ring for my intended and first tried it on my own finger! In answer to the third, I cannot tell how I walk, but I will give you a specimen of my walking, and the meeting may judge for itself. Thereupon he straightened himself up and marched across the floor. It is a pleasure to be able to record that his defense was accepted and his accuser 'covered with confusion.' Mankind is growing less stupid. Now and then one finds a person who not only sees, but observes and reflects; they used to be very few. It is curious to know, as an evidence of the backward condition of some minds even within the limits of civilization, that within the limits of the United States there is to-day a people who are sun-worshippers, this being the religion of the New Mexican Zuni. Men used to think the earth was flat, and that if you went far enough in any direction you were sure to fall over the edge, when, of course, something dreadful would happen to you. But the demonstration of the earth's sphericity and the discovery of the law of gravitation, added to the fact that men began to circumnavigate the globe, made it very clear that the most impossible of all things is for any of us to get away from dear old Mother Earth. We simply can't fall off, so we've stopped worrying on that score. Then there was the dragonmyth; that once caused a deal

of anxiety, and it has furnished material for countless stories of heroic deeds of god and heroes who fought and vanquished the devouring monster. Every nation was once provided with one of these hobgoblins. It was supposed to be a large winged lizard or serpent, which at some period appeared within the boundaries of the nation, poisoned the atmosphere with its noisome, fiery breath, ravaged and devoured on every side, and demanded daily offerings of children, youth and maidens, of high and low, rich and poor. In Spenser's 'Faery Queen' there is a most interesting tale which informs us how a 'huge great dragon, horrible in sight, bred in the loathly lakes of Tartary with murderous raven and devouring might a kingdom spoiled, and country wasted quight' King, Queen and nobles, 'for fear into his jaws to fall, he forced to castle strong to take their flight; where, fast embarrid in mighty brazen wall,' he kept them for four years 'besieged to make them thrall.' Meanwhile the hapless common people were left to become the dragon's daily prey. Finally the Princess Una, taking her life in her hands, escaped from the country unobserved, and went in search of a knight, noble and valorous, to slay the dragon. The Princess finds a hero in the person of the Red Cross Knight, and they set forth on the return journey, but 'the guileful great enchanter' puts the Knight from truth, 'into whose stead faire Falsehood steps and works him woeful ruth.' In consequence of which he is seized by the Giant Orgoglio and turned from his high endeavour, leaving the luckless inhabitants to the tender mercies of the dragon. Of course the progress of civilization and discovery has proved the mythical character of these nondescript creatures if the belief in them was not due to lingering legends of long extinct forms of animal life, and none of us, who are civilized, any longer believe in them.

So, too, our views as to many other things have changed, generally for the better, and we have come to look upon rational, innocent pleasure as not at all sinful. It is true that there still exist within the bounds of civilized society a few cave-dwellers, who, having inherited many of the prejudices of their ancestors, deify the bicycle as an instrumentality of the evil one, and entertain doubts about the morality of a participation in sports and games in general; but these troglodytes are becoming fewer each year, and doubtless the early morning of the twentieth century will witness the departure of the last one of them. Requiescat in pace!

There seems to be no good reason why we should not 'make the most of life,' and in order to do that we must have sound bodies; and surely nothing so greatly promotes mental and physical soundness as temperate exercise out in the woods and fields, and along the rustic highways. Nature is lavish of sunlight, sweet odors, balmy air, inspiring and restful views—the best of medicines for tired minds and bodies. Even in winter time she sends many bright days when there is physical and mental inspiration in every breath of air. Skating, golf, boating, bicycling, cross-country running and numerous other open air sports are promotive of light-heartedness, health and happiness, sound sleep, and zest for work and study, and he or she who misses this sort of recreation neglects a splendid inheritance which is to be had for the taking.

The Greeks played football, and so did the Romans; and golf and tennis have been popular games for centuries. In the tombs of Egypt dating back three thousand years before the coming of our Saviour are to be found pictures of boats, oars and steering apparatus so far perfected as to furnish proof that they must have existed in some form many years before that time. All of which goes to show that out of door exercise and a wise observance of the Days we Celebrate have not failed to receive the sanction of Time. So we may not wisely withhold our approval.

