

Might not some of our readers help in the good work in their own locality, yea, might not many of us help to give a few weeks' holiday to the tired and needy by throwing open our hospitable doors, if living in the country, or by sending a contribution to some one (as Mr. Dixon) who would see that it was used to brighten the lot of those who could not otherwise get a change and a glimpse of the glories of God's works as revealed in the country in summer time? There is a King who says, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

THERE is another question that we have always with us in these times and that is, the observance of the Lord's day. There is a great and apparently growing desire on the part of many, especially railway companies and large corporations, to compel many of their men to work on Sunday and that not in works of necessity, but in carrying large quantities of freight, as lumber and grain, and doing other work that could easily be left over until a week-day.

"Eternal vigilance is the price of liberty," and we trust every true disciple of the Master will use his influence against this evil: By himself keeping God's day as a glad, joyous, happy day for rest and service. By influencing, through voice, or pen, or example, others to do likewise.

We are called to it, 1. By the plain command of our King, "Remember the Sabbath day to keep it holy."

2. By the desire of the stability of our country, for "righteousness exalteth a nation," and when any country (as, for example, France or Spain) makes God's day only a working day or a holiday, the power and glory of that land will depart.

3. By the need of our working-men. Man's physical constitution requires one day's rest in seven, and we should stand by our brothers and see that they have not got either to work on Sunday, or else lose their places, when perhaps they have given long years of training to fit them for their present position.

Immortal men should not be compelled to grind, grind, grind as slaves.

Let us rally in this matter to the help of the Lord against the mighty.

BE OF GOOD COURAGE.

The time to abandon or to despair of any good work, is when *God forsakes* that work, but *never*, until then. Had the Jews in the days of Haggai and of Nehemiah refused to be encouraged by divine assurances, such as Neh. ii. 20, and Haggai ii. 4, how would the walls have been rebuilt? How would their temple have regained its exalted place of honour? When was any good ever accomplished by despondency? Take the primitive Church for example, and where would Christianity be now if the Apostles had not hoped against hope and refused, on any consideration, to waver or to despair? Or coming down to later times, would there ever have been a Reformation, such as there was in Europe in the sixteenth century, if such leaders as Luther and Melancthon and our own great Reformers had not been men of indomitable faith and courage? You remember what Luther said when some one tried to deter him from going to Leipsic by telling him that "Duke George" would kill him. "Duke George!" replied Luther, "I would go to Leipsic if it rained Duke Georges for nine days." And so he did go, although, as Froude remarks in his essay on Luther and Erasmus, no such cataclysm, no such deluge followed. Or again, to borrow a case from secular history, would England stand where she stands to-day, in magnificence, in enlightenment, in liberty and in civilization, if in 1588 her defenders had lost courage; if, when her very national existence was threatened by the Spanish invasion, she had not possessed a courageous ruler like Elizabeth and such indomitable seamen as Howard, Drake and Hawkins and Frobisher? Or, once more, what might have come of the British Empire? Would there be a British Empire now if in 1807, when Napoleon had practically mastered Western Europe, Wellington had yielded to the pre-

vailing despondency in England? That was the year when even England's prime minister began to abandon hope of holding the peninsula, and when the City of London petitioned the Government to withdraw the British forces from Portugal, the result being that the whole responsibility of remaining there was thrown upon Wellington. And what was his answer? "I conceive that the honour and interest of our country require that we should hold our ground here as long as possible, and please God I will maintain it as long as I can." In fact the history of our Empire seems to show that it has never been a British custom, any more than it should be a Christian one, to give up hope of anything so long as there remained a solitary peg to hang a hope upon, and that to this fact we owe, very largely, under God, our present strong national position.

Witness, e.g. Nelson's action at Copenhagen, or at the siege of Delhi in the Indian Mutiny, or at the defence and relief of Lucknow, or the battle of Inkermann. We mention such cases, not to uphold the spirit of war, which is at variance with the gospel of peace, but to suggest this question: Should a less determined, a less courageous, spirit animate the servant of Christ in his work for his Master, the soldier of Christ in his service of his King? Then, even in the Christian's darkest hours, there comes to him this word of power from Him who hath all power, "Be strong and work, for I am with you." Should not the answer be: "Oh, Lord, in Thy strength I will be strong? I will work, for Thou art with me, oh thou Lord of hosts!"

Port Hope.

E. DANIEL.

WHO?

Sometimes I have been considered as wanting in politeness, because I upset plans and spoil calculations. You may see me in my tiny canoe at the meeting of the waters; I am often found where two ways meet. I climb to the apex of many a triangle. I am a good sailor, and know how to "luff" when the wind is contrary. I am at home with the holy in