

## Pastor and People.

### HIS COMING.

When the strife of tongues shall cease,  
And in places still  
Those who seek eternal peace  
Learn to do His will;  
When the heart begins to speak  
While the lips are dumb,  
And the strong upholds the weak,  
Then the Lord will come.

When, with deeds, not words, we praise  
God in many lands;  
When, in dreary twilight days,  
Hands are clasping hands;  
When through all the clash of creeds  
Truth is speaking clear,  
And the soul knows what it needs,  
Then the Lord is near.

Every ill that we suppress,  
Every kindness shown,  
Every word of tenderness  
Builds His earthly throne;  
When the tarnished gold grows bright,  
When old evils die,  
When the spotted robe is white,  
Then the Lord draws nigh.

When within the heart of doubt  
Hope divine is born;  
When the altar lights go out  
In the breath of morn;  
When on rock and desert place  
Love's sweet fruits appear,  
Lift your heads, ye weary race,  
For your Lord is here!

—Sarah Doudney.

### KINGSHIP OF CHRIST.\*

We are told of one well known to fame, a German philosopher, for his intellectual gifts that he gave expression to this prayer: "Lord, give me great thoughts." It is a prayer that we may well make our own, and I think it is most profitable at the very beginning of a meeting, such as this, to bring before our minds some one great thought which we may keep as the key-note to all our proceedings. I know of none more inspiring in this work for which we are gathered together to-day than that of the kingship of our Lord Jesus. It suggests the greatness, importance and universality of our work. We are engaged in the King's business—it is not given to us by any subordinate ruler—not circumscribed in its operations, nor confined to our own country or people, but as far as our Jesus rules in this world so far our aims extend. Christ's kingdom will come whether we help or not, that is certain. There is no haphazard about it, neither is it based upon the promises of one who can fail. The religion of Buddhism, Brahminism, Confucianism have many grains of gold among the heaps of rubbish—even cruel Mahomedanism has the one great thought of the one God, "Allah is Allah!" but they have no loving seed within them, no vital, soul-saving, sin-destroying doctrine. These systems shall wax old and pass away, but the kingdom of Christ shall never pass away. It shall break in pieces and consume all these, it shall stand for ever, and our King shall rule when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.

These things being so, what manner of persons should we be? What influence should this thought make upon us as workers in this kingdom?

1. It should make us earnest and eager. The King's business requireth haste. He saith to one "go, and he goeth." "Go quickly and tell." The overpowering wonder, of the converted heathen seems to be, "Why did you not tell us this before." "Oh send it faster, faster," is their cry.

2. It should strengthen our faith. So many things perplex us in our work at home and in our outlook abroad into the world. But at such times what a strength to know that Christ reigneth. Perhaps never within the memory of those living has this old earth seemed so troubled as during the months since we last met together as a society—wars and rumours of wars, insurrections, massacres—the sound of armies and fleets preparing for the fray—but in the midst of all we can calmly say, "The Lord reigneth."

\*An address given by Mrs. Thornburn, of Ottawa, at the opening session of the W.F.M.S. annual meeting held lately at Peterborough.

These events are working together for the fulfillment of His purposes. He will make even the wrath of man to praise Him, and the remainder of wrath will He restrain. Out of all the apparent evil good will come. God's ploughshare is going through the nations, overturning and overturning, so that a more glorious harvest may appear. Oh, let us see the hand of God in the affairs of the nations. Let us have faith in His promises and in the ultimate triumph of the gospel of His grace. The prayer book version of the 4th verse of the 99th Psalms comes often to my mind at such times as the present, "The Lord is king, be the people never so impatient; He sitteth between the cherubims be the earth never so unquiet." Where is the place for anxiety and alarm with such a verse as that?

3. It should make us loyal to our King. We know well what the feeling of loyalty is. We have seen its exhibitions during the past winter in our own country. Never at any previous time has there been such a burst of loyalty—never such a rally on the part of ocean-sundered colonies to the dear old land—never such a feeling of unity and brotherhood—never such an assured consciousness of the greatness of the race to which we belong. Thank God for that! But shall we be less loyal to our great spiritual king—the king and head of the church? God forbid!

