

tions, I must at all times be fully obedient to all the light which Truth sheds on the meaning of life, and follow her guiding as she gently leads me on until my soul rests serenely and lovingly in the Supreme and Omnipotent Truth. Thus you see, inasmuch as God is Truth and real prayer is unto God and is communion with him, prayer leads the spirit into obedience when once the truth has been discovered, and consequently aids to a larger discovery of the truth.

But someone may be saying, "I am studying mathematics, or the ancient languages of Greece and Rome. What has prayer to do with these studies, or what may I learn from them of vital importance to my life? Much, every way. Take for example the simple formula

$$2 \times 2 = 4.$$

Yes, you say, I can see that; but what of it? Some of you have heard of the great law of Palaeontology which Cuvier established, known as "the law of correlation of organs," by which palaeontologists, who deal so largely with the fragmentary remains of the flora and fauna of the pre-historic ages, "can often infer from an isolated organ or bone structure the essential features of the remainder of the organism;" just as, given the arc of a circle and by the law of circularity the entire circle may be described. So, friends, the simple statement that

$$2 \times 2 = 4$$

tells us of the whole world of mathematics and of a universe built upon mathematical precision. Nor can we escape the conclusion that that formula describes to a certain extent human life also. This plus that, or that minus this, that multiplied by this, or this divided by that always equal something exact and definite, if not definable in my life and character. Only a perfect knowledge of the truth therefore can fully interpret for me even that simple formula

$$2 \times 2 = 4;$$

so that I may know, not merely that two plus two equals four but also all that implies of God's method in creation and of God's laws of operating his creation. As prayer relates one sympathetically to God and his truth, prayer therefore has an important place in the full understanding of mathematical truth in its relation to God's universe and life, and is also a valuable aid in bringing the soul into obedience thereto in so far as it affects life.

On the other hand take the study of the Latin or the Greek. As we study the orations of Demosthenes, or the poetry of Virgil or of Homer, we do to be sure obtain a more or less definite amount of language, of mythology, of ancient customs and history. But is that all? By no means. At least it should not be all. Those ancient pieces of literature are full of the gropings of the human spirit after reality or truth in life. In their light we may see light; in their darkness we are in the dark. The ancient writings, whether found in Greece or in Egypt or in Nineveh or in Babylon or in Judea, are all "profitable for teaching, for reproof, for correction, for instruction which is in righteousness," if only the student will ask the Spirit of truth to disclose to him their message concerning life. All this study of the ancient literatures and histories should have a direct and expanding influence on the forces of life within us. It would be useless for us to dip into the accumulated history of the race unless we thereby add something to the stock of life-forces within us. God, we believe, has been dealing with the race from the very beginning. Human experience reveals that dealing; and whatever truth the past may bring to us of the meaning and value of existence, it is but a reflection of the divine truth and light which have been shedding their rays on the pathway of the race from the first. The praying student studies science, history, and all other matters not only to know the truth; but also to obey the truth; and it is the student who is obedient to the voice of truth who at the last enters into the deepest and most blessed realities of truth and sees Truth face to face.

In all department of learning, as well as in religion, is it true that "he that willet to do God's will shall know of the teaching, whether it be of God," for all truth is to be tested in human experience; nor indeed can truth be said to be really known until it is thus tested in life itself.

III. Thirdly, Prayer to God on the part of the student brings to his aid the Spirit of truth. This Spirit of course is God's Spirit.

The atmosphere all about us is full of diffused light—at least so we are told. We put a match to a lamp or a candle and the wick bursts into flame and becomes a manifestation-point at which this diffused light gathers and expresses itself. The human spirit is the candle of the Lord: and if a candle of the Lord, then a candle of the truth. The Spirit of truth is everywhere present like this diffused light in the atmosphere. Prayer is the match which sets the candle of man alight with the flame of the divine Spirit of truth. "And when he, the Spirit of truth, (that is the Spirit of divine reality, of life in its perfections and glories, when he) is come he shall guide you into all truth." As all truth centers in God, he will therefore lead us, who seek him, to God. But we are told that this Spirit of truth will interpret the truth for us in the terms of Christ. In other words he will interpret truth for us in the terms of life and eternal

glory; for Christ was the very embodiment of life and eternal glory, and he makes all truth living and personal. Sympathy with the truth means then sympathy with the Christ; obedience to the truth means obedience to the Christ; and being led by the Spirit of truth means being like the Christ in all that is true and holy; and the being like the Christ is heaven here and hereafter.