### In Bondage To Sin.

'Whoever committeth sin. In this solemn declaration Jesus utterly ignores all political questions. He had not at all in view their political, but their spiritual condition. He spoke of a more degrading bondage and a higher freedom than they imagined. He who makes choice of sin, who prefers the way of wickedness before the way of holiness, who makes a covenant with sin and walks after the flesh, he is the servant of sin. He cannot dismiss sin at his pleasure, as he finds to his cost when he attempts it. Custom grows into iron habit, and the chains of his bondage continually tighten. It was this truth of Christ regarding sin and the way out of it, which sifted men. Those who eagerly welcomed salvation from sin because they knew that bondage to sin was the worst of bondages, accepted Christ's word, and continued in it, and so became his disciples. Those who rejected him were prompted to do so by

their indifference to the Kingdom of God as exhibited in the person of Christ. He was not their ideal. And he was not their ideal because however much they boasted of being God's people, God was not their ideal. 'If God were your Father, ye would love me, for I proceeded forth and came from God.' Jesus is conscious of adequately representing God, so that to be repelled by him is to be repelled by God. It is really God in him that they dislike. This is not only his own judgment of the matter; it is not a mere fancy of his own that he truly represents the Father, for 'neither came I of myself, but he sent me.' He was sent into the world because he could represent the Father. The rejection of Jesus by the Jews was therefore due to their moral condition. And so with many sinners to day who are so completely under the influence and power of sin that they are unable to appreciate emancipation from it.

### The Fullness of Truth.

It is those who are unconscious of the bondage of sin who reject Christ. One of the sayings with which he sited his profoundly attached followers from the mass is this: 'If ye continue in my word, then are ye my disciples indeed, and ye shall make you free.' The word of which Jesus speaks is his whole revelation, all he taught by word and action, by his own habitual conduct and by his miracles. This it is which gives knowledge of the truth. That is to say, all the truth which men require for living they have in Christ. All knowledge of duty, and all that knowledge of our spiritual relations, out of which we can draw perennial motive and unfailing hope, we have in him. The truth which especially emancipates from sin and gives us our place as children in God's house, is the truth revealed in Christ's Sonship, the truth that God, in love and forgiveness, claims us as his children. In its own measure every truth we learn gives us a sense of liberty. The truth emancipates from superstition, from all that cramps and hampers mental movement and mental growth; but the freedom here in view is freedom from sin, and the truth which brings that freedom is the truth about God our Father, and Jesus Christ whom he has sent.

### Deliverance From Sin.

Christ associates liberty always with the truth, which he is himself. It is the truth that is to make free. Paul, too, speaks of liberty always in this positive and highest sense, liberty in Christ, liberty from the bondage of sin and error. Man is truly free, and free only, when he moves in harmony with the mind and will of God. He is free from the slavery of sin, free from the curse of the law and the forebodings of conscience, free from cares, perplexities and anxieties. He has freedom of Christian action; and this freedom grows more and more perfect in the Christian life. It was a saying of the Jewish rabbis, 'Thou wilt find no freeman but him who is occupied in learning of the law.' In Christ we have freedom from the law. The Decalogue, with its repeated 'Thou shalt not,' was a chain that bound man. In Christ we are not under this law, but under grace. Of his fullness have all we received, and grace for grace, for the law was given by Moses, but grace and truth came by Jesus Christ. When Jesus emancipated us he put his laws in our hearts and wrote them in our minds, and made an everlasting covenant with us.

### The Freedom of Sonship.

The Jews boasted that they were of Abraham's seed, and were never in bondage to any man. But, politically, the seed of Abraham had been in bondage to Egypt, Babylon, Persia, Greece and Rome. They did not consider their then relations to the

Roman Empire as slavery, because though under the dominion of Rome as a dependent State, yet they enjoyed individual freedom. Then, too, spiritually they had been in bondage to idolatries in past times, were now to the rabbis, who were literalists in interpretation, and without spirituality or sympathy. Their claim had no more truth in it than the claim of price generally. The liberty of which the Jews boasted was an imaginary liberty. But the liberty which Christ gives is a certain thing. It is a reality, and produces real effects.

## A Sure Reward When Paine's Celery Compound is Used.

The Only Medicine That is Able to Call a Halt to All Wasting and Dangerous Diseases.

