

riches in the night time of pain. Professor Elmslie said to one of his dearest friends towards the end of his days, "What people need most is comfort." If that be true, then said the sad, tear-stricken, heavy-laden children of men will find their satisfaction only in the unsearchable riches of Christ.

PAUL'S WAY.

What further discoveries does the apostle make in the unsearchable riches of Christ? He not only confronts sin and claims that it can be destroyed, and stands before sorrow and claims that it can be transfigured, he stands amid the misunderstandings of men, amid the pervisions in the purpose order of life, the ugly twists that have been given to fellowships which were ordained to be beautiful and true, and he proclaims their possible rectification in Christ. When Paul wants to bring correcting and enriching forces into human affairs, he seeks the wealthy energy in "the unsearchable riches of Christ." He finds the ore for all ethical and social enrichments in the vast spiritual deposit. He goes into the home, and seeks the adjustment of the home relationships, and the heightening and enrichment of the marriage vow. And by what means does he seek it? By bringing Calvary's tree to the very hearthstone, the merits of the bleeding sacrifice to the enrichment of the wedded life. "Husbands, love your wives, as Christ also loved the Church and gave himself for it." He goes into the domain of labor, and seeks the resetting of the relationships of master and servant. And by what means does he seek it? By seeking the spiritual enrichment of both master and servant in a common communion with the wealth of the blessed Lord. He takes our common intimacies, our familiar contacts, the points where we meet in daily fellowship, and he seeks to transform the touch which carries an ill contagion into a touch which shall be the vehicle of contagious health. And by what means does he seek it? By bringing the Cross to the common life and letting the wealth of that transcendent sacrifice reveal the work of the individual soul. Everywhere the apostle finds in the "unsearchable riches of Christ" life's glorious ideal, and the all-sufficient dynamic by which it is to be attained. Here then, my brethren, are the "unsearchable riches" of Christ—riches of love, riches of pardon, riches of comfort, riches of health, riches for restoring the sin-scorched wastes of the soul, riches for transforming the sullenness of sorrow and pain, and riches for healthily adjusting the perverted relationships of the home, the State and the race. These riches are ours. Every soul is heir to the vast inheritance! The riches are waiting for the claimants! And some, yea, multitudes of our fellows have claimed them, and they are moving about in the humdrum ways of common life with the joyful consciousness of spiritual millionaires. One such man is described by James Smetham. He was a humble member of Smetham's Methodist class meeting. "He sold a bit of tea . . . and staggered along in June days with a tenlency to hernia, and prayed as if he had a fortune of ten thousand a year, and was the best off man in the world!" His "bit of tea" and his rapture! But with the consciousness of a spiritual millionaire! "All this," said the old woman to Bishop Burnett, as she held up a crust, "all this and Christ!" These are the folk who have inherited the promises, who have even now inherited the treasures in heaven; and "unto me who am less than the least of all saints, is this grace given, to preach these unsearchable riches of Christ."—Baptist Commonwealth.

Concerning Rights in Wool.

BY J. B. CAMPBELL.

In law and in reason the wool on sheep, belongs to the owner of the sheep. If a man owned sheep, and sold them he could not afterwards enforce a claim to the wool they might grow. It would be the same, if he lost title in any other way. The right in the wool follows the right in the sheep. The wool is an appurtenance growing out of sheep. God's people are God's sheep. They are his by creation, by preservation, by redemption, their own consent. There never was a better title to any property. This title holds the sheep and the wool. The sheep cannot hold property because they are property themselves. The wool is theirs just like their skins are theirs and their lives, by way of accommodation. The supreme title is in God, and this title holds against all comers. Our times are in his hands. Whether one of us lives a day is wholly with God. How we shall die as well as the when is with God. All efforts to answer infidels in their attacks on the ethics of the Old Testament from a mere human standpoint are puerile. When men can create life, then they may insist on the human standpoint, from which to judge God, they must allow His right to do what He will do with His own.

Not only are the sheep the absolute property of the Creator, but the goats are also, though the title runs not at all the way the same. It is nevertheless good. "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." That title takes in everything. Rebellion can never overreach the divine sovereignty over all men and everything. "The commandment is exceeding broad" because the divine authority is as limitless as creation. We have made a poor study of the Book if these simple truths have not lodged themselves in our hearts. Conversion comes simply as a recognition of the divine ownership in us. It is an acceptance, on our part, of our proper relation to our Creator and Redeemer.

