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Let the inquisition answer. Let the slaughter of the Huguenots answer. Let the infamous romanized French army in the Dreyfus case answer. Yea, let the unscrupulous Quebec vote in the plebiscite answer.

Our Episcopal friends are trying to interpret this prayer by inviting all denominations into the "historic episcopate." But though with more latitude than Rome we fear that the end to be attained would be defeated, namely, the unity of souls. It is not for a general subscription to an orthodox creed that our Lord prayed might unite his disciples, but that all hearts should pulsate with his love, that all wills be blended with God's will, that all character be the fruitage of the divine life in the soul. To repeat a creed is an easy thing, but for all Christians "to attain to that holy abiding in which there is such a perfect community of life with our true Vine," this is the work of God, this is the prayer of Jesus.

Finally, foreknowing the perfection of the church by her union with himself, and longing for "the marriage supper of the Lamb," Jesus makes this request in this prayer: "Father, that which thou hast given me I will that where I am they also may be with me, that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the world."

"That they may behold my glory." What is the "glory" Jesus wants the church to behold? What is the glory of a man? "The heavens declare the glory of God and the firmament sheweth his handiwork." If the work of God declares the glory of God, so the glory of man must be the exhibition of the splendid intellectual or physical power in his works. On this principle the glory of Christ must be the exhibition of the results of his great work in the redemption, salvation and glorification of the church of millions of souls.

St. Paul's cathedral, London, is a magnificent structure of huge dimensions, but of such proportions as to satisfy the most fastidious critic. Yet it is composed of millions of stones of every conceivable size, all so fitted together as to be perfected into one glorious temple. At the entrance and on the wall of the north transept is a plain marble slab, very unpretentious. On it the graver's tool has noted some facts concerning the architect and builder of this famous church, Christopher Wren. Pausing at the bare date of his death the reader experiences a revolt in his mind that a mean tablet should alone commemorate such a splendid genius of ancient fame. But his feelings are exchanged for an overwhelming sense of the sublimity and appropriateness of that simple inscription when he reads the sentence that completes the epitaph. "Would you see his monument look around." The New Testament is the plain statement of the facts of the life and death, resurrection and ascension of the greater Builder of the Temple of God. It is a simple record, but the Master is busy, the superstructure grows grander and greater, living stones are being builded together for an habitation of God through the Spirit. And when you walk the streets of pure gold in the city of God would you see his monument, his masterpiece, "his glory, look around."

Arrows from a Hunter's Quiver.

THE PASSION PLAY.

Foremost among the attractions in Toronto this summer was the Passion Play, which by moving, dramatic pictures held thousands spellbound at Island Park for several weeks. The motive of the Ferry Company was money, but evidently the conductor of the sacred drama is a firm believer in Christianity, if not a personal believer in the Christ. Ministers praised and condemned the movement, but the masses of people went and saw and wondered, while many claim to be religiously benefited. On every occasion profound order prevailed, but as to the ultimate moral effect there are various opinions.

TISSOT'S PICTURES.

And now at Massey Music Hall we have a marvellous fine art display of the life of Christ in Tissot's famous 350 paintings. With a master hand the life of Jesus is portrayed from its inception to its close. And while some of the scenes are more imaginary than real or natural, yet the whole display is magnificent and sublime. Thus with a magic touch and a skill divine the famous artist has succeeded in making the Christ to almost live again. Whatever the merits or defects of such presentations of the tragedy of the ages may be, the masses attracted and viewing thus the Christ reveal the world's need of Immanuel.

THE UNIVERSITIES.

Never before in the history of the universities and colleges of Ontario has there been such a large body of students entering their halls as this year. General prosperity may be a cause for this, but a growing and an abounding need for higher education, which triumphs over great obstacles, is the greater cause. Then, too, into the Canadian people has come a national consciousness related to the new imperialism, which links the highest destiny of the empire and the world, with an education involving a reverence for and a knowledge of Deity. McMaster shares in the prosperity, Woodstock is largely attended; Moulton is full to overflowing and the University proper thus far has a large and fine body of students who will doubtless make matters difficult for all the faculty for the present year. J. HARRY KING.
Toronto, Oct. 6th.

