

ty, and weeping wives, and starving children, there is slavery as drastic as African bondage ever knew.

In conclusion, Mr. Knowles expressed his gratitude that we have in Galt a class of such noble workmen, whose industry and intelligence and fidelity have given the outputs from this place their honored name, and whose independence of mind and thought is our chiefest guarantee for peace and prosperity in the new century that is now waiting at our door.

Congregational Singing.

Those pastors who wish either to introduce or encourage congregational singing will find helpful hints in the following suggestions by Dr. Lyman Abbott:

"Any village church may have the best church music, because any village church may have congregational singing, and for worship congregational singing is the best.

"I speak dogmatically because from experience. I have worshipped with a little village congregation, varying from one hundred to one hundred and fifty, the volume of whose voices and the inspiration of whose songful enthusiasm, were much greater than those of some congregations many times larger.

"The first condition for congregational singing is a book for the congregation containing both tunes and hymns. The demand of the people for congregational singing has created a demand for congregational hymn and tune books. Hymns of prayer, of praise, of aspiration, have taken the place of didactic poems. Individual experiences have been replaced by collective experiences in lyrical forms. Harmonic chorals have been added to revival melodies.

"But," says the objector, "few people sing by note." More sing by note than the objector thinks; but even for those who sing only by ear, the notes are valuable, for they are a perpetual invitation to sing. "The congregational tune book says reproachfully to every silent listener, 'Let everything that hath breath praise the Lord.'"

"A next condition is a sincere and manifest desire on the part of the leaders of the worship for congregational singing. If the minister does not care for music, if in his view the congregation is an audience, and the church a lyceum, and the pulpit a platform, and the sermon an oration, and the worship 'preliminary exercises,' congregational singing will not flourish. Or if the choir-master thinks it an impertinence for the congregation to sing, if the organist regards the singing as an accompaniment to his instrument, and provision for it a necessary submission to popular prejudice, if the choir regard themselves not the leaders of a worshipping congregation, but performers to an applauding audience, there will be no congregational singing. An elderly lady with a broken voice may pipe up in one corner, an ancient singing master may growl out an imperfect bass in another, and here and there a maiden may timidly whisper the melody under her breath; but the heartiness, the courage, the enthusiasm, the numbers, which are the very essence of the charm of congregational singing, will all be wanting. The congregation must be led; and whoever leads must wish the congregation to follow, and make that wish apparent."

Those of our Christian brethren who believe that the world will continue to go on from bad to worse until the Lord comes, find much in the present condition of society to support their views.

God's Secrets.

BY GEO. W. ARMSTRONG.

The first thought that strikes us when considering this subject is: That God has secrets which he does not reveal to men. Christ taught this when he said Mark xiii: 32: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father;" and yet men will, by calculations and speculations, seek to explain unrevealed and hidden mysteries respecting the designs and future purposes of God. When premises are wrong conclusions cannot be right. That which is known only to the Father must remain hidden from the keenest scrutiny of men.

Then there are Divine Secrets which God makes known to men. Ps. 25: 14 "The Secret of the Lord is with them that fear him, and he will show them his covenant."

Prov. 3: 32 "But his secret is with the righteous."

Amos 3: 7. "He revealeth his secret unto his servants the prophets."

These secrets are confined to character—"to them that fear him" and to the "righteous" not to the *curious* and *presumptuous*, and his revelations refer to "his covenant" and to his dealings with faithless nations and individuals; communications through "his servants the prophets."

We have a notable instance of God taking his faithful servant into His confidence and telling him his purposes in the case of Abraham; where God asks: "Shall I hide from Abraham that thing which I do?" and, oh! what magnificent pleading power it produced! God does great things for his servants who are righteous and who live in friendly and holy communion with Him.

God makes known his secrets to individuals who are successfully combatting the world and evil influences and overcoming antagonistic moral forces. This is a secret made known to, and kept secret by, the person receiving it—Rev. 2: 17. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

It's a grand thing to be in God's confidence in any degree. We may not be Abraham's; we may not be even among "His servants the prophets;" but it is our privilege to be among the "righteous" and among those who "overcome" and who are deemed worthy by God of having His secrets revealed to us. No wonder unrighteous and godless men, who exercise "philosophy," so called, who pry into "the deep mysteries of God" and who, to investigate matters that lie beyond unaided human understanding, get widely astray and create doubt and scepticism concerning God and His dealings with men; for He does not "make known" His ways unto such, as He did unto Moses, and their investigations, begun in ignorance end in darkness and death.

"The secret things belong unto the Lord our God; but those that are revealed belong unto us and to our children for ever." Deut. 29: 29
London, Ont.

Before accepting any doctrine, however plausible or popular it may be, we should ask, "Is it founded upon and agreeable to the Word of God?"

SPARKS FROM OTHER ANVILS.

United Presbyterian.—Men often treat redemption as commonplace. To angels it is a mystery which fills them with admiration and wonder.

Michigan Presbyterian.—There is an immense amount of worldliness within the church. Ministers not only declare that they do not know what to do with the worldliness in the church, but many of them have given up any attempt to deal with it.

Sunday School Times.—He who will trust God fully can have whatever God is ready to bestow. And God is ever ready to bestow on such a man whatever it is best for one who trusts God fully to have from his loving hands. Who would have more than this? Why should one have less?

Herald & Presbyterian.—There are those who have called in question the divinity of Christ, but they have showed thereby their ignorance. They have not known him. It was so with the princes of this world, of whom we read that they were ignorant of his real nature or they would not have crucified the Lord of glory.

Lutheran Observer.—There will be sorrows and joys, failures and successes, this year, just as there were last year. You cannot forecast individual experiences. You cannot see a step before your feet. Yet Jehovah-jireh calls you to enter the new year with calm trust. It bids you put away all anxieties and forebodings—"The Lord will provide."

Presbyterian Witness.—The lessons we must take to heart is to share the burdens as well as the glory and the immunities of our imperial citizenship. If we shrink from our share, if, in any way, we try to shirk our duty, we simply stultify ourselves and prove that we have been trying to play at empire-building. This must not be: it cannot be: the universal sentiment of the people demands that we do the right thing towards the Empire as a whole.

Presbyterian Banner: Religion is not a mere theory of priests, or a doctrine taught us by authority, but it is a practical experience of the soul. It has tested some things and found that they cannot be shaken. When, then, we are discouraged in the Christian life and ugly doubts trouble us, let us lay hold of and cherish this sure fact that God has been a shelter for us, and hide again in the secret place of the Most High and abide under the shadow of the Almighty.

North and West.—While there are many distressing signs that the reign of the Prince of Peace is not yet, at no time in the history of the world has the hope been so bright of the ultimate victory of Christ. Whether that victory is to come through the working of the Spirit through the Church, or by the personal advent of Christ, we do not know. But we do know that providential circumstances, as well as the great commission, call the Church as never before to conquest of the world.

Christian Guardian.—Prayer is the starting point and the goal of every movement in which are the elements of permanent progress. The secret history of every true spiritual advance would reveal the fact that men have been led to shut themselves in the secret place with God, and pray and plead before him. And the final outcome of each such movement has been that men have learned better to pray. God is everywhere calling his people to new prayer. It is our duty and our privilege to show to the world what may be when men will lay hold upon God in absolute trust and faith.