

final triumph of good. No law has been more universally recognized by the great masters of thought. This is why the men who have looked deepest into life and its problems give the final victory not to the evil, but to the good. They recognize the evil and its power, but the final victory is always given to the good.

It is true that some of the masters have given a rather depressing exposition of this law. Take as examples Shakespeare's Macbeth, Hawthorne's Scarlet Letter and Stevenson's Dr. Jekyll and Mr. Hyde. They all preach a gospel of despair. What makes their message so hopeless is their powerful analysis of this very law of the harvest. They expound it wholly from the point of view of sin, and, so far as they go, there is no escaping their conclusion.

However, the primary intent of this law in human life was not to make sure the harvesting of sin. Its first, and fundamental purpose is to guarantee the harvesting of good. While it passes on the results of sin to the third and fourth generations, it secures the fruits of good to thousands of generations of them that love God. That makes the final failure of good impossible. Notwithstanding the seeming failure of much we do, we know that not a single stroke of honest, earnest work can fail of its reward. The life and death of Christ are the supreme illustration of this fact. So far as the immediate outlook was concerned they seemed one of earth's most pathetic failures. In the larger outlook of history they stand as the most sublime victory of all the ages. This great law has its sweep of fulfilment in the eternities. It makes the hooting mob of yesterday to return in silent awe to glean up the scattered ashes of seeming failures into history's golden urn.

"Careless seems the great avenger;
history's pages but record
Our death-grapple in the darkness
'twixt old systems and the word;
Truth forever on the scaffold, Wrong
forever on the throne,—
Yet that scaffold sways the future,
and, behind the dim unknown,
Standeth God within the shadow,
keeping watch above His own,"
Halifax, N. S.

Soul Winning

By Rev. Edward C. Currie

What work commends itself like the winning of souls? There is surely no enterprise in which the Christian should be more eager to engage than this. "He that winneth souls is wise", are words which have come down to us from a remote day, and not without benediction.

It has been thought that he is wise who wins wealth, or who obtains an enviable reputation, or who is versed in intellectual and social problems, or who extracts most pleasure out of life; but here is the suggestion that he is wise who makes it his chief business to bring men from darkness into light.

And the thought impresses us, when we remember that this was the chief business which the Master laid upon His disciples. "Follow Me", said He, "and I will make you to become fishers of men." Or again, in the final commission of the eleven, "Go, and teach all nations." And it is evident that they, and many others, esteemed this their great work, for after the Master had taken His departure, "they that were scattered abroad, went everywhere preaching the word."

It was also the business of our Lord, and it is ours to emulate His example. "He came to seek and to save that which was lost", and He never forgot His mission.

It is the business which produces the most beneficent results. In no other way can we so minister blessing and enhance the happiness of mankind. The transfer of our possessions will not do as much.

Sunday School teachers, in particular, are admitted to great privilege in this work. Two illustrations of this recently appealed to the writer.

A little girl was driving with her father one day, when an unusually severe electric storm overtook them. As the storm grew in fierceness, she said, "Papa, the Golden Text of last Sunday was, 'The Angel of the Lord encampeth round about them that fear Him, and delivereth them.'"

When little Mary Rutherford was in the grasp of scarlet fever, and hope of her recovery was gone, she interrupted the gloom,