Our Sowing.

We sow for two worlds day by day,
Two harvests for our reaping;
One near at hand, one far away,
Of joy or bitter weeping.
But sweetly is the message told,
The good seed of our casting
Yields in this world a hundredfold,
The next—life everlasting.

We sow for two worlds, not for one;
The wrongs we do and cherish
Beneath the stars, beyond the sun
Will never, never perish.
But good seed cast into the mold,
Preserved from blight or blasting,
Yields in this world a hundredfold,
The next—life everlasting.

We sow for two worlds, here and there.
Through seen and unseen ranges;
For hate its fateful harvests bears
Unchanged through all life's changes;
And love in deed or language told,
Its ripened seed recasting,
Yields in this life a hundredfold,
The next—life everlasting.

—*Alfred J. Hough.*

Our Needs as Young People.

[Read before the F. B. Y. P. P. L. by S. J. Case B. A.]

(*Continued from last issue.*)

Viewed in this light you have the power for warfare and salvation but do not neglect to recognize God as the power to keep. There might be no need of this if victories were always easily won or if no trials confronted the soldier. But barriers rise before you which can only be surmounted by a sublime trust and confidence in this power of the Almighty. King David in struggling up the rugged path of life uttered this soul-refreshing thought, "I will lift up my eyes unto the hills from whence cometh my help." He remembered that God had revealed his might and strength in the deliverance of his chosen people and from the burning mountain had given unto them his law. He knew as he lifted up his eyes on high the very act would carry him above the ordinary trials of life—above the clouds and into the light of the Master's countenance. This same God is the helper in all the ages both past and present. The one great power to be desired and earnestly sought is the power of Him who created the world and all that is therein, who fixed the dry land and the watery oceans, who rules the shifting sands of earth and the sparkling stars of heaven. Seek as your helper, Him who could strike dead the first-born of Egypt, who could free his people from the oppression of Pharaoh, who could divide asunder the floods of the deep, who delivered the law amid the thunder and lightnings of Sinai, who could hush the stormy billows of Galilee or calm the rolling waves of Jordan.

We would indeed be insignificant creatures if after receiving these blessings and gifts of God we put them to no practical use ourselves. In your early school days after you had learned the multipilcation table your teacher gave you a multiplication question to work. In working that problem you did something which you never did before, yet there was no multiplication there with which you were not already familiar from your knowledge of the table. But you arranged these old facts in a new form in a form in which you never had them before. The part that is new to you is the arrangement and you have worked this new thing from that which was already in your mind. So you take the several experiences and facts which God has given you and arrange them to suit the needs of yourself and those with whom you come in contact. It is on this principal that rewards and punishment are given—the same principle which underlies the parable of the talents. Granting then that as young people we have acquired the knowledge and power which God can give what is our duty as *personal active agents*?

Be practical. Both God and the age demand practical men. Theory is good and in the logical arrangement of things comes first but it is useless without practice. The theory of Christianity is very simple. "The way-faring man though a fool need not err therein" The great barrier in the way of advancing Christianity is not that men cannot understand the theory but that men who do understand the theory will not practise the principles.

However good and necessary practicality may be it avails little unless supported by strong convictions, a sincere and obedient heart and a courageous and persevering spirit. The strength of a man's conviction is the index to his motive power. Columbus believed that the world was round and that he would find land by sailing West, Carey believed that God had called him to preach to the heathen; Luther firmly believed the truth as he read it from the Bible and the strong convictions of these men enabled them to meet rebuffs without flinching and surmount difficulties till their great purposes were accomplished. As a follower of Christ be strong in your convictions and proclaim them without hesitation. Be not "carried about with every wind of doctrine" but be grounded in the rock of unchanging and eternal truth. Believe that the salvation of the world depends on the gospel and let the thought brood in your mind till it has burned itself into the depths of your soul. Thus give to your life a fixed purpose. Without a purpose life is like a ship without a rudder on a boundless sea, tossed to and fro by the ever changing wind and tide. But when strong conviction has firmly established the purpose then the ship of life can be guided to the heaven in safety.

It is likewise requisite that the heart be given to the work in *sincerity* and *obedience*. Life and labor come to naught without ones heart is in his work but the man who is sincere enters his work with his whole heart. How God needs such men just now! And the man who deserves permanent success must make continual and persevering service an eminent trait in his character. England's great poet has said.

