

you like, now where are we? A man may deny God's agency in creating the world. It made itself, he says. Well, the Lord replies: If it made itself, explain the process, or explain the still more process that an intelligent man can believe such utter nonsense. If one says: This world is enough for me! The Lord replies: Then what are you making of it. Let me examine your books, read your record, keep company with you a whole year, to see what you are making of the only chance you will ever have in the universe.

If we say: the world is under the government of a good Province, the Lord will reply, then where is your faith? Why all your anxieties? Your frowning brows? Your hot tears? Why trouble when trials overtake you? When is rest, confidence? when the sweet assurance that whatever comes, God will appear in his own good time to deliver and set our feet in a large and safe place.

If we say: Christ died and rose again for us, and we are Christ's, the Lord at once says: What are you giving to Christ? What are you keeping from Christ? How do we keep our vows to Him?

Ah! dear friends, may not the Lord charge us all with ingratitude, with fickleness, with inconsistency, with leading a double life; acknowledging with the head that Christ observes all we do, and yet allowing the world, the flesh and the devil to place us out of Christ's ways. Allowing the enemy to usurp the place of Christ, our Friend and Saviour. This is the tragedy of life!

But how much better it is to face the truth resolutely, unpleasant though it often is, and when we find that like Micah we have been growing unmindful of the love of God to us instead of trying to excuse our unfaithfulness as Israel did; instead of trying to remember all the thorns and and crosses of life, and adding them up, until they appear like a large pile, pointing to them, and by so doing practically repeat the wicked thought of Micah, when they said to God, *Wherein hast thou loved us?* let us rather like David say: "Have mercy upon me O God, according to thy loving kindness, according unto the multitude of thy tender mercies blot out my transgressions, wash me thoroughly from mine iniquity, and cleanse me from my sin." Such a prayer, sincerely offered, is always heard, and although many will persevere in their ingratitude and sin, let us stem the current, encourage one another to love and all good works, "and the Lord," now as he did then, "when they that feared him speak often one to another, will hearken and hear it, and a book of remembrance shall also be written for the faithful ones, for them that fear the Lord and call upon His name. And they shall be mine saith the Lord of hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him. Then shall ye discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

*The Teachings of Jesus Concerning Wealth.

BY W. W. McLAREN, B. D., Picton.

This book in an attempt to present to an age which is intensely interested in the question of Wealth, what Jesus taught upon the

*"The Teachings of Jesus Concerning Wealth" by Gerald D. Henver, Fleming H. Revell Company, Toronto.

subject. The author has turned out of the main high-road into a bye-path of theological study in which more and more students are beginning to walk. When every well known source of knowledge has been exhausted an unexpected new one is discovered; even the pages of the Bible are being canvassed to illuminate the social and economic problems of to-day. Thus Mr. Henver seeks to show us the social and economic conditions in which Jesus lived, and the criticisms which he passed upon the existing order. That the book is "timely" no one will dispute, that the method of investigation is fruitful in results the reader will probably agree.

The author's first task is to present an adequate idea of Palestine and its people in the time of Jesus. The land was fertile, and the foreign inhabitants, active in trade and commerce, supplied the needed condition for growth in wealth. In the midst of such a people Jesus had presented to him many economic and social problems. "We may be sure that whatever Jesus said concerning economic affairs, he said with a full consciousness of their intricacy, to an enlightened people, and it deserves as such our most careful study."

Turning to the social condition of the people, the author enumerates the evils from which they suffered; and the cruelty and greed of local Jewish administrators, and the tyranny of the Roman Governors. "The need of improvement was certainly great. As the natural economic advantages of the country were many, the opportunities for improvement were splendid. If they could only get rid of certain evils: 'the Herodian House,' said one; 'taxation,' said another; 'disorder,' remarked a third. "What the country needs is a return to the laws of Scripture," said a fourth. Each reformer had his panacea. What was Jesus', or had he none? Thus the main question of the book is broached.

These first chapters are perhaps the most suggestive in the book. The sources are exploited with such ingenuity, that sometimes we hardly recognise them. New light is drawn from familiar matter, and we are given sight of Jesus in a new attractiveness.

The author proceeds next to examine Old Testament laws and teachings to find the conditions out of which the present of Jesus grew. So humanitarian were those laws, that any people living under them should have prospered. The "evil eye" which turned the sweet to bitter was the Jewish Church. By canonising the Law the Church robbed it of all its powers of adapting itself to the varying needs of each new age.

The very peak of the author's suggestiveness is reached in the middle of the book in a chapter on the purpose of Jesus' Ministry. "In his desire to promote the social well-being of the people, Jesus relied on moral means. Therein lay the uniqueness of his method. It was an axiom with Jesus that there could be no better social condition, till the people were better. The kingdom of God is at hand, repent ye, and believe the gospel." So much for Jesus' method of solving these problems. "To call Jesus a 'social agitator,' the Sermon on the Mount 'a treatise on political economy,' or to speak of him as designing an 'industrial democracy' is absolutely warrantable." His purpose was to make men spiritual.

The rest of the book is plain sailing in waters more or less known. A chapter on the economic teachings of Jesus' life tries to explain why the Christ chose to be poor. Three chapters embodying the teachings of Jesus on "possession of property," "worship of mammon," "accumulation and use of riches" follow, and one about the "progress-

ive conservatism of Jesus, brings the reader to the "finis." This part of the book though valuable does not contain any new material. The flashes of light which abound in the earlier part exhaust themselves there. The investigator without perceiving it becomes a sermoniser and speculator, and much of his freshness and vigor departs.

The author furnishes us in the last chapter with a summary of his work, in three short sentences. "Jesus was tremendously interested in people's economic condition." "Jesus sought to better people's economic condition by making the people themselves better." "Jesus planned to make men better through the agency of the Church."

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