

TAKE HEED HOW YE HEAR.

There is a larger meaning than most persons think in the promise of our Lord associated with the Pentecostal season: The Holy Spirit shall take of the things that are mine and show them unto you. It means that the great work of the divine Spirit in bringing men to salvation and eternal life proceeds on what Christ the Saviour is, and has done, and is accomplishing through the use of the truth as it is in Jesus. It consists in showing men effectually the things of Christ, as revealing the love and grace of God. This is the Holy Spirit's "call." The voice of the Spirit is the gospel message through the preached word, or otherwise declared. His divine saving power is never absent from the gospel work. The ministry of the truth is the Spirit's own touch on human souls. The force of the touch is more than of the mere truth, because of his presence and energy in it. It follows from this that there is no such thing as an innocent neglect of the gospel call to privilege and duty—not any such thing as a resultless hearing of it. If it is rejected or neglected, the hearer passes on, not only loaded with the guilt of resisting and grieving the Spirit, but also hardened into a growing temper of disobedience to the truth and overthrow of the rights of conscience. This is the terrible process of "grieving" the Spirit, "quenching" the Spirit. It establishes the habit of disregarding the gracious call of God, deadening the spiritual sensibilities, leading to a callousness that is incapable of arrouement to repentance—a total resistance of and sin against the Holy Ghost. The only possibility of an effective application of the gospel is made fruitless—the only Agent capable of saving on the basis of Christ's work is fatally sinned against. There is no more excuse for sin—no other "Comforter" to come.

Few hearers of the gospel—and every man in a Christian land necessarily becomes more or less a hearer in some way—consider either the joyousness or seriousness of the truth that in every word of the gospel message the Holy Spirit is present in gracious touch upon the soul. It is Heaven's assurance of desire to save and exalt us to the fulness of divine fellowship and everlasting life. This should be inspiration and quickening to Christian obedience and glad confidence. But refusal of response, failure of the fruits of faith, love and duty, ought to be understood as flagrant guilt and dreadful danger. God is working more closely and personally with men than they suppose. They think only of neglecting mere truth or privilege—not of exhibiting contempt of God and closing their hearts to the Holy Spirit's knocking. They do not think of it as antagonizing the presence and working of a divine force. The richness of the benediction depends on a sense of the fact that God, the Spirit, is himself dealing with the soul through the truth.

It is in this view that our Saviour's admonition, "Take heed how ye hear," takes on its real impressiveness. Were all hearing of the gospel of the serious and obedient kind, inspired by this sense of close divine dealing with men, what multitudinous conversions would enlarge the congregations of believers! What rich and rapid growth of believers in the graces and powers of Christian life and character! Thinking after him, in this realistic and living way, God's thoughts of love and holiness, of goodness and peace, must react on personal life with transforming and exalting power. It makes manifest how, being not only hearers, but doers of the word, men are "blessed in the deed." Then the true significance of Christianity for men appears.—Lutheran Observer.

RICHES AND RELIGION.

Different parents take different ways of freeing their children from the entanglements of riches. This was emphasized some time ago in the last will and testament of a prominent jurist. It was learned, after his death, that he had provided that: "If any or either of my grandchildren shall have entered upon any professedly religious life which in any manner takes him or them, in whole or in part, from the ordinary pursuits of secular life or ordinary worldly associations, then the part of my said estate which, under the terms of my will, would have gone to my said grandchild or grandchildren, shall not go to him, her or them, but shall be divided among my other legatees as if such grandchild or grandchildren, had never lived. Provided, however, that before the final distribution of my estate, if such religious professions be abandoned, he or they shall get his or their share." The dead man's reason for this provision is unexplained. Whether he hated religion or riches does not appear. But it is certain that this unusual will was likely to remove a possible stumbling block from the path of any heir who was devoting his life to God's service. And if one was hesitating between the service of God and of the world, that will would surely, for any man or woman of character, throw the decision in favor of God's service. It was powerless to impoverish those from whom it withheld a bank account, for one who lays hold on "the riches of the glory of his inheritance in the saints" is assured also, if he does God's will, of prosperity in the life that now is.

TRAINS 3 AND 4.

