

upon to prepare candidates for Confirmation should pay special attention to this article, which seems to us to be absolutely convincing. The writer, among other points, says that Clergymen can still speak if they like of the "seven-fold" Gifts of the Spirit, provided they make it clear that there is no warrant for specifying these Gifts to the exclusion of others. Those who desire that their teaching should be "more Scriptural, more truthful, and less artificial" than perhaps it has been in the past, will be glad to ponder the careful statements of this striking discussion.

### "Just for To-day"

Those who value Hymn 676 in our Canadian Hymnal, will be interested to know that the Bishop of Durham has added a fourth verse in recommending the prayer to the Durham soldiers whom he visited in Camp, and to whom he addressed a splendid letter. In it he gave special attention to the words of the Psalmist, as the constant cry of our soul, "I am Thine, save me" (Ps. 119:94), and he remarked that this is "just a day at a time, and the Lord for the day." This is the verse, which many will be glad to have:

"In toil and danger, watch and war,  
Speed Thou my way;  
Give me Thy Spirit's shield and sword  
Just for to-day."

### War Costs

A clear interpretation of war costs was recently published in the New York "Times." Those who are looking for prosperity as the result of the war might think of how much greater prosperity would be but for the war. It is estimated that the war is costing daily about \$50,000,000, which is represented in an economic sense by nothing, not even the glory of the victors. But the expenditure of \$50,000,000 in that manner means loss of the ability to employ 10,000 men. Under modern conditions it requires an investment of between \$4,000 and \$5,000 to keep a man at work. Taking the larger amount, as tending toward conservatism in the estimate, it follows that each day's war expenditure is a sentence to idleness of ten regiments. And the sentence will run until the wastes of war are made good by work and economy hereafter. If we add to this the perfectly fearful cost of human life, we have the most forcible, and, they ought to be, the most potent reasons for putting an end to war.

### Spiritualism

When Sir Oliver Lodge, a scientist of the first rank, speaks about communications with departed friends he is certain to have attention. For several years past he has been known to hold that this is possible; but, unfortunately, up to the present the conversations he and others have had do not appear to be worthy of any special consideration, for the revelations are so very ordinary and indefinite. For this reason it is much to be hoped that Sir Oliver Lodge will respond to the urgent appeals made to him in the "Times" and elsewhere to go into the matter more thoroughly, and to give more convincing proofs of his position, and at the same time to obtain some worthier communications with those who have passed into the unseen. It is much to be desired that men like Sir Oliver Lodge should give the world materials on which to form a proper judgment. Until this is done it will be not surprising if people in general regard these claims as "not proven."

## DIVINE LOVE

The opening of a new year in the midst of a terrible conflict of nations, seems to call for a special emphasis on the great fundamental, unchanging realities of Divine revelation. Of these, none is more assured than the "everlasting love" of God. The fountain which had its rise in man's earthly paradise sent forth a river which was parted into four streams. Each stream made a channel for itself, but all had their source in Eden. This may remind us of the way of Divine love towards us. We read of the "love of God," "the love of the Father," the "love of Christ," and "the love of the Spirit." It is the same love, flowing from the same source, but making for itself different courses and expressing itself in varied ways.

The love of God goes out to the whole world, like the River Euphrates, which traverses verdant valleys and desolate wastes, fructifying, invigorating, refreshing the different lands through which it passes on its journey of nearly two thousand miles. Its broad bosom bears blessing for all, no matter what their nationality. Just so, the love of God flows through this lost and perishing world. Its waters are free, its life-giving properties are for "whosoever will." Every thirsty, sin-sick, weary soul may partake of its living water, and peacefully rest on its bosom.

Then there is the love of the Father. The love of God reaches His enemies, the love of the Father makes them His children, adopts them into His family, and calls upon them to behold the manner of love which He has bestowed upon them (I. John iii. 1). He loves them as He loves His only-begotten Son. Like the River Pison, which flowed through a golden land, this love enriches and blesses. It delights to bring us into all the wealth of the Father's counsels, to adopt us as children to Himself, according to the good pleasure of His will, to set us down before Him holy and without blame, for the satisfaction of His own heart. We are in a relationship which can never end, members of a family which shall remain unbroken through time, and are going on to the Father's house, where we shall dwell eternally in the enjoyment of the love which has brought us into the children's place.

