

City of Toronto for carrying on Sabbath, between Toronto and Niagara, passengers who were not travellers within the exception of the Statute, but those convictions were squashed by the Court of Queen's Bench on the ground that under the then law there could be no safe distinction made between "travellers" for pleasure and for business (See Queen vs. Daggett and Queen vs. Fortier, I. O. R., 537). Therefore the Lord's Day Act was amended by Ontario Statute of 1885, which makes the required distinction and attaches a penalty of \$400 for a breach of the law.

The next step of importance in the history of Provincial Legislation, and which interests much the citizens of Toronto, is the Toronto Railway Act, of 1892, whereby it is provided that "no cars shall be run on the Lord's Day until a Sunday service has been approved of by the citizens by a vote taken on the question;" but it is enacted in effect by Sec. I. that such a vote shall not legalize any contravention of the "Lord's Day Act." And that Act is therefore left to its supremacy.

The lately established Provincial Lord's Day Alliance took its own part in watching the Ontario Legislation of last session and the Electric Railway Act of 1895 expressly forbids Sunday traffic on that part of the new lines of electric railway extending more than 1½ miles beyond a city or town, with some exception as to milk trains at special hours of the day. The position of old lines of electric railway, and that part of the new lines lying within the 1½ mile limit, is by inference left to the operation of the Sabbath law as it stands without the help of the Act of 1895.

We have all read in classical fable that the infant Hercules reached forth from his cradle and strangled two monsters that were on mischief intent. The triumphs in the kingdom of force have their counterparts in the kingdom of mind and morals, and history in other guises repeats itself. The Provincial Lord's Day Alliance has thus far justified its existence in thus having already put forth its powers successfully although yet only in swaddling clothes.

I desire from this platform to especially thank the Hon. E. H. Bronson, a member of the Ontario Cabinet, and the chairman of the Railway Committee of the House, for the interest that he evinced in guarding by the Electric Railway Bill of 1895 the Lord's Day rights of the people of this Province. Sir Oliver Mowat, the premier, and the other members of his Government, gave the subject much favorable attention and so also did members of the House of not only both political parties, but of all political parties (for remember we are in 1895), but I take the liberty of especially mentioning the name of the Hon. E. H. Bronson because the Bill was under his special charge and advocacy.

Much, yet, however, remains to be done. Legislation in this regard is far from complete. The employer should be made as responsible for a breach of the Lord's Day Act as the employee; the rich corporation which orders unnecessary work on the Lord's Day should be punished as well as the poor wage earner, who, for daily bread is too often compelled to do the illegal work. The right to restrain by injunction a breach of the Lord's Day Act should be made clearer and relieved of its present technical objections.

I would before closing bespeak from the members of this Synod, and from the vast influence which this Synod represents, their vigorous support of the Provincial Lord's Day Alliance and of its objects, not only by approval and encouragement, but that each member of the Synod become a member of the Alliance and promote the establishment of branches in every city, town and village within its domain.

Aberdeen Established Church Presbytery has rejected a proposal to extend the moderator's term to five years and give him the aid of a consultative business committee.

Missionary World.

"COME OVER AND HELP US."

Long, long ago the first Christian missionary to Europe came from Asia in response to this cry. In a vision the words came from a European, but it was no real man of Macedonia who called, it was God, who knew the Europeans' need as they knew it not themselves. And to-day the call is from Asia for Europeans of Britain and Greater Britain. Generally it is no real man of Asia who calls. Most Asiatics now, like the Europeans then, are too insensible of their need, too well satisfied with their state, to call us to their aid. It is God Himself still who calls through the vision of their need which is all the greater because they know it not. Yet sometimes God's call is voiced by some Asiatic who has been taught to know his country's need and the gospel which alone can supply it. Last week's mail brought me such a Macedonian cry from India. It is from a dear brother, who though baptised in another mission has been with us for more than a dozen years as schoolmaster, Bible reader and Catechist, and whose Christian character and knowledge have so grown and ripened that he has been a great comfort and help to us.

In a letter to myself he expresses his thankfulness to God for my continued efforts to have more money and missionaries sent for the Lord's work in India, and his prayerful hope that before, and with, and after my return several missionaries may go to spread the gospel of Christ in a number of cities which he names. And he tells of two itinerancies and a few cases in which he was specially interested. I translate: "That aged Rajput, about whom I told you and of whom I was hopeful, died. Who knows where he is now? Havildar (Sergeant) Unkar Singh has been transferred; he is not there now. I can say this about the work of Khachrod (a town of near 1000) that the time of reaping is near. Our second tour was to the East of Ujjain. Sixteen miles from Ujjain is a village, Kaytha. There that aged Havildar of Khetalpur met us to whom you and the brethren always used to go. He believes on Christ, but must be prayed for that he may openly accept Him. Dr. Buchanan has sent a brother there to aid him further."

