

this wrong that is thus being done. The fact that some of the good are being conveyed on errands not evil is taken as sanctifying the whole cruel, hurtful business. This is the free and easy view the many take of it. The pleasure seeker says, "The pastor uses these public conveniences." The man who travels on Sunday to "save time for business" other days, says "the Sunday school teacher does the same thing. It may not be fair for the pleasure seeker and gold hunter to put it thus, but they do it; and the mass of everyday folk look on, and seeing that all sorts of people use the train and car, ask, "Why should not I? It must be all right." Thus what the Sunday traveller does of good with one hand he more than undoes with the other.

In the view of non-Christians, Sunday travel by good people is grossly inconsistent. The writer was addressing a labor union recently, and among other things, said that all work excepting what was "necessary" was wrong and should be prohibited. One of the men asked if Sunday cars were "necessary." He replied, "Not in his view." "Why don't the parsons stay off them then?" Perhaps such ought to inquire what the parson travels for, but he does not. The non-Christian world expects Christians to be Puritanically consistent, avoiding the very appearance of evil. When D. L. Moody made this discovery he immediately discontinued the use of Sunday cars to enable him to fill attractive appointments, and on one occasion in London, when he found the local committee had arranged his Sunday services so far apart as to entail sixteen miles of travel, he walked the sixteen miles, but he slept the sleep of the just that night.

A young lady of tender conscience desired particularly to hear a dear friend preach who was about to depart for the mission field for a period of several years. When she found that this could only be done by using the Sunday car she stayed at home and choked down her bitter disappointment, but she had the satisfaction of learning afterwards that a non-Christian friend had been influenced for good by her loyalty to conviction, and a Christian friend's faith greatly quickened.

What would Paul do about patronizing public hired Sunday conveyances if he lived in Canada to day? He would probably say, "Though all things are lawful to me, all things are not expedient," and "if my going on Sunday cars, trains or steamers make my brother to offend, I will not patronize such conveyances while the world standeth, lest I make my brother to offend." Paul's is a pretty good example to follow!"—The Lord's Day Advocate.

Christ's Thought of You.

BY PHILLIPS BROOKS.

Cannot you go to Christ to-day and find the idea of yourself in Him? It is certainly there. In Christ's thought at this moment there is a picture of you which is perfectly distinct and separate and clear. It is not a vague, blurred picture of a good man with all the special colors washed away, with nothing to distinguish it from any other good man in town. It is a picture of you. It is you with your own temptations conquered, and your own type of goodness, different from any other man's in the world, in all the ages perfectly attained. If you give up your life to serving and loving Christ, one of the blessings of your consecration of yourself to Him will be that in Him there will be open to you this pattern of yourself. You will see your possible self as He sees it, and

then life will have but one purpose and wish for you, which will be that you may realize that idea of yourself which you have seen in Him.

Sun., Nov. 8 Great Men of the Bible: What Elijah Teaches Us.

II Kings 2: 1-12; Matt. 11: 14; Jas. 5: 17, 18.

The Desert Prophet.

God uses some men in everyday work, others in extraordinary tasks. Elijah was outside the ordinary life of men. He roamed in the desert, appearing only at intervals. He was the centre of great crises; but at other times he was apart and solitary.

Elijah seemed one-sided, perhaps. Yet he trained the gentle Elisha, and thus showed he knew the prophet's work from all sides, though he was used of God in only one way himself. Perhaps it was hard for Elijah to follow only that one desert path. But God's way was his way; he held to it.

He was a man of intense convictions. We find in Elijah a passionate hatred of evil, an unflinching bravery in the face of his foes, and an absolute trust in God. He had not even a home. He was, like John the Baptist, "a voice in the wilderness," and prepared the way of the Lord, driving out the priests of Baal and pulling down Ahab and Jezebel from the throne.

The Strongholds of Sin.

When the Chinese fortified Pekin they left holes in the mud walls for cannon. In these they put wooden guns. Nevertheless the Chinese well knew that a single real cannon would batter down the mud wall and scatter the wooden shams. So long as the city was not attacked it seemed impregnable. One assault proved it was as defenseless as though built of pasteboard.

The strongholds of sin are really weak, as Elijah proved. A single resolute man coming out against the power of the idolatrous court shattered it to fragments. Never again did idolatry in Israel venture upon an open test with the worship of Jehovah. Its holowness was exposed once for all.

Elijah teaches us the lesson of steady attack upon the fortresses of sin. Good is forever stronger than evil.

In the Spirit of Elijah.

"One who never turned his back, but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right was worsted,
Wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake."

—Browning.

Meditation.

BY REV. G. B. F. HALLOCK, D. D.

"Oh how love I thy law! it is my meditation all the day" (Ps. 119:97).

Andrew Bonar tells of a simple Christian in a farmhouse who had "meditated the Bible through three times." This is precisely what the psalmist had done: he had gone past reading into meditation. Like Luther he "had shaken every tree in God's garden, and gathered fruit therefrom." The idea of meditation is "to get into the middle of a thing." Meditation is to the mind what digestion is to the body. Unless the food be digested, the body receives no benefit from

Our Young People

it. If we would derive the fullest benefit from what we read or hear, there must be that mental digestion known as meditation. If we would "buy the truth" we must pay the price which Paul intimates when he wrote to Timothy, "Meditate upon these things; give thyself wholly to them." David meditated in God's Word because he loved it, and he loved it the more because he meditated in it.

Daily Readings.

Mon., Nov. 2.—That God will provide.
I Kings 17: 1-6
Tues., " 3.—That power is for service.
I Kings 17: 21-24
Wed., " 4.—That God bates sin.
I Kings 18: 40-46
Thurs., " 5.—That the best men faint.
I Kings 19: 1-10
Fri., " 6.—To train our successors.
I Kings 19: 19-21
Sat., " 7.—That God gives victories.
II Kings 1: 9-18
Sun., " 8.—Topic—Great men of the Bible: What Elijah teaches us. II Kings 1: 1-12; Matt. 11: 14; Jas. 5: 17, 18.

Rest of Soul.

Christ is the "Rose of Sharon and the Lily of the Valley." Believers are the bees that swarm about the rose, sighing, rejoicing, hungering and enjoying: flitting around it, either with the wings of prayer or the pinions of delight; and there is no end to the humming about this Flower, both day and night, in the true Church. From it we derive our honey every day—forgiveness, peace, courage and strength; and its fullness is inexhaustible. Many Christians are, indeed, only working bees; day after day they swim and flutter about the rose, and never properly attain to rest. But how great is their folly!

Observe on a summer's evening how other bees act, and then go and do likewise. Wearied by the heat and labor of the day, they slumber peacefully in the calyx of the flowers. The latter inclose them in their tender petals, and the gentle whispers of the evening zephyr rock the reposing and well-secured insect on its balmy couch. How sweet the rest! So do thou also slumber in the calyx of the Rose of Sharon. Forget thyself in thinking of Jesus. Be he thy all, and his promises and merits the covering over thee, and the pillow beneath thy head. O, then, what does it matter if the tempest howls without and croaking night birds flutter around thee? Soft is thy couch, and the banner over thee is Love.—Krummacher's Elijah.

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