What shall we say of the love of Christ? It is a love which passeth knowledge. A love which stooped from the throne of the Eternal to a death accorded to slaves. Like the River Gihon, which encompassed dark Ethiopia, this love reaches dark, benighted beings, brings them into a relationship to Himself of the most tender and intimate nature. He loved and gave Himself for His Church, now cleanses and sanctifies her, and loves her with a love of deepest, tenderest affection. The Church is the bride of the Lamb and destined to share His highest dignities. This special and peculiar affection which Christ has for His Church we should do well to contemplate more frequently and dwell upon more profoundly. Alone in His presence we should do this, so that a deeper response may be elicited to a character of love of which the most glorious angelic being is ignorant.

The love of the Spirit may be compared to the River Hiddekel which flowed eastward. He ever delights to turn our thoughts to the sun-rising, to fix them on the coming Bridegroom, and to take of His things and show them to us. Once only does the expression occur, "the love of the Spirit," but how full its meaning! What heights and depths are in that short sentence! His first gracious act is to quicken us with divine life, impart a nature

capable of loving God and each other. "Every one that loveth is born of God" (I. John, iv. 7). Then He takes up His abode in us—having first enabled us to rest on Christ and His finished work, and floods our hearts with the blessedness of God's love. "The love of God is shed abroad in our hearts by the Holy Ghost which is given to us" (Rom. v. 5). He is the Seal which secures us for the day of redemption, the earnest and pledge of our inheritance. He is the "Spirit of adoption" who gives us the conscious blessedness of our relationship to the Father, the happy enjoyment of the Children's place. "Because ye are sons God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Gal. iv. 6). He is the Paraclete, or Comforter, who manages all our affairs down here, just as Christ does up there. When our sorrow is too deep for words, and we can only groan in anguish, it is He who maketh intercession for us (Rom. viii. 27). If our walk and ways grieve Him, He will grieve us, but He will never leave us. When He grieves us it is with a view to show us that wherein we have failed and lead us to confession and self-judgment, so that our communion with the Father may be restored. It is through Him we are strengthened with might in the inner man, it is His power that works in us. He fills us so that praise ascends from our hearts to the Father. Through Him we are baptized into one body, and He has formed a unity, a holy bond, between all saints, termed the "fellowship of the Spirit," which we are to be careful to maintain in the uniting bond of peace. His is a patient, unwearied love. Neither individual nor corporate failure hinders Him in His mission to gather the bride of the Lamb. Until this is accomplished He will go on giving life, indwelling, rebuking, restoring, refreshing, energizing each individual saint. He is our power for walk, worship and service. There is no part of our Christian life where we can dispense with His gracious ministry.

And so we rest and rejoice in the love of God our Father, Saviour and Comforter, the love that lives and lasts, the love that abides and abounds, the love that meets every need and keeps us unto the everlasting Kingdom.

### EMMANUEL—GOD WITH US.

By the Rev. Canon Duncan.

The New Year comes into our life;  
It comes amid unrest and strife,  
But comes to bless (while men discuss)  
With peace and goodwill—"God with us."

"God with us" in our infant hours,  
When life unfolds her wondrous powers;  
With us in nature, grace, and love,  
And all the blessings from above.

"God with us" in our youthful days,  
When life her choicest gifts displays;  
With us when sore temptations press,  
And angels with their presence bless.

"God with us" in our manhood years,  
When life with prosperous sunshine cheers;  
With us when adverse winds are strong,  
And homeward rowing hard and long.

"God with us" in old age and grief,  
To sanctify and give relief;  
With us when passing through the vale,  
To guard, guide, comfort, and prevail.

A happy year, for all of us,  
To know that we have "God with us";  
A happy life, when this grows dim,  
To know that we shall be with Him

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