

that were the property of Rev. Egerton Young, a missionary in Alaska. One of these dogs was Jack, a magnificent St. Bernard. Jack was thirty-three inches high at the shoulders and weighed nearly 300 pounds. He was wonderfully intelligent, on one occasion saving his master's life during a blizzard in which they were lost. Wherever Mr. Young went, accompanied by Jack, the dog became a great favorite. Of one occasion, he writes:

"When I started off with him on a railway journey, I always took him to the baggage-car and left him there, with orders there to remain until we reached our stopping place, and I would come for him. He well knew what was expected of him and cheerfully obeyed. At the different stations where we stopped for passengers or baggage, Jack would frequently jump out upon the platform. But he never got left."

On one occasion he disobeyed his orders. A misplaced switch threw the engine and following cars off the track. As the baggage car tumbled down the embankment, its door flew open and out sprang Jack.

"We, of course, all sprang at once to our feet and rushed to the door. We were thankful to find it had not jammed, and so we were able to get out very quickly. But before I had run many yards, there was Jack coming at all the speed imaginable. The instant he recognized me he gave a howl of delight, and fairly springing upon me, he threw his great forepaws around my neck and held me with a grip like a bear, while he kissed me repeatedly in dog fashion and again howled out his joy that I had escaped injury."

"When I could get him down and quiet his delight a little, he happened to see Mrs. Young, and away he rushed for her, and again we had an exhibition of his delight that we had both fortunately escaped without injury. His remarkable conduct attracted much attention."

Jack's companion was a beautiful thoroughbred Newfoundland named Cuffy. As might have been expected from her origin, Cuffy was very fond of the water. The Mission Indians were accustomed to catch sturgeon, and bring them to the pond near by, where they grew secured and kept alive until needed for food. These sturgeon are very large fish, sometimes ten feet in length, and Cuffy greatly enjoyed plunging into the water and playing with them.

"There was an especially large one, that became quite friendly with Cuffy, although the dog never seemed to understand how it was that the fish could get out of sight so quickly. One great trick of Cuffy's was to firmly seize hold of the great fish's tail. The instant the sturgeon would feel this it would quickly dive, dragging Cuffy completely out of sight. It would not be long before the dog, spluttering and blowing, would come to the surface, and strike out for shore. As soon as the sturgeon was up and apparently looking for its playmate, Cuffy would plunge in to renew this unique sport."

The most remarkable instances of sagacity, however, are told of Voyageur, whom Mr. Young declares to have been "the finest leader dog I ever owned." He was never an affectionate or playful dog and always resented petting, but once harnessed to the dog-team this sulky dog became active and alert. In starting "all that was necessary was to point to some bold bluff or cliff, maybe twenty miles away, and say: 'Voyageur, this is our next point, now for it!' Straight as a surveyor's line would be the trail he would make, as with traces taut, and without a guide or another word from his driver, he gallantly dashed along."

He was especially sagacious in travelling over ice that was melting below and was therefore dangerous, though the surface appeared firm. Voyageur would wind in and around these treacherous spots, but never keep the goal in view.

On one occasion, the traveling party recognized the signs of an oncoming blizzard, and knew they must exert themselves to the utmost to seek shelter and save their lives. Down swept the furious storm, however, and as the whirling snow hid everything from sight, the sleds were lashed together and the men tied themselves on, while the lives of all depended on the courage and intelligence of Voyageur. We wish there were space to give this story in full; it is a most remarkable instance of brute triumph.

For hours, in the raging blizzard, the dog unhesitatingly led the way until suddenly he stopped in his tracks and deliberately laid down. The men urged and coaxed, but he refused to move. Then (oh, that such things must be told) they beat him cruelly and kicked him brutally. It was noticed that he made no outcry, but took the terrible treatment in silence. Finally an experienced Indian guide was sent ahead, but he almost immediately returned.

"We are on the thin ice over the rapid current of the river," he shouted. "The dog has saved our lives!"

And so it proved. In the darkness they had reached the wide mouth of the Nelson river, while believing that they were still on the bosom of Lake Winnipeg. In this instance, the keenness of the dog had discovered the running water under the ice, and his prompt action had saved twenty lives.—Sel.

The Young People

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All communications for this department should be sent to Rev. W. L. Archibald, Lawrence, N. S., and must be in his hands at least one week before the date of publication.

Daily Bible Readings.

Monday.—Our Lord rebukes the censorious critic. Matthew 7: 1-5.

Tuesday.—We must judge men by their fruits, in a judicial and brotherly spirit. Matthew 7: 15-27.

Wednesday.—A sharp and deceitful tongue. Psalm 52: 1-9.

Thursday.—Bridling the tongue. James 3: 1-12.

Friday.—Let us not boast in our praying, but confess our own sins. Luke 18: 9-14.

Saturday.—Generous recognition of the worth of others. II Samuel 1: 17-27.

Sunday.—Let us get the beam out of our own eye. Luke 6: 35-45.

Prayer Meeting Topic—March 22nd.

What Christ Teaches About Judging Others. Matt. 7: 1-5.

A DANGER SIGNAL.

