

people who make them? A person who is apt to make mistakes, no one trusts. It is useless for him to say that he didn't mean to do it. In too many cases, he didn't mean not to do it, or he would not have done it. A druggist puts up morphine for quinine, and a child dies. A contractor makes an error in calculation, and a building falls. Is it any comfort to those bereaved, to know that the blasting of their lives, the darkening of their homes was the result of a mistake? Rather does it not add to their distress for if a mistake it might have been avoided, and why was it not? We can bear what is unavoidable and inevitable, but the very bitterness of the saddest words of tongue or pen is the thought, it was a mistake and need not have been made.

But mistakes will be made, and sad results will follow. Saddest of all is a life mistake—the experience of the man who at the end finds that his whole life has been a gigantic blunder for such there is no comfort in this world. We know what to do with sins, but what shall we do with mistakes? Can we make of them, as of our vices, steps in the ladder of St. Augustine, and upon them "ascend from our dead selves to higher things?" Yes, even mistakes have their uses. They are doubly mistakes, if they do not inspire us to renewed caution. To more earnest, more watchful, more prayerful living. True it is that in this matter, prevention is the only cure. A mistake once made can never be anything but a mistake, but it may be so used as to help us onward and upward. Only let us realize, that better than the lesson learned from mistakes is the lesson not to make them. More can be done in this way than we think. From the little annoying blunders, as well as from the errors of a life, there is a way of escape. There is forgiveness for sin and error, grace and strength for our weakness and ignorance, if we seek it aright. In the words of the familiar hymn:

The mistakes of my life have been many,
The sins of my heart have been more,
And I scarce can see for weeping,
But I knock at the open door.

The Good Shepherd.

BY GEO. W. ARMSTRONG.

There are those who would rob Christ of His divinity and who tell us that whilst He was a good man—a pattern to men, he was only a man of superior cast, of a higher order—still only a man. His teachings and works place Him on an infinitely higher plane for He claims perfect equality with the Father, and what Jehovah was to His chosen people Christ is to all His true and faithful followers everywhere.

If Christianity is the fullest development of God's unbounded grace; then, if Christ, as a man takes the place of what Jehovah was to the Jews we as Christians have a very doubtful advantage in our substitute.

The twenty-third Psalm is called "The Shepherd's Psalm;" in it David lays claim to Jehovah as his Shepherd. What David claims for himself Christ tells His people He is to them.

David says: The Lord is my Shepherd.

Jesus says: I am the Good Shepherd.

David says: I shall not want.

Jesus says: I am the Bread of Life.

David says: He maketh me to lie down in green pastures.

Jesus says: Come unto me all ye that are weary and heavy laden and I will give you rest.

David says: He leadeth me beside the still waters.

Jesus says: Follow me. Nothing shall harm you as long as ye be followers of that which is good.

David says: He restoreth my soul.

Jesus says: He gives "living water" and they who drink shall "never thirst."

David says: I am the way, the truth and the life. No man cometh unto the Father but by me.

Jesus says: I am the way, the truth and the life. No man cometh unto the Father but by me.

David says: Yea, though I walk through the valley of the shadow of death I will fear no evil.

Jesus says: Lo! I am with you always. I am the resurrection and the life.

David says: My rod and thy staff they comfort me.

Jesus says: If I go away I will send the comforter unto you. Even the spirit of truth who shall abide with you for ever.

David says: Thou preparest a table before me in the presence of mine enemies.

Jesus says: And as they were eating Jesus took bread and blessed it, and gave to His disciples and said: take eat this is my body. And He took the cup and gave thanks and gave it to them, saying: drink ye all of it; for this is my blood of the new testament which is shed for many for the remission of sins.

David says: Thou anointest my head with oil.

Jesus says: Ye shall be baptized with the Holy Ghost.

David says: My cup runneth over.

Jesus says: These things have I spoken unto you that my joy might remain in you, and that your joy might be full.

David says: Surely goodness and mercy shall follow me all the days of my life.

Jesus says: I give unto them eternal life.

David says: I will dwell in the house of the Lord forever.

Jesus says: In my Father's house are many mansions. I go to prepare a place for you.

A shepherd takes care of his flock and exhibits this care by a personal acquaintance with them; by providing for their wants; by gently leading and guiding them; by watching over them in times of danger and during the darkness of night; by defending them when attacked by those who would injure them, by seeking the lost and nursing the tender, the feeble and sick.

What God was to David, Christ is to His people. He has delegated responsibility. "Feed my lambs, feed my sheep." What an honor to be a co-shepherd with Jesus!—London, Ont.

The Daily News reports a pathetic story which comes from South Africa. One of the ladies who is visiting the women's camps of relief found at the Bloemfontein camp that a baby had just been brought into the world. She was immediately consulted by the mother as to the child's name. "Hope," suggested the visitor, meaning to be cheerful. "No," said the Dutch lady, "for I have no hope. I want a name suggesting the opposite." The visitor thought a while, and then she suggested "Dolor." "What does that mean?" said the mother. "Pain." "O, that is right, her name shall be Dolor." And so Dolor it was.

The first Zenana teaching ever attempted in the east was by missionary women in 1851 among the wives and royal sisters of Siam.

Sparks From Other Anvils.

Christian Endeavor World: There has never been a time when temperance workers were more coolly, practically aggressive than now. We believe that they are on the right road, and the goal is not far ahead.

Presbyterian Banner: We believe it is being more and more recognized by very rich men that great wealth is not only a private possession but is also a public trust that carries with it obligations of social service. Having received much they must also give much. But this principle applies to all alike, to the well to do and the poor, as well as the rich.

Christian Guardian: The people married to the land are the basis of great nations. We have room for millions, and there are millions who would be better off to be with us—better off for time and eternity. They will come. Let us get ready as those that would serve the Master who had compassion on the multitudes when He saw them as sheep without shepherds.

N. Y. Christian Intelligencer: Men go to great lengths to bring the preaching of the law into discredit and disfavor. They strive to belittle the Old Testament and the Epistles that they may destroy a legal spirit, as they call it, and establish the reign of love. But love is law. Love without law is not love. God as a sovereign has established law in the natural and spiritual world. He administers law. Obedience is life with honor, disobedience is death with dishonor.

Harpers' Weekly:—The abolishment by the General Conference of the Methodist Episcopal Church of what is known in that Church as the "time limit" in the appointment of its clergymen closes out finally the last vestige of the Itinerancy, which had lived on down in modified forms to the present. The decision of the conference must have been a matter of surprise to the bulk of that Church in the Middle and Western States; for whatever may be its expediency, and it would be presumptuous in a lay observer to question the wisdom of so august a body as the General Conference, the decision relegates to tradition one of the most distinctive features of Wesleyan Methodism, and seals up in the historic yestermorn one of the most heroic, romantic, and intrepid eras of religious enthusiasms and hardihood that our country or any other has known.

North and West: When men are brought face to face with the awful wickedness that abounds in our great cities and the flood of worldliness that is drowning men's souls in perdition they are forced, if they are honest Christian men, to a realization of the fact that the only hope for the salvation of men and women is the supernatural work of the Holy Spirit. Culture and natural religion are helpless before the stupendous task. Belief in the supernatural and the preaching of the supernatural alone have power to bring men into such a realization of their lost condition that they will cry to God for help. A revival of religion such as many are earnestly desiring and praying for must be accompanied by a strong belief in the supernatural operations of the Holy Spirit and a faith that souls now unresponsive to religious effort will be aroused to a realization of their lost condition,