With it he sends the letter of which I give the translation below, and which he asks me to read wherever I preach. Let me earnestly commend it to the attention of your readers.

J. FRASER CAMPBELL.

Toronto, May 25th.

(Translation.)

UJJAIN, April 18th, 1895.

Dear brethren and sisters in Christ, who live in Canada:

To you, from a Hindustani Christian brother, many many salutations. I cannot, being present in body, describe before you the condition of this India of ours. Nevertheless those missionaries whom you, pitying our condition, send to India, seeing the state of our country, labor hard and desire that this country, escaping from the bondage of Satan, may come into the shelter of Christ. You will see a very correct picture of the condition of our country in Romans 1: 18-32.

O, Christian people, up! up! up! run! help us! For our country is going to destruction. The condition of Malwa especially is exceedingly bad. . . . There are many cities, . . . such as Mohammadpur, Khargun, Maheshwar, Mandleshwar, Barwaha, Kuxsi, Manawar, Rajpur, Jhabua, Thandla, Pittlawad, Sardarpur, Dhar, Amhera, Sailana, Barnajar, Khachrod, Jaora, Mundesor, Bhilwara, Tal, Mahidpur, Dewas, etc., besides many villages and towns. For each of these above named cities a missionary is necessary.

Twelve years ago only two missionaries, Mr. Campbell and Mr. Wilkie, were laboring in so heavy a district. Mr. Campbell's itinerancies sometimes continued for four months at a time, nevertheless many cities and towns remained entirely dry. And now there are only five head stations and ten or twelve branch stations.

O brethren, how many other cities are

there in which these few missionaries and brethren cannot always be present to give them the benefit of the Gospel of Christ! And how many people are coming into the world! Alas! Alas!

O dear people of Christ, awake! Still more look toward us in love! Consider our state! Gird up your loins and with open hand make collections and send a missionary for every city. Who can speak the joy that shall be received from seeing in Heaven with Christ, those who shall be saved through your wealth and preaching. I pray that other missionaries may come with Mr. Campbell and be the means of bringing many souls into the shelter of Christ. Now salutation.

PULPIT, PRESS AND PLATFORM.

C. H. Spurgeon: Perhaps your Master knows what a capital plowman you are, and he never means to let you become a reaper, because you do the plowing so well.

Ram's Horn. While the potter is moulding the clay, he can make it any shape he pleases, but not after it is "fired." In this life we are moulding an eternal character and state. Death makes change impossible.

Sabbath School Times. Consistency may be a virtue, and again it may not be. It were better to be inconsistent, by turning from a wrong course to a right one, than to be consistent in evil doing. Changing one's mind for a better mind, is preferable to being of the same wrong mind from the beginning.

The Christian Index: A watch without a regulator, and a car without wheels, is every heart that fails to cherish daily a deep sense of man's supreme responsibility to God and of man's eternal destiny from God. The soul should stand always as though standing before the Judge. Is it not so standing? Is He not judging?

The Wesleyan: The Bible is at once the history of a wholly remarkable people; a series of most perfectly written biographies of a thoroughly diverse character; a volume of sublimest devotional and personal poetry; a book of proverbs the most wise, precepts the most pure, and doctrines the most profound; man's supreme moral and spiritual directory.

Bishop H. Warren: The most hopeful sign of the present day is the new interest men are taking in municipal affairs. There is a real desire on the part of many citizens to emancipate the cities from the rule and ruin of the great political parties, and give them over to the control of a party that shall be strictly municipal. This is our next most hopeful lead for the suppression of the limitless evil of the saloon.

Rev. Joseph Hamilton: A stagnant pool will often cast up masses of green vegetation over its surface, concealing the depths of filthiness below. So many a gentle grace is exposed on the outside of a character that is all slimy rottenness within. Let but some rude accident sweep away the external grace, and the hideousness of the inner man is revealed. An unrenowned heart is like a deep, dark well, with rank weeds of corruption at the bottom.

Rev. James Millar: There is a tendency in every department of spiritual, mental and social activity to look after Number One; and against that tendency we all have to struggle. It is not always the most pleasing thing to have to work with, and for a society that is corrupt, in order to raise its tone. But when all is said we were not saved for our own private satisfaction, but in order that the world through us might be saved. Society has to be operated upon by all the strength and influence of Christian thought and Christian living, and that influence must be brought to bear upon the whole social and public life of the community and of the individual.

Teacher and Scholar.