So my friends' prayer is related to study, and study to truth, and truth to our eternal destiny.

My younger brothers and sisters I appeal to you, not with the words of youthful enthusiasm but with the words of earnest, serious-mindedness: I appeal to you who are to be the makers of Canada in the next twenty-five years, to you who are bound to wield a mighty influence in shaping national and even world-wide policies and who are to leave your heritage to the sons and daughters of the future—and this is my message:—your study will be of advantage, of highest advantage I mean, to yourselves, to your country and the world, only as through it you find God and his truth for your life and he endows you with a double portion of his spirit. You in these Christian schools, under Christian teachers, have exceptional advantages for the finding of the truth, and so of building up your lives in the truth. With the light of divine truth flaming from each star and flashing from all God's handiwork, not only in heavens above but also in the earth beneath, transfiguring the universe into a glorious manifestation of God's love and purpose, shall your candle remain unlighted, your spirit remain unresponsive, and you go on your way unheeding and so divert your God-given powers from him—who wishes to be glorified in them? God grant that it may not be so. But rather may you be among those who pray, "Open thou my eyes that I may behold the wondrous things of thy truth," and who, knowing the blessed reality of life in God through Christ, will thus be enabled out of the abundant Christ-life within you to give life's immortal riches to your needy brothers and sisters all around you; and so bring God to them and them to God.

"For what are men better than sheep or goats, That nourish a blind life within the brain, If, knowing God, they lift not hands of prayer Both for themselves and those who call them friends? For so the whole round earth is every way Bound by gold chains about the feet of God."

The Twentieth Century Sunday.

At a legislative hearing on a question of legal restriction of Sunday trade, a gentleman favored wider liberty because we are at the opening of a new century, implying that Sunday laws are a relic of the dark ages. Not of the darkest ages, he should reflect. They do not prevail now in "Darkest Africa," or in any dark and savage land, nor ever did. Sunday observance is not a mark of rude uncivilized life. Only enlightened Christian nations observe Sunday rest, and protect the civil rest day by law, as a wise provision for the good of society. Not only savages, but bad men everywhere do without Sunday. Either they are not able to see that it is a necessity of wise living, or they do not wish to live wisely. Just in proportion as men advance in enlightenment, and in a desire to live according to the best light, they keep Sunday. There are exceptions, but on the large scale, and in the long run, exactly as men gain in spiritual insight, attain breadth of view, and a comprehension of the forces and tendencies which govern human life, if they also are wise enough to conform their conduct to their increased knowledge, they will prize Sunday, and keep it with all their heart. This is absolutely sure. How do we know it? On the word of him who cannot err, who is the truth, for he said "The Sabbath was made for man"—for man as man, always and everywhere; not for Jews alone, not for certain centuries only, but for all the centuries, for the twentieth and the fortieth, for all those blissful and prosperous ages when human progress shall have lifted man to the high vantage ground of enjoying the blessings a kind Providence makes ready for his use. And of all these blessings, one of the richest in value in itself, and most prolific of other blessings is the day of Sunday rest and worship. And when God made the Sabbath for man, he thereby declared that the Sabbath is something man needs in every age and land. It is indispensable to his prosperity. Therefore a kind Heavenly Father will see to it that this precious gift shall not always be as pearls cast before swine. He will educate men and train them up to see what is good for them, and will give them wisdom enough to take what is good for them. Many men spurn it now, for they are like very young kittens,—they have not got their eyes open yet. But the day of vision and of wisdom will come, if not for them, for the "coming man," the man who will not fly in the face of Providence, and trample its best gifts under his feet.

Through the voice not of written revelation alone, but through the cry of man's entire nature, body, soul and spirit, by the examples of Christ, and by the Providential favor shown to Sabbath keeping in its good results, God has made known his will, that man should take one day in seven, so far as the claims of necessity and mercy allow, to rest the body and train the soul.—(The Defender.)

The Challenge.

JOB XXXVII.

