

this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day." This language is explicit. Can that be called eternal life which lasts it may be a year, or more, or less, but the possessor of which finally suffers eternal death? "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." I should think that everlasting life should last for ever. Fellow believer, think you that your Saviour will allow Satan, his adversary and yours, to triumph over Him at the last by pointing to you or others in the region of the lost and saying in his hellish glee, "These were Christ's sheep. He once had them, but He could not keep them; I have plucked them out of His hand!" Contrariwise, when the good Shepherd delivers up His charge to the Father at the last day, I hear Him say "Of all which thou gavest Me, I have lost nothing." Oh! to grace how great a debtor, daily I've constrained to be! It is the crass ignorance that leads any one to object to this doctrine as one that would lead to antinomianism, that is, to continue in sin that grace might abound in saving the sinner once in grace, no matter how he lives. That cannot be if sanctification is one of the elements in his salvation. Surely the grace that sought and found me can make and keep me clean.

This is not "medieval dogmatism;" it is the Saviour's own Gospel, and largely in His own words, "I am not ashamed of the Gospel of Christ."

MIRACLES IN BIBLE TIMES.

If miracles were so plentiful in Bible times, why are they not of common occurrence still? Let us consider for a moment: "Plentiful in Bible times." What are Bible times? One would like to know within a few thousand years, or a trifle like that, what times are meant. If you think miracles were abundant during all the centuries and millenniums of Bible times, you are greatly mistaken. There is a general impression that the Bible is a book full of miracles, which come in at random as they do in the old heathen mythologies; but those who pay any attention to Bible perspective know better. Have you ever considered that in the Book of Genesis, covering more than 2,000 years at the lowest computation, there is not a single miracle wrought by human agency? Adam works no miracle; Abel works no miracle; Enoch works no miracle; even Abraham works no miracle. Nor one of all the patriarchs. How different from all the old mythologies, and how different from what it would have been if this book had come to us from some dim mythological past. Even when God himself is represented as doing things out of the general course of nature, it is only at long intervals, and very rarely, as in the translation of Enoch, the judgment of the flood, the confusion of tongues, the birth of Isaac. Remember that these events were centuries apart from each other. Even if there had been a miracle for every century, which there is not, you could scarcely say that they were "very plentiful." If you look at the history perspective, you will learn first, that all through Bible times, miracles were not the rule, but the exception; and more particularly that the miracles cluster around particular epochs, when there was special need for such signs of divine presence and power; as at the time of the Exodus, after the long dark interval of Egyptian bondage; at the time of Israel's deepest declension, when the prophets Elijah and Elisha were called in as a special way to witness for the Lord; and above all, in the times of Christ and the founding of the Church, after the long and silent interval from the Restoration to the Advent. Does not this way of looking at the sacred history put the Bible miracles in a very different and altogether reasonable light?—From Rev. Dr. F. M. Gibson's "Ages Before Moses."

THE NEW BIRTH.

The Meaning and its Opportunity.

By Wm. A. Stewart, M.A. (Glasg.)

Who has not marvelled with Nicodemus at the mystery of the New Birth? How often has the question been asked—"How can a man be born when he is old?"—how often given up in despair? The question is an important one. Let us give it again a moment's consideration.

It may be frankly confessed that there is some difficulty connected with the subject, possibly more than necessary. The phrase itself is not a very happy one. As it stands it seems to suggest a palpable impossibility and consequently it has created an air of mystery and unreliability about the whole subject quite unnecessary and very much to be regretted.

A fair translation of the text suggests the idea—not so much of a new birth as another birth. Being "born again" is simply being born anew, that is to say in another sense of the term. There is really nothing new about the birth of a soul any more than there is about the birth of a body. These are processes, and as such go away back to the beginning of things. The only new feature about it is the fact that it is a new experience for the individual soul. There is a tendency on the part of some to speak of Repentance, Faith and Regeneration as experiences of the soul peculiar to Christianity. Such is not the case—the names may be new but the things themselves are as old as the hills. Think of the Penitential Psalm—recall the contents of the eleven chapter of Hebrews, and the names of those who first said "Create in me a clean heart, O God" and "I know that my Redeemer liveth." Let us keep the word "Regeneration," if you will, for that special awakening of the soul—for that uplifting and saving power that comes with it in connection with Christ's life and death; but let us not forget that to be "born again" has always been a practical possibility of the soul ever since our first parents left the Garden of Eden.

