

permitted to come down upon them like a wolf on the fold, and in the very jaws of the enemy they were carried away into exile. There they sat down and wept as they remembered Zion,—wept as they remembered the happier things that were and the still happier things that might have been,—wept over lost opportunity.

So may we all weep if we do not beware. Once there comes to every one the moment to decide what manner of calling he shall pursue. He may choose well and adopt the line of work which suits his bent and throws down a challenge to all his powers, or he may choose ill, and after a thousand poignant disenchantments sit him down and weep as he remembers Zion,—remembers what might have been, had he only chosen wisely.

Once and often there comes to every one the moment when he must make decisions affecting character. If any one should sow an act, he will reap a habit, and if he should sow a habit he will reap a character. If the first glass of intoxicating drink is never taken, the character of the confirmed drunkard will not be reached. If, on the other hand, this untoward start is made, the hour may come when the victim must sit him down and weep as he remembers Zion,—remembers his unshackled years—his one time glorious possibilities.

Once and often there comes to every man the moment when by a word or act of ser-

vice to his fellow men he may advance the glory of Almighty God. The kind word fitly spoken, the good deed happily done, the claims of Christ faithfully pressed home, may save a soul from death and cover a multitude of sins, but these things neglected may mean the tragedy of a wasted life—the hell of an undone eternity. Then he who might have helped must sit down and weep as he remembers Zion,—remembers what might not have been "*if he only had*," "*if he only had*."

Once and often there comes to all the opportunity to win eternal life. "While still the lamp holds on to burn, the greatest sinner may return." If we sow a habit we shall reap a destiny. If we come to a knowledge of God and of Jesus Christ whom He hath sent, we shall in God's good time see Jerusalem the golden rise above the tumbling of the ridged river, and like God at the creation we shall say, "It is very good," but if not—why then we shall miss that city which hath foundations and by Babylon's wave we shall sit us down and weep as we remember Zion,—remember past years of grace and the glory which might have been.

How the old psalm, therefore, emphasizes the duty of redeeming the time and improving the opportunity! What folly to put to hazard the interests—material, moral and immortal—that belong to every life!

Sydney, N. S.

THE SUNDAY SCHOOL'S THREEFOLD FUNCTION

I. BRINGING THE SCHOLARS TO CHRIST

The scholars in our Sunday Schools, as regards their relationship to Christ, may be divided into three classes. There are the little children, whom their fathers and mothers, in love and faith, have given to the Saviour through the holy ordinance of baptism. These have not arrived at the age when it is possible for them to make a conscious and definite decision for Christ, though they really belong to Him. Again, there are the boys and girls, who, although

dedicated to Christ in baptism, have not followed up their parents' choice for them by a corresponding choice of their own. And, last, there are those scholars, who, by coming to the Lord's Table and in other ways, have claimed the privileges and assumed the responsibilities of those who have been baptized.

In a very real sense, it is not necessary to bring the very little children to Christ. None are nearer to Him than they are.