

"Yes," was the reply. "Well, then," continued the traveler, "do you remember that twenty-seven years ago you conducted Sunday School in a little country district? I was a little boy of nine then, and attended your class, and you taught me the Twenty-third Psalm, and I can say that I have repeated it almost every day since."

Twenty-seven years had gone by. The Sunday School teacher had become a minister, and later a missionary, and was home after spending fourteen years in arduous work, to find, unexpectedly, that what he wrote on the memory of one little boy defied the world's rubbing for more than a quarter of a century.

In a few minutes they parted again, but not before the scholar of other days thanked his teacher, saying: "Good-by, and thank you, we will meet again, if not here—then there."

The loud business world called the one—his two companions were waiting outside—but there was a music in his soul that all the shrill whistles of industry could not drown. The heathen world claims the other, and that little Ontario incident heartens him and make him realize that "bread cast upon the water" is found "after many days."

Sunday School teacher, sow the seed, and you will find out some day—either in this world or the next—that no good work is ever lost.

Smith's Falls, Ont.

The Simple Life

By Rev. Hislop Dickson, B.A.

Is there such a necessary connection between the kingdom of God and worldly prosperity as the words of Jesus:—"Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you"—seem to imply? Thoughtful Christians do not believe in such a connection. We are far from believing that material prosperity is always the consequence of a righteous life, and, on the other hand, we know that many good Christians have been deprived of most of the common blessings of life.

Why, then, are the two ideals linked together? Here is the answer I suggest: that if we set our minds and hearts upon the thing

in life that is of supreme importance, other secondary matters will arrange themselves in their respective places and life will have more harmony and unity. They will be "added" in sufficient measure and due proportion. We need more of the spirit of simplicity, which lays the emphasis upon the fundamental verities, and does not allow the numerous details of slight importance to assume gigantic proportions before our eyes.

In our thinking, let us have a firm faith in God's wise government of the universe and an unwavering hope which gives us confidence for the future. Let us be sincere and simple in the expression of our feelings and opinions, being faithful to the convictions of our minds. In all actions let us be kind, working out the principle of love which is at the heart of our Christian faith. Let us prevent the greed for money and the thirst for notoriety from taking a controlling place in our character-building. "Seek first the kingdom of God;" live a righteous life, and thus with the centre of our lives fixed, we will not be so constantly tormented in mind with the scramble of secondary matters for a place of supreme importance.

Rainy River, Ont.

A God-Controlled Life

By Rev. D. McTavish, D.Sc.

It has been well said, that the fullest Christian life is summed up in the twofold motto, "Let go," and "Let God." In other words, the best life is the self-emptied, God-controlled life. Bishop Oldham says: "The most difficult word in religion is yield, yield, yield. Man only finds life as he quits living in his own energies."

If ever a man learned thoroughly what it is to let go, it was the apostle Paul. Think of all the things he prided himself on as a Jew,—and surely he had good reason to do so. But that day on the Damascus road when he saw the vision of Christ he let all go. "What things were gain to me, those I counted loss for Christ." It was then that real life began with him.

Why is it so difficult to let go? It is because of man's innate pride or what Paul calls "confidence in the flesh." Go through