

ing faith, she bowed in submission to His will. Sickness was almost a stranger in this family. Actual want came very near their dwelling, but God did not permit its entrance. But a day came when that angel whose face is bright, but whose shadow is so dark, touched this home and gentle Davie was given the joy of heaven without the conflict of earth.

There was no rebellion, no sitting in darkness, refusing to be comforted. Only a still more gentle tone of voice, an added sweetness to her smile, or deeper sympathy for all in trouble and a greater zeal for the salvation of souls.

Long years have passed since she heard the "Well done" of the Master. She rests; her works continue in the lives of her children. Maggie, the first-born, has long been a missionary in Egypt. Mary, a teacher at home; Rachel, a minister's wife. Upon sturdy Hugh fell the father's mantle, and he preaches the glad tidings.

To-day hundreds of our missionaries are suffering like privations.

God will not forsake them. But what does He ask of us? Is He not calling upon us to take care that there shall be "meat in His house"—"food for His servants, and fuel and clothes for their wives and children?"

Our Treatment of Others.*

BY REV. ADDISON P. FOSTER, D.D.

Christ in teaching the tenets of the new kingdom considers the relation of man to man. These relations manifest themselves in feelings and needs. In regard to feelings he assures us that

OUR JUDGMENT OF OTHERS MUST BE CHARITABLE.

Why so? Because, he says, "With what judgment ye judge ye shall be judged." Censoriousness awakens censoriousness. No temptation is greater or more commonly yielded to than that of fault-finding. Innumerable homes are spoiled by constant complaint. This is what is meant by the writer of the Proverbs when he says, "a constant dropping wears away the rock." This is akin to a modern fault called "nagging," a practice which is unquestionably the misery of many families and the destruction of all that is sweet in the character of many a child.

The censorious man, says Christ, is judged as he judges. His conduct awakens dislike and sets others to search for his faults. There was a certain Congressman, years ago, who was the subject of constant and irritating criticism from his fellow-Congressmen. How did he protect himself? By employing men to search into the record of his critics and find out all the weak points of their character and the facts in the past that they were most anxious to have concealed. When it was known that he was armed with these facts, his enemies no longer dared assail him. One who attributes evil motives to others at once awakens the suspicion that he is judging others by himself. He attributes to others motives that would at least occur to him under like circumstances.

Another reason why we do well not to be censorious is that we are ourselves open to criticism. We live in glass houses and are wise in throwing no stones. Besides this, if we allow ourselves a censorious habit we are presently blinded by prejudice and unable to see the excellencies of others.

Censoriousness is made impossible by fidelity in self-correction. If we first cast out the beam from our own eye we shall be in a better position to correct our brother, and shall certainly be less disposed to criticise him harshly. The man who is loudly denouncing the faults of others, thereby proclaims himself ignorant of himself. He has faults as great, and when once he recognizes them the chances are that he will be so ashamed of them as to be silent concerning the faults of others. No man is more charitable in his judgment than he who knows himself.

But is all judgment of others forbidden? Not at all. Christ tells us not to give that which is holy to dogs, nor to cast our pearls before swine. We must then determine who are like the snappish curs of the street or like swine in their characteristics. There must be a wise discrimination of character. This is needful to avoid waste of effort. We must use our time and strength to the best advantage. If they receive us not in one city we must shake off the dust from our feet and go to another. This does not mean

that we are not to labor for the lowest and the vilest, but it does mean that we are not to persist in effort where it is useless. We are not to seek martyrdom. We are not to glory in being rent by dogs and swine. We are to protect ourselves and make the largest possible use of ourselves and our opportunities for the good of others.

So much for the feeling toward others. What shall be our action?

WE MUST DO AS WE WOULD BE DONE BY.

Christ prepares the way for this sublime law by reminding us how God treats us. He answers our prayers and meets our needs. He shows Himself a Heavenly Father, and does for us what every one of us who is a father would do for his child, and much more. We are all dependent on Him, and He blesses us, for we are His children.

But if He does all this for us we ought to do something in the same way for our fellow-men. He sets us an example and shows us how He expects us, as His children, to do. We are in His kingdom and expected to live in harmony with Him. His example, then, should be the rule of our lives. As He cares for others, we must.

But this is not all the argument. If He is our Father, we are brethren. Our duties one to another are suggested in part by this fact. We each of us stand related to the Father in the same way. We, then, have equal rights and privileges. In the very Fatherhood of God and the Brotherhood of man as suggested by it and consequent upon it, we have a relation something like that of a hub of a wheel and its spokes. Each spoke is set into the hub and gains its strength from connection therewith. And each spoke has a similar relation to the hub and is equally important in that relation. In short the great doctrine of the equality of man is bound up in the twin doctrines of the Fatherhood of God and the Brotherhood of man.

And this brings us to the great all-persuasive law of Christianity in determining the conduct of man to man, the law we call the Golden Rule. It is simply this,—that you and your brother-man have equal rights and are bound each of you to respect the rights of the other as if they were your own. Do as you would be done by. This is the outward and active side of the precept, "Thou shalt love thy neighbor as thyself." Here are two spokes in the wheel, side by side, both fastened to the hub, both touching the rim, both equally sustaining the wheel. Let each respect the other's rights and needs as if the other were himself. A simple principle but marvellous in its application, and sure, if carried out to the full, to bring heaven down to earth.

"Helping Somewhere."

"Is your father at home?" I asked a small child on our village doctor's doorstep.

"No," he said, "he's away."

"Where could I find him?"

"Well," he said, "you've got to look for some place where people are sick or hurt, or something like that. I don't know where he is, but he's helping somewhere."

And I turned away with this little sermon in my heart. If you want to find the Lord Jesus, you've got to set out on a path of helping somewhere, of lifting somebody's burden, and lo! straightway one like unto the Son of man will be found at your side.

Are you "helping somewhere?" If so, you will find that
"The great Physician now is near
The sympathizing Jesus."

The Annual General Meeting of E. B. Eddy Co. was held at Hull on Wednesday last.

The Secretary Treasurer submitted the audited accounts for the year 1895; the usual semi-annual dividend was declared; the following officers were elected for the ensuing year; Mr. E. B. Eddy, President and Managing Director; Mr. S. S. Cushman, Vice President; Mr. George H. Millen, Gen. Mechanical Superintendent; Mr. J. J. Gormully, Q.C., Solicitor; Mr. W. H. Rowley, Sec.-Treas.; Mr. J. T. Shirreff, assistant Sec.-Treas.

It is understood from a reliable source that although competition has been very keen and prices in all lines manufactured by the E. B. Eddy Co. very low, the peculiarly advantageous conditions under which these works are operated have resulted on the whole satisfactorily for 1895.

Mr. Eddy is still absent in Europe but is looked for to return in the spring or early summer.

*A Meditation based on (Matt. vii. 1-12; Luke vi. 37-42) in the Bible Study Union Course on "The Teachings of Christ."