

with no master.

One day a curly brown water spaniel tried to attach himself to our household. We had a dog, and did not want another. But the stranger was gentle and humble and lingered round for scraps and kind words. It is hard to be stern to a forlorn stranger, so he got both. We were evidently in danger of having two dogs on our hands.

The annual county fair was to be held in Brucefield. A young friend was asked to take the dog with him and to lose him in the crowd. In the afternoon we drove through the village on our way to Clinton. The dog was running among the people, and simply the glance of an eye rested on him for a moment. That was enough. He took in the recognition, and was after us with a glad bound, and followed us with the joy and pride of a lost dog who has at last been recognized and owned by a master.

The action of the dog went to my heart. It touched me to see how glad he was to have a master to serve. But I saw in him a picture of many human lives round about, purposeless for want of a master, failures for want of a leader, for whom they can enthusiastically live or die. We were made to follow a loved and trusted leader. We were never constituted to merely revolve around ourselves. That makes anyone dizzy. The planets revolve around the sun, or they cannot be planets, and men must revolve around God, or he cannot be a real man, but only the hollow, unsatisfied, undeveloped semblance of a man.

Thank God, He "has given" His Son to be a leader and commander to the people, and the sooner we "behold" Him, and trustfully enlist under Him, and loyally follow Him, the better for us, and for those round about us.

Ottawa Ladies' College,  
Dec. 28, 1902.

#### For Daily Reading.

- Mon., Jan. 12.—Through testimony. John 9: 1-17  
Tues., Jan. 13.—Through prayer. Matt. 7: 7-12  
Wed., Jan. 14.—Through Bible study. 2 Tim. 4: 14-17  
Thurs., Jan. 15.—Through giving. 2 Cor. 8: 1-5  
Fri., Jan. 16.—Through serving. Rom. 12: 9-13  
Sat., Jan. 17.—Through obeying. 1 Pet. 5: 5-7  
Sun., Jan. 18.—Topic. Endeavors in training for church work. Acts 2: 17, 18; Prov. 2: 1-8; Mark 1: 16-20.

#### Forgetting the Past.

A. R. ADAMS, IN HERALD AND PRESBYTER.

Forgetting the past with its long, dreary years,  
Forgetting my troubles, my doubts, and my fears,  
I will live in the future for Jesus my Lord,  
And walk evermore in the light of his word.

Forgetting the injuries from others received,  
The follies and sins over which I have grieved,  
I will use all the talents my Saviour hath given  
In pointing lost souls to their homes up in heaven.

It has been said that the best preparation for service is the knowledge of our own weakness. That is why we put at the opening of our pledge the words, "Trusting in the Lord Jesus Christ for strength."

Sometimes those that try to help only succeed in hindering, because they do not first find out what help is needed and how it ought to be given. If we want to help the church, we must first get a clear idea of what the church is doing and trying to do, and then we must study its work and put ourselves in training for it.

## Our Young People

### Training for Church Work.

Topic for January 18.

Acts 2: 17, 18; Prov. 2: 1-8; Mark 1: 16-20

#### Thoughts on Topic.

The public school teachers in all progressive States are required to have a normal-school training. No one can become foreman of a printing-office who has not served an apprenticeship at setting type. No one can become a soldier without passing through the regular drill. Ship captains begin "before the mast." Everywhere, if there is to be efficiency and power, training must precede responsibility and authority. Should it not be so in the church?

And yet, before the Christian Endeavor Society was established, the church had absolutely no training school for its work. Now it has such a school, and a glorious one.

For what kinds of church work does our Society train its members?

By its prayer meetings it trains to public testimony for Christ. By its offices and chairmanships it trains to office holding in the church. By its missionary meetings it trains for the church missionary meetings. By its drill in giving it trains for the church benevolences. By its songs it trains for the musical service of the church. By its socials it trains for the work of conducting the church socials. By its lookout committee it trains for such work as that of the deacons. By its work with the associates it trains for evangelistic labors. By its union work it trains for the larger work of the churches in co-operation. Indeed, it would be quite impossible to name any kind of church work for which a well-equipped Christian Endeavor society is not training the young people.

The pastor is, and always should be, the head trainer; but the beauty of the Christian Endeavor Society is that the young people enter the work and keep it up of their own volition. If, as in the old days, the work all rested upon the pastor, it would be a burden too heavy for him to bear.

With our pastor's help, then, let us continue the work we have begun in this society trying in better and better ways to fit our selves for the great work into which we shall enter as soon as we have received our training—the work of carrying on God's kingdom in the earth.—C. E. World.

#### Pithy Paragraphs.

Wellington said that the battle of Waterloo was won on the cricket field of Eton. Battles are always won by the preparation that come before, and the great battles of the church are won or lost by the preparation we are making for them, or are failing to make, in the Christian Endeavor Society.

Some people talking about church-work were comparing it to different parts of a locomotive, and saying that they would rather be the driving wheels of the church, its headlight, its bell, its brake, etc., when a modest young man spoke up and said, "I would rather be the coal than anything else, because, though it has to be burned up, it makes the engine go."

One of the most necessary things for the Christian to do for the church is to use in its service the same talents he uses in his daily occupation. Are you a clerk in a gro-

cery store? or a teacher? or a house-keeper? or a scholar in school? There are qualities you are using in your regular work that the church needs, and there is something in every line of daily work that you can put to good use in the church-work.

FOR DOMINION PRESBYTERIAN.

### In the Kingdom or Out.

BY W. H. WETHENBE.

The teachings of Christ make most apparent the truth that some people are in God's kingdom, and that other people are out of it. Notwithstanding all the talk in favor of the great fatherhood of God and the broad brotherhood of man, seeking to convey the idea that all people are the loved children of God, yet against those assumptions there stands most distinctly the very significant truth that not all people are in God's kingdom. Nothing can be plainer than the fact that not by natural birth, nor by any personal meritorious works are people in that kingdom; all, by reason of natural birth and personal works, are outside of the kingdom. A rich man went to Christ one day and in a most reverential manner, asked Him this question: "Good Master, what shall I do that I may inherit eternal life?" Did this man suppose that he was already in God's kingdom? Evidently he did not, else he would not have asked that question; and certainly Christ knew he was not in the kingdom, for he said: "One thing thou lackest: go, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven." But the man "went away sorrowful." Why need he feel sorrowful if he were already in God's kingdom?

Then notice what Christ at once said to his disciples: "He who hardly shall they that have riches enter into the kingdom of God!" Clearly enough these words prove that that man was not then in God's kingdom. Then in connection with those words Christ also said: "It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God." Surely this language denotes that some people are outside of God's kingdom. A sharp, strong line is drawn between those who are in that kingdom and those who are out of it, and that line always did exist, and it certainly will ever continue to exist. No theology, new or old, can obliterate that line. No sort of theology can place inside of the kingdom of God those who, by nature and works, are outside of it. And notice the fact that Christ did not tell that man that if he would submit to baptism he could enter the kingdom; nothing of the kind. He told him to sell his property, give it to poor people, and he should have "treasure in heaven," and then added: "Come, follow me." Get into the kingdom, and then you can follow Christ. Christ lays down the terms of entrance into God's kingdom, and people must accept them, or remain out of the kingdom.

A bright little fellow was turning over the dusty leaves of the family Bible, when suddenly he asked his mother, "Mother, is this God's Book?" "Yes." "Why, then," said the tiny fellow, "hadn't we better send it back to God, for we never use it?"