

lumber men, I guess. Oh, here we are—and it seems all right. Oh, dear me, see how turned around I was!"

"You are turned around in your life too!" Now, if you would repent and be instructed."

"What can I do to begin?"

"Practise what Bible you remember."

"Do as you do, tuck it into my every day talk."

"Halloo, Jerushy! Glad to see ye!" called out a man trimming out a fallen tree by the roadside. "Now we are liable to have something fit to eat again!" And he made his words emphatic by an oath.

"Take not the name of the Lord thy God in vain, Jacob," said the woman seriously.

"Thunder, Jerushy! You hain't been an' got religion now, have ye?"

"Religion is the chief concern Of mortals here below"—

and they drove on leaving the chopper gazing after them in blank astonishment.

"You will not make light of religion to amuse the men," said Mrs. Kelsey, with a tremble in her voice.

"No, ma'am, I won't make fun of my mother, nor of you, nor of your religion, nor hers—it's jest the same thing, I know; and I sha'n't forgit this lift." So with a few more kindly words they parted.

A few weeks later Mrs. Kelsey's pastor came in, saying:

"They are having a revival over at Brewster's Grant, and it all grew out of the cook at the boarding-house quoting Scripture. They want me to come over and hold a meeting; I wonder if some of our people would not like to go?"

"I have no doubt of it, and Mrs. Fenwick and I will drive over this afternoon and see our friend the cook."

This they did delighting the poor woman with their sympathy and interest.

"I thought you'd come; I wanted to tell you so bad," she said. "At first I thought it pretty smart to talk out of the Bible, as you did, and I found

remembered lots of passages I had learned when I was young, and as I said them over I thought of mother; and first I knew I was different and so happy that I couldn't help singing hymns and talking to the men when they swore, and they knew I meant every word I said, and first I knew some of them come to me begging me to have a meeting—me, just to think of it!"—and the tears were coursing down the woman's cheeks.

"And you did?"

"I read the Bible, and we sang, and said the Lord's Prayer together, and the minister is coming to-night. I wish you would stay."

That was the beginning of a revival that not only swept through the lumber regions, but aroused the churches in the villages as well as turning many to ways of righteousness, and relieving the two ladies of the responsibility of interesting their people after the summer visitors left.

UNBELIEF THE RESULT OF SIN.

"The fool hath said in his heart, 'There is no God.' It is not the expression of an intelligent conviction, reached after patient and careful investigation, when a man says, 'There is no God'; but rather the expression of a wish. He is a fool morally, and not intellectually, since he has sense enough to see that if there is a holy, just, and almighty God, it will not be well for him. The hearts of the children of men are 'fully set in them to do evil,' but this religion requires them to cease to do evil and learn to do well. The objector does not wish to give up all his ill-gotten wealth, to forsake his wicked companions, nor to renounce his sinful amusements. He dislikes to undertake the new duties required. He draws back from the life of self denial and sacrifice which might be his. Above all, there is a deep repugnance to the repentance, confession, and humiliation demanded. To one who knows how hard it is to induce the confession of a wrong, or to reconcile enemies to one another, there is no cause of astonishment in such a taste of mind. Un-

questionably there are many honest doubters and seekers after truth, but the moral condition of men is the chief reason why they have difficulty with Christianity. 'He who is willing to do His will shall know of the doctrine.'

"THOSE WHO STAND AND WAIT."

Milton, as all will remember, in his beautiful sonnet on his own blindness, represents himself as sorely distressed because he cannot do God's service by reason of his blindness. He consoles himself by a thought which should often press itself upon the Christian's heart, that "they also serve who only stand and wait." Dissatisfaction with one's existing lot may be overcome by realizing that God must have some work for one in this lot, though perchance that work may be only to wait and suffer. Willingness to remain and endure for Christ indicates as great love for Him as an inordinate desire to depart at once and be with Him. Principal Caird has eloquently taught this truth in the words: "It is a great thing to love Christ so dearly as to be 'ready to be bound and to die' for Him; but it is often a thing not less great to be ready to take up our daily cross, and to live for Him."

POLISH UP THE DARK SIDE.

"Look on the bright side," said a young man to a friend, who was discontented and melancholy. "But there is no bright side," was his doleful reply. "Very well—then polish up the dark one," said the young man, promptly. Are you ever despondent? Then adopt this advice, and remember that the best way to "polish up the dark side" is to work—work hard, and work with ceaseless devotion and energy. I once had the honour of working for a time with a famous and eloquent dignitary of the Church. He lost his wife very suddenly, and I knew that this was the most crushing blow he could possibly suffer. I quite expected, therefore, that he would go away and rest, perhaps for several months to come. But in a week he was busier than ever. His zeal in-