

SPARKS FROM OTHER ANVILS.

Herald and Presbyter: It would be strange if a single soul should fail of answer to his prayer if that prayer is for something at all in harmony with the will of God. It would be increasingly strange if a desired answer should not be secured where many persons unite in asking for it.

Southwestern Presbyterian: The old Protestant principle that whatever is not directly expressed in the Word of God is thereby forbidden is a very good one to abide by. It will save from many a mistake in both faith and conduct. Especially will it save from endless trouble in the administration of the church's work and life.

Presbyterian Banner: Our religion and our business should cover the same field and coincide. This is the need and duty not only of men in high places, but of men in all places. Every one should examine himself and see if his own conscience rings true. The moral health of the social body depends on the conscience of every man, and to this individual conscience every one of us should take heed.

United Presbyterian: It will take a beetle a long time to scratch down Mont Blanc, and the critics will accomplish the overthrow of the Bible about the same time. The clerical beetles may glory in the little bits of dust which their mandibles have made, but away up on the mountain side, ten thousand feet above where these scratching prophets are at work, it is written in letters of light: "The word of God shall stand forever."

Presbyterian Standard: David was a Calvinist before Calvin. There is no trouble about our trusting God if the God in whom we are asked to trust is in our minds always represented as the God of Love. It is when we lower that ideal of God and ascribe other attributes to him to the exclusion of love, that the doctrines of fore-ordination and election begin to grow harsh and repellant to the mind. He is kinder to us than that we are to ourselves. Man's inhumanity to man is proverbial, but there is no inhumanity with God. Therefore trust Him.

N. Y. Christian Intelligencer: The influence of a church is not to be measured by the number of members on its roll and its contributions for its own support or for benevolence, but in the kind of Christians it produces and sends forth into the world. Very few of the great preachers, or leaders in Christian service, very few of the members of the large churches who do so much for the betterment of the world, but owe a debt to the small church, which perchance in boyhood gave direction to their lives, and started them in the path which has brought them into ever-widening spheres of service.

Canadian Baptist:—Neither time nor money is sufficiently given by some men to cause them to have a creditable amount of interest in the active affairs of the church to which they belong. A man's religion that does not cost more than the time he spends in attending not more than one public service a week and a paltry sum of money in comparison with what he spends on luxuries and worse—a man's religion that can be measured by such small measures is not enough to generate the fervency that is necessary to mark a man as an active Christian. Religion that counts in the realm of zeal and success is religion that costs—religion that may possibly, once in a while at least, cause the candle to be burnt at both ends, and that is not satisfied to give dimes where dollars are needed.

HUMAN SOCIETY AND THE SERMON ON THE MOUNT.

"All the human beings that I meet day by day in the street, in the mart, in the shop, in the office, in the drawing-room, in the kitchen," says Washington Gladden in Christianity and Socialism, "are the children of my Father. I owe them, first of all, a brother's sympathy, a brother's help. The laborer who works for me, the mechanic at my forge, the hostler in my stable, the maid in my house, the shopgirl behind my counter, are the children of my Father. My constant question concerning them all must be not, How much profit can I get out of them? but How much good can I do them? The employer for whom I work, the man who pays me wages, is my brother. It is my duty to think of his well-being, to consider how I may add to his peace and happiness. The man who lives on the avenue beside me, the man who lives in the alley in the rear, are equally my brethren. What can I add to their well-being? The man of whom I buy or to whom I sell, of whom I borrow, or to whom I lend, who comes to me for counsel, or to whom I go for service, the postman on his rounds, the policeman on his beat, the pauper in the almshouse, the prisoner in the jail, are all my brothers—what can I do to help succor them, bless them? All my relations with all these human beings must be inspired and dominated by this central fact of brotherhood. Whatever I do or omit to do with reference to them must be governed by the wish to realize this relation. If ever I forget this, or ignore it, in any social act, I am hindering the coming of that kingdom for which I daily pray. You may say that all this is visionary and chimerical; that no such relations as these have ever existed or ever will among human beings; that it is worse than useless to suggest a rule of life that is so utterly beyond the powers of man; that society can never be put upon any such basis as this, and that, if we wish to see society reconstructed, we must seek for some theory of human relations somewhat less quixotic. To all which I reply that I am not giving you my theory of human society. I am simply trying to state that theory as I find it laid down by Jesus Christ in the Sermon on the Mount. I cannot, for the life of me, make it mean any less or any more than that which I have unfolded. If the Fatherhood of God and the brotherhood of man mean anything at all, they mean all this."