Out from the whirlwind God did answer Job,
And said: Who darkens counsel now with words?
Gird, like a man, thy loins and answer me.
Where wast thou when I laid foundation deep
For earth, and knowest thou on what it rests?
Or knowest thou who laid the corner stone
Thereof, while gladly sang the morning stars,
And all the sons of God did shout for joy?
Who brought the ocean forth and gave it bounds?
Behold I made for it of darkest clouds
A swaddling band, and set it bars and doors;
And said, Be stayed, no further come proud wages.
Canst thou command the morning bright or teach
The dayspring how to grasp the earth and shake?
Hast thou passed through the gloomy gates of death?
Hast thou searched out the fountains of the deep,
Or knowest thou the breadths and bounds of earth,
And wast thou born when these were made to know?
Hast thou beheld the treasures of the hall
And snow reserved for troubled days of war?
Or seen the ways the winds are scattered east
And north on earth? Who made the rivers deep
For overflow of waters, and the paths
For storms, for lightning and for thunder loud?
Who sends the rain up in the wilderness
Where no man is, to satisfy the waste
And cause the tender herb to bud and bloom?
And hath the dew a father or the rain?
And who unwombed the ice and hoary frost?
And canst thou bind the sweet influences
Of Pleiades or loose Orion's bands?
Who gave thy spirit light to see and know?
Knowest thou the ordinances of heaven,
Or canst thou send the lightning forth to smite
The earth, or call the waters from the clouds?
The lions prowl and roar for prey, their young
Are fierce with hunger, wilt thou hunt them meat?
Who feeds the ravens young? All day they cry
To me for food, and I provide for them.

ARTHUR D. WILMOT.

Pew to Pulpit.

DEAR MR. EDITOR:—Kindly allow one who sits in an inconspicuous pew to say a few words to some who stand in conspicuous pulpits, they are uttered in a loving spirit, and for the honor of our Lord and King.

Let the ministers be more reverend in God's house, then the congregations will be more likely to be reverent. Bow in prayer on entering the sanctuary. Stand and smile in the singing of the hymns. Read the Bible as if you felt it was God's message to yourselves, as well as to us in the congregation, and with correct pronunciation; be not affected and erratic; giving a word one sound in one verse and a different one in the next. The educated pews demand the finest and purest of our English language from the pulpit. Handle the Bible gently, by no means bang and beat it about, as if it were not a sacred book. As to the sermon you need to preach to yourselves as well as to us poor sinners, we can tell how much of yourself you put into your sermon, had we less sermon and more self (that is soul self) hidden in Christ, there would be greater power in our churches. Please do not use slang, or regular phrases. Be not profane. How little you realize how you weaken the effect of your sermons by the harsh, loud uttering of the name of "God," "Jesus Christ," "Devil," "Damn," "Damnation," "Heaven," "Hell," "For God's sake," "For Heaven's sake," and the like. As one who cringes with acute pain on hearing these awfully solemn words, I entreat you, do not be guilty again of such sacrilege, especially for the sake of the children who are brought up in homes of refinement, and who are taught that such words are prohibited by polite people, and that profanity is an awful sin, from which they have taken the pledge to abstain in the "White Ribbon Army." I pray you help them by example, as well as by precept, to keep the solemn pledge they have taken.

Regretfully yours,

EXCLSIOR.

Fruitful in Works.

"Fruitful in every good work." A life that is full of the knowledge of God, and has a walk worthy of Christ, is certain to be fruitful. Such a life cannot fail to bear good fruit, and there is nothing artificial about it. It is not fruit hung upon the life, but growing out of it. The abundant life produces such fruit. I saw in an exposition some time ago apples, peaches, grapes and oranges made of papier mache, and it looked just like fruit. It was made to fool people with. There was no odor about it and no substance in it. It simply appeared to be. There is much Christian work like the papier mache fruit, not produced by eternal life. The workers are like convicts in a chain gang; they have tasks which they must perform; their motive is to keep up appearance. "Fruitful in every good work" means much fruit rather than great fruit. The world is fed not by the rare specimens which we see at the fair, but by the little grapes and the little grains of wheat and corn. "Herein is my Father glorified that ye bear much fruit." We may be too ambitious to bear big fruit. "Do good unto all men." Let no opportunity pass, and it may be that in eternity we will find that the little deeds were the great deeds in their results.

On the national arms of Scotland is the engraving of the thistle, and it means that one little thistle was the salvation of the nation. During the invasion of Scotland by the Danes, the enemy were advancing in the dark upon them, one pricked his bare foot by a sharp thistle, cried out with pain. The cry was heard by a sentry, who sounded the alarm, aroused the soldiers and gained the battle. If I can be only a little thistle, pricking the foot of evil, I may bear fruit in the glory of God.—A. C. Dixon.