4. It should make us earnest and constant in our prayers. "We are coming to a king, large petitions let us bring." He has power to grant us our heart's desire; He is willing to give us great things for the kingdom. I wish I had time to expand this thought in regard to our special work for Foreign Missions, but I am limited to time.

5. It should inspire us with hope and joy. Oh! I love to think of Christ coming down the centuries, the "Ercomonos," the coming one. I often have a vision of Him, clad in white, as I saw Him in the picture of Dore's "Christ leaving the Pretorium," only with the sad look all gone and in its place one of victory and regal conquest. Yes,

"Thou art coming, oh my Saviour!  
Thou art coming oh my King!  
In Thy beauty all resplendent—  
In Thy beauty all transcendent,  
Oh the joy to see Thee reigning,  
Thee my own beloved Lord!  
Every tongue Thy name confessing,  
Worship, honour, glory, blessing,  
Brought to Thee with one accord."

So, my dear friends, let the thought of our King dominate our minds and hearts during these days of our meetings. Let us not think of Christ as only in the past, but in the present and the future—not only as Jesus the carpenter, Jesus the teacher, Jesus the healer, not only, even, as Jesus the crucified—but also as Jesus the King, exalted, not always on the cross, but now on the Throne, glorified, adored, reigning. Let Him not be a memory only, as of one who nearly 1900 years ago died for us, but now King, here in our very midst, to-day. Thus will our religion be a religion of life; thus will it be a joy; thus will our life be full of hope, due to a faith in a living King; and we shall pray in the beautiful words of Milton, "Come forth out of Thy chambers, O Prince of all the Kings of the earth; put on the robes of Thine Imperial Majesty; take up that unlimited sceptre which Thine Almighty Father hath bequeathed thee! For now the voice of Thy Bride doth call thee and all creatures sigh to be delivered." And while we pray let us be doing, standing ever in His presence and saying "Behold thy servants are ready to do whatsoever my Lord the King shall appoint." For all of us the years of service are fleeting fast away, for some the day is far spent. But when the end of life shall come, whether it be near or far off, I think it will be one of the sweetest of thoughts that we have been permitted to be co-workers with Christ in the spread of His kingdom, and let our minds stretch on to the future, when our

"Labour ended, Jordan passed  
We shall all meet at last,  
At the feet of Him who reigneth  
In the palace of the King."

### LORD'S DAY OBSERVANCE ACT.

[During the last session of Parliament Mr. John Charlton, whose name has become associated with legislation of the most important kind for the public good, introduced a bill for the better observance of the Lord's Day, and in doing so supported the measure in the speech which follows and which we gladly commend to our readers.—EDITOR.]

I desire to say just a few words upon the provisions of this Bill which are contained in four sections. The first provides that the issue and sale of Sunday newspapers shall be prohibited. The second provides for the closing of the Dominion canals from six o'clock on Sunday morning until ten o'clock on Sunday night. The third section makes provision for the reduction of railway travel as far as is possible at the present time. The regulations go to the extent of forbidding local freight and local passenger traffic, but it does not interfere with through freight traffic or through passenger trains, but contains a provision that when the United States Government prohibits freight traffic on Sunday, then through freight trains from one point on the American border to another point on the American border, shall not be permitted in Canada. The fourth section prohibits Sunday excursions by steamer or railway, or in part by steamer and in part by railway. This is substantially the same Bill as that introduced last session. It is substantially the same Bill that met the approval of the late lamented Sir John Thompson, the session before last. He supported the first two clauses of the Bill, and it was largely due to the efficiency of his support that these clauses passed the House. I am quite conscious, Mr. Speaker, that I am the subject of a good many jibes, some sneers, and no small amount of ridicule because of the position I have taken with regard to this Bill. I suppose the opponents of the Bill think it high time that my persistency in pressing this Bill should cease, and that I should allow the matter to rest. But I am encouraged in the course I have taken in this regard by the success I finally met with in Parliament some years ago with a Bill providing for the punishment of seduction. At first that Bill was scarcely treated with courtesy by the House. But it finally passed this House; and, after three attempts, it passed the Senate of Canada, and it is now the law of the Dominion. I say that the success I met with in that Bill encourages me to suppose that it is possible that the Bill I now present to the House, which is one of vastly more consequence, and one calculated to confer much greater advantages and larger blessings upon this country, may also finally become the law. I observe that my friends the reporters and editors of the newspapers, are sometimes somewhat facetious with regard to my hobby, my fad, as this Bill is termed. Well, Sir, I think the reporters of this country are interested in the matter of having one day out of seven to themselves. If they understood the position of their brethren of the press in the United States, I do not think they would desire to exchange circumstances with them. I believe the life of a newspaper man upon the press which issues Sunday editions is a life of slavery. I am told that the reporters upon the American daily papers which publish Sunday as well as week day editions have a professional life of about seven years on the average—at the end of seven years they are played out. I am told, Sir, that the proprietor of the New York World, with all his energy and devotion to business, has paid the penalty of issuing a great Sunday journal, in addition to a daily paper for the rest of the week, with the loss of his eyesight, and that he now enjoys his success and his wealth in blindness. I believe that the triumph of this Bill with regard to Sunday newspapers is of vast importance to the reporters and editors of newspapers, and of vast importance to the public. The Sunday newspaper is itself a violation of God's law, and, being a violation of God's law, it is impossible but that it will sympathize with every other violation of that law, and that it will oppose every restriction upon violations

