

We do not at all envy our American Cousins their prospectively comfortable quarters, but wish them all success, and every prosperity in the different departments of their work.

It may, however, be worth while for the Presbyterian Church in Toronto, in the near future to consider if such an expenditure might not be a very good investment,—when interest is low. Such a building need not be so lofty as the palatial building in New York, but might still be large enough to afford more accommodation for the offices of the Church, and rooms enough to rent so that a fair revenue might be received, and the outlay for rent be reduced to a minimum. The advantage of having such a building will be obvious, and this suggestion is thrown out for future consideration.

What is a Christian?

BY REV. H. M. WILLIAMSON, D. D.,

Moderator of the Irish General Assembly.

A strange question, surely, in this nineteenth century! Yet, ask the first man you meet, "Are you a Christian?" and he will at once reply "Oh, yes." Ask him further "What is a Christian?" and you will, probably, receive a most remarkable answer.

A Christian, says one, is a follower of Christ, as men are called Mohammedans who follow the False Prophet. But many who profess to follow Christ are liars, thieves, impure, selfish. Are they Christians? A Christian, says another, is a man who has been baptised in the name of God, Father, Son, and Holy Ghost. But we read of Simon, who was baptised, and companied with the Apostles; yet Peter told him that he was in the gall of bitterness and the bond of iniquity. Is not our city filled with baptised liars and thieves, and covetous and drunkards? Are they Christians? Say others, a Christian is one living under the power of Christian principles, which regulate his conduct towards God and man. But how far must he be under the power of these principles? Is the man who does a selfish thing to day, and, it may be to-morrow cheats his neighbor just a little, and perhaps gets drunk now and then, is he a Christian? We may well ask, because the Judge of all says that no such persons have any inheritance in the kingdom of God. Besides, these Christian principles of which men boast are not a fixed quantity. These principles are like rules in a workshop, which are observed in measure by each worker. They are like plating upon base metal. Now, how deep must the plating be? Like the spoons in the windows of the jeweller, some are marked A, some B, indicating a lower article, but both are alike plated. They are not sterling silver. A little wear and tear and the base metal shows itself.

A Christian, says another, is a man who is a member of the Church of Christ. It is a good thing to be a member of a Church. But are all members of any Church members of Christ? What does the Word of God say? Even in the days of the Apostles there were many members of the Church on the way to death eternal. St. Paul, speaking of some, says "they are enemies of the Cross of Christ, and their end is destruction." St. Jude says of some they are ungodly men, turning the grace of God into lasciviousness. There are many members of all Churches, Roman Catholic and Protestant, living in sin, and so living they shall die in their sins and perish. But no true Christian shall perish. Ah, it is not to a Church but union to Christ which makes a man a Christian. So the great question remains, What is a Christian? A Christian is Christ's man, a man now in union with Christ, a man now pardoned and blessed by Christ. What did Jesus come down from heaven to do for men? The angels that announced His birth to the Virgin Mary tell us, "He shall save His people from their sins." So, a man saved from his sins is a Christian. What do men need? what is wrong with us? what evil hath sin wrought upon us and within us? As sinners we have broken the holy law of God. We are guilty, and we need pardon. As sinful men we have bad hearts, and we need new and clean hearts. This, Jesus came down from heaven to do for us. This, Jesus does for all who trust Him. He pardons all their sins, and He gives them a heart to hate sin and to cease from wrongdoing. Hear what Jesus says—"He that heareth My word and believeth on Him who sent Me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Now, reader, are you a Christian? I do not ask you are you a Roman Catholic or a Protestant, I do not ask you what principles you hold—but I ask you are you a Christian? are you a pardoned man? are you at peace with God? is your heart changed? are you happy in the love of God? You may become a Christian, whomsoever you are, even as you read this paper. "Believe on the Lord Jesus Christ and thou shalt be saved."

Saved by a Prayer.

A lifeboat went on a dangerous coast to the relief of a shipwrecked vessel. The waves ran high and threatened to swamp the boat. At last thecoxswain said, "Mater, shall we turn back? We are going to certain death. The ship has sunk, and doubtless all hands have gone with her." There was a moment's pause, and then one man cried out, "No, let us go on. As I ran down the beach I passed two ladies on their knees, praying for the lives of the men in yonder wreck. I believe God will hear them. I believe we may yet find some alive." His words had such effect upon the crew that they plucked up courage and rowed on amidst the breakers. They picked up five poor fellows, one by one, clinging to the wreckage or otherwise supporting themselves. The prayers of those two ladies saved those lives.

A Belief in God.

I will frankly tell you that my experience in prolonged scientific investigations convince me that a belief in God—a God who is behind and within the chaos of vanishing points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown. Of myself I may say that I never make the preparations for penetrating into some small province of nature hitherto undiscovered without breathing a prayer to the Being who hides His secrets from me only to allure me graciously on to the unfolding of them.

Letters from Palestine.

BY REV. D. MCKENZIE.

Written for the Review.

TWO DAYS ON CARMEL.

Continued.

At the south east end of the ridge is the so called 'place of sacrifice' where Jehovah in response to Eligah's prayer convinced the assembled people that He was the true God. This is one of the few sites in the east on whose identity authorities are practically agreed. The evidence which has led to this almost unanimous conclusion may be summarized as follows: (a) The relation of the locality to Jezreel, Ahab's capital. (b) Its relation to the Kishon. (c) The fact that the sea can be seen from the summit near by. (d) The fact that it was a well known place of sacrifice. (e) The presence of a sufficient supply of water. (f) The existence in the neighborhood of a mound called the priests' mound and said to have been erected over the slain priests of Baal. In the absence of any opposing evidence such facts have been rightly regarded as sufficient to identify this place so prominent in Bible story.

Some slight difference of opinion exists in regard to the precise spot on the slope where the sacrifice was offered. The majority claim the honor for a large terrace, now overgrown with oaks, about fifteen minutes from the summit of the mountain, but others point to a smaller terrace a little nearer the plain. The two places, however, are so contiguous that it is scarcely worth while to canvass the evidence in support of either, suffice to say that if the presence of water in the lower terrace tells in favor of that location the fact that the higher alone provides comfortable space for a large number of people is sufficient to secure the judgment in its favor.

As has been already stated the view from either end of the range is quite extensive. From the roof of the Latin convent previously referred to, one sees to the south the beautiful plain of Sharon with such historic places as Alith, Tautura and Cmsarea, to the north the valley of Kishon, with the towns of Haifa and Acre and the mountain lands which are really a continuation of the Lebanon, and to the east and north-east the so called 'Little' Hermon and the distant snow capped mountain of the same name. The view from the south-eastern summit is much grander and would of itself repay the time spent in the visit independently altogether of the interest centering in the place of sacrifice. Below lies the expansive plain of Esdraelon. To the east are seen Gelboe, Little Hermon and lonely Labor. To the north is the hill country of Nazareth giving the impression of an indefinite extent, to the south are the plain of Sharon and the low hills uniting Carmel and the mountains of Ephraim, and to the west and north-west the distant waters of the Mediterranean. The whole forms a scene of surpassing beauty, one of these scenes which cannot be imagined much less described, which one can drink in hour after hour with keen enjoyment. It requires a day of arduous work to make the visit, but the benefit and pleasure derived far more than repay the toil, and as for the time there are few places in Palestine to which a day can be devoted to better advantage.

(Continued next issue).