

The miracle of Canan, as it was the first in time, is also the greatest in character, next to the raising of Lazarus, which was His last, and which exhibited Christ as the Conqueror of death and the Prince of life eternal. The change of water into wine was a proper change of an elementary substance.

This implies creative power as great as that which originated the world; yet with this difference, that as God at the beginning made all things out of nothing, Christ always operated upon existing substances. The daily miracles of nature, the annual change of the rain from heaven into the juice of the grape, and the gradual growth of the plants and fruits by the transmutation of inorganic matter into organic, are equally incomprehensible, although by their regular occurrence, they appear natural and common to us. Christ's miracles are not, indeed against nature and against reason, but above nature and above reason.

By changing water into wine, and manifesting His glory at the wedding-feast, Christ struck the keynote to our conduct in similar situations. We should change the frivolous talk, or "agreeable nonsense" of society into instructive popular conversation. We should never conform to the world but endeavor to transform it. We should rescue pleasures which are innocent in themselves from the service of sin and Satan, and consecrate them to higher and nobler ends. Christ kept the good wine to the close of the feast. This too is significant. Sin gives its best first—pleasure, riches, honor; its worst last—pain, poverty, disgrace, ruin. Christ, on the contrary, gives His followers first the cross, the race, the battle, but last the crown, the rest and the glory.

The miracles which our Saviour performed while here upon earth led many to believe on His divine strength and power, and as we read and study about them now we too are led to believe in His power to "save to the uttermost." As He fed the multitude, we certainly learn that Christ can supply all our needs both temporal and spiritual, if we always look to Him for health and strength by continually partaking of the spiritual food found only in the "Bread of Life." He also gave sight to the blind, hearing to the deaf, cleansed the lepers, caused the palsied to walk, which manifested His love and sympathy for the welfare of His fellow-men by supplying physical strength, and caused them to inquire after spiritual needs. But if we stand with Him beside the out-cast leper, and see Him touch and heal; or we bend over the dead man's bier, and catch the tones of the voice that calls Him back; we have learned great lessons of His power and love and sympathy, and our conception of Him is altogether greater, grander, and truer, than before.

WHY MIRACLES CEASED.

A gardner, when he transplanteth a tree out of one ground into another, before the tree takes root he sets stays to it, he poureth water at the root of it daily; but when it once taketh root he ceaseth to water it any more, and putteth away the stays that he set to uphold it, and suffereth it to grow with the ordinary influence of the heavens. So the Lord, in planting of religion, put to the help of miracles as helps to stay it; but when it was once confirmed and fastened, and had taken deep rooting, He took away such helps, so that as Augustine hath it, "he that looketh for a miracle is a miracle himself," for if the death of Christ will not work faith, all the miracles in the world will not do it.

The world itself is the greatest of all miracles. The year, as it comes and goes, is miraculous all through. Do not allow custom to stale to your mind its infinite variety. It is a miracle when spring and summer awaken all nature to a new life. Every tribe of living things—insects, the sweet song of summer birds, the tenderness and grandeur of sky and sea, sunrise and sunset, the abyss of the midnight heavens, the stars in their solemn courses—all are miracles coming fresh from the infinite abyss of being. If you would gain the most out of the year, fill your soul with a sense of these wonders; and rejoice, if you have nothing else to be thankful for, for this majestic universe and this Divine Presence, and for the mysterious life within you which God has given.

The present foreign tour of the president of the United Society of the Christian Endeavor will bear fruit in many ways at the San Francisco Convention. Dr. Clark writes that he has secured for use as a gavel at the Convention the shoemaker's hammer that was used by Wm. Carey before he went as a missionary to India. This is the contribution of a prominent English Endeavorer. Another convention gavel that Dr. Clark will bring home with him is now being made by a Hindoo society in India.

OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterian and Synodical Committee. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2465, Toronto, Ont.

At the beginning of this year. The Sabbath School Association, Cooke Church Toronto, held the second written examination on the International Lessons for the preceeding year.

Not including the Bible Class the intermediate scholars were examined on the year's lesson and the primary classes on the lessons for the last six months of the year.

The questions were prepared so that the scholar could give the answer in the text of the lesson to which reference was made. The results of the examinations for the two years have been very gratifying to the Association and with the aid of the Jessie Ketchum Bequest they were able this year to distribute over forty prizes among the successful candidates who took over 50% of the marks though some took over 80%.

These prizes together with handsome Bibles given by Mr. James Alison to four scholars who recited the whole of the shorter catechism correctly were presented on the occasion of the Annual Social.

A very pleasant feature during the Social was a presentation by Mr. Kinnear on behalf of the members of the Association to Mr. Thos. Caswell of a beautiful Silver ink stand as an expression of their regret at his having decided to decline re election to the office of Superintendent, a position which he had successfully filled for eight years.

In his reply Mr. Caswell gave a short account of his connection with the school which extended over a period of some twenty eight years. He stated that on account of his recent elevation to the office of Grand Master of the Sons of Temperance he found it necessary to give up for a time some of his other work, and expressed his thanks to the Association for the evident feeling of good will which existed towards him.

The names of those who recited the Catechism correctly were—Lizzie Chisholm, Jessie Stronach, Maggie Dickson and Matthew Clark.

A SCOTCHMAN ON MIRACLES.

"Well, you may say what you please," said Smith; "I, for my part, cannot believe that God would first impose laws on nature, and then go to violate His own laws. What would be the use of making them if they are to be so readily set aside?"

"I dinna ken, sir," said uncle, very reverently, "what God may do, or what He winna do; but I don't regard a miracle to be a violation o' the laws o' nature, or rather laws o' God, that I ken o', save the wicked actions o' wicked men."

"And what then," asked Smith, "do you make a miracle to be?"

"I regard it," said uncle, "to be merely such an interference wi' the established course o' things as infallibly shows us the presence and the action o' the supernatural power. What o'clock is it wi' you, sir, if you please?"

"It's half past twelve, exactly—Greenwich time," replied Smith.

"Well, sir," said uncle, pulling a huge old time-piece from his pocket, "it's one o'clock with me; I generally keep my watch a little forrit (a little forward). But I may hae a special reason the noo for setting my watch by the railway; and so, ye see, I'm turning the hands o't around. Noo, wad ye say that I had violated the laws o' a watch?"

"True, I have done what watchdom wi' a' its laws could na have done for itself, but I have done violence to none o' its laws. My action is only the interference o' a superior intelligence for a suitable end, but I hae suspended nae law. Well, then, instead o' the watch, say the universe; instead o' moving the hands, say God acting worthily o' Himself, and we hae a' that I contend for in a miracle; that is, the unquestionable presence of the Almighty hand working the divine will. And if He sees fit to work miracles, what can hinder Him? He has done it oftener than once or twice already; and who daur say He'll not get leave to do it again?"

There are two kinds of discontent. One is from beneath and results, if yielded to, in brooding, laming melancholy. The other is from above, and is a sign of God's purpose for our education. It is not for pilgrims and sojourners to be content while there are heights to climb upon the pilgrim way. This was the truth in Bunyan's parable of the enchanted ground. The sleep of content means the sacrifice of opportunity. Therefore it is that we ask for guidance rather than for rest. And therefore the antidote for discontent is action—action in the little duties and quiet ministries which are open always and to every one. In this we grow toward that likeness in which alone we shall be satisfied.