

dain to visit me there. The other end of the building consisted of a large room floored as others already described, and with benches all around against the walls. This was used as a dancing hall when one was needed. I am sorry to say it was always so on Sabbaths. When I first looked into it, a large quantity of pears was lying in it.

At an early hour of the night I put myself in a horizontal position in the small room, and soon became utterly unconscious of all around me. This seems to me a very suitable point at which to stop for the present.

T. F.
Elders Mills, Ont.

CHRISTIAN COURTESY.

BY RAXAN.

"Words are only words and live upon the topmost froth of thought," says the poet, and truly they do seem light when we try to tell some mighty truth which is burning and seething in our own soul, and which no word-painting can reproduce with the vividness of colouring with which it came to us; and yet, according to Scripture, which is our infallible guide, they are weighty. "By thy words shalt thou be justified and by thy words shalt thou be condemned. For every idle word that a man shall speak he shall give account thereof in the day of judgment."

There is a great deal said at the present day about God judging by the motive or intention, not by the act. Now what occurs to me is, if the motive is all right, will it not carry a pure act? Where are all words and acts coined? In the heart most assuredly. If the stamp of truth is there will they not bear its impress? or can they lie side and side with love and lack its gilding? This being the case, I do not see why so many Christians are wanting in courtesy or, in plain words, civility; for it must be confessed there is a bearishness, a forgetfulness of the little kindnesses of life, a lack of the oil which causes social machinery to run smoothly and quietly, which is painfully noticeable. Especially toward the young is this spirit manifested, and it ill accords with the tender love of our Saviour, who rebuked His disciples when they would have sent away the little ones who came to Him. Not till Christians learn that there is nothing trivial in itself or too small to be done for Christ, that gentleness in word and act are but the natural outcome from a heart filled to overflowing with the love of God, will the Christian grace of courtesy flourish and bring forth its legitimate fruit.

A mother was urging her sixteen-year-old boy to seek the Saviour, and among other things said what joy it would be to their pastor to see him enrolled on the side of Christ. "Much he cares for my soul," was the quick response. "I have been two years in his Bible class and he does not know me yet when I meet him on the street, or if he does he never recognizes me." My heart was sore when I heard that, for I knew it was only too true, yet that minister was an earnest Christian and really wanted to advance Christ's cause. A cheery word, a warm grasp of the hand and even a little nod has lightened a day for many a one. "Freely as ye have received freely give," is said not only concerning money, but anything which we have that will benefit others. All have not wealth to bestow, but all may have loving words and deeds for every day if they will go to the storehouse for them. The coarse dress or threadbare coat may hide a soul that will shine brighter than yours in the kingdom, one who may be called to come up higher when you will be left to worship afar off as you did on earth.

A candidate for a certain pulpit, after preaching his trial sermon, mingled freely with the outgoing people, shaking hands with all and speaking kindly words to the children. They called him, the people meanwhile congratulating themselves on getting such a genial man. He now passes out of the church without a word to any unless accosted. "He that runneth may read" the moral, it is too obvious to be missed.

In company with a Methodist friend I went to a class meeting once. An elderly lady arose and said, "I am determined to see the inside of heaven." She then sat down. Now it strikes me that many of our ministers and others have not a higher ambition than this. They are more eager to see the inside of heaven than for the holiness of heart which will fit them for the society there. If they cannot bear to

have a man preferred before them here without speaking harsh words about him, what will they do there, for the least here may be the greatest there? Your neighbour has faults, I doubt it not; but does it better him a bit for you to be telling others of them? He may do wrong, so do you sometimes; but why go and talk about it to every one but the one really concerned? "Tell him his fault between him and thee alone" is the Scripture injunction. The measuring-tape of the law shows that our love for our neighbour ought to correspond with our love to ourselves. "Love thy neighbour as thyself" is the command of the law. Did you ever know a man or woman repeat an ill story, whether true or false, concerning himself or herself. No; never! How dare we, then, in the face of this command tell that which is injurious to our neighbour. Christ binds us still closer when He says, "Love one another as I have loved you." Can any one tell the heights and depths of that precious changeless love with which He has loved us? Until we can we must go on loving our neighbour with a deeper, truer, holier love than we bestow upon ourselves, "in honour preferring one another." Again in that remarkable prayer of Christ's He prays. "That they may be one; as Thou, Father, art in Me and I in Thee." So indissolubly are the Father and Son connected that we know no closer union—one in thought, one in aim, one in holiness. When we apply this to ourselves how great is its meaning! We are not merely to be looped together by society, but so interwoven in Christ, in spite of denominational barriers or political differences, that our neighbour's good name will be as precious to us as our own, that all his faults will be veiled by that charity that thinketh no evil. This happy state of things can only be attained when we rest in the full sunlight of Christ's love. Love to our neighbour is a sure thermometer to test our love to God. In proportion as we love God will be our love to our fellow-men. Let all our hearts then continually sing, "More love to Thee, O Christ, more love to Thee."

MISSION BAND WORK.

BY MINNIE G. FRASER.

