

and sent into England cost him his life; for he was strangled and burnt, October 16th, 1536, under the directions and by the authority of the then Church of England. Thank God we live in a land where we have religious liberty. Miles Coverdale is the next name we notice. He was instrumental in bringing out what was known as "The Great Bible," (1540). "The Bishops' Bible" appeared in 1568, but did not give general satisfaction.

Finally we find King James, in 1604, giving orders for a general translation. Fifty-four scholars were chosen and given their directions, and in 1611 the work was finished. This is our authorized version, commonly called "King James' translation." In 1870 a movement was started for the purpose of effecting a revision, and in 1885 a revised version of the scriptures was given to the world.

And now will anything I have written cause you to think more of the Bible as God's book? Some day you will meet some of those who object to and oppose the Bible. Perhaps you have already done so. They will tell you there are contradictions in the Bible, that there are mistakes, they will talk about David's crime, and he a man after God's own heart, they will cry, "Superstition," they will not believe in miracles, will tell you the Bible is of late date, they will point out people who profess to believe the Bible and are church members who do and say things that good people should not.

When you meet these, and hosts like them, what will you do? Give up the Bible and the hope of eternal life, as some have done? Surely not. The shores of time are strewn with wrecks, physical, social, moral and spiritual, and some are wrecked for eternity. When you let go your hold on the anchor of God's word, and shape your course into the open sea of human passions and lusts, with no chart to guide you, you are sure to run foul of other wrecks and go down into that whirlpool of dissipation that leads to eternal woe. If you investigate the truth of the Bible, you will find it harder to disbelieve than to believe it. There is a line over which our five senses cannot take us, but where faith takes us bravely along; and so the fundamental truth of the Bible is faith in Jesus Christ as the Son of the living God.

THE POWER OF LOVE FOR GOD.

T. H. BLENNIS.

"All that a man hath," said Satan, "will he give for his life." "He that hateth not his own life," said Jesus, "is not worthy of me." Satan lied. Jesus told the truth. Many a soldier thirsting for fame, has, amid the turmoil and excitement of the charge, shown great recklessness, and manifested a willingness to die, if thereby his name might go down to posterity wreathed with the immortal of earthly glory, and numbered with the greatest of his country's heroes. Men, lacking both culture and courage, like brute-beasts, maddened by passion and stimulated by an ungoverned rage, have rushed into riot regardless of life.

But the child of God has neither the excitement of the charge, the stimulant of numbers, nor the hope of earthly glory. His battles are fought alone. His decisions are often made in the quiet of his closet, or in the seclusion of some retreat. They are made in the face of every allurements that

wealth can offer and sophistry invent. Look at Daniel. He sees the plot of his enemies. On the one side are life, and wealth, and fame; on the other the lion's den and the triumph of his foes. Did he hesitate? No. With his windows open toward Jerusalem, and his heart open toward God, he walked straight into the den of lions.

Look at the Hebrew children, daring the fiery furnace rather than deny their God. Look at Paul trampling upon ease and wealth, and kindred and fame, saying to bonds and imprisonments and stripes, "none of these things move me." See, as to his weeping friends he says, "What mean ye to weep and break my heart; I am ready not only to be bound, but to die at Jerusalem for the sake of the Lord Jesus." Look at the long array of martyrs—the men who kissed the stake and sang praises in the fire. To the Christian there is power in the cross of Christ, that lifts him out of sin and self, and makes God all in all. The true child of God can say, "I count not life dear unto me so that I may win Christ, and be found of him, not having mine own righteousness, but the righteousness which is in Christ Jesus." It ought to be a luxury to live and labor and to die for him who died for us. It has been so, and why not so now?

The power of the cross of Christ is exemplified in the history of all peoples and in all lands. The victories of the cross are well nigh universal. It has elevated the degraded; it has refined the barbarians. It is the pillar of cloud by day, and of fire by night, marching in the forefront of culture, civilization, nobleness, and true manhood. It lifts the world to the Beulah heights of glory, and transfigures dead souls until they shine in a Redeemer's coronet, as "the brightness of the firmament and the stars forever."

