

"GONE TO PRAY."

A few evenings ago we had occasion to go to the shop of a Mohammedan merchant in Khamgoan to buy a few articles for our household. We found the shop open and brilliantly lighted, but the merchant was not to be seen. A young Hindu was keeping watch, but he was not a salesman and could not wait upon us.

"Where is the shopkeeper?" we inquired.

"He has gone to pray," was the reply.

"But is there no one who can give me what I want?"

"No, sahib. There is no one here, but you may wait till the shopkeeper comes if you like."

This was all the satisfaction I could get, and wait I did, though it was late, and I would have been glad to get home at once. As I waited I thought of the devotion of this man, who would leave his big shop and go to say his prayers, no matter how many customers might be waiting to be served. "Gone to pray," and no amount of business could deflect him from doing that which was as much a part of his life as the eating of his meals. "Gone to pray," and he a business man with the largest shop in the city. "Gone to pray," right in business hours, and he an ambitious man, with all the love of money and money-making that characterizes successful men everywhere in this busy age.

"Gone to pray," yet his prayers were mere forms that would bring to him no communion with God and would leave his heart as cold and dead as before he went. Yet customers might come by the half-dozen if they like, and he would be "gone to pray" till those prayers were said, and then he would come back smiling and ready to serve them.

The incident needs no comment. It carries its own lesson, and may we who have the Light of the World and the heaven-high privilege of kneeling at the real mercy-seat take it to heart. —Selected.

TO BE A MINISTER.

When I hear some of the things which young men say to me by way of putting the arguments to themselves for going into the ministry, I think that they are talking of another profession. Their motive is to do something, when it should be to be something. You do not have to be anything in particular to be a lawyer. I have been a lawyer and I know. You do not have to be anything in particular, except a kind-hearted man, perhaps, to be a physician; you do not have to be anything, nor to undergo any strong spiritual change in order to be a merchant. The only profession which consists in being something is the ministry of our Lord and Saviour—and it does not consist of anything else. It is manifested in other things, but it does not consist of anything else. And that conception of the minister which rubs all the marks of it off and mixes him in the crowd so that you cannot pick him out, is a process of eliminating the ministry itself.

Woodrow Wilson.

SOBER SOLDIERS.

Stanley Washburn, American war correspondent with the Russian armies in Galicia, writing of his observations in Collier's Weekly, says he did not see a single drunken man in his entire galician tour, nor any cruelty or discourtesy towards a single person, and adds: "My opinion is the conduct of this army has been due largely to the prohibition of strong drink in any form by the soldiers."

TRAVELLING RATES.

Rates for Travelling to and from the Alliance and Convention at Beulah Camp Ground from June 28th, 1915.

Via I. C. R.—Purchase one-way first class ticket to St. John, obtaining at the same time a *Standard Certificate*, which when signed by the Secretary at Beulah will entitle you to a free return.

The above applies to the Valley Railway also, as the I. C. R. has charge of it. *But be sure and get a Standard Certificate* when you buy your ticket.

Via C. P. R.—Purchase a first class ticket to St. Marys, Fredericton, or St. John, as you wish, obtaining at the same time a *Standard Certificate*, which when signed by the Secretary at Beulah will entitle you to be returned at one-third first class fare.

Note.—Persons coming from any point in the United States will buy a return ticket to the nearest station in New Brunswick on the C. P. R., then buy a one-way first class ticket from that station to St. Marys, Fredericton or St. John, as they wish, obtaining at the same time a *Standard Certificate*, which when signed by the Secretary at Beulah will entitle the holder to the one-third return fare.

Via D. A. R.—Purchase a first class ticket to St. John, at the same time obtaining a *Standard Certificate*, which when signed by the Secretary will entitle you to a free return; except on the steamer from St. John to Digby, which is controlled by the C. P. R., and subject to their conditions as above stated.