Dr. Chiniquy's Last Book, "Forty Years in the Church of Christ."

Rev. Dr. Chiniquy for several years before his death, had in contemplation the preparation of an account of his life and career after he left the Church of Rome. He devoted much time to collecting material for the work. The last year of his life had been largely devoted to this, so that at the time of his departure, the book was substantially complete.

We have the confidence to say that it is the most remarkable book of its class that has appeared in this century. In most respects it is unique, and bears the stamp of a marked personality.

It may be safely affirmed that Dr. Chiniquy travelled more extensively in preaching the gospel than any one that ever lived—his labors of forty years not being confined to a single continent but embracing several—and the scenes through which he passed seem more like fiction than reality, illustrating the saying, "Truth is stranger than fiction."

Now "Forty Years in the Church of Christ" being the history of that very eventful life, and bearing the direct impress of the author, is a book of most fascinating and thrilling interest and belongs to what Dr. Chiniquy styles "the literature of power."

In an interview with a reporter of a leading Montreal paper, in the last year of his life, Dr. Chiniquy remarked "With regard to my new book I have not much to say beyond this, that it will be a faithful record of what I have heard, seen, thought and done since I left the Church of Rome, now very nearly forty years ago. My new book will be published in about six months, and will be copyrighted in England, Canada and the United States.

"What are you going to call your new book, Father Chiniquy?" asked the interviewer.

"I am going to call it 'Forty Years in the Church of Christ.'"

The responsibility of issuing this book has been committed to me by the author, my revered father-in-law, and I have spared no pains to have the work as perfect in every respect as possible, and in this connection I am glad to acknowledge the valuable assistance I have received from Rev. Prof. John Moore of Boston, and Rev. Dr. MacVicar of Montreal.

Arrangements have been made with Fleming H. Revell Co. of Chicago, to publish the book for British America and the United States; and with Holdr and Stoughton, of London, England, for Great Britain and all the British colonies aside from those in America.

The high and established reputation of these publishers is a sufficient assurance of the mechanical execution of the work.

The book will be published in a few weeks.

J. L. MORIN.

October 4, 1899. 65 Hutchison Street, Montreal.

Why Trim The Question Thus?

The following suggestive and illustrative paragraph is going the rounds of the press, credited to the Western Christian Advocate:

"Paxton, Ill., saloon-keepers are to pay \$1,500 license, and they must conduct their business in a single, plain room, on the ground floor, visible throughout from the street. No music shall be permitted in saloons; free lunch is prohibited, and no chairs are allowed."

We do not give space to this little waif of news for the purpose of commending the policy it credits to the Paxton authorities, but for the purpose of presenting it as an illustration to our readers. Observe that "in the first place, and as a basis of all else herein contained," the Paxton saloons are to be licensed to continue their iniquitous traffic in the lives and souls of the populace. Evil as that traffic is, it is to be tolerated, but it shall have none of the comforts of ease and none of the vanities of song. To the saloon-keeper the authorities of Paxton say:

"We have considered the question of this traffic in which you desire to engage, and having given the subject due thought we have decided on these rules for your government: You may go on with your engine of hell. You may debauch manhood, stifle honor, strangle hope and thwart righteousness; you may take the blood-money of hard toil and in exchange therefor you may dish out to the citizen yeomanry the broth of damnation, but when you do this be sure that you provide no comforts of body or mind to the wretch whom you despoil. You may take that rosy-cheeked boy, with the mother's kiss yet warm on his smiling lips, and you may dose him with whiskey until he looks a haggard, weary ghost of himself, but when you have sapped the strength from his limbs, you shall in no case provide a chair for your wreck to rest in. See to that! Here are our citizens, our strong men; have your sway over them, O, Devil of drink! Make ruin upon the strong arm that earns bread for a wife and little children; palsy the hand of the engineer and cloud the brain of the artisan! Make pandemonium of the people's homes, desecrate the altars of the land, and set your bacchanalian revel agog in the

streets of the city; but, subpoena legum, see that you serve no music to the souls you ruin. Provide damnation to as many as you please, but make no note of song! Sap the strength of the whole land if you will, but set a chair for no man's weary limbs! Set out the cup that inebriates and damns, but, on your license, not an ounce of food. So shall you get much gain, and so fulfill the law of—Paxton."

