

fore it becomes sickly for a time. It falls off just as a child falls off when it is weaned. But by and by it recovers itself, and shoots up stronger and greener than ever. It has now got a root of its own, and is no longer dependent upon the seed. It can get its own food, and it soon grows from the blade to the ear, and from the ear to the full corn in the ear.

Now, so is it with the highest life of each one of you. You cannot live long upon the faith of father or mother. You cannot always depend for the nourishment of your soul upon the teaching and acquirements of your friends. At first, indeed, when you are a mere child, you are helpless, and must be fed by the labors of others and by the food they have procured for you. But as you grow up, you must by and by have a root of your own which you must send down into the spiritual soil; and draw from it what will nourish your own faith and love. You must be rooted yourself in the divine love if you are to thrive. Depending upon others for your religious support, you would soon share the fate of the young corn-plant that lived only upon the seed sown in the soil, without a root of its own. You would soon exhaust all that others could do for you, and you would find in human beings, however willing and capable of helping you, but a poor supply of nourishment for your immortal hunger, and it would soon fail you, and you would have to pine and wither away. You would never grow in grace, or be fit to bring forth fruit for your own good and for the good of the world. You must, therefore, have a root of your own. Each of you must send the root of your being into Christ's inexhaustible fulness, from which day by day you will receive all the materials and forces that will enable you to grow up into the divins likeness.

The intermediate period between the complete dependency of infancy and the comparative freedom of youth, when young people are able to think for themselves and to choose between the evil and the good, is a time of danger. It is like the "spearin brash" of the corn, and the weaning time of the child. Many young people are apt to fall away at such a time from the faith and love of their childhood, because they have no root of their own, no experience of the power of religion in their own case. The simple, unconscious religion of their childhood has lost its hold upon them, and they have not as yet been able to get a hold of a religion which they have made their own. They therefore often cease to be religious altogether, and give themselves up wholly to the things of the world. If in maturer years they should, by the grace of God, be converted from the error of their ways, their after life will be in the nature of a contrast to their childhood's piety; it will not be a growth and unfolding of it, but something strange, and therefore not so beautiful, or satisfying, or useful. This is not the kind of religious growth which the Bible approves most of. It loves to dwell rather upon such examples of youthful piety as those of Samuel and Timothy, whose religion was always the same, grew up continuously and without a break from early beginnings of piety and goodness; whose life was a beautiful unity from beginning to end, from childhood to old age.

This is the kind of religion I wish each of you to have. I wish each of you, while you are still growing from the seed, as it were, still enjoying all the good influences of home and church and school, to put out a root for yourself into the soil of God's grace; and, without leaving the dear old religion you have learned at your mother's knee for a single moment, to make that religion your own by your personal experience of its sweetness and power. I wish you to take upon yourself, now that you know what you are doing, before you leave the parental roof and go out into the world for your own support, the vows which your parents took upon themselves for you. They vowed and consecrated you to the Lord; vow and consecrate yourself now to the Lord. While you are still under their care, take the responsibility of your own soul into your own hands, and commit it to God yourself.

And thus there will be no pause or break, no falling off in your spiritual life. Your goodness early begun will grow with your growth, and increase with your years. All that is fair and beautiful in your childhood you will take up into your maturer years. The same faith and love that ministered to your well-being when you were a child, will minister to your well-being when you have become a man or a woman. The same Saviour whom you loved when you were young, you will continue to love when you are old; for your love has always been rooted and grounded in his love.—The Rev. Hugh Macmillan, in The Quiver.

Be Strong.

Is it not strange that we should find in the Bible a command to be strong? Is not strength a gift of God over which we have no control? If one is weak, how can he be strong? And if one is strong, how can he be otherwise? Who is responsible for his strength? Something depends on the kind of strength. Physical strength is not possible to everyone. Yet even physical strength is often within reach of those who do not lay

hold on it. Some are sickly and puny because of their intemperance. Some cannot earn their bread or support their families because they have wasted their strength in folly. When one loses his health and strength in the service of his country or of humanity his scars are marks of honor, but the scars received in the pursuit of base indulgence are marks of shame. Many should hear the voice of the Lord saying with reference to physical energy, "Be strong." But this is not the highest order of strength.