"Judge not that ye be not judged." The strong language here used implies danger. Yet we must judge in the sense of forming opinions and estimates of others. He who "knew what was in man" would not have us fall as students of human nature. But that is not the kind of judgment against which we are so solemnly warned. Our Lord employs the same word in John 3: 17, "for God sent not his Son to condemn the world." The word there translated "condemn" is here rendered "judge." In John 12: 47 we hear him say, "I came not to judge the world," that is not to criticise it unkindly nor to deal uncharitably towards it. The warning is manifestly against that censoriousness which condemns everybody who does not come up to our standard. Such judgment has its source in self-righteousness and is fatal to the highest spirituality. Two reasons are given why we should avoid harsh judging.

SUCH JUDGMENT DOES NOT FALL TO THE GROUND.

"With what measure ye mete it shall be measured to you again." There is no law more inexorable than this. The man who is charitable in his judgments will have friends raised up to call him blessed, while the chronic fault finder will be paid back in coin. Society echoes back each judgment and each career. Marie Antoninette, riding to Notre Dame on her wedding day, commanded that all beggars, cripples and poor people be kept out of the line of procession. She could not endure for one brief moment the sight of those whom she despised. But what she gave to others she received herself, for not long afterward when bound to the executioner's cart she was borne over the same route to the place of execution the same crowd gazed upon her with hearts as unsympathetic as granite. We are bound to receive back what we give to society with interest carefully compounded. The other reason assigned by our Lord is harsh judgments of others is indicative of

GREATER SIN ON OUR OWN PART.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" By this the master implies that the sin which the censorious man condemns in others are in relation to his own sin of uncharitableness in the ratio of the tooth-pick to the rafter. Wherefore thou art inexcusable, O man, whosoever thou art judgest thou judgest thou condemnest thyself." The very act of judging another is self condemnation. Let our hearts go out in gratitude to him who has warned us so earnestly against a danger it might never have occurred to us to fear. Let us also seek to apply our severity to ourselves and our charity to others.

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"About Judging Others"

The judgment of God is the most just thing in the universe. When at last we stand before it, we shall say, "The Lord doeth right. There is no unrighteousness with him." His judgment is not arbitrary. It is as though he said to each man; "Choose for your self. You can make your own destiny. What you want to receive on the judgment day, give now. With what judgment ye judge ye shall be judged." No one can complain of this, surely. It is the Golden Rule, plus its consequences in eternity. "Whosoever ye would that God should do to you, that do ye now to men."

How is it that we so easily ignore this law? Some forget. Some think the judgment is far away, and may never come. Some say, "God is good and merciful, and will not remember." But the judgment is always with us. We are registering in our characters daily the decrees of the judgment. The judgment day will be the formal registration of what we have already wrought

into the fiber of our nature. It will just proclaim to man, "Be thyself forever."

We become the spirit of our judgments. If we judge men harshly we become harsh. If uncharitably, we become uncharitable. If unjustly, we become unjust. The character which expresses itself in judgment is itself confirmed by the judgment, and set the more solidly by reason of it.

Judgment of others is revelation of self. We see what we have the capacity for seeing. As the physicians used to say, "The eye sees what it carries in itself." If we see meanness in others, we may be pretty sure there is some in ourselves, especially if we habitually see the meanness in others. Judgement of men is both self-revelation and self condemnation.

It is a good safe rule to follow,—see the evil in yourself and the good in others. There is evil in us. There is good in others. It does not matter who we are, or who others are. We may be perfectionists, and others may be thieves, but the rule is a good rule even in such cases. In our conversation with people, let us be kind in speaking of others, and refuse to say cruel and unpleasant things. And the only way we can ever do this is to think with charitable and generous judgment.

Jesus calls things by very plain names. When he means hypocrisy, he says "hypocrisy." Having beams and seeing motes is just this. A beam is a pretty serious matter. It would be well for each of us to give attention to our own. We shall have to do some heroic work to get it out, and one of the best ways of getting about it is to stop discovering motes in our neighbor.

Because Jesus advises people to beware of judgment of others for fear of the consequences, it does not follow that he did not abhor it on the ground of principle. Who are we that we judge other men? To his own master each of us standeth or falleth. Our business is to stand steadily ourselves and to help others to stand with cordial sympathy, not criticism and judgment.

Be kind in judgment.

Be just in judgment.

Be your own judge, and let God judge others.

We shall have our duty often to define principle and stand for it. Let us do that without judgment of our neighbors personal motives

Some Good Things to Learn.

Learn to laugh. A good laugh is better than medicine.

Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sick room.

Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows.

Learn to stop croaking. If you cannot see any good in this world keep the bad to yourself.

Learn to attend strictly to your own business. Very important point.

Learn to hide your aches and pains under a pleasant smile.

Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours.

Cheerfulness.

I crave not that I may possess
Command or world-wide praise
Or gold; but only cheerfulness
To last me all my days.

So that no matter what the drain
That comes from white to white,
Through grief, adversity or pain,
I meet it with a smile.

And still I ask a little more
Than this to round my need;
I fain would have, from out my store;
To give to those who need.

—Edwin L. Sab'n, in New Idea.

Illustrative Gatherings.

When we love our neighbor as ourselves we are in a position, for the first time, to judge him justly. "But then we would not want to judge him!" Quite true; and therefore the command of Christ, "Judge not," is an easy one for a true Christian to keep.

The more faith men have in God the more faith they will have in one another.

There are none of us that are faultless, and while we may not consider our faults as great as some of our brethren, we should remember that our brethren look at our faults from a different point of view from what we do, and so it is always best to be charitable towards the faults and infirmities of others. There is always enough good in our brethren to engage our time and attention. Try it and see if you don't feel better.