So much in parody. To be more serious, let us add that no traffic which needs to be thus hedged about deserves to live at all. It is the crime of crimes, and yet our law makers ordain for it to live and pay well for its traffic in human hope and breaking hearts. There is no gold that can gild its infamies; there is no veneering that can hide its hideous mien. God grant that in our mad rush for gold and our wild hunt for butterflies that perish with the hour, we may have now and then a thought for the countless thousands of our race that go down to hell through drink.—Ex.

The Bible Tower.

The bible has had many monuments erected to it in the lives of men. At Paignton, however, there is really a structure known as the 'Bible Tower,' so that in one sense the best of books has a monument similar to others that have been built to the memory of good men.

Every man and woman that loves his bible has cause to be thankful to Bishop Miles Coverdale, who was the translator of the first complete bible in the English tongue. Miles Coverdale was appointed Bishop of Exeter; but he only enjoyed his bishopric for about two years owing to persecution.

The 'Bible Tower' is a portion of the ancient palace of the Bishops of Exeter, who had an extensive fortified residence at Paignton, with a domain that reached almost to Totness. The tower obtains its name from the circumstance that it served as the study of the bishop during the time he was at work on the translation of the bible.

Years later, when the bible the bishop loved was in greater demand than ever, it was decided to let the tower—in which Coverdale's study was situated—always be associated with his name and work. Accordingly it is known sometimes as Coverdale's Tower, and at other times as the Bible Tower.

The famous translator had a wonderful career. He lived in days of great excitement and tried to serve his God faithfully and well in spite of the great opposition to his work. He resided at his palace during the reign of Henry VIII., but was deposed by Queen Mary and imprisoned.

The good bishop, however, had a friend in King Christian III. of Denmark, who interceded for him. He was released and went to Geneva, where he assisted in the production of the celebrated Breches bible. The Bible Tower has attached to it the original walls of the palace.—'Sunday Companion.'

There are some specific duties which members owe to their respective churches.

1. They are to love their church. Not the building, but the members. The one great distinguishing feature of the early Christians was the love they manifested toward each other. The people said, "Behold how they love each other."
2. They are to pray for their church. "Pray for the peace of Jerusalem."
3. They are to wish and labor for peace to dwell therein. Many a church is a battlefield instead of a camping ground, because of the warring, factious spirit in their midst. If every member in every church desired peace and did what they could to foster it, it would not be long until strife would cease and the spirit of God would dwell in their midst.
4. They are to do what they can for the unity of their church. There is to be the loving co-operation, united effort and spiritual oneness. There is an undesirable unity—uniformity and solidarity—coming out of coldness and formality. That is like the unity described by a deacon of a divided church. A friend met him one day and asked, "Well, deacon, how are you getting on now in your church?" "Well we are united at last," he said. "Is it possible? How did it come about?" "Frozen," said the deacon, "frozen through from top to bottom, solid as a rock."
5. They are to "seek the good" of the church and "forget not the assembling of themselves together as in the manner of some."
 1. "Seek the good" by being good.
 2. "Seek the good" by doing good.
 3. "Seek the good" by helping others to be good.
 4. "Seek the good" by helping other to do good.
 Attend services regularly.
Bring others with you.
Speak to strangers at the services.
Pray for God's blessing on the services.
Tell the pastor or minister that the sermon helped you.
Have a few tracts with you to hand out to persons not saved or to the convicted. There are many ways that Christians can do definite work for their church. The one motive—the supreme motive of all that is done should be the glory of God and the good of their fellow-men and their own good.
Let every Christian cease talking about what others ought to do and commence to do what they themselves ought to do. Criticisms of others are unchristian if we have not done all we could to help them do what is right.—Sel.