

he would be misunderstood if he did not, but he had no sympathy with them. He did not think that young, inexperienced Christians should have anything to do with winning others to Christ; that should be left to the mature 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 prayer, begging for guidance and help: Then I began to read my scripture and commented on 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 matter.' I replied: 'My dear brother, there is already 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 request 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 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 opposition. But he came every evening.

The next Sunday, at the close of the service, I requested those who wished to be Christians to meet us in the vestry. As this dear old brother was passing out, he happened to come face to face with a business acquaintance 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.

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 acquaintance so convicted him of the error of his position in opposing the revival meetings and personal work, that he came with an apology, saying that he was willing to go anywhere 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, 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'.)

Too much effort is being made in these days to make religious teaching concrete and to bring it down to the level of childish understanding. The effort is an insult to child nature, which is singularly adapted to the unreasoned comprehension of high and holy things, and it results in the dissipation of that beautiful reverence which is the birthright of every normal child and makes of religion a common, earthly affair for which the child has but little genuine respect. Either this happens, or, if the child is thoughtful, he is led into trying to reason out things which lie quite beyond the sphere of reason, and he becomes hopelessly confused and bewildered.

An illustration is afforded by the experience of a mother, whose little boy asked her continually, 'What is God?' She told him first that God was the one who made the world, that God made her little son, etc., describing all the functions of the All-Father, but not attempting to describe his essence. Still the child was not satisfied, but returned daily to the attack with the question, 'But what is God?' At last, driven to the Scriptures for light, she said, 'The Bible says that God is Love.' 'Oh, is he?' exclaimed the little fellow, in a tone of great relief, and perfectly satisfied with this large and vague idea he went about his play. As that child grows up he will have no image of 'the man in the next room,' no 'magnified and non-natural man,' to complicate his idea of God. His notion of the Father



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in heaven is big enough to hold all that philosophy 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 often mothers—and fathers, too, for that matter—are led into making silly and untrue statements through an effort to answer the everlasting interrogations of their children. 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 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 making ill-judged assertions about the inexplicable. 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 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 wisdom 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 speaking solemnly of him. I know even of one mother who teaches her baby to pray only to that gentle Jesus, 'who was once a little child,' feeling that it will be less awe-inspiring to the little one than to be asked to address its Father in heaven.

It seems to me there can be no greater mistake than this, except it be to teach the children a one-sided idea of God, dwelling only on his divine 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 displeasure, then they will learn such feeling but slowly when they are grown. Many a little

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child who suffers no false terror of an avenging 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 motive is to assume a serious responsibility.

### Selected Recipes.

**Poaching Eggs.**—Poaching is one of the most delicate and digestible ways to cook an egg. The slightly salted water should be at the boiling point, but not bubbling—that tears to pieces the white and makes 'rags' of it. The egg 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 covering 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



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