"There is a tide in the affairs of men which taken at the flood leads on to fortune; Omitted, all the dreary voyage of life is bound in shallows and in miseries. But he who would rear for himself a monument more lasting than the fame of earthly things, one that shall stand when the elements have rolled themselves together in their final convulsions and the heavens are no more must not depend upon one master grasp to give to him such glory. To the world it may seem to have been one master stroke but the way must have been paved by a ceaseless and tenacious grasp of rectitude in performing all the actions of every day and every hour. Let not temptations lead you from the path of obedience. Along the way of life there are some beautiful valleys of temptation. The entrance to these snares is made attractive and enticing by the wily hand of Satan. Over the portals brilliant wreaths of flowers are cunningly and artistically arranged. Through the gateway may appear pleasant sights which please your fancy. All these are allurements placed here by the enemy of your soul to entice those who are not continually watching within the accursed snares whence few ever return. But had you looked above the wreath that enshrined that gate you would have seen the words, "Watch and pray lest you enter into temptation." This warning was placed here by one who has gone before, by Christ himself. In traveling the journey he has been careful to place a signal of danger at every point where danger lies. When that questionable worldly amusement presents itself and the accompanying various excuses and pleas for its indulgence seek for the signal of the Master. If he has gone that way then you are safe in following, but if he has placed his words of warning over the entrance, Shun it, Saun it for if you enter in you must leave the Saviour behind. Be not deceived by the ephemeral joys. The Rose of Sharon, the Lily of the Valley and the flowers that bloom beside the still waters bathed in the sunshine of God's favor have a more lasting beauty and leave no sting behind.

A *courageous* and *persevering* spirit and adds a new force to life. Courage perseverance, so necessary to secular success, are likewise essential to spiritual success. Merchants and traders brave the storms of the ocean, risk their lives among savages and the dreaded malarias of topical climes for this world's wealth which today is and tomorrow is no more. Much greater should be your zeal, ye ambassadors of the Cross. Invest your gold and endure privations with energy and perseverance that you may "lay up for yourselves treasure where moth and rust do not corrupt and thieves do not break through nor steal," that by turning many to righteousness you may inherit the glorious promise, "They shall shine as the brightness of the firmanent and as the stars forever and ever." With this in mind cheer up and onward christian solders till the song of salvation shall resound "from Greenland's icy mountain to India's coral strand."

But amid all personal activities the prime essential is thorough *consecration*. Know only Christ and him crucified. All knowledge, power and might become manifoldly intensified when consecrated to the service of God and humanity. Learn naught of the world but all of Christ and life would be always onward and upward, without any backward turns. You have read perhaps, but it will bear rehersing, of the drummer boy whom Napoleon, when hard pressed among the mountains, asked to play a retreat. The boy replied, "I do not know how. My master never taught me that. But I can play a charge." Napoleon, partly rebuked by the reply, ordered him to play a charge and he did it with such vim that the very Alps seemed to rise in a marshalled host for war. Under its inspiration the French went forth to victory. When the life is consecrated retreat will be unknown and the order will always be onward and upward.

Now young people to meet all the requirements of God and man we must have this Knowledge, this power and these personal activities which are before us. Not one of these three things can be separated from the other two. Take a simple illustration. The blacksmith stands at his anvil, he knows how to fashion the horseshoe, he has the power in his right arm to wield the hammer and he has the will to do it. Take from him either the knowledge, the power or the will and you have a man who is of no use as a blacksmith. If you, as a christian workman, are devoid of either of these three necessities you cannot do effective service nor are your needs as young people fully supplied.

You know what your needs are and duty demands that you equip yourselves to meet the responsibilities resting upon you. But if you shrink from stern duty will you not be led on by the bright rewards that await those who have done faithful and valiant service? The reward is even now at hand. As we continually serve our Master we learn here on earth to adore his name and enjoy the blessings derived therefrom. Adoration does that which it is impossible for the wildest plunge of imagination be accomplished. It launches up right into the presence of the Most High and grants a foretaste of that blessed peace which shall reach its consummation only in the perfect state. Paint the picture brightly as we may, imaginations work is transitory and vanishing but adoration soothes and satisfies increasing the hope within. When first we tasted the heavenly fount our souls rejoiced together nor will the song abate, but as services increase from day to day and the shades of evening fall across our pathway we will realize joyfully that evening is at hand—

"Sunset and evening star."
And one clear call for me."

But "The Pilot of Galilee seen on the strand stretches over the waters a welcoming hand," and the assurance in our souls will be that "at evening time it shall be light." Then will come to the soul, sweeter then the sound of babbling brooks among the green meadows, sweeter than the song of the lark born on the breezes of morning, sweeter than the notes of a far off Psalm struck by a grand old master, sweetest of all words to the weary traveller's heart, "Come in ye faithful.' And entering the pearly gates to the palace of ivory and gold, though the street may glitter with a heavenly radiance of Him who is the light thereof, though cherubim and seraphim may veil their faces before the Lamb and ever cry, "Holy, Holy Holy.' though archangels may dwell in an endless halo of heavenly melody, yet none from the least to the greatest shall hear those words or join in the new song of praise save the ransomed and redeemed who have faithfully served the Lord here on earth and shall continue to serve him throughout the cycles of eternity.

