

will prove at last to be the highest form of God-given success.—*Churchman.*

EXAGGERATING.

Is anything said in the Bible about exaggerating? Yes; the Lord Jesus Himself, speaking of strong expressions, told us simply to use the plain Yes and No; "for whatsoever is more than these," He said, "cometh from the evil one." If, then, the use of strong expressions to make people believe what we say, comes from Satan, how careful we should be of our words!

It is very easy to get into a habit of exaggerating; a great deal easier than we think. Perhaps, when we are describing something we have seen, we may be in a hurry, and so are not particular about our words. Or, we may be so anxious to have those who are listening to us understand about the wonderful thing we saw, that we color a little, that is, make it out really more wonderful than it was. We are more anxious to have our friends get a grand idea of it, than careful to speak the exact truth. This is very dangerous, because we do not know where it may lead. The more we exaggerate the more we will be likely to do so. And, after awhile, our friends will begin to find this out, and perhaps they will say when they hear something wonderful or surprising we have told, "Oh, it was only Tom (or only Maggie) who said that! we will wait till we hear it from some one else."

Now, if you will look around among your friends, you will be apt to notice one thing. You will notice that those who use the fewest strong expressions in describing anything, are the ones whose word can be

best depended on. Somehow many of us have the other idea, have not we? We think the more we say, the more we shall be believed, and so we use a great many very strong adjectives. Now, let us get rid of this idea, and try the other way. The next time you describe anything, see how *exact* you can be. Think more of making your story *true*, than of making it *interesting*.

TRUE RITUAL.

BY THE REV. B. W. R. TAYLOR.

The question is very often asked: Why is ritual necessary in the performance of divine worship? And the answer is so simple. Because the eye as well as the ear is a channel of communication with the soul. The spoken words reach the soul through the ear, the ritual acts reach the soul through the eye. Sometimes the ear gets tired of mere listening, and the soul seeks another window which it may look out of. When the eye and the ear are both at the same time channels of spiritual communication, the ear by hearing and the eye by seeing, ah! then you get your true ritualism, not a mere fancy perfunctory performance, but a ritual alive with spiritual significance. Where every act is a new picture in the spiritual art gallery, leading you in spite of yourself to the height of all ritual—that scene before the throne of God, where the four and twenty elders with white raiment and crowns of gold, fall down before the Lamb, having each of them harps and golden vials filled with odors, and they sing the new song, and cast their crowns before the throne, and with angels and archangels, and all the company of heaven, they laud