

than his legions. Confident that the hand of God was upon him the preacher should say to his people like the ancient prophet, 'Arise and build.' In the face of inviting fields the Church stands and waits for men of ability and confidence to lead her to victorious conquest. She wants generals who can rally, direct, advance and succeed. The military spirit had reached and spread over our Dominion. It was strong throughout the world. People's minds were being attracted in all directions. Sport was becoming a business. The sins of the heathen were being introduced into Christian communities. Leaders were wanted who would thrill men with the message of God, and bring out of sin and selfishness those who were unmoved by eloquence or argument.

The need of our time was the need of all time. The gospel was sufficient for every need of every age. This was an age of enquiry, but no new truth was being discovered. What was needed was a re-statement of the truth to suit the spirit and conditions of the times. Revelation was ever the same, though the methods of interpreting it might differ.

The sinfulness of sin and the dignity of man were two things placed side by side—throughout the Bible. Sin was not vividly brought home to the realization of men to-day as it should be. Opposing interests were nursing their grievances unmindful of eternal truths. Man was ignorant and debased and the preacher must deliver the message with both knowledge and confidence. He could only convince others when convinced himself; he could only give what he possessed. The passion for souls was the fruit of unfeigned love and of being filled with the spirit.

Why Do We Hesitate.

A strange reluctance comes over many when they try to talk about the soul and its relation to God. It is felt alike by the converted and the unconverted. Very often the gay young girl, whose heart is running over with mirth and fun, and whose speech sparkles with wit and humor, has deep in her consciousness the feeling that she is unsatisfied—that she wants something better, purer and higher. She wishes that the Christian woman who is talking with her would ask her a question, would give her a hint, would lead the conversation to the subject of personal religion. The other has no thought of the kind. She even has a faint, undefinable dread that any effort on her part would be received coldly or be the subject of ridicule. So the opportunity passes. The souls have been within speaking distance but have failed to communicate with each other. Each goes on its way. The friend of Christ who might have won a soul to him, has been silent, ashamed, afraid. What wonder if to that faithless friend there comes the sad experience that the Beloved has withdrawn himself and is gone; that, seeking the Spirit, it finds him not, and calling, there comes no answer. Can there be perfect serenity and the full sense of communion with God to one who refuses or neglects so important a duty?—Margaret E. Sangster.

On one occasion a minister found it necessary to punish his little daughter. But she climbed into his lap, and, throwing her arms around his neck, said: "Papa, I do love you." "Why do you love me, my child?" the father asked. "Because you try to make me good, papa." When our heavenly Father chastens us it is always to make us good. Let us then cultivate in all our trials and afflictions the grateful and loving spirit of this child.

Our Young People

A Bad Bargain.—Topic for October 20.

Scripture Reference: Gen. 25: 29-34.

WILL IT PAY?

BY ARTHUR W. KELLY.

The question "Will it pay?" is heard altogether too often with the sense it generally bears. In a deeper meaning it needs to be asked far more. It might have saved Esau and his descendants from a great loss. He was woefully at fault in reckoning the present worth of a birthright and a dinner. It seems absurd, almost impossible, that the future of a people should turn on the eating of a mess of lentils. But careers of nations and of men do turn on trifles just because men are willing to pay a career for a trifle. Every day brilliant men are trading their future in two worlds for a drink.

A man is sure to make a bad bargain unless he is a good judge of the value of what he is buying and selling. The trouble is that we train our wits far too much to prize what is seen and temporal. We do not spend on the unseen and eternal time and thought enough to become expert in recognizing the worth of that. The titles to heavenly treasures form the currency that is demanded in return for a large part of the most alluring articles offered in the world's markets. A little of the world looks very large in our eyes; and honest, purity, conscience, the soul itself, are recklessly bartered for it, regardless of the Master's question.