The greatest question in the world to-day is: Who owns the wool? Or, to drop the figure, to whom does the property, the gold, the silver, the cattle and all belong? If that is settled on the right principle, the whole question of Christian living is far advanced toward a glorious settlement. Until it is settled, nothing is settled right. Or, in other words, if we settle, our financial relations to God on the right principle, our lives are bound up with God's in such a way that we can never go far wrong.

The mightiest controversy of the ages is over "right in wool." It is or ought to be in every church in Christendom till God's right is admitted and acted on. To flinch on this fundamental doctrine is to trifle with the greatest practical question the world confronts. Let God's right to the wool of His own sheep, to say nothing of the hair of the goats—I say let God's right be settled, and we are at the opening era in the world's history. The triumphant march of God's army is slowed up, waiting for us to settle the wool question. There can be but one adjudication, and that is that whoever owns the sheep owns the wool also.

Shear the sheep? Yes, frequently and close. The pastors are the shepherds, and it is their business to feed the sheep, care for them and shear them. A shepherd who neglects to shear the sheep ought to be turned off. He is an unfaithful servant of the great Owner. Pastors need to face this question. They must face it, for the time is at hand when pastors will be judged according to their works not by their dignity or their pretenses, but by their works, and one of the works is to shear the sheep.

But the question has two sides: God's side and our side. Is it not hard on the sheep to shear them? Not at all. It is good for them every way. If sheep are not sheared, they become unhealthy. How many of God's saints are surlied with the things of this world. Their spirituality is smothered by a plethora of the things of this life. Many are sick because their lives have no outlet. Their affections are after their earthly possessions, and set on things above. One of the best things a pastor can do for his people is to induce them to give liberally to the cause. He is doing the best thing for his people when he brings them to recognize their obligations to God in financial matters.

So important is this matter in the churches and in the lives of the people, that it demands special and extremely earnest treatment. Some of the sheep must be cornered, and crowded before they will submit to the process clearly taught in God's Word, but they must be sheared.

The question takes on another practical turn. Where our treasure is, there will our hearts be also. This is Christ's word fulfilled in every life. If sheep are not sheared, they drop their wool, or the devil picks them. Alas! for the waste of God's money in the service of the world, the flesh and the devil, and this to the hurt of God's people. Sin costs more than religion. Bad habits cost far more than the most liberal giving to God's cause, if we count money, and what is more than money. Robbery to God is a horrible and undoing sin. Giving to God has wonderful power to bind the life to Him. Two sisters, daughters of a wealthy father, was converted and started out side by side in the divine life. The father died and left each a fortune. One became at once a liberal giver. The other withheld more than was meet. The first has been these many years successful, useful and happy in her simple life, giving more and more constantly, both of herself and her money. The other is withered. She spent her money for the world. In grazing on the devil's pasture the devil robbed her of her money, of health, of happiness, of usefulness, and now her life is not much but a lament. Each is reaping as she sowed.

One more thought. Money kept back from God becomes a curse to a family, often ruining them, both for time and eternity. This is the testimony of scripture and human experience. Giving liberally on the right principle is the best possible education and safeguard for a family. And the right principle is the principle of God's ownership of the sheep and the wool. Next to redemption, the greatest question in the Christian world to-day is the question of rights in wool. If God's sheep were properly sheared, they would abound in health, and countless missionaries could be sent, as torch-bearers, to every benighted region of the globe. The tears of widows and orphans could be dried, the sick cared for, pastors supported, homes illuminated by the Word of God, and the world belted with the light of truth. This wool question is a tremendous issue in the heart and lives of Christians and churches. If we settle God's right to the wool of his sheep, we settle the world's destiny.—Baptist Standard.

Snapping Bonds.

BY C. H. SPURGEON

Like Sampson, the Christian man, when he is, as he should be, is wondrously strong in snapping bonds. It may be that the attempt is made to strap the Christian down tightly with the bond of custom.

"This is the rule in the trade." This is the manner of buying and selling which is current in dealing with this kind of merchandise." The true believer will break that bond as Sampson snapped the seven green withes with which Delilah bound him. "No," he will say, "I cannot and I will not lie; neither, will I act the part of a deceiver, whatever others may do." Perhaps an attempt will be made to

entrap him into sumptuous forms of worship, glittering with show and fascinating with all manner of sweet musical sounds; and for a while his ear may be entranced, and his feet may be almost gone; but presently he remembers the words of his Master to the woman of Samaria: "God is a Spirit, and they that worship Him, must worship Him in Spirit and in truth." In an instant, away go the bonds of ritualism and Romanism, and the man is free once more.

