

SHOWING PIETY AT HOME.

(By M. Rhodes, D.D.)

"First learn to show piety at home." In 1 Tim. v. 4 the apostle is instructing Timothy about the care of widows. When worthy and not otherwise provided for they are to share in the charitable ministry of the church. But no advantage is to be taken. If there are children or others who stand near to them, they are under obligation to aid them, and thus he calls piety at home. It is entirely legitimate to use this word in a more general way.

Among institutions for which the world is indebted to Christianity, the home holds a first place. There is no exaggeration in the beautiful statement of James Hamilton. "The Home came from Heaven. Modelled on the Father's House and the many mansions, and meant the one to be a training place for the other, the Home is one of the gifts of the Lord Jesus—a special creation of Christianity."

Strictly speaking a wholly irreligious abode is not a home. There may be a place of residence, a house where a family dwells, but not a home. The Greek had culture but not a home. The Roman had luxury but not a home. Multitudes among us today, alas! have a residence but not a home. Everything that dignifies, ennobles, and beautifies the home came from him who came to save. Paganism has no true idea of the home and can not have, no matter where it exists. There never was a time when we had so many cultured, so many elegant homes, but alas! for the number of irreligious homes. All more or less share the blessings of a Christian civilization; how most hurtful for the state and the world that so many reject him to whom we owe all.

Many forget that while a new order of the home has come to us, so a new set of perils has come. We talk flippantly of the old-time home today, with its Sabbath sanctity and family altar and sanctuary reverence. We say with a presumptuous boast that we are living in the twentieth century, but we forget that the deepest, darkest blot on this great century is tossed out from the hearthstone. It is impossible for the home, except where it is Christian, to escape the insidious evil influences of our time. The result is plain, and the damage to the youth of our land very great. We will adopt any device to guard our homes from plague, wind, fire and violence, and from the baser forms of crime, but why so many so reckless, so content to leave them unguarded against unbelief and sin, the source of all evil, and so reluctant to admit the Christ who waits to sanctify every hearthstone in the land by his presence and grace. Is it hurtful to a family, and to the community, must it be regarded as a sign of weakness for a home to show piety, sweet, safe, cheery piety, within its walls and life? Is not the testimony to the contrary ample and blessed? We know that there are many good things, every one of them the gift of God, that may come in to bless the home and that are not strictly religious, but are virtuous and safe and may contribute to the sweet, joyous life of childhood. Let our homes be full of them as a garden is of flowers, but let them not be counted as any substitute for the presence and blessing of God and for the development and exercise of that noblest and truest life which is impossible apart from the love and grace of Jesus Christ.

What is essential to piety in the home? The atmosphere in which youth lives is bound to make or unmake them. Atmosphere is pervasive. An irreligious, prayerless, irreverent atmosphere, a constant habit of Bible and sanctuary neglect will set the whole nature of a family of youth against God and his Son, as the strong walls of a fort are set against the assault of an enemy. Just reverse this order now so alarmingly prevalent; let God be honored, let his Son be enthroned in the home, let a habit of Bible reading, of prayer, of sanctuary observance be marked in the life of the home, with a happy sincerity, year in and year out, and who will dare to say that such a course has

driven out from that home the angel of joy and peace and hope until the memory of it to those who linger after the passing years is a bitter pang? The testimony of the noblest life on earth and in Heaven forbids the thought. We can build a palace with money, but we cannot make a home without the presence of Jesus Christ, without a habit of sincere believing prayer, of Sabbath and sanctuary observance, and a life modelled after him who knew no sin. Then though the house be poor and mean in its material furnishings, that is a home sweet and beautiful even in all its visible limitation, a symbol of Heaven.—Lutheran Observer.

FACE TO FACE WITH JESUS.

A gentleman who is well acquainted with the devotional practice of Dr. Campbell Morgan said the other day: "Do you know that you can never see Campbell Morgan in the morning? His mornings he keeps religiously for study of the Bible and for meditation. This is his practice in prayer: he takes two chairs and places them opposite one to the other. He seats himself in one, and imagines Jesus Christ seated in the other. And then he talks to his Lord of what is in his heart, and seems to hear his Lord speaking freely and tenderly to him." It is because of this deliberate and determined attitude to the world, when he compels to "let his religious hours alone," that Campbell Morgan has become, not indeed the greatest preacher of the age, but perhaps the greatest exegetical preacher of the times. He has come intimately to know his Bible because he takes time to know his Lord. Not all may have Campbell Morgan's call, but all may have his opportunity. The way to gain power—whether to address assemblies like Peter, to stand on tent-cloth like Paul, or to serve with much serving as did Martha, is to be face to face with Jesus. In the intimacy of a divine communion—sweet, tender and free—is to be found the renewing of strength day by day for one's tasks.—Zion's Herald.

PARTY BONDAGE.

