

his spirit. He thought and felt thus, and most justly: "If Jesus accepted worship, He cannot be a truthful and good man unless He is also divine; but I believe in His truthfulness and goodness, and now thankfully feel Thou art the truth and the life, O Christ, my Lord and my God."

7. If Christ were not divine, Scripture representations of heaven would be representations of splendid idolatry; for certainly He is represented as worshipped on high by the redeemed and all the angels.

Such are some of the insuperable difficulties in the way of the denial of the divinity of Christ; but to us they are grand and impregnable bulwarks of faith in Him who is "God our Saviour." Then, "let the children of Zion be joyful in their King" who, whilst His love "passeth knowledge," is mighty to protect and "mighty to save."

He of whom the Father proclaimed, "yet have I set My King upon My holy hill of Zion," is "all in all" to Zion's children. The foundation of the hope that is "full of immortality." "The Lord our Righteousness;" in Him true believers have "righteousness and strength." They are under the protection of the power by which the universe was made, and by which it is upheld; they have the guidance, for this life and the life to come, of the wisdom which is unerring, which is associated in the mind of the King of Zion with reason eternally right and knowledge utterly boundless; their eternal interests are linked by an invisible hand with the unfailing faithfulness, the everlasting love, and the almighty power of the King of Zion. Since Christ is divine, to feel "we will not have this man to reign over us" is the most heinous ingratitude.

Were an earthly sovereign, after sending ambassadors of peace to a rebellious province, to lay aside for a season the robes of royalty, to leave the palace, and clothed in a garb of an ordinary subject, to go personally to the rebels and press upon their acceptance most reasonable and forgiving terms of reconciliation, what ingratitude as well as folly to turn away from them!

But such condescending kindness would be as a drop to the ocean compared to the measureless condescension and abounding compassion of Him who "being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and humbled Himself and became obedient unto death, even the death of the cross;" who is now highly exalted that "at His name every knee shall bow," who is King of Zion and compassionately proclaims, "Take My yoke upon you and learn of Me, and ye shall find rest to your souls." If any reader of these lines is conscious of not having as yet fled to a place under the sceptre of the Saviour's authority and love, may such be led by the Spirit truly to feel—

"Lord, take my heart just as it is;  
Therein set up Thy throne;  
So shall I love Thee above all,  
And live to Thee alone."

#### CANADA A "LARGE ROOM."

Lately Rev. T. C. Jack of Maitland, Hants county, Nova Scotia, preached in the old St. Andrew's Church, and took for his text the eighth verse of the thirteenth Psalm: "Thou hast set my feet in a large room." He said: "So may we say whom God has placed in this great Dominion. It is a large room territorially. Even of the Maritime Provinces of the east, which form but a porch at our Dominion's front door, the smallest is of greater dimensions than some old world kingdoms, while these provinces of old Canada are little empires in themselves, and it may take our surveyors half a century yet to decide that there is a last square mile to our great North-West. Our Dominion is as large as Europe. Belgiums, Hollands, and Denmark by the dozen might be planted in it without our ever missing the space. Palestine might be lost among the Rockies. Our navigable waters arranged in a continuous line would afford a fresh-water sail of thirty thousand miles. Three oceans lave our shores. It takes daylight four hours to cross our country. It is one of the largest, territorially, that God has allowed to the management of one people on earth. The votes of no other citizens on earth have so much, directly, to do with the ruling of such an expanse of earth's acres.

But in other respects also is Canada "a large room." In its material resources it is simply inexhaustible. Its wheat-raising capabilities, fully tested, might