Pleasure consists in the possession of our ideal. We sacrifice all things for that which to us is most lovely. But the cross has lifted the veil from the face of God, and the root out of dry ground has become the "chiefest of ten thousand and the one altogether lovely." This vision of God explains the impassioned utterance of the old worthies: "Whom have I in heaven but thee, and there is none on earth that I desire beside thee." "As the hart panteth after the water brooks, so panteth my soul after thee, oh God." This explains how that men offer in one holocaust all that they hold dear, dashing often to the earth every cup of sordid pleasure. Not that the Christian is indifferent to place, or power, or wealth; but he wins laurels to lay them at the feet of Jesus; he attains power that he may wield it for God; he gains wealth, that with it he may push forward the interests of the Redeemer's kingdom. He exemplifies the aphorism—"Get all you can, save all you can, and give all you can." The mean becomes generous; the base, magnanimous; the avaricious, liberal. He is like the reservoir that turns into itself a score of mountain streams, and then, rushing through all the avenues, and streets, and lanes, and alleys, waits and yearns to slake the thirst of all, from the beggar to the prince. What is the glory of the morning but the overflowing of the light of God; what is the beauty of the spring, the fragrance of the flower, and the song of the bird, but the overflowing of God in beauty, in fragrance, and joy. What is the enamelled cloud, the bursting bud, the waving grain, and the trembling leaf, but channels through which God is pouring his thought and love. It is to this height the cross uplifts us, and into this image it transforms us.

CHILDREN'S MISSIONARY WORK.

ETHEL MAODOUGALL.

We who profess to follow the child of Bethlehem are learning that the work of the children—since it involves our hope of the future—is an important part of our work. It is, indeed, pleasing to know that this part of the work is receiving attention, and making steady progress in our provinces. The children are working with eager interest for their little adopted girl, and thus they are being enlisted in the service of Christ.

The amount required of the mission bands yearly is \$60.00. Their contributions last year amounted to \$65.33. This year it is \$100.48. \$161.81 from the children in two years! Have they not done remarkably well? As their contributions have exceeded the required amount each year, we think it advisable to undertake something in addition to that this year. The prospect is bright for more children-being enlisted, and those we have, though they have worked well, we know will be willing to work better, in order to further advance the cause of Christ.

"Yes," as some say, "the children can do a little." And these littles will soon tell in a grand and glorious whole! This work with the children is a work looking to the future; these little offerings are the first fruits; the real harvest who can weigh? The money is fully appreciated and the children are happy in giving it; but, dear brothers and sisters, we must know that the money is the least important object in the children's missionary training. The children are being trained for the future church, when dollars and not pennies will be theirs to give if they will, and the will is being trained to keep self under, and to see in the suffering ones of earth the Saviour whom it would serve.

When we see men and women in our churches to-day, who are cold and indifferent to the work, and who will not awaken to the fact that so little has been done, in the great field of labor, in comparison with what is suffering to be done, we realize the importance of training the children to become intelligently and earnestly interested in the cause, that, when they become men and women, they may have the ability and earnest desire to teach their suffering fellow-creatures the "way of life and salvation," and that they, as the next generation, may be a people ready and willing to give "as God hath prospered them," a people who know the needs, and give from pure love of the cause.

How to interest and instruct our children that they may become intelligent workers is a matter of grave importance.

Just here we find the utility of the mission band, which has for its object "to develop the spiritual life of its members, to lead them into active personal service for Christ's sake," to instruct them in the purposes, methods, and results of missions, and to train them in habits of systematic giving in support of missionary enterprises.

The leader should fully realize and appreciate the responsibility resting upon her, and the privilege that is hers of sowing and cultivating in these little hearts the seed that will one day spring forth to the glory of God. Leader, keep in touch with your children, gain their love and interest; then when their interest and sympathies are fully enlisted, their child-like minds are readily impressed with the lessons you wish to fix upon them. It is to me a sweet and soul-inspiring sight to see the bright upturned faces all aglow with interest and sympathy, while stories are