

The Beach trains start from Hamilton station; so there will be no difficulty in reaching the spot by train. And as the boats stop at the Beach Canal, there will be but little trouble in reaching the place by taking the Beach trains at the station, near the boat landing.

There will be no reduced railroad fares, unless ten persons at any point make arrangements for themselves and secure the reduction which can be obtained under such circumstances. Tents can be pitched in the Park without any charge for ground rent. Floors will be provided for \$1 per tent. Tents of the size of 8 x 12 can be rented for \$2 per tent, but it will be necessary to give the order at least one week before the date of the Camp-Meeting.

As to board and lodging, or other particulars, full information will be sent by post card to all parties making inquiry.

Address,

REV. N. BURNS,  
207 Bleeker Street,  
Toronto, Ont.

### WATCH.

"What I say unto you I say unto all, Watch."  
—JESUS.

It is so evident to even the most superficial reader of the words of Christ that a continuous, watchful effort is called for in some direction, that no one thinks of disputing this fact. But as to the subject matter of this necessary watchfulness, there are many opinions and a great variety of practices.

Some, judging by the context, think that watchfulness here has reference to the actual coming again of Christ, and they, therefore, only fill the bill, when they are on the look-out for His coming, after the manner of straining the eyes over the horizon for a coming steamer.

This thought is the parent of the thousand and one pre-millenarian creeds, which creeds, if adopted, are supposed to insure the believer a cordial reception at the hands of the Son of Man, for being on the watch-tower of straining expectation.

Others, from the same context, take the view that watchfulness here has re-

ference to everyday conduct, and that therefore we are in harmony with the command when watching our actions and striving to have them square with Bible laws. This view is responsible, in part at least, for all the legalistic efforts to secure recognition at the second coming by punctilious observance of all forms of religious duties and self-denying acts.

Now, whilst the whole truth is in neither of these extremes, still it remains as a truth that careful watch must be kept in some direction.

And first, we remark it is evident that if at the coming of Christ we are found carefully and exactly carrying out all His wishes, we shall have fulfilled the spirit of this, His direction. And second, as a necessary consequence, if not thus carrying out His wishes, we cannot be commended of Him. Nay, however slight the neglect or failure to do His will, we are transgressors, and His coming would be an unwelcome fact to us.

The whole subject then crystallizes down to learning what His will is and so doing it every moment, when His coming any instant would be a welcome fact in our individual history.

But the creed theory confessedly does not meet this condition, for it will be found on close examination to be only an attempted substitute for such minute obedience of His will as is above indicated.

So, also, every one of the multitudinous efforts at legalistic practices is a failure to do the whole will of Christ, themselves, the practisers, being the judges. Defect, saddening defect, is acknowledged in every direction. This acknowledgment is made in many ways. It is made when the practiser habitually confesses his failure. For if this daily confession is a truthful statement of the case, then any time that the invisible Christ, to whom these confessions are made, should become the visible Christ, they still would be true, and so the condemnation of Christ therefor must be a certainty.

The admittance of this defect is seen where the mercy of Christ is appealed to for commendation at His coming, for what is this but acknowledgment of failure to comply with His wishes.