BY REV. W. A. J. MARTIN, TORONTO

June 16th, 1895. } PETER AND THE RISEN LORD. { John xxi. 1-17.
GOLDEN TEXT.—John xxi. 17.
MEMORY VERSES.—15-17.
CATHECHISM.—Q. 26.

Home Readings. *M. Luke xxiv. 33-45. T. John xx. 19-31. W. John xxi. 1-25. Z. Acts ii. 22-41. F. Heb. xiii. 1-17. S. 2 Tim. iii. 14, iv. 8. Sab. Rev. i. 12-20.*

On the very day of His resurrection Our Lord sent word by Mary of Magdalene to His disciples and Peter, to meet Him in Galilee. Probably because of the appointment of a specified time for this meeting, at some subsequent appearance of Jesus, the apostles remained in Jerusalem for nearly two weeks. Now we find seven of them awaiting the time appointed, and receiving from the risen Lord lessons of very great importance as to their future work and reward, and the sole condition upon which this work could be accomplished, and its reward inherited. Let us therefore consider (1) the Church's work and reward and (2) the condition of her success therein.

I. The Church's Work and Reward.—We cannot know with certainty the motives which actuated the disciples in resuming the occupation of fishing that night. Whether it was necessary for their earthly support, or whether it was despair and the abandonment of all hope, or whether it was mere restlessness and desire for occupying their time, does not matter; the fact remains that for some reason Peter declares his intention to go a fishing, and the others consent to go with him, and straightway they set out. After a night of fruitless toil, just as day breaks they are approaching the shore when a voice hails them. The form of the question asked shows that the questioner is aware that they "turn empty." "Boys you have no fish have you?" "Then cast the net on the right side and ye shall find." They obey, and at once their net encloses such a multitude of fishes that they are unable to draw it into their boat. John recalls a similar occurrence when they had been called to be "fishers of men," and association makes clear to him that this is no stranger who had spoken, but the Lord Himself. He whispers his conviction to Peter, and at once that impetuous apostle, girding on his outer coat, leaps into the sea and wades to the shore, leaving the others to take to the small boat and drag the net to land. There they find a hire, with bread and fish laid thereon, how prepared we are not told, and in obedience to command, Peter draws up the loaded net and brings of the fish just caught to supplement the supply already roasting. The catch is so large, and the fish so fine, that even long years after John remembers that there were one hundred and fifty-three great fishes, and yet the net was unbroken. They are invited to take their breakfast, and are served by the man whom everybody knows to be the Lord, and the hungry disciples are satisfied. Now what is the lesson? Is it not a reminder that the Church's work is to catch men, that only when that work is carried on under the direction and control of the Lord Himself will it be successful, and that after the night of weariness and toil here there awaits us, "upon the shore," a meal of the Lord's own preparing and dispensing—the great festival with which, when earthly toil is over, His faithful servants shall be rewarded and refreshed, as they sit down with Abraham and Isaac and Jacob in the kingdom? and our joy and satisfaction therein, will be much enhanced by the presence of those whom we have been instrumental in gathering in. The disciples were not permitted to go and preach until the Master had come to be an abiding power in their midst through His Holy Spirit. But the lesson was not yet complete. It remained to impress upon the disciples—

II. The Condition of the Church's Success.—That is, the one condition which the Church must observe, if even the Master's presence is to make her work successful. This is taught in the public restoration of Peter to his position as an apostle. It would require more than the whole space at our disposal to bring out all the points in the conversation between Peter and the risen Lord, after the disciples fast had been broken. There is undoubted reference to Peter's boast of the superiority of his fidelity to the Lord, as well as to the threefold denial in the high priest's palace. There were three distinct questions asked, and three phases of the Church's work referred to, in the commands which follow Peter's replies. The first question differs from the second by presuming a comparison of Peter's love with the love of the other disciples, and the second from the third in the use of the word for love which signifies "more thoughtful and reverential affection, founded on an intelligent estimate of character, and accompanied by deliberate and well-considered choice; while in the third question the Lord takes up the word for love which Peter has used all through in his replies, and which signifies "personal affection, activity of feeling, rather than of will." Peter's humility is marked by his drawing no comparison between himself and the others, and by his refusing to claim the higher form of love, while he appeals to the Lord's knowledge of all things to witness to the truth that he does love his Master dearly. The threefold commission is "feed my lambs," "shepherd my sheep," "feed my sheepings." We cannot dwell upon this further. But the lesson is obvious. The Church's work is to catch men for Jesus Christ, then changing the figure completely—to feed the flock young and old and those in middle age, and to "shepherd" these, govern, control, direct. The condition of success is whole hearted consecration to the Master and service rendered under His personal guidance and control.