

and over the Jewish people gathered together once more as a nation. There are many who hesitate to accept Christ as their King, who have no objection to His reigning in Jerusalem, for that is at a considerable distance from them, but they do not want Him to rule in their heart, or shop, or office. They are ready to hand over the Jews to Him, but they hesitate when asked to hand over their business concerns, their buying and selling, and all the routine of their daily life. We have spun theories about the restoration of God's ancient people, but we are less concerned about our own restoration from vanity, worldliness, greed, evil-speaking, deceit, uncleanness and untruthfulness; into all the nobility of a pure, rich, Christian life, owning allegiance to Jesus as at once our Lawgiver and our King. We call Him "King of the Jews," why not call Him our King and crown Him Lord of our hearts and homes? We are ready to give Him Jerusalem, why not give Him our own town, or city, or country? We will confine His sceptre to Palestine, why not welcome it in Canada? We pray "Thy Kingdom come," but all the time we mean a Kingdom at a great distance from ourselves, and a personal reign that will not interfere with our liberty. By Christ's Kingdom we do not mean His ruling our hearts in love, a King controlling the most secret and private affairs of our life. Some do not want a kingdom that will cause righteousness to run down our streets, that will sanctify our Sabbath, and make Jesus Lord of ourselves and of our all.

Our Lord knew what was best for His disciples and for the Church, and that it was the Comforter, and not His human presence that would make this a dispensation of the Spirit. His human presence could be confined only to one place at a time, and those only could see Him who happened to be near. What did His human presence for those who forsook Him, who spat upon and buffeted him, or for Judas who was so long with Him? And would His human presence in Jerusalem, or anywhere else assure us more than we are now of being under His gracious reign? If so then is our belief sensuous and materialistic, and does not stand in the power of God. All these conditions were once realized on the earth, and our Lord went from place to place. When He was in Galilee He could not be seen in Judea; when working His miracles in Capernaum, no man met Him in Jerusalem; when talking with the woman at the well none else enjoyed His ministry at the same time; when He was beyond the Jordan the sisters missed Him in Bethany, and sent a swift messenger to bring Him back. And Jesus Himself recognized this condition of things and spoke of His absence from them, "I am glad I was not there." But none of His disciples think of the Saviour in that way to-day, as having to leave one place, or home, or sad heart, to be with another to comfort them.

When the spirit was given, His human became a divine presence; His local has become a universal presence; and His temporary has become a permanent presence; and surely none of us would want all this changed back again, and the old days and life in Judea reproduced! This would put the dial of Christian experience back many degrees and give the lie to Him who said, "It is expedient for you that I go away." As long as the disciples saw their Lord in bodily form before their eyes, they must think of Him as confined to places. Hence the need for His withdrawal that He might send the Comforter to witness for Christ and fill all things with His presence. How often Christ had to remind His disciples that His Kingdom was not of this world, and also that it did not come with observation, but as the wind that blows over all the earth to away the hearts of men with the summer of God's love, and cause them to bud forth, to blossom and bear the fruit of righteousness.

Nor must Christ's reign be restricted to a corner of the earth, as if he had come to save a few souls, here and there. He came to save men, to save the world, to save all departments of labor, to purify our trade, our commerce, our politics, our educational institutions, to save and purify our science, our literature, our arts and all departments of industry, so that holiness to the Lord might be written on the very bells of the horses. It is to be a Kingdom of Heaven on the earth, and its coming is to make all life, with its manifold activities, purer, richer and happier.

Is our life richer because of His presence and loving care? Though we cannot measure all the depths of His love, that has touched and mellowed and filled our hearts; yet there is a real sense in which we know the Saviour. We begin to know Him when we begin to love Him, for it is knowledge through love which alone gives us an insight into the mysteries of divine grace. It is a holy instinct imparted to our hearts that responds to His love, and this instinct solves all riddles, explains all difficulties, and disciphers what are only unmeaning symbols to the disloyal of heart.

When brought into fellowship with Jesus, always walking with Him, always looking to Him, always thinking of Him, and doing everything under His conscious presence and to please Him, is one of the strongest motives to righteous conduct. When we study His words, His acts, His life, and breathe the holy atmosphere which His Spirit creates around us, we then get His mind and are gradually changed into His image. It is when we have His love poured into our hearts that we learn to run in the way of His commandments.

