

be dismayed for the Lord your God is with you whithersoever you go." Study in all things to promote His glory and He will bless your labors and in due time magnificently reward your services. Endure as seeing Him who is invisible. Have respect unto the recompense of reward. "They that be wise shall shine as the brightness of the firmament, and they who have turned many to righteousness as the stars for ever and ever."

We conclude by remarking that the history of Divine Providence in regard to the continent of North America at large is worthy of being very seriously pondered. It supplies a remarkable illustration of the means directly employed or overruled by God for the maintenance and extension on earth of the Kingdom of His Son. What are now the United States owe their Christian character to an emigration, the fruit of persecution which in seeking to suppress vital religion in the Old World was the means of planting it in the New. And even the political convulsion that afterwards ensued and issued in the independence of the States became the occasion of rendering the Church thus planted a self-sustaining and self-enlarging institution.

And as to Canada whence was it that after being so long possessed by the French it fell into the hands of the English. Was it not for this reason, among others, to prevent more of it from being reduced under the power of the Man of Sin, and to render it the abode of a free, a Christian, and a Protestant population. Let us follow, then, the leadings of Providence and rejoice at being employed as instruments in the accomplishment of His purposes of mercy. Let us go up and possess the land. Let us do so in faith, remembering that it is not with such weapons as those with which a Wolfe fought that we are to conquer, as it is not with such laurels as he won that we hope to be crowned. Ours are the weapons of faith, of prayer and the Word of the living God, and our triumphs the triumphs of knowledge, of liberty, of peace, of holiness and love. And we must succeed for the mouth of the Lord hath spoken it: "There shall be an handful of corn on the earth upon the tops of the mountains; the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth. His name shall endure forever; His name shall be continued as long as the sun, and men shall be blessed in Him; all nations shall call Him blessed."

### "SOURCES OF POWER."

BY MRS. ROWE.

We are very apt to think because our lot in life is lowly that not much is expected of us, but in whatever place we are, is just where God intended us to be and we are to work for Him, and whatever talents we have are to be used for His service. Our post of duty is never in more than one place at the same time. For the time being we belong in one place, and in one place only. If we recognize this truth, we shall never have reason to fear that perhaps we ought to be somewhere else than just where we are. We are in the place where our present duty lies and we should do our duty where we are.

But one might say, "What can I do?" Just make use of the power you have, and leave the results to God. "What hast thou in thy hand, Moses?" "A rod with which to lead my sheep." Yet that rod in the hands of a devoted man did many things for the Lord. Twice it became a serpent, it turned the sacred waters of Egypt to blood. It brought forth plagues. It divided the Red Sea and let the Israelites pass through; and then again it was swayed and the waters of that mighty sea came together with a rush upon the hosts of Pharaoh and drowned them. "What hast thou in thy hand, Aaron?" "A rod." That rod proved who was God's chosen priest. "What is that in thy hand, Jael?" "An old tent-

pin." With that tent-pin she killed the rebel Sisera. "What is this, Samson?" "The jaw-bone of a dead ass." "Strike, Samson." He struck and a thousand of the enemy fell. "Gideon, what is that in thy hand?" "A pitcher." "What is inside?" "A torch." "Break thy pitcher." As the light streamed forth Midian turned and fled, while God's chosen gained a mighty victory that night. "What is this, Rahab?" "A scarlet thread." Bind it upon thy window, it shall save thy life. "What hast thou here, David?" "A sling and a few smooth stones." "What wilt thou do with them?" "Smite Goliath." "Lad, what hast thou?" "Five loaves and two fishes." Give them to the Lord, and by His blessing they shall feed the hungry multitude. "What is in thy hand, poor woman?" "Only two mites and it is my all." She gave them to the Lord and He gave her riches untold. So God uses our little things to accomplish His great things. My brother, sister, what hast thou? Nothing? Look and see, for no matter how small it may be God's blessing shall bring great results. Yes, God's blessing is the source of power. As Paul puts it, "I can do all things through Christ which strengtheneth me." And again, "having, therefore obtained the help that is from God, I stand unto this day." Since that power was what enabled Paul to live the life he lived after his conversion, and "having done all to stand," then may we gain courage for our life and our battle since we have the same divine armory from which to draw and the same name upon which to call. Then let us be brave to attempt great things for God, knowing that He will help, strengthen and bless us.

But how shall we know what things we are to do so that we may have the divine blessing with us in that work? Let us read and study His Holy Word, knowing that in it is the way of everlasting life, words of life, powerful, sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, joints and marrow. As nothing else can, it stimulates thought, creates science and advances civilization. It produces self-denial and kindness, filling civilized lands with asylums, retreats and places of refuge for the afflicted and filling heathen lands with missions. May we then diligently search the Scriptures and treasure its promises and put on the divine armor, the whole armor of God which is the helmet of salvation, the breast-plate of righteousness, the shield of faith, the sword of the Spirit which is the Word of God, and having our feet shod with the preparation of the Gospel. Then we can accomplish great things for God.

