

expected to take on themselves the weaknesses and sins of their fellow Christians, and spend time, thought, prayer and wise coun-

sel to bring them round again. He has to bear his own pack, but as a Christian he must bear some of his neighbor's also.

THE LESSON APPLIED

Mr. Edison has made a discovery by which low-grade iron ore can be saved for commercial purposes. The interesting feature of this discovery is the application of the principle of the magnet on a tremendous scale. In brief, his process consists in blasting the ore from the mountain sides, conveying it by steam shovels and railway cars to massive crushers, where it is broken up and passed on to other mills, and there is pulverized. The resulting powder is then allowed to fall in proximity to electromagnets, which deflect the iron to one side, while the non-metallic matter falls by gravity to the other side. These little particles of ore are then compressed into bricks for shipment. Thus the apparently lost and useless iron is recovered. It is a good illustration of the way Christ saves the drunkards. They are apparently lost and useless. They are called "bums" and other names which show that they are regarded with contempt. But Jesus Christ, like a great magnet, draws them to Himself, as He declares in the great text of the gospel, "And I, if I be lifted up, will draw all men unto Me."

The sporting page of the New York Sun recently quoted with approval: "Some drinkers try to play billiards, but no billiard player tries to drink." You may substitute anything you like for billiards and it holds true. Suppose we try baseball or hockey. Suppose we turn from sports to industry: it is true of railroading, for all the railway unions are against liquor and the managers of the railways as well. Suppose we try war: alcohol is forbidden in the Canadian militia and in the United States army and navy. It is an epigram cut on a universal pattern. If you want to be any good at anything at all, leave liquor alone. If you don't, the result is apt to be as described in the Japanese proverb: "First the man takes a drink, then the drink takes a drink, then the drink takes the man."

Rev. Mr. Patterson, the founder of the Catch-My-Pal movement in Ireland, in his

delightful book, tells of the origin of the order, which, as is usual with such things, began without any intention or anticipation of its attaining great size. Mr. Patterson engaged a half dozen men who had been drinking one night in a discussion. As they stood under a street lamp he suggested to them that it would be better for them if they did not drink. It proved to be a very one-sided discussion, for they all agreed with him. Then he asked them to meet him in his manse a week later, and told them they must come together. His experience had taught him that the secret pledge-taker rarely keeps his pledge. Then they came, and he bound them to return a week later, each of them bringing a friend. He knew that the way for a man to save himself is to start saving others. So the movement grew till within a year it had a hundred and forty thousand members, and saloons were closing all over Ireland for lack of customers. This Catch-My-Pal movement means persuasion, which we are in danger of forgetting in Canada, having come to rely almost altogether on legislation.

The law of the harvest is the law of consequences. It is full either of blessings or curses, for if we sow good habits we reap happiness, while if we sow bad habits we reap woe. The origin of Mahomet's prohibition of wine is said to have been in an incident which occurred to himself. Passing through a village one day he was delighted at the merriment of a company of persons enjoying themselves with drinking at a wedding party. But, being obliged to return by the same way the next morning, he was shocked to see the ground drenched with blood. Asking the cause, he was told that the company had drunk to excess, and, getting into a brawl, had fallen to slaughtering one another. From that day his mind was made up, and the mandate went forth in the name of Allah that no child of the faithful should touch wine on pain of being shut out from the joys of para-