he would be misunderstood if he did not, but he had no sympathy with them. He did not he had no sympathy with them. He did not think that young, inexperienced Christians shou'd have anything to do with winning others to Christ; that should be left to the mature and the experienced.

and the experienced. After the good brother had taken his seat there was a feeling of sadness and oppression that almost crushed us. Several led in pray-er, begging for guidance and help: Then I be-gan to read my scripture and commented on the importance of each one seeking his brother cruid with a view to bring them to Christ the importance of each one seeking his brother or friend, with a view to bring them to Christ. The good brother arose in the midst of it and said with great excitement: 'Pastor, we need to come to an understanding about this mat-ter.' I replied: 'My dear brother, there is al-ready a clear understanding, I think, so far as you are concerned. We know just where you stand; we have great respect for your age and character, and we are willing that you should have your opinions. We only re-quest that you stand just where you are and let us work as we think the Lord would have us.' This gave to the good brother quiet but not content. The next evening I was a trifle distressed

not content. The next evening I was a trifle distressed when I saw him in the audience. He hindered my preaching; there seemed to come up from him a cold arctic wave of indifference and op-position. But he came every evening. The next Sunday, at the close of the ser-vice, I requested those who wished to be Chris-tians to meat us in the restry. As this down

vice, I requested those who wished to be Chris-tians to meet us in the vestry. As this dear old brother was passing out, he happened to come face to face with a business acquaint-ance to whom he said. 'Mr. —, would you like to come into the after-meeting?' The acquaintance promptly replied, 'Yes, I will.' The old man had no thought of attending the after-meeting, but now that an unconverted friend had consented to go, he felt constrained to go with him.

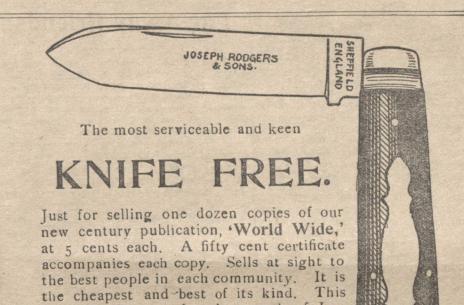
friend had consented to go, he felt constrained to go with him. In the after-meeting the Spirit worked with power and this friend was among the first to manifest a concern for his soul and he was converted. In his experience he stated that it was the personal word of his aged friend that led him into the after-meeting and he wished to thank him for it. The fact that God had used the old brother in winning an ac-quaintance so convicted him of the error of his position in opposing the revival meetings and personal work, that he came with an apolo-gy, saying that he was willing to go any-where in the town that we might send him with a message of testimony for Christ. We sent him to some of the hardest cases, too, and he faithfully performed the task he had assumed. I regard this as one of the crises of my life,

I regard this as one of the crises of my life, for there was a temptation to yield to the opinion of this godly man. If I had done so, the result might have been an unevangelical church and pastor.

The Child's Idea of God.

(Mary Bronson Hartt, in 'Congregationalist.')

<text><text><text>



uary This is a regular Man's Jack Knife, and any boy who gets it will have some-thing to be proud of. Ask by post card for one dozen copies of 'World Wide,' and they will be sent immediately.

offer is only made for the month of Jan-

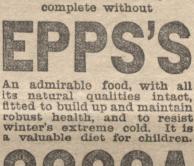
JOHN DOUGALL & SON, Montreal.

in heaven is big enough to hold all that phil-osophy and theology may have to tell him by

and by. But if, in her desire to make her words comprehensible, his mother had given him a concrete and definite idea of God, she would have laid the sure foundation of trouble. Very have laid the sure foundation of frouble. Very often mothers—and fathers, too, for that mat-ter—are led into making silly and untrue statements through an effort to answer the everlasting interrogations of their children. Not infrequently these questions of their conducts, Not infrequently these questions are perfectly idle and purposeless. But whether that be so or not, the little ones may as well learn early that it is of no avail to demand to be told all about the unseen world just as they demand to be told about the world of sense. It is wiser far the stop speculation has a size in or far to stop speculation by saying merely, 'I don't know; no one knows about that,' than to allow one's self to be entrapped into mak-ing ill-judged assertions about the inexplic-able. In short, it is better to adjust the child's mind to the things of the spirit than to try to adapt the things of the spirit to the child mind. Nor is the task so different a came: mind. Nor is the task so difficult as it seems: More is often accomplished by the serious, reverent tone of mother's voice when speaking of sacred things than by any words of wis-

of sacred things than by any words of wis-dom she may use. But there are mothers who, remembering certain religious terrors of their own, fear to put their children in dread of God by speak-ing solemnly of him. I know even of one mo-ther who teaches her baby to pray only to that gentle Jesus, 'who was once a little child,' feel-ing that it will be less awe-inspiring to the little one than to be asked to address its Father in heaven.

little one than to be asked to address its Father in heaven. It seems to me there can be no greater mis-take than this, except it be to teach the chil-dren a one-s ded idea of God, dwelling only on his div ne forgiveness and long-suffering love, and ignoring his majestic power and his hatred of unrighteousness. There is in all this an ethical loss well-nigh irreparable. If the children are not to be taught to reverence the will of God, and to fear his divine displeas-ure, then they will learn such feeling but s owly when they are grown. Many a little



No Breakfast Table



child who suffers no false terror of an aveng-ing deity is yet powerfully stimulated to right conduct by the thought that God knows and cares what the least of his children is doing. To rob a child of this right and natural mo-tive is to assume a serious responsibility.

Selected Recipes.

Poaching Eggs.—Poaching is one of the most de cale and digestible ways to cook an egg. The slightly salted water should be at the toing point, but not bubbling—that tears to pieces the white and makes 'rags' of it. The tgg broken first into a saucer or cup, should be slid easily in, and the hot water heaped over the yolk as it cooks, to hasten its cover-ing while it is still soft. A flat perforated cream skimmer is the best utensil to take out the egg, which should reach the table on a square of hot toast from which the crusts are cut, and on a hot plate, thirty seconds from the moment of its leaving the water.

Graham Muffins .- One cupful each of wheat and graham flour, two even teaspoonfuls of