Possibly he is bound for a time with the fetters of fear of man, which is a snare to many. He is in the presence of one of whom he is afraid; so, for a while, he holds his tongue and does not reveal his own sentiments with regard to Christ and His Cross. Or else he has the fear of losing his business; or—such fools are many in England—the greater fear of "losing caste in society." It is that fear which make slaves of half of our population—the fear of not being thought "respectable." But the true man of God very soon snaps that bond, for he regards it as an honor to be accounted dishonorable for Christ's sake; he feels that, if it be vile to be a servant of the Lord Jesus Christ, he will be viler still; and that if the fact that he is a Christian will bring him into contempt, he will be willing to be in even greater contempt, for he will serve his Lord.

If you want a good specimen of a spiritual Sampson, snapping his bonds, look at Martin Luther. In that day when he rose up from Santa Scala, and would no longer go up and down those stairs on his knees in the vain hope of winning salvation by his own good works—in that moment he snapped his bonds. At the gates of Wittenberg; on that cold December day when his friends had piled together a little heap of wood, and he was blazing away right cheerily, Martin thought that nothing would make the fire burn so well as one of the Pope's bulls, so he threw it on, amidst the wondrous gaze of all the spectators of the daring deed and the hope or fear of some that he would drop dead while performing so dangerous an action. He was, by that defiance of the Pope, a real Sampson, breaking all bonds that still held him to Popery. And such freedom should all Christians be. If they were, you would not see them—as so many of them still are—fettered with absurd notions about holy days, and holy places, and priests and I know not what beside, of papistical trumpery. The true believer it Christ-breaks away from all his nonsense and error, and goes forth, even though he stands alone, and says: "The Son of God hath made me free, and I am free indeed. I might give you many other illustrations of the way in which the Christian uses God-given power, but I will simply repeat what I have already said that he is, through the grace of God, made to be a man of great strength.—Sel.

Non-Dum.

Not yet are cares laid down,  
And victory won,  
Not yet the promised crown  
For work well done!

Not yet from sin and strife  
Have freedom we  
To enter that blest life  
Unending, free!

Not yet are heart-aches o'er,  
Nor fretting tears,  
Nor disappointments sore,  
And slavish fears!

And yet our loved we see  
In glistening white  
Calling so lovingly  
To realms of light!

But soon, yea, soon shall break  
That endless dawn,  
When we in heav'n shall wake  
To bliss new-born!

REV. ADAM S. GREEN, M. A.

Truro, N. S., Dec. 11th, 1903.

The Century's Need.

Comes from the sphere of human life the cry,  
Sounding in tones as suppliant as Jordan  
"Whence all the crimes by which fond hearts are torn:  
By all the many ills of nations; Why?"

Then in a voice of clear, impressive tone,  
Answer the ages now, with telling fact  
"Lacking are we in men who dare to act  
And for the right, to live, or die, alone."

God give us men, who live for truth and right,  
This is our need; the greatest need of all;  
By this we stand; or lacking this we fall;  
Thou knowest Father; guide us in thy light.

Great God of Nations, honored in the earth,  
Loved and obeyed by all who know thy love;  
Fill thou our hearts with spirit from above,  
And give us willing minds of strength and worth.

Men we would have who, daring risk their all,  
Thus to uphold thy kingdom's rule for good;  
Strong to withstand the vices Christ withstood,  
And by their consciences, to rise, or fall.

Men give us now, who count not class nor creed,  
Nor white nor black, nor rich nor poor demand;  
Thanks be to God, the world, like native land,  
Knows none who now are bound, for all are free.

Free from the bonds of Satan's vile deceit,  
Free by the grace our Saviour gives mankind;  
Free, not by laws of earth, nor rule of mind,  
But by the Word of God, our needs to meet.

Grant then Great Spirit, this our soul's request,  
Give us more manly men of Christian might,  
Noble and valiant, battling for the right,  
And in thine eyes, thou vanquished, surely blest.

RALPH PERCY SIMONSON

Wolfville, N. S., Dec. 22nd, 1903.