Wearing Mourning.

This custom belongs especially to degenerate Christianity. The simpler children of the race have small opportunity for sentiment and narrow means for its expression. It is Christian people who put on heavy black weeds when they are bereaved. As a rule, the less spiritual their life the deeper their mourning. For instance, the South American States are merely nominally Christian. True family life and love, the first fruits of real piety, are rare; because marriage ties are almost as loose and easily broken as in ancient Rome. Most of the people are born out of wedlock. In those States women are obliged to wear mourning for any relative, no matter how distant and little known.

There are many reasons why we should free ourselves from this custom.

1. It is one-sided. Men will not submit to more than a band of crape on the hat. Fancy a man wound up in yards of heavy, black material because he has lost his best friend, and finds himself crippled and lonely, yet obliged to take up the work of two. Such a custom would be legislated out of existence the first day of the next session of Congress.

2. It is expensive. Fashion enslaves women more than we care to confess. Try to break a chain, if you would know its strength. Women waste money, time and thought enough in following the fashions to furnish the sinews of war, and moral force sufficient to give victory to every good cause on the planet. A hat or garment may be faultless in material, color and fit, yet if it is out of date, it must be put aside, whether or not its owner can afford the money, time and thought to get something to take its place. The strength so wasted is sadly needed in this pitiable world. There is not only a dearth of woman's tenderness and tears, there is a sadder dearth of her money and time, thinking and talk. No woman can lay aside her whole outer wardrobe and think up another without robbing the world of due care and speech.

3. It is a ruinous example. Mrs. A. may be able to afford mourning. She may know no better way of taking her mind off her grief than by discussing with *modistes* the width of a fold or length of a veil. Mrs. B. is left to face the world alone, and fight the wolf with her two unskilled hands. She can ill afford mourning, can also set aside the dicta of fashion. When Mrs. A. T. Stewart was remonstrated with for some plainness in dress, she replied, I can *afford* to dress plainly if I like. Mrs. A. can not only afford to save her own money, time and thought for some good work, she can give Mrs. B. the countenance necessary to hold her to the needed economy.

4. It may lead to hypocrisy. Among degenerate Christians a woman is obliged to wear black for before-unheard-of relatives, for whom she cannot, by any stretch of sentiment, be said to mourn. She must put on a sombre face, and use tones to match—all of which is damaging to truth and genuineness.

5. It keeps up a grief that ought, in the nature of things, to run its course and lose its domination. If all who really mourn should keep up their grief, everything would come to a stand still, for each has his own graveyard full of sorrows. Our bereavements may be weighted with self pity. The question we ask oftenest is, How can I live, with so much gone? instead of, How gloriously is my beloved living now in God's heaven? May we not be unselfish enough to forget our loss in thankfulness for our friend's promotion? What we may have looked upon as loyalty to the departed who are beyond reach of our care, may be robbing the living who need our help.

6. It lessens the general joy. This is our Father's world, and He wants to have it full of gladness. He made the skies of deep, tender azure. He covered the meadow slopes with sweet, restful green. He makes the trees to clap there hands, the rivulets to sing, the flowers to swing their censers of joy, the bird to

"Let his illumined being o'errun
With the deluge of summer it receives.,

Even in this land of the dying the Spirit has written, "To die is gain.' When one passes out of this perplexing probation, enters the joy of his Lord, and receives His 'Well done.' they who remain ought to congratulate him on his higher service and nobler associations.

Susannah Wesley held so completely the love of her well-trained family, that after her sons had risen to places of responsibility, one of them wrote another: "Let us pray God that she may not die; for if she were to die, I could not live. At the hour of her departure, she said to her children: When I am gone, stand around my bed and sing a hymn of praise. They did as she requested. If they who go from us know what we are doing—and who dares say that they do not?—it must please them far more to have us take up our work with courage and zeal, then to see us spend the hours in heart-break and gloom. The right thing is for us to give our sorrows to the Lord, learning from them a deeper self-effacement, while He fills us with joy and peace in believing, and enables us to abound in hope by the power of the Holy Ghost. Then we will not care to indulge in expressions of grief either in manner or dress.—J. FOWLER WILLING, in *Union Signal*

Baldness is either hereditary or caused by sickness, mental exhaustion-wearing tight fitting hats, and by over, work and trouble. Hall's Hair Renewer will prevent it.

IN SPRING AND FALL.

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RUFUS AVERY,
North Augusta, Ont.

COULD HARDLY SPEAK.

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MISS A. M. CRITTENDEN,
Baldwin, Ont.

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