It is on our Lord's last journey, when He had set His face steadfastly to go to Jerusalem, that we find Him pausing on the way to take little children in His arms and pronounce on them His tenderest benedictions. Those who stood by would fain have turned away the faithful women who brought their children to the Lord. They would ask, "Why trouble ye the Master?" But we find Jesus holding out His blessed arms, and clasping the little ones close to His heart, and while they gaze with perfect trustfulness on the face which is so marred and worn with sorrow, He says, "Suffer little children to come unto Me and forbid them not."

After His resurrection He said to that heart-broken disciple who, at his Master's look had gone out and wept so bitterly, "Simon, son of Jonas, lovest thou Me? then, feed my lambs." Oh! what a Shepherd we have. None are forgotten; none are left out. "The promise is to you and to your children."

It is strengthened by our Lord's example and command that we would gather the lambs of the fold and teach them to follow in the footsteps of the Son of God, who sanctified life's lowly pathway and hallowed this great world's charnel-house. So that we no more call the earth accursed for man's sake; rather with love and awe we murmur, "Come, see the place where Jesus lay."

1. The object of the Mission Band is to impart religious instruction to the young, this, first and foremost. There can be no true missionary spirit without an intelligent knowledge of our Lord's ministry. For it is from a love to the Saviour that a heartfelt desire for the salvation of the perishing millions will arise. Children should know for whose sake they are to give, to whom they are to give, and why they are to give.

2. It is our desire to train the youth of our Church in self-denying charity. We are not to give to the Lord that which has cost us nothing. How often we hear people say, "Give five or six cents a month, and at the end of the year it will count up. And why, you won't feel you gave at all." God forbid that among a people who profess to have tasted of the riches of God's mercy, our charity should sink to so low a level.

When God opens the heavens and pours down the blessings of His store upon us, it is with no niggard hand. And when in the far-off ages of eternity He prepared His best, His greatest gift for those who were yet sinners, He fathomed the depths of the infinitet treasure-house, and taking from thence the brightest gem, His only begotten Son, in whom He delighted, He sent Him to groan and die in exceeding anguish, by the great world's sin oppressed.

And none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord
passed through
Ere He found His sheep that was lost.

With such views of God's free grace before us, we would endeavour to impress on the members of our bands the blessedness of giving freely and self-denyingly for the spread of the Gospel.

3. We would give them a clear outline of the work of missions, past, present and future, that they may know to whom they are sending the Gospel, the need of their efforts, and the encouragement God has given us in the past.

To study the lives and self-sacrificing devotion of such men as Livingstone, Moffat and W. C. Burns, cannot fail to instil a like spirit in the hearts of the young students.

They cannot all go to distant lands to lay down, if need be, their lives for Christ's sake, but they can all learn that they are but stewards of the manifold gifts of God. And when the thrilling blast of the last trump shall rend the trembling earth, and from the depths of the tomb an answering shout shall tell that the sleepers have burst the fetters of slumber, then they shall know that those who have lived to the Lord have also died unto the Lord, and that living or dying they are the Lord's.

If the children of our Church are early led to give themselves and all they possess for the work of evangelizing the world we may look for a grand missionary future. It is over 1,800 years since our risen Lord laid upon His followers the command "Go ye into all the world, and preach the Gospel to every creature." Have we obeyed Him? There are still 856,000,000 who have never heard that there is a Christ. While we spend *eight per cent.* of the amount raised for Church and charitable work at home, we send *two per cent.* to carry the good news of the kingdom to the myriads who are sweeping down to an eternity of woe.

It is when we view the immensity of the work that we feel the need of girding on the harness, and telling the little ones to tighten their bands and buckles that they may fight the good fight of faith, knowing that they can do all things through Christ who strengtheneth them.

SOMEWHAT SIGNIFICANT.

MR. EDITOR,—In a recent issue you alluded to the notable dearth of D.D.'s and other prominent ministers at the General Assembly just closed, and among these you mention the names of Dr. Proudfoot, Dr. Cochrane, Dr. Laing, Dr. Wardrope, Dr. Gregg, Dr. King, Mr. Macdonnell and several others, who are present in almost every Assembly, as being this year conspicuous by their absence. In addition to all this, even the Moderator was not a D.D., which has not occurred before for how long?

Now, amid such a lack of notables, it is somewhat noteworthy that the uniform expression, both by papers and by persons, is that there has seldom, if ever, been a more praiseworthy Moderator or a more pleasant, profitable and effective Assembly. From all then let the logician find his conclusions, the philosopher draw his deductions, the wiseacre form his opinions and the sage settle such an anomaly.

OBSERVER.

BOTH the religious and secular press of the country, says the *Interior*, seem to be in a state of languid excitement over the fact that, in his marriage ceremony, Dr. Sunderland didn't require Miss Folsom to promise, as a wife, to obey Grover Cleveland as a husband. This is thought a strange thing for a Presbyterian minister to do. Dearly beloved brethren, we never had a ritual from which the word "obey" could be expunged, but it has been dropping out of use for the last fifty years, and has now disappeared. The man who secures a Presbyterian wife, and has sense enough to appreciate what he is getting, knows very well that the best thing for him is to do the obeying—and he does it.