St. John River Steamers.—All persons coming from Fredericton or below as far as Hampstead will buy a return ticket to Beulah Camp Ground, as no certificates will be issued by any of the river steamers. Those coming from St. John to Beulah will pay their fare both ways, as no return tickets are given on any of the steamers between St. John and Beulah. The return tickets from Fredericton to Beulah are \$1.50. The fare from St. John to Beulah is 30 cents each way.

Grand Manan Steamer. — Pay fare to St. John and get a *Certificate of Attendance* from the Secretary at Beulah for a free return.

Notice.—Be sure when purchasing your ticket to ask for a *Standard Certificate* from all railway ticket agents, as only by this being signed by the Secretary at the Camp Ground can you obtain the above reduction in fare on your return. No rebate will be allowed by the railways for your failure to comply with the above conditions.

W. B. W., Secretary.

God can keep a man just as certainly in this world as He can keep him in any world. He proved it with Daniel in the lion's den, with Wesley among the stones, and with John in the Isle of Patmos, with more company than he had ever had before.—Rev. H. C. Morrison.

If the Lord Jesus Christ had come to the world the first time as He will come the second time, the world would have been utterly unprepared to receive Him. It will take a pure people to welcome a holy Christ.—Rev. H. C. Morrison.

There is a monument in Newton, Mass., erected on the spot where John Elliott began to preach the gospel to the Indians, dated October 28th, 1646. He founded the first Christian community of Indians in the English colonies.

SOCIETY'S SLAVES.

By Thomas Sullivan.

Hurrah for the Treadmill of Fashion!  
As it whirls gayly on, day and night;  
From card-party or ball to open stall  
Tis an unceasing round of delight.  
Who cares for the cost of the pleasures we crave,  
"Toss in the bright gold," cries Society's slave.

Hurrah for the Treadmill of Fashion!  
What with shopping and dining and dress,  
We have no time to heed the sad cry of need  
From the lips of poor souls in distress.  
They might turn our thoughts to grim Death  
and the Grave,  
And that would not suit proud Society's slave.

Hurrah for the Treadmill of Fashion!  
Though we smile as we each play our part,  
In it's ne'er ending round no rest can be found  
For a weary and sin-stricken heart.  
And yet there is one who hath power to save  
And give peace and rest to Society's slave.

—Selected.

KNOWING JESUS.

An exchange quotes the Evangelist Inglis as follows:

I said to a young lady in Australia once, "Do you know the Saviour?" "Mr. Inglis," she said, "I guess I ought to." "Why ought you to know Him?" I asked. "I live with Him," was her reply. I went to one of the elders, a solemn, sober man, and I said, "Do you know that young lady?" "Yes." "What do you know about her Christian character?" "Well, Mr. Inglis, she is worth about fifty thousand ordinary Christians." In England we have two kinds of Christians, ordinary and extraordinary, and the ordinary Christians are very ordinary. What God wants is extraordinary Christians. I told the elder what the young lady said to me, "I live with him." He replied, "If that is true of any Christian on earth it is true of her." Never mind how much we know of the Bible or how well we can explain the mysteries of the book of Revelations, or think we can, do we know Him?—Living Water.

Says Rev. Charles M. Sheldon, who is now serving as the head of the Police Commission of Topeka, Kansas: "Topeka, the capital of Kansas, a city of 50,000, has no saloons, and after over thirty years of prohibition would no more go back to saloon rule for the sake of business or revenue than she would vote for negro slavery. Topeka is a beautiful city, prosperous and growing every year more so. The prohibitory law is strictly enforced. Even the drug stores are not allowed to sell liquor for medicine. A modern city does not need a saloon for business any more than heaven needs a hell in one corner to make it happier. Kansas cities believe in prohibition, and say to all other cities: 'Come on in! the water's fine!'"

There is a good prospect of a large attendance at Beulah Camp Meeting. Pray that it may excell all the past meetings in spiritual power, and every person who attends may be greatly blessed.

"Christ makes hard things easy, and Satan makes easy things hard."

"We cannot live in violation of the law of God and get through to Him in prayer."