REJECTED ANSWERS.

By C. H. WETHERBE.

A large number of people are desirous of having godly persons pray for them, especially at such times as they are in trouble, and they want answers that are in accord with their own wishes; but when the answers to the prayers are directly contrary to their wishes and purposes, then they reject them. An example of this fact is seen in the career of Zedekiah, king of Judah, at the time when God had announced his intention of sending the Israelites into Babylonian captivity. He sent a messenger to Jeremiah with this request: "Pray now unto the Lord our God for us." It is certain that the king believed in the efficacy of prayer, else he would not have made that request. Jeremiah presented the matter before God, and here is a part of the answer that came: "Thus saith the Lord, the God of Israel: Thus shall ye say to the king of Judah, that sent you unto me to inquire of me: Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. And the Chaldeans shall come again and fight against this city, and they shall take it and burn it with fire." This answer was utterly repugnant to the king, so much so that in a short time his princes cast the prophet into a most loathsome

prison. This act would never have been committed if the answer to that prayer had been in harmony with the wishes of the king. It was an outrage to the innocent prophet, and also a great sin against God. There was no propriety in the king's asking Jeremiah to pray for him unless he was willing to accept the answer, whether it were pleasant or disagreeable.

If one really believe in the use of prayer he ought to humbly accept such an answer as God might give. And there are even professed Christians in our day who practically reject those answers to prayer that are very disappointing or displeasing to them. They have set their hearts upon having a certain thing, which they could not have without God's help, and then when their prayers for such help are answered by God's denial, they pout and balk. How foolish!

The Delineator (the Butterick Publishing Co., New York) has developed from the valuable fashion journal it has always been into a general magazine of home topics, with dress-making still holding the first place of importance, but in addition we find good short stories, an interesting serial or two, poetry, some literary articles, a children's department, and pages devoted to foods, new books and all the other matters of importance to women. The December number is a particularly bright one, from its beautiful cover to the varied and interesting contents. A special feature is the twenty-third Psalm, a Song of Faith, with eight pages in full color by J. C. Geyendecker. These illustrations are beautiful.

God is in no hurry. He took ages to create this earth, and may take ages to redeem it. Our place is to do the work just before, however insignificant it may seem.

The frontier is reached when a strong will is the pioneer.

OTTAWA.

Bethany's Sunday School Concert last Friday evening was quite a success, the proceeds going to swell the mission funds. Rev. Robert Eadie, the pastor, presided, and an attractive programme was submitted.

Rev. W. McIntosh, of the First Congregational Church, preached an excellent and timely sermon to members of St. Andrew's Society in Knox Church, last Sunday evening. There was a large attendance of members and the Church was well filled.

The members of the Westminster Guild and the Men's association of St. Paul's church spent a delightful evening with their friends in the Sunday school room of the church on Friday night. Mr. E. George Brown, president of the association occupied the chair. The inviting programme presented consisted of a piano duet by Misses J. Dunnett and M. Cunningham; recitations, M. S. L. Lamouche, and Mr. R. Sproule; readings, Mr. R. Sproule, and Mr. H. Waters; violin solo, Miss Connor, and solos by Miss Wrightson. All the selections were well rendered and highly appreciated. Refreshments were served immediately after.

The Women's Foreign Missionary Society of MacKay church held its annual thankoffering meeting last week. Rev. P. W. Anderson presided. Rev. J. Griffith of Honan, China, gave an interesting account of the escape of himself and a party of missionaries from Honan to Shanghai during the Boxer troubles of 1902. Since the rebellion the people he said, had become more enlightened and he hoped he would yet see the time when China would become a Christianised nation. At the close of the address Mr. W. G. Craddock, of Brockville, rendered a number of organ voluntaries, displaying the excellence of the organ lately installed in the church.