If sick people—youth and old—acted with greater promptness and decision, suffering, agony and misery would be vastly reduced.

To delay the work of regulating and bracing the nerves and purifying the blood is a serious mistake.

When the blood is sluggish, impure and poisoned, when the nervous system is unbalanced, when digestion is deranged, and the appetite poor and variable, be assured your condition is critical and calls for instant attention before the hot summer weather brings many added dangers.

At this time the use of Paine's Celery Compound will do a marvelous work for every rundown, sick and diseased man and woman. Its life-giving work first commences with the blood, which is made clean and pure; then the nerves are quickly set in order, digestive vigor is fully restored, the appetite is made natural, sleep is refreshing, and the despondent heart is made light and joyous.

It is well to bear in mind that Paine's Celery Compound owes its origin to the most distinguished physician that this North American continent ever produced, and his great and worthy prescription is publicly endorsed by our best medical experts.

All disheartened sufferers will start promptly with Paine's Celery Compound they will be astonished and delighted with the speed with which this wonderful remedy is able to call a halt to wasting and dangerous diseases. It is now making tens of thousands well and strong for the hot and sickly summer weather.

### Only Three.

Bridget is an excellent cook; but like most women of her profession, she is opinionated, and insists upon making all her dishes strictly according to her own recipe.

Her mistress gives her very full swing, not only as to cooking, but as to the purchase of supplies.

The other day her mistress said to her—'Bridget the coffee you are giving us is very good. What kind is it?'

'It's no kind at all, mum,' said Bridget 'it's a mixer.'

'How do you mix it?'

'I make it one-quarter Mocha, and one-quarter Java, and one-quarter Mysore.'

'But that's only three-quarters. What do you do for the other quarter?'

'I put in no other quarter at all, mum,' explained Bridget. 'That's where so many spoil the coffee, mum—by putting in a fourth quarter.'

### Safeguards the Stock.

Do we keep a sharp eye on the girls to see that they do not eat the stock? repeated a foreman in a sweets factory, when the question was put to him. 'Oh, dear, no. We only keep watch to see that none of our stuff is taken home.'

'When a girl first comes here she nearly always makes the best of her opportunity and has a lozanger, a drop, or a jubbe in her mouth all day long. For a day or two she will consume, perhaps fourpennyworth of sweetstuff. Then she gets tired of it, and perhaps never touches a bit. Not infrequently the eating of so much sugary stuff causes loss of appetite and peculiarly unpleasant feeling. This is most effective in regarding our property.'

'The same thing holds good in the jam factory. Hands just taken on not frequently make themselves ill by secretly over-indulging in ripe fruit. But in a very short space of time they have enough, and only now and again help themselves to a strawberry or a raspberry.'

### Gi.og him a Chance.

Country Editor: 'You have done me many favors, Mr. Richmann, and I shall certainly be glad to assist that young man by giving him work on my paper, as you desire. But as you admit he has no literary talent would it not be better to start him in some other business?'

Mr. Richmann (a rural philanthropist): 'Well, you see, it's this way. I got interested in the young fellow while visitin' at the gaol, an' felt I'd like to help him to start fresh an' earn an honest livin'.'

Country Editor: 'Of course.'

Mr. Richmann: 'Yes. Give every man a chance, I say. Well, I feel pretty sure this young feller is a natural born thief, an' I thought I'd better start him where there wouldn't be anything to steal.'

## CAMPERS

Should take with them a supply of Dr. Fowler's Ext. of Wild Strawberry.



Those who intend going camping this summer should take with them Dr. Fowler's Extract of Wild Strawberry.

Getting wet, catching cold, drinking water that is not always pure, or eating food that disagrees, may bring on an attack of Colic, Cramps and Diarrhoea.

Prompt treatment with Dr. Fowler's Strawberry in such cases relieves the pain, checks the diarrhoea, and prevents serious consequences. Don't take chances of spoiling a whole summer's outing through neglect of putting a bottle of this great diarrhoea doctor in with your supplies. But see that it's the genuine Dr. Fowler's Extract of Wild Strawberry, as most of the imitations are highly dangerous.

## ANY Quantity of Imitators



BUT NO EQUALS.

Price \$1.00 to \$3.00 per pair.