Intellectual strength may not be within the reach of all. Yet many are responsible for intellectual weakness. The neglect of those mental exercises which unfold and strengthen the faculties, or the reading of those books which paralyze the intellectual energies, is the secret of much mental feebleness. Men who ought to be teachers have need to be taught. Intelligence is not to be despised, although it is not the highest order of strength of which men are capable.

Financial strength is not required. We often hear the lack of financial ability lamented. How much good we would all do if we had money! We see many opportunities and yearn to improve them. But we forget that we may do far more good some other way. God has wrought greater achievements without wealth than with it. He is not dependent on wealth for the progress of his kingdom. This is no reason, however, why wealth should be despised. The talk about despising wealth is generally either affectation or an exhibition of ignorance. There are rich men who are as humble, obedient, loyal, unselfish and upright as any that live, and in such cases the talent God has given them is of great value. It is no disgrace to be poor when it cannot be avoided, but when one makes himself poor by his vices or his indolence he sins against his family, against the community, and against God. But wealth is not the chief power in the world.

The chief power is spiritual power, and this is within reach of all. We cannot all be physical giants, or intellectual giants, or financial giants, refreshed with the new wine of the kingdom. We can have the strength of truth, righteousness, love and goodness. Nothing can stand before this might. No man ever made such an impression on this world as Jesus. No one ever did so much to control the destinies of individuals, the character of nations, and the currents of history. His power was not in his body, nor his intellectual faculties, nor his financial resources, nor his military genius. His power is not found chiefly in the doctrines which he inculcated. His power is in his character. It is this that gives efficacy to his words, his works, his sufferings and his death. By his character he transformed the shameful cross to the most potent attraction in the world. Men love him and are ready to die for him because he first loved them. He conquered the world by love.

This is the highest order of strength. This is mightier than the sword or the pen, mightier than modern artillery and battleships, mightier than all the millions of the rich men combined. No power that ever came into the world shall be able permanently to stand before it. Sin is an element of weakness. No man that lives can be strong and live in sin. One who secretly embezzled two hundred dollars from his employer afterwards removed to a distant city and became wealthy and prominent in the church. He kept his secret, but in spite of all his efforts to do good he was compelled to confess that he had no power. The dark secret weighed like a millstone about his neck. Freedom and strength never came until he returned to the man he had wronged, confessed his sin, made restitution, and found pardon.

Let the weak put away sin. Keep the channel of communion between the soul and God open and clear. Putting away sin, we shall put away weakness and put on strength.—Christian Advocate.

Science vs. Sight

BY PROF. S. C. MITCHELL, PH. D.

It is often said that religion is opposed, not to reason, but to right. Science, the product of reason, is no less opposed to sight. An obvious illustration of this truth is found in the opposite conceptions of the sun given by the senses and by science. The eye reports that the sun rises and sets, a view in which man rested for thousands of years; science teaches that the sun is relatively still, that the earth revolves—knowledge revealed to the reason only after centuries of toilsome effort. In this case, as so often happens, the truth of reason stands in direct contradiction to the impression of the senses.

Hence it is that Sir John Herschel regards distrust of the senses as the prime requisite of those who wish to enter into the truths of science. "There is," says he, "no science which, more than astronomy, stands in need of such preparation, or draws more largely on that intellectual liberality which is ready to adopt whatever is rendered highly probable, however new and uncommon the points of view may be in which objects the most familiar may thereby become placed. Almost all its conclusions stand in open and striking contradiction

with those of superficial and vulgar observation, and with what appears to every one, until he has understood and weighed the proofs to the contrary, the most positive evidence of his senses."