almost supply the whole human family with their daily bread, and we yet have grazing lands enough left for all the herds mankind would need to possess. The sea's best harvestings are on our shores. The very rock foundations of our country are inlaid with material wealth—iron, copper, coal; some of our most barren-looking hills are streaked with gold-bearing quartz. There is no larger, more inviting room than Canada, naturally, for manufactures or commerce. Grandeur gates for the world's commerce God has not given any country than our Dominion in her magnificent harbours and noble St. Lawrence. No wonder, considering our forests, rivers, and harbours, that we are already the fourth largest shipping owners on earth. Palestine was rightly gloried in, in words of inspiration. Surely we have a right to glory in the land God has made ours. Certainly we had no reason to blush when, five years ago, we stood among the nations of the earth in Philadelphia, or, if the reports were true, three years ago in Paris. Nationally, as Canadians, we may say, "Thou hast set my feet in a large room"—a large room, whether looked at territorially, materially, or commercially. We may not be taking full advantage of our nation room, but of its natural largeness in these respects there can be no doubt. But religiously, as well as politically, we, as of the oldest and largest body of Protestant Christians in this Dominion, are placed in "a large room." Our "Presbyterian Church in Canada" numbers over 600,000. More than 100,000 Canadian families claim connection with our Church. More than 110,000 are in its full communion. Its revenue last year was over \$1,500,000. In more than 1,500 places every Sabbath our ministers lead in the services of the sanctuary. We claim not by any means to be the whole house of God's Church in Canada, but only a large room of that house—one of the largest, but one so catholic in its arrangements that the fault is not in its structure if there is not very full communication with all the other apartments of God's great earthly house. We believe in the holy catholic Church, and in the communion of the saints. But both as Canadians and Presbyterians, we are placed in a large room as regards work required at our hands. As I learned through the representatives of our pioneer Presbytery of the west, of the marvellous growth in population in our immense North-West territories, earnestly, I felt, should we pray for wisdom for those who have the moulding of the provinces to be. In the shaping out the Canada to be as well as caring for the Canada that is, we are, as Canadians, placed in a large room. If we are true Christians we must be loyal to Canada—as citizens, endeavouring to obtain for it prosperity. We prefer to take God's Book as our directory and law book. It says, "Righteousness exalteth a nation, but sin is a reproach to any people." It is ours to preach that righteousness that exalteth, and to resist the inroads of that sin that is a disgrace. Unrighteousness would float in on rivers of rum, it would drive in over broken Sabbaths, it would sneak in through a loose morality. It is ours to resist it through whatever channel it would come in upon our land. It is ours to endeavour to get our young Dominion to remember now its Creator in the days of its youth succeeding in what we may prevent the days of it ever falling to its lot. Other large rooms were described, in which the Presbyterian Church in Canada was called on to do good work. The Home Mission and French Evangelization fields especially were spoken of as rooms the Church was particularly called upon to work, while China, India, Trinidad, and the South Seas seemed by the success crowning our Canadian Missions to be fields of labour the Church was called of God to work. The Church's marching orders were, "Go ye into all the world, and preach the Gospel to every creature," and this was to be done, "beginning at Jerusalem." Wolfe died to take Canada for England, Montcalm to save it for France. Zeal strong as theirs should be ours to take it and keep it for God. Let us thank God for our "large room," our broad Dominion, our great Church, and for "the benefits that do either accompany or flow from" that largeness, not with idle, formal thanks, but with thanks put to proof in the manfully shouldering of our large responsibilities. God claims a rental on our goodly political heritage, and our best endeavours to make our Canada a Sabbath-keeping, moral, religious, God-honouring land. He wants, too, a rental on our faith and religious strength. According as God hath prospered us we are to lay by for Him, and to our Church in Canada He says to-day, "To whom much is given, of him much will be required."

#### "NOT NOW."

A story is told, among the Russian peasants, of an old woman who was at work in her house when the wise men from the East passed by on their way to find the infant Christ, guided, as they were, by the star going before them in the sky. "Come with us," they said; "we are going to find the heavenly child; come with us." "I will come," she replied, "but not just now. But I will follow very soon and overtake you and find Him." But when her work was done the wise men had gone and the star in the heavens had disappeared, and she never saw the infant Child.

It is but a story, but one that is full of instruction and warning; for a similar story could be told of thousands of human hearts, and confirmed by the character and destiny of thousands of human beings. The call to come to Christ sounds in our ears, but we are too busy with our daily work to heed it now. We have no time just yet for the Bible or the closet, or the serious thought, or for the hearkening to the voice of conscience and the whispers of the Holy Spirit. We are like the Duke of Alva, who, when asked to look at a remarkable appearance in the skies, replied, "I am too busy with things on earth to take time for looking to the heavens." We are pressed with our business, or building our homes, or looking after the needs of our children, or laying up wealth for the future, and the time for seeking Christ is delayed; and by the delay we have missed Him forever.

#### SETTLE DISPUTES WITH PRAYER.

Two neighbours, a cooper and a farmer, were spending the evening together. Both were professors of religion, but of different communions. Their conversation was first upon topics relating to practical religion; but after a time it diverged to the point of difference between the two denominations to which they belonged. It first became a discussion, and then a dispute. The cooper was the first to perceive its unprofitable and injurious tendency, and remarked, "We are springing apart from each other; let us put on another hoop—let us pray." They knelt down and prayed together; after which they spent the remainder of the evening lovingly together, conversing on the things of the kingdom in which they both felt an equal interest. The suggestion of the cooper was an excellent one, and it were well if acted on more frequently by those who, like him, are members of the household of Christ.—*Spurgeon.*

FAITH is letting down our nets into the untransparent deeps at the divine command not knowing what we shall take.—*Faber.*

A DESPATCH from Massowah to Alexandria states that the French Catholic missionaries at Alitiena have been arrested and maltreated by the Abyssinians. The French consul has demanded satisfaction from the king of Abyssinia.

FREDERICK DOUGLASS recently visited the home-stand of Mr. Edmund Lyon, in Talbot Co., Md., where he was once a slave and which he had not seen since he left it, fifty-six years ago. The surviving members of his old master's family received their distinguished coloured visitor with every mark of kindness and consideration, and treated him in a most hospitable manner.

UNIVERSAL gloom seems to be spreading over Russia, and the sternest discipline is enforced. Another dynamite plot has been recently discovered and the police are constantly on the alert. The Czar and all the high officials have received a letter contradicting the report that they have been sentenced to death by the revolutionists. The letter is supposed to emanate from the leaders of "The Black Division," a new revolutionary organ, which opposes the schemes of the extremists.

THE Count of Chambord having forwarded \$5,000 in gold to the Pope, the Roman *Voce della Verita* publishes an article in favour of legitimacy, concluding thus: "We do not believe that he who was called the Child of Miracle is destined to end his days in exile. From the love we bear for the Church and for France we can only form wishes for the triumph of his cause, which is the cause of light, of justice, and of peace." Mérimée records that in April, 1860, M. de la Rochefoucauld-Bisaccia offered the Pope a million of francs if his Holiness would only bring about the restoration of all the dethroned princes of Europe.