But the question of Nicodemus again recurs—How can a man be born when he is old—and probably the best way to answer it is Christ's way—by analogy. There is a natural world and there is a spiritual. To be born into the natural world, not to be born into the spiritual, is to awaken to a consciousness of self as part of it, and to a sense of the necessity of placing oneself, as far as possible, in harmony with it. To be born into the spiritual world means exactly the same thing, terms being changed. It is the awakening of the soul to a consciousness of self as part of it and to a sense of moral and spiritual obligation. When a man realizes that there is a spiritual world, that it is just as real as the natural, perhaps grander, certainly more wonderful and mysterious; that he himself is a part of that world, and that obligations of a moral and spiritual nature in connection with that world are laid upon his soul which he dare not refuse or deny, then that man is "born again."

It is often preceded by a season of difficulty and suffering—this awakening of the soul. It is a time of strain and stress and considerable emotion, especially when the awakening is sudden and thorough—as from a deep sleep. When the awakening is gradual, as in youth and childhood, more peaceful conditions usually prevail. Failure sometimes occurs. The soul does not respond—no real awakening takes place and dormancy or death ensues. Sometimes, it would appear, the grim goal is reached by a somewhat lengthened process, sometimes, again, by a short cut. In some cases the soul seems to pass from a clear consciousness of the spiritual world and its realities to a state of indifference, from a state of indifference to a state of negation, and from a state of negation down to the hopeless abyss of scorn and contempt. In other cases, it would appear, a

consciousness of the claims of the spiritual world is awakened only to be promptly denied. Spiritual responsibility, and the jurisdiction of both conscience and God appear to be dealt with in the same summary manner. As long as there is life there may be hope and perhaps boundless possibility, but nothing can overtake a man so real, so mysterious, so terrible as spiritual death.

To sum up—there is a natural world and there is a spiritual—the home of the Holy Spirit. To be born is to begin to live in the one; to be "born again" is to begin to live in the other. To be "born again" is to realize that the spiritual world according to Revelation, according to Conscience, according to Nature, is just as real as the natural world, and that the soul is just as much a part of the one as the body is a part of the other. When a man is soundly convinced of that, although there may be many other things sadly wanting, he may have a joyous assurance that he is among the living and not among the dead, and that in the language of Jesus and John he has been "born again."

Toronto, Oct. 19.

NOTES ON Y.P. SOCIETIES.

A copy of the Y.P.S. manual for 1910 has been sent to every minister whose name and address could be ascertained. If any pastor has not received a copy he may apply for one and it will be sent him without delay.

Societies have recently been organized in Poland, Ont.; Deer Park, Toronto; Powassan, Ont.; Kenora, Ont.; Berlin, Ont.; Forest, Ont.; and Knox Church, Guelph. The guild topic-card for next year should prove a popular one. For the first meeting each month a parable is prescribed; for the second, a New Testament character; for the third, a message from a poet; for the fourth, a missionary topic and when there are five meetings in a month the subject for the fifth meeting is a practical one which a society would do well to study. The advantages of following such a course as is prescribed is that by securing four or five books. Help can be found on all the topics for the year.

It may not be generally known that the United Society of Christian Endeavor has modified in some measure the pledge, and what is now known as pledge No. 4 may be used instead of the original pledge. Societies can decide which they shall use. Pledge No. 4 reads as follows:

ACTIVE MEMBERS' PLEDGE.

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would have me do. I will make it the rule of my life to pray and read the Bible, to support the work and worship of my church, and to take my part in the meetings and other activities of this society. These things I will do unless hindered by conscientious reasons; and in them all I will seek the Saviour's guidance.

W. S. MACTAVISH.

THE WOODSTOCK INN.

This comfortable and attractive resort that caters to winter guests is situated twelve miles from White River Junction, Vt., and is reached from Montreal by the Grand Trunk and Central Vermont Rys., to White River Junction, by the Woodstock Railway to Woodstock. The distance from Montreal is 190 miles. The "Inn" is delightfully located in hilly surroundings. The interior arrangements are all that is to be desired for comfort and cheerfulness. It is 700 feet above sea level, and a sojourn here can be passed at any season of the year. The Grand Trunk agents will cheerfully give information as to how to reach the "Woodstock Inn," and rates at this resort can be secured by addressing Mr. Arthur B. Wilder, Manager, "Woodstock Inn," Woodstock, Vt.

The best way to repent of a sin is not to repeat it.