of that law. That is found to be the case in the United States. No Sunday newspaper will advocate Sabbath observance, or will stand up for the observance of this day that honours God, and is a blessing to man. The Sunday newspaper is a curse which it is highly desirable, in the interests of Canada, as a whole, should not be allowed to obtain a foothold in this country.

This Bill, moreover, is intended to give to a class of labourers who are now helpless, the protection of the law in granting to them what should be considered a civil right, the right to one day's rest in seven. The laborers upon railways, for instance, are helpless. They must labor on the Sabbath or lose their situations, and unless the law steps in and affords protection to these men, and gives them the right to that rest from labour which God has given them, and which the law should give them, they are powerless. The question of Sunday observance has elicited a great deal of attention in the United States, and I am happy to say it is receiving the support of the most eminent of the Roman Catholic clergy and hierarchy in that country. Archbishop Ireland was one of the most prominent figures at the World's Sunday Rest Congress in Chicago. Cardinal Gibbons furnished a paper which was read at that congress. The influence of the Church in the United States is thrown in support of the cause of Sunday rest reform.

This Bill does not propose to interfere with religious rights or religious opinions. It does not propose to say that men shall entertain any particular set of religious opinions, or attend any particular church, or even that they shall attend any church at all. Its object is to secure sanitary blessings, to secure to the labourer the civil right of rest. This Bill is not an innovation; there are many precedents for legislation of this kind. There are thirty statutes upon the British statute-book with reference to Sunday observance. There is scarcely a colony of the British Empire that has not legislated upon this subject. All the States of the American Union except one or two have statutes upon Sunday observance. This Bill which I ask leave to introduce to-day is one which I think should commend itself to the better sentiment of this country, and should commend itself to the sympathy and good wishes of all men who desire to see our institutions made stable and permanent and to see that prosperity enjoyed which is founded upon public virtue.

One principle of the Christian life is to count all things but loss for the excellency of the knowledge of Christ. In each deprivation or loss, we may ask, "What is this want or deprivation in comparison with the higher excellency?" The answer may be given by our own enlightened judgment, or we may be made aware that something we possess is antagonistic to the greater excellency by the fact of its withdrawal by God himself. Each concrete case is brought to the bar of the great principal that the lower must be given up for the higher, and there adjudged.—*Sunday School Times.*

The celebrated George Muller, of Bristol, once gave his experience as follows: "I prayed daily for thirty years for ten persons, and eight of them were converted. I prayed daily for eighteen persons for twenty years and fourteen of them were converted." How few would have persevered so long, and yet surely the result warranted it. It is worth the labor of a lifetime to save a soul worth more than the entire world.

Joseph Hume was once twitted for his inconsistency in going to hear Dr. John Brown, the celebrated Scotch preacher; when he made reply, "I don't believe all he says, but he does; and once a week, at least, I like to hear a man who believes what he says. Why, whatever I think, that man preaches as though he felt the Lord Jesus Christ were just at his elbow."