And how welcome are the beams from the Sun of righteousness how sweet and satisfying is our fellowship with Christ through the Spirit. It is the very bloom of the richest experiences of the heart of man. We never grow weary of the spring time. The opening flowers are as pure and charming as if they were blooming for the first time. The warm summer winds, and soft gentle rain are as welcome now as when they first refreshed the earth. Nor

do we ever grow weary of the sun though he has shone over the generations of men since the beginning of days. He came forth this morning with all the inspiration he ever had, while, to the last day men will turn with yearning hearts to the brightness of his rising, and welcome His coming as the old patriarch did, who felt that it was such a pleasant thing to behold the sun. All this is an emblem of the peaceful shelter we have under the shadow of his wings, and of the sweetness of the rest that the weary soul finds in Jesus, while His presence with His people—his holy, loving care—is of the very essence of heaven.

The Gospel shows how thoroughly Christ and the soul belong to each other, and we are never to suppose that He is too far off for the need; or that our need is too insignificant for His tender ministry. Let no one be afraid to bring the sublimest mysteries of our faith—Christ's life, death and resurrection—to the help and comfort of man even in his common trouble, or fail to confine the strongest motive to the smallest duty, and the comfort of Christ to the most insignificant trouble. As God stamps His infinite power and wisdom on each little flower he paints, so does Christ impart His richest graces when He comes to heal all manner of sickness and all manner of disease among the people.

We take this one, great, universal message—Christ's presence with his people—in all the manifoldness of its power and blessing and bring it near to man in all the fullness of its divine bounty. And as the sunlight and summer shower suit alike the mighty cedars of Lebanon, and also the little moss that grows half hidden in the rock; as all forms of life in their endless profusion, all tints and shades of coloring, all trees and plants, all shrubs and flowers, draw what they need from the one fountain of supply; and as the same sun builds up the oak and pours His glory into the little flower, giving all that is distinctive through the endless variety of the vegetable creation. So will this message from the heart of Jehovah Jesus, suit all men in their manifold circumstances and wants.

To men who sit in darkness, might not such a message be brought as the breaking of the morning after a long night of trouble? Might it not be as the coming in of spring when the joy indifference melts away amid sunshine and song of birds and May blossoms? Might not this Gospel be received as spiritual ozone. A breath of mountain air, pure and inspiring to the many who are stifling in the hot-beds of sin? O to make those who are in the very shadow of death to feel that the morning has come full of radiance, and that all the shadows have fled away, in the one great aim of all Christian effort.

### Scottish Presbyterian Union.

Fifty-four Scotch Presbyterian ministers—eighteen for each of the three great Presbyterian communions—have for some time been privately engaged in drawing up a scheme of reunion. According to one of them, the Rev. M. Howie, Govan, they have made more progress than any of them thought possible. They have not, however, yet discussed whether or not reunion is to be on the basis of Establishment, and until they have settled that point, they will make no public statement. Mr. Howie, who is personally a Disestablisher, is very hopeful, or rather quite certain, that this scheme will be found practicable.

A Glasgow correspondent writes:—Members of the Presbyterian Union Conference of the three Churches are very reticent as to anything that has actually taken place at the Conference. Dr. Scott and Professor Flint, for the Established Church, and Professor Calderwood, for the U.P.'s, are taking an active part in the discussions of the Conference. Monthly meetings of the Conference have been held since last Assembly. An important meeting of the Conference, I am given to understand, will take place in Edinburgh on the 29th inst., and thereafter—probably at that meeting—a statement for publication will be drawn up.

Another correspondent states that Lord Overton, Mr. Peter Hutchison, Mr. Alex. Watt, writer, Mr. Thomas Birnie, Dr. Ross Taylor, and Professor Lindsay are the leading men connected with the Presbyterian Union Conference in Glasgow. An Edinburgh Conference is about to be held there. Mr. C. J. Guthrie is one of the most prominent members.

At the annual congregational meeting of the Free Mid Church, Greenock, Principal Rainy said they ought to feel that Presbyterian union was their destiny—that it could not be far off. They ought to have their minds prepared for it and their thoughts ripened for it. It had long been one of the subjects nearest his heart—painfully near it—and he trusted that whatever their views about it might be, it would be their prayer that God would direct it at the right time, and in the right circumstances.—*Belfast Witness*.

### The McAll Association.

The monthly meeting of the Toronto McAll Auxiliary was held in the Y.M.C.A. library on May the 2nd, Mrs. Duncan Clark occupying the chair in the absence of the president. Miss Carly read several interesting letters on the McAll Sabbath school work in Lyons. "Our Medical Missions," an article bearing on the Free Dispensaries supported by the mission in France was read by Mrs. George Kerr. A paper from Mrs. Cody on "The Tour of the Mission Boat," was most encouraging. The welcome given this little boat is a proof of the way in which simple Gospel teaching is received in France. A letter read by the treasurer showed that the financial depression which has been felt by all missions recently, has left a diminution in the receipts for the closing year. Otherwise the work is prospering and results are very encouraging.