

Effectual Calling.

A BIBLE READING BY REV. WM. SHEARER,
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Effectual calling is a sovereign act by which God chooses a sinner and compels him by His Holy spirit to become His child.

1. It is the act of God and one He will never regret nor undo, Rom. 11:29.
2. Those whom He calls in this way are not the wise and great of this world. 1 Cor. 1:26. It is not because He has a special grudge against such, but because such are generally quite content with their lot. Compare Luke 16:25.
3. Those who are called should be content with the lot in life wherein they are called, 1 Cor. 7:20. The apostle does not mean to put a premium on slothful indifference to self betterment, but warns against a spirit of unholy discontent.
4. It would be a great advantage to all who are called if they would try to realize the privileges of their calling, Eph. 1:18. The hope of their calling, is the hope of full and final victory over sin and the devil, and eternal blessedness in the world to come.
5. Those who have been called should conduct themselves in a manner becoming the fact they are called, Eph. 4:1.
6. Since all who are called have the one hope, this should act as a bond of union between them, Eph. 4:4. There need be no jealousy nor rivalry for there is fulness of reward for all.
7. It is a High Calling, that is, a noble eminent calling, and we should be strenuous in our efforts to obtain the reward, Phil. 3:14.
8. The called should show by their conduct that there is a fitness and propriety in their being known as the called of God, 2 Thes. 1:11.
9. It is a Holy Calling. We are called to Holiness by a Holy God. It does not find its origin in our good works but in God's sovereignty, 2 Tim. 1:9.
10. It is a Heavenly Calling. That is, a calling from heaven and to heaven. Therefore, it behoves us to fix our minds much on the Man from heaven, through whom we have the hope of heaven, Heb. 3:1.
11. From our earthly standpoint we secure in our calling only in so far as we evidence the fruits of the spirit, 2 Pet. 1:10.

The Finest Train in Canada.

The "International Limited" of the Grand Trunk Railway has justly earned the title of being the premier train of the Dominion and unexcelled in America, not only in speed, comfort and up-to-date equipment, but also by its regularity, running invariably on time. The "International Limited" leaves Montreal 9.00 a. m. daily, arriving Toronto 4.40 p. m., Hamilton 5.50 p. m., Niagara Falls, N. Y., 7.25 p. m., Buffalo 8.20 p. m., London 7.45 p. m., Detroit 9.30 p. m., and Chicago 7.30 the following morning. It carries wide vestibule modern coaches, parlor and pullman sleeping cars, and an elegant café service is operated in connection with this train. It is known as one of the fastest long distance trains in the world and is well patronized by the travelling public. Any one travelling west should not miss the opportunity of riding on this superb train which has gained such an enviable reputation throughout the land.

The soul of man, like a nugget of gold quartz, is of little blessing until it has passed through the fires.

Our Young People**Sun., Sept. 20.—Why and How we Should Bear Witness for Christ.**

Acts 5:27-32.

In Modern Days.

There are no martyrs needed nowadays for Christ in civilized lands—that is, in the sense we have learned to give to the word, of dying for the faith. But in the old sense of the word, "witnesses" are needed to day just as much as in apostolic times.

Such steadfast, loyal witness as the martyrs gave is needed in every church today. Why are we ashamed to testify for Christ? "Let the redeemed of the Lord say so," is a text that bears learning by heart. If Christ has helped us, why not tell those who need help where to look for it? If we have the light, ought we not to carry it to those who are in darkness?

There are no miracles nowadays. There is no need for them. There are enough Christians in the world now to Christianize it in one generation, if each one witnessed for Christ as loyally as the first Christians did. Why does the gospel not advance as triumphantly as it should? The fault is not in the Bible, or the church, but in each individual disciple who forgets that witnessing for the Saviour is part of true salvation.

A Clear Witness.

A contradictory witness does harm to his case. No lawyer likes to get hold of him—except the opposing counsel. A clear, consistent testimony is the only kind that is valuable. Such testimony may be very short, but it is always listened to, and often wins the case.

This is as true in spiritual matters as in a court of law. If we undertake to witness for Christ we must be clear and consistent. What holds many of us back is that we know that some inconsistency, some wrong tendency or habit in our lives, contradicts any witness we could bear, by our words, for Christ. So we hang back and refuse to testify when what we ought to do is to make our testimony clear and consistent by getting rid of whatever confuses it.

Results and Rewards.

The results of witnessing for Christ are seen on earth; the rewards are promised in heaven. No loyal witnessing is wasted. Men may jeer at us, and may not seem to believe or accept our testimony. Nevertheless, as time goes on, we will see definite results.

An elder recently told how years ago, as a young man, he wrote a letter to a friend to try to bring him to Christ. The friend never answered the letter, nor even spoke of having received it. Eighteen years afterwards, after long separation, the two met. "Do you remember a letter you wrote me once?" said the friend. "I want to tell you that it brought me to Christ. I still have it; I often read it; I would not part with it for anything in the world." The result had been long in coming; but when it came, how rich a reward it was!

Mistaken Sympathy.

The Interior has an article on "The Monks of Le Grand Chartreuse at Iona," by Catherine Barry Judson. These monks have felt the force of the French law against unauthorized religious associations, and, it is said, are about to leave France for the

island of Iona. The writer of the article, after an account of the order, its peculiarities, growth, etc., says:

"Whatever may be our opinion of Catholicism, no fair-minded person can avoid feeling a sense of sympathy with the exiled monks who leave a spot sacred to them by the religious traditions of a thousand years, to go to a strange and lonely spot, even though it be better for fair France that they should go. Their retreat to Iona, sacred by the religious traditions of fifteen hundred years, is a strange coincidence, the outcome of which will be watched with interest."

There is no reason why American Protestants should sympathize with these French monks. Their order has been distinguished for two things—first, persistent scheming against the government and, second, the manufacture of the liquor which bears their name. Under the form of a religious society they have built up a great business in strong drink. The action of the government does not make them "exiles." They are not forced to leave France. They can stay and carry on their business, but they can not do it as a religious congregation or association. The party entitled to sympathy is the French Government and not the clerical manufacturers of chartreuse. There is also some reason for sympathy with the people of countries to which these and similar monastic orders will migrate. Few of them will come to the United States. Corporations here must specify in their charters what they propose to do, and it would not be possible for a religious corporation, organized "not for profit," to run a liquor factory. A large number of them are said to be on the way to Argentina, where their welcome is doubtful, and others have gone to Spain, where they will probably be more at home.

Religious orders which have ceased to do religious work and only live on and seek to increase their endowments by business or beggary, are a curse to any country. The French Government was wise in suppressing them.—Herald and Presbyter.

Daily Readings.

- Mon., Sept. 14.—Through the Spirit. Heb. 2:1-4
 Tues., Sept. 15.—Of Christ's lordship. Acts 2:32-36
 Wed., Sept. 16.—Of his power to save. Acts 3:8-10
 Thurs., Sept. 17.—Of his kindness. Ps. 63:3-8
 Fri., Sept. 18.—Of a hope of heaven. Tit. 3:7-11
 Sat., Sept. 19.—Rewards of confession. Luke 12:8, 9
 Sun., Sept. 20.—Topic—Why and how we should bear witness for Christ. Acts 5:27-32.

Let love not visit you as a transient guest, but be the constant temper of your soul. Let it pant in your heart, let it sparkle in your eyes; let it shine in all your actions, and let there be in your tongue the law of kindness.

The advantage of a well-trained mind does not lie in the amount of things one knows, but in the use that one makes of them. Like a steam engine, knowledge is useful only when set in motion and directed to right ends.