The division of the third reading of the Liquor Amendment Act on the 26th ult. was a revelation to some people of the strength of party bondage, says the Pioneer. The division was on purely party lines. No Liberals voted against the amendment proposed by Hon. G. W. Ross, and no Conservatives voted for it. Yet, there were a number of Conservatives in the Legislature who had expressed their dissatisfaction with the injustice for which they cast their votes.

Even if there were no direct evidence of the views held by the members of the Legislature, no one would imagine it possible that all the Conservatives believed in the three-fifths principle, while all the Liberals opposed it. It was one of those cases in which the judgment of many men was subordinate to the decision of a majority of their colleagues, and men who believed that the vote of an honest temperance man was as good as the vote of a man who favored the bar-room. Yet every Conservative in the House stood up and declared his endorsement of the doctrine that hereafter sixty seven liquor-sellers and drinkers in voting power on the liquor question will count for more than a hundred electors who desire to see the bar-room closed.

This article is not intended, however, to discuss the merits of the question so much as to call attention to the terrible slavery of a party system that compels every member on one side of the Legislature to vote against substituting simple majority rule for the unjust method by which the Conservative party are agreed to stand.

It is easy to mistake the outer restraints of society for the inner righteousness of the soul.

OTTAWA.

Rev. T. A. Sadler, B.A., of Russell, preached at the morning and evening services in Bethany Church on Sunday, the occasion being the anniversary of the congregation. The attendance was large at both diets of worship.

The Ottawa Ministerial Association held its annual reunion at Erskine Church on Monday from 1 to 2 o'clock. Rev. J. W. H. Milne, president, in the chair. Rev. Mr. White conducted the devotional exercises. The dinner was provided by the ladies of Erskine Church. Aside from the members present were Rev. Dr. Milligan of Toronto and Rev. Professor Jackson of Montreal Methodist college. A committee was appointed to draw out a programme for the next year's work of the association and present it at the next meeting, which will be held in September. The committee consists of Rev. Messrs. Pitcher, Turnbull and Merrill. The toasts of the various churches were proposed and replied to.

Anniversary services marking the eighth year of the Rev. J. W. H. Milne's ministry were held on Sunday in the Glebe Church. The Rev. Dr. Milligan of Toronto preached to large congregations both morning and evening. In the morning his topic was "Peace," based on the text: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." In the evening the reverend gentleman took his text from Exodus 3:16, and discussed in a comprehensive way God's dealings with the children of Israel. For forty years after his first failure he pointed out that Moses had dwelt in the wilderness before the call from God aroused him to complete his mission. Moses had entered upon his task blindly, realizing its difficulties, but with the comforting assurance that the God of Abraham, of Isaac, and of Jacob would uphold him. He had a particular purpose in going to Egypt, and a particular power was working to further that end. Dr. Milligan went on to show how God had in times past empowered the weakly, and how He had completely transformed such men as Zacharias, Jacob, Peter and Paul. In Jacob's dream, not only were the angels ascending but descending, just as they continue to do today, appealing at all times to our better natures, and ever ready to fill the responsive heart. Some potent truths were told by the preacher. "Consciousness of sin is a prophesy of redemption." He quoted Paul as one of the worst characters that ever trod the earth. From being a misanthrope he had become a philanthrope, and the God of Jacob did it. "What is a picture but a snapshot of the eternal?" "A great teacher is a man who can put himself in his pupils and still they maintain their individuality."

The following were additions to the life membership of the W. F. M. S. during the month of April: Mrs. Chas. McKinnon, Petrol, presented by Petrol Auxiliary; Mrs. Edwin R. Eaton, Orillia, presented by "Bright Sunbeams" Mission Band; Mrs. F. J. Dupuis, Emerson Auxiliary, Emerson, Man.; Mrs. A. Logan Gaggie, Toronto, presented by Parkdale Auxiliary; Mrs. Macleod, Sherbrooke, Que.; Mrs. John Edwards, Sherbrooke, Que.; Kathleen M. Mylne and Enid I. Mylne (twins, 1 year, 4 months), California; Ruth E. Mylne (4 months), California; (through St. Andrew's Auxiliary, Smith's Falls); Mrs. Mary Gunn, Thamesford Auxiliary, Thamesford; Mrs. John Madill, Knox Church Auxiliary, St. Catharines; Mrs. W. A. Matheson, Knox Church Auxiliary, Winnipeg; Mrs. A. Stronach, Knox Church Auxiliary, Winnipeg; Mrs. H. E. Crawford, Knox Church Auxiliary, Winnipeg; Mrs. D. Y. Ross, St. George, Ont. The St. George Auxiliary, Paris Presbyterian, at their March meeting, presented Mrs. D. Y. Ross with this life membership certificate, as a slight token of appreciation of her earnest work for the society, and in the church during the ten years that she has been president of St. George Auxiliary.