

blind", and have laid aside "every weight, and the sin which doth so easily beset us—let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith". And when there are battles to fight, "Stand—having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith—and take the helmet of salvation, and the sword of the Spirit—praying always with all prayer and supplication in the Spirit". "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful". And "if ye do these things, ye shall never fall".

H. S. BLANEY,

Ed. Y. P. Page.

Temperance Column

"Wine is a mocker, strong drink is raging. Whosoever is deceived thereby is not wise.—Prov. 1:20.

TWENTY-WORD FLASHES

1. Different poisons affect different parts of the body. For instance alcohol and opium get in their work on the brain.
2. Prof. Strimpell of Berlin says that alcoholic poisoning is responsible for more deaths than any other single cause.
3. Alcohol taken in wine or other attractive form breeds the same consequence as when taken under less attractive labels.
4. Wines are attractive and are said by many to save social drinkers from hard liquor. In France this is not so.
5. In various provinces of Italy it has been proven that mental diseases are in direct proportion to the wines used.
6. Drinking beer for FOOD is like drinking the sea for salt—too much drink for the result sought.
7. When liquor is legalized the saloon walks in as surely as the dark follows the sunset.
8. Wines and beer are strong enough to stimulate those whose tendencies are toward crime.
9. Most people agree that hard liquor is a public enemy. Wines and beer prepare the appetite for the stronger drink.
10. To legalize any intoxicants makes the enforcement of law against stronger intoxicants more difficult.
11. If you and I make drink legal, why should we complain if our children use it? There is some value in outlawing it.
12. Some brilliant people lose control and go to the ditch when they tamper with liquor. Maybe your children will escape and—
13. More good places have been lost through drinking than through keeping sober. Stimulant makes a brilliant start, but loses as it goes on.
14. Athletes, railway men, chauffeurs are not allowed to use liquor. They are not the only persons who become incompetent by use of it.
15. Senator Walsh said something to us when he remarked that brewers get rich and drinkers get poor... and incompetent.
16. Revenue from drink is paid by the drinker. A poor man's vote for drink is a poor man's vote for high taxes.
17. Our strength is at its best when it is sober. Good minds soberly applied are our best equipment for success.
19. Law prohibits wrong conduct. Why not prohibit its causes? It's cheaper to prevent mischief than to support it. Start early.
20. Criminals break laws and exact money. We can do away with criminals by doing away with laws and with money.—Fort Fairfield Review.

OUR MINISTER'S SERMON

The minister said last night, said he,
"Don't be afraid of givin'.
If your life ain't worth nothing to others folk,
Why, what's the use of livin'?"
And that's what I said to my wife, says I,
"There's Brown, the mis'r'ble sinner,
He'd sooner a beggar would starve than give
A cent toward buyin' a dinner."

I tell you our minister's prime, he is,
But I couldn't quite determine,
When I heard him givin' it right and left,
Just who was hit by his sermon.
Of course there couldn't be no mistake
When he talked of long-winded prayin',
For Peters and Johnson they sot and scowled
At every word he was sayin'.

And the minister went on to say
"There's various kinds of cheatin',
And religion's as good for every day
As it is to bring to meetin'.
I don't think much of the man that gives
The loud amen at preachin',
And spends his time the followin' week
In cheatin' and overreachin'."

I guess that dose was bitter enough
For a man like Jones to swaller,
But I noticed that he didn't open his mouth
But once after that to holler.
"Hurrah," said I, "for the minister"—
Of course I said it quiet—
"Give us some more of this open talk,
It's very refreshin' diet."

The minister hit 'em every time,
And when he spoke of fashion,
And riggin' out in bows and things,
As woman's ruling passion,
And coming to church to see the styles,
I couldn't help a winkin'.
And a-nudging my wife, and says I, "That's
you";
And I guess it sot her thinkin'.

Says I to myself, "That sermon's pat,
But man's a queer creation.
And I'm afraid that most of the folks
Won't take the application."
Now, if he had said a word about,
My personal mode of sinnin'
I'd have gone to work to right myself,
And not sat there a grinnin'.

Just then the minister, says he,
"And now I've come to the fellers
Who've lost their shower by usin' their friends
As a sort o' moral umbrellas;
Go home," says he, "and find your faults,
Instead o' huntin' your brothers';
Go home," says he, "and wear the coats
You tried to fit for others."

My wife she nudged, and Brown he winked,
And there was lots o' smilin'
And lots o' lookin' at our pew;
It sot my blood a-bilin'.
Says I to myself, "Our minister
Is gettin' a little bitter;
I'll tell him, when the meetin's out, that I
Am not that kind of a critter."

—Anon.

Men do not reject the Bible because it contradicts itself, but because it contradicts them.—Selected.

THE YEAR

Rev. C. Ray Hagerman

The year with its joy and its laughter,
The year with its sickness and pain;
The year with its cares and its duties,
Has come, and has vanished again.
The year that to many brought darkness,
The year that for others brought light:
The year that ne'er paused in its journey,
Has forever now taken its flight.

Did the year in its passing bring knowledge?
Did it teach the great values of life?
Did it teach how vain is the earthly?
How wrong is the evil and strife?
Did it teach that the earthly must perish?
That gold and silver will rust and decay?
Did it teach that our soul we should cherish?
And prepare for eternity's day?

Did the year bring added faith and courage?
Did it teach us of patience and love?
Did it teach that in Christ to be buried?
To set our affections above?
Did it teach us to be ever humble?
To depend on our kind Father's grace?
Did it teach us to walk in obedience?
And to always be found in our place?
Did it teach us to ne'er be discouraged?
To ne'er falter or faint on the road?
Did it teach that the task God has given;
He will likewise give strength for each load?
Did it teach we should not fret or worry?
That we should ne'er be burdened with care?
That God, in whom our life is now hidden;
Doth live, move, and control everywhere?

The year has now gone into history,
We can ne'er alter, or can we replace,
Opportunity that paused at our dwelling,
Can we ne'er hold, or can ever retrace.
The year that now stands before us,
May be rugged and marked with tests;
It calls for the highest in manhood.
It offers, to every one its best.

May no longer be our chief ambition,
For things that must rust and decay.
For things that pass with the using,
Or end at the close of our day.
May we think and build for the future,
As we toil on this shifting clod;
May we work for the good of others,
May we walk with Christ, and our God

GREAT HINDRANCES TO PRAYER

Satan sentinels the gateway to prayer. Andrew Bonar has left it on record that he never entered into a season of pure prayer without a fierce battle at the threshold. Satan dreads nothing like prayer. He knows he cannot frighten saints with hideous features or overcome them by coarse enticement. He stands at the portals of the Holy of Holies as an "angel of light." He does not openly attack, he diverts. The Church that lost its Christ was full of good works. (Rev. 2:4). Activities are multiplied that meditation may be ousted, and organizations are increased that prayer may have no chance. Souls may be lost in good works, as surely as in evil ways. The one concern of Satan is to keep the saints from prayer. He fears nothing from the prayerless studies, prayerless work, prayerless religion. He laughs at our toil, mocks at our wisdom, but trembles when we pray.—Selected