Socrates was perhaps the first to realize fully that the same contradiction exists between popular opinion as to society and politics and the result of a scientific study of the facts in these domains. The principle of his reform was to reconstruct human opinion on the basis of "reasoned truth." The poignancy of his irony lay in his ability to puncture men, who, resting in popular generalizations, had the seeming and conceit of knowledge without its reality. The outcome of his lifework was the enforcement of the fact that the truth must be tracked by the reason alone, in defiance of the senses, of our impulses, and of popular opinion.

As Grote has pointed out, Lord Bacon furnishes us a key to the purpose of Socrates, since he did for physics what the Greek philosopher had attempted to do for social, political and moral truth. Bacon pronounces the first notions of the intellect radically vicious, confused, badly abstracted from things, and needing complete re-examination and revision. "In notionibus nihil sani est, nec in logicis, nec in physicis." Thus science insists on the purification of the intellect as a prerequisite to a knowledge of the truth. In this it is at one with Jesus when he declared that only the pure in heart shall see God.

Again, it is often said that the great forces in nature are silent. Yes, and more; they are unseen. A venerable gentleman, who was in Baltimore when there came from Washington the first telegraphic message, told me recently how the crowd, apprised of the time at which the message was expected to arrive, gathered on the street near the telegraph office and waited to see the message pass along the wires. He pictured their amazement when presently the message, whose arrival had been without the heralding of trumpets, was read to them. All events in nature come in the same way. No man ever saw, smelt, or felt a cause. Effects alone are seen, causes are among nature's arcana.

A still more significant fact remains to be stated. Science resolves all phenomena—stone, water, tree and star—into primal forces that are invisible. "The things which are seen" are only transient forms, phantom-like, that those hidden forces assume from time to time. For example, that lump of coal, so hard and seemingly indestructible, can be converted into heat; the heat into electricity; the electricity into light; the light into chemical affinity, and so on until the circle is completed. Is matter the coal, or the heat, or the electricity? No, matter is the invisible force of which these are the fleeting appearances. Some hand has roughly carved on a huge rock on one of the islets overlooking Niagara Falls this inscription, which states one of the deepest truths of science: "All is change. Eternal progress. No death." Huxley was lead to say that in the last analysis there are in the world only energy and the law which controls it—both alike invisible. This conclusion of science is akin to that great principle struck out by Paul; "The things which are seen are temporary, but the things which are unseen are eternal."—The Standard.

Richmond College, Virginia.

When October Comes Along.

ETHEL MAY CROSSLEY.

Oh, the wind is in the tree-tops,  
When October comes along;  
Like a mother to her babies,  
Hear him sing a cradle-song.  
"Hushaby! hushaby!  
Shut your sleepy eyes,  
Go to sleep, my little trees  
Ere the daylight dies."

All the little leaves a dancing,  
Clad in gold and crimson gay,  
Cuddle down and wait for morning  
When the wind begins to say:  
"Hushaby! hushaby!  
Little baby leaves,  
It's coming night, and winter white  
A cosy blanket weaves."

Oh, the treetops hear him coming  
On his rapid unseen wings,  
To his drowsy forest children,  
As his slumber song he sings:  
"Hushaby! hushaby!  
Sleepy-time is near,  
Spring will come back on Winter's track;  
I'll wake you when it's here."

Repentance.

LUKE 15: 17.

"And when he came to himself."

A wasted life! O God how sad!  
A wasted life! Oh, am I mad!  
Thus to exhaust life's little day,  
Mad thus to cast the pearl away?

A ruined soul! Oh it is sad!  
A ruined soul! By sin made mad!  
Wasting the time that God has given,  
Here to prepare for bliss of heaven.

The years roll on: how swift they go  
Like weaver's shuttle to and fro;  
The tick of time which now I hear  
Falls like death's knell upon my ear.

Stir then my soul, the warning heed,  
Arouse thee to thine awful need,  
Ere life's bright sun in darkness set  
And end thy day in vain regret.

Dear Saviour, late I come to thee,  
Thou savedst others; Oh, save me.  
Wash'd in thy blood, may I rejoice  
At last to hear thy pardoning voice.

St. Stephen, N. B.

D. A. VAUGHAN.