The latest publication produced by the advertising department of the Grand Trunk Railway System is a booklet descriptive of their line between Chicago and New York, through Ontario via Niagara Falls, also Chicago and Portland, via Toronto and Montreal, under the title "Trains 3 and 4." It pictures to the reader by concise description and well printed half tones the route of these two popular trains.

It is universally agreed that the lines of this great system provide a great diversity of scenery and reach many points of interest, and the route traversed by these two trains is no exception. These features are lucidly dwelt upon, and are well illustrated in "Trains 3 and 4."

The publication is a handsome one of 32 pages, printed in two colors, and is adorned by a strikingly beautiful cover printed by the trichromatic process, the sketch showing a head-on view of the premier train of the Grand Trunk System, "The International Limited," approaching as if through an archway with massive pillars on either side, surmounted by the Dominion Coat of Arms, with the Canadian and United States flags draped on either side, emblematic of the international character of the line, making in all a most pleasing effect.

It can be had for the asking. Address: J. Quinlan, D.P.A., G.T.Ry., Montreal, Quebec.

He who has battled, were it only with poverty and hard toil, will be found stronger and more expert than he who could stay at home from the battle, concealed among the provision wagons, or even rest unwatchfully abiding by he stuff.—Thomas Carlyle.

Agitation is not only an evidence of life, but it tests character. The color that cannot stand the light is but a painted lie, and the sooner it fades out and disappears the better for the cause of truth.

HOME-MISSION SCHOOLHOUSES.*

Some Bible Hints.

If children walk in the ways of their not godly ancestors, the nation is safe; and this is the work of education to bring about (v. 3).

"The doings of Israel," the ways of the world, are a snare in every community. Mission schools teach the ways of the Kingdom of righteousness (v. 4).

The Bible is the foundation of mission schools; the best education comes from it (v. 9).

There is no agriculture and no commerce equal to this, that Christian education be planted everywhere (v. 9).

Home-Mission Schools.

Christianity grows as the knowledge and love of the Bible grow. But what if the converts cannot read? This is the fundamental necessity for the mission school.

Christianity grows with self-respect, prosperity, and influence among men. These are impossible to the illiterate. Hence another necessity for the mission school.

The mission school has led the way for the secular school, and has proved what can be done with such material as the negroes, the Indians, the Chinese.

Mission schools are practical. They do not lift their pupils above their normal work, but teach them how to farm, build houses, and labor in kitchens in the best way.

Mission schools, believing in the people for whom they are at work, are all the time making discoveries of exceptional ability, and giving it the opportunity to rise above the humbler tasks into the largest service.

At one time the moderator of the great Synod of Ohio, in introducing to the Synod a teacher in a home-mission school, announced himself as the product of that school. Some of the strongest preachers, of many races, have come out of them.

Home-mission schools are invariably crowded, and are obliged to refuse many eager applicants. The fortunate scholars understand their privileges, and are bent upon making the most of their opportunities,—a refreshing contrast to the scholars in many more favored regions. That is one reason why mission schools, in spite of the poor preparation of their pupils, turn out graduates of such intelligence and force of character.

Many secular schools, if not Godless, yet minimize religion and magnify worldly knowledge. The mission school puts first things first, and uses the only logical system of education, the system that holds a training for eternity as more important than a training for time; though that also is not to be neglected.

The best way to study mission schools is to begin with one of them and read all you can about it, until its teachers, work, and very buildings are familiar to you. There is no danger but you will go on to learn of other schools.

DAILY BIBLE READINGS.

- M., July 30.—The value of early education. Prov. 22: 1-6.
- T., July 31.—The value of the teacher. Ex. 18: 19-21.
- W., July 22.—Personal contact. Prov. 19: 20, 25, 29.
- T., July 23.—Faithful teachers. Col. 3: 23-25.
- F., July 24.—The school of the doctors. Luke 2: 42-50.
- S., July 25.—Schools of prophets. 2 Kings 2: 3-6.
- Sun., July 26.—Topic—Home missions: The home mission schoolhouse and what it does. 2 Chron. 17: 1-9.

*Y.P. Topic—Home missions: 2 Chron. 17: 1-9.