No man need be tricked into such bad bargains. There are warnings enough to that whoever act foolishly must do so with open eyes. However one may be infatuated by the glitter of paltry tinsel, it is certain that at last, and generally in no long time, the undeciding will come. As in Esau's case, it is then too late. The worst of a bad bargain is that there is no exchanging the goods. The world does not, cannot, give back what it took. God may accept repentance and grant pardon, but the past is fixed.

For Daily Reading.

Mon., Oct. 14.—Our heritage.	Heb. 9: 11-20
Tues., Oct. 15.—Forgiving the giver.	Ps. 103: 1-7
Wed., Oct. 16.—Following one's own will.	Judg. 17: 6; Prov. 14: 12
Thurs., Oct. 17.—Love through self-seeking.	Luke 17: 26-33
Fri., Oct. 18.—An unprofitable exchange.	Isa. 55: 1, 2; Jer. 2: 4-8
Sat., Oct. 19.—God's gift, sin's wages.	Rom. 6: 12-23
Sun., Oct. 20.—TOPIC. A bad bargain.	Gen. 25: 29-34

Eternity for bubbles proves at last
A senseless bargain.

—William Cowper.

Esau got what was good: it was probably excellent porridge; but he got it in exchange for what was infinitely better; this is what fools many a young soul in his purchase of the good things of time; he does not see what he is paying for them.

A dime or a sixpence held close to the eye can shut out the sun. Resolute effort is needed to prevent the small, intrusive present from blotting out the transcendent greatness of the final future. And for lack of such effort men by the thousand fling themselves away.—Alexander McLaren.

Faith.

A lady went out one afternoon, leaving her little boy with his grandmother, and saying she would call for him when she returned home, which she expected would be by 6 o'clock.

The time passed until it was nearly 6, and his grandma said perhaps his mother was not coming for him that night.

"Yes, she will," replied the boy.

Six o'clock came and grandma said:

"Well, I guess your mother will not come for you to-night."

"I know she will," said the boy, confidently; and he watched patiently for her.

It was getting towards his bed-time, and grandma was pretty sure his mother would not come, and he would stay all night with her.

"Well, I know she will come," was still his confident reply.

"Why, what makes you so positive?" asked his grandmother.

"Because," said the boy, "she said if she was not here by 6 o'clock she should certainly come, and my mother never told me a lie."

In a few minutes his mother came and took him home.

What a lesson for mothers in the faith of this child. And what a lesson for doubting Christians to whom the Lord seems "slack concerning his promise." "He will come again." Our Saviour never told us a lie.

Irving, in his "Life of Christopher Columbus," tells us that the Indians encountered on the first voyage were easily overreached by the discoverers. They would trade their curious ornaments of gold for glass beads and hawks' bells. On one occasion an Indian gave half a handful of gold-dust for a toy, and no sooner was he in possession of it than he bounded away to the woods, looking often behind him, fearing lest the Spaniards might repent of having parted with such an inestimable treasure. We smile at their ignorant foolishness, but we are reminded of Lowell's words:—

"At the devil's booth all things are sold,
Each ounce of dross counts its ounce of gold;
For a cap and bells our lives we pay,
Bubbles we buy with a whole soul's tasking;
'Tis heaven alone that is given away,
'Tis only God may be had for the asking."

The prayer, "Show me thy way," implies that you are seeking the way, and ready to walk in it as it may be made clear to you.

The Lord appeared unto Abram and said, "I am the Almighty God." There was, therefore, no promise too difficult for him.

Men say that when they know they will do; Jesus says that when they do they will know. He does not promise to manifest himself to the man who dreams or debates, but to him who keeps his commandments. The seeds of truth sprout in the soil of obedience. The words of Jesus in the mind of a disobedient man are no more vital than wheat in the wrappings of a mummy. To know the divinity of Jesus's teachings we must do his will with definite intention. Moral disobedience is mental darkness, but to submit our wills in loyalty to his law is to open our minds to the light of his truth.—S. S. Times.