Then the question might arise, How can we, poor sinful creatures, claim the promise of God's assistance? Jesus tells us why, "And I, if I be lifted up will draw all men unto Me." His great love is the secret. He did not attempt to conquer the world with the sword, but by teaching and healing by truth and by love. He gave His life for us, and through His all-atoning blood we can draw nigh unto the throne of grace and know that God the source of all power will help us. In conclusion, then, we need *faith in God* in working for Him. We are not alone in our work. God is with us as really as He was with the first disciples. "Lo, I am with you always, even unto the end." We need *faith in the Word*, that it is God's very voice speaking to us. We need *abiding in Christ* as the secret of all fruit-bearing. "Abide in me and I in you." "As the branch cannot bear fruit of itself, except it abide in the vine no more can ye except ye abide in Me. The promise is abiding not in human effort, but resting in Him and claiming His fulness by faith for all work. Resting on that promise, we like Paul will be able to say, "I can do all things through Christ which strengtheneth me."

Orono, Ont.

### WINTER HOME MISSION WORK.

MR. EDITOR,—In your article upon the above subject, in a recent issue, you quote from a circular sometime ago issued by Dr. Warde, in which he says: "If fifty or sixty missions are to be left vacant, or even the half of that number, it would look as if we might go out of the Home Mis-

sion business. In view of such a state of matters, it is earnestly hoped that many men both ordained and unordained, will come to the help of the Church, and offer their services for the ensuing winter." Will the Doctor's pathetic appeal be responded to? I am afraid not. Why? For more reasons than one; but for one especially, viz., because when a man leaves a regular charge, and takes up Home Mission work, a stigma rests upon him in after life. He is spoken of and regarded by the Church and by his co-presbyters as *only a missionary*. He is, therefore, made to feel as if he were inferior to his brethren, mentally and ministerially. He is in court spoken of as "our missionary," and certain members make him a target at which to shoot insult and spleen. The missionary need not apply for a hearing in a vacancy. In nine cases out of ten his applications are received with haughty indifference as if it were a piece of presumption in him to think of getting into a regular charge. If a missionary is to be sent to India, China, Africa, Japan, the best men and women in the Church vie with each other in giving him a hearty send-off. They bid him "God-speed." But if a missionary is to be sent to the North-west or any other Home Mission station, nothing is heard about his departure. It is somewhat amusing indeed to note the welcome shown a *returned missionary*—meaning a foreign missionary—when, after an absence of seven years, he comes. He is the hero of the hour—fondled and spoilt by the Church as he does the congregations in the interests of his mission. I have nothing to say against the many noble men in our foreign mission fields, and do not overlook the difficulties and discomforts to which they are subjected. But why the vast difference in the mind of the Church as to the respective qualities and ability of the home and foreign missionary? Both, it may be, have studied in the same college, passed successfully the same examinations, ordained by the same Presbytery, admitted to the sacred office of the ministry in the same Church, and served the same Master, yet members of our Church discriminate by emphasizing the *foreign missionary*. I had the pleasure of hearing a foreign missionary making light of this fondling disposition indulged in by the Church. He emphatically stated he wanted none of such baby attentions paid him. "I have all I need," he said. "I live in a fine country, am in health, have a fine house, home comforts and plenty to eat and drink." Of course all the foreign missionaries are not so well off. Neither are the home missionaries, far otherwise. The home missionary has to put up with many discomforts. He has less than the minimum salary and more hardships than the regular pastor, and he is subjected sometimes to insult by the Presbytery's representative upon the Home Mission Board. For instance, a member of that Board presumes to report concerning a field which he has not visited, and concerning men towards whom the people are in arrears of salary to the extent of some hundred dollars. In the Acts and Proceedings of Assembly is the following: "The fields are old and unchanging. The work is steady, and, I believe, to a degree satisfactory; but there does not seem, after all, to be the fruits commensurate with the outlay of men and money. We have three men in the prime of life on the fields enjoying an annual grant from the Home Mission Fund of \$664. This state of affairs has been going on for years, with no marked improvement of any kind, although I think the fields are to-day more satisfied and satisfactory than they have been for years. You will pardon me for saying that there is a lamentable want of energy and Christian zeal on the part of too many of our home missionaries. But the question is, how can this state of affairs be improved? I think the attention of the Church should be earnestly directed to the problem. A great deal of money is being practically thrown away! Well might the writer append an exclamation period. This report is a wonderful production. It reads very much like the old gentleman's petition in the temple: "I fast twice in the week. 'I give tithes of all 'I' possess." Neither God nor man wanted him to do so. But the little *ego* must be predominant. "I" think the attention of the Church should be earnestly directed to this problem. Then what will the poor missionary do? With downcast eyes, like the other gentleman of old who went up to the temple, "smite upon his breast and cry, Lord be merciful to me the sinner." Certainly the attention of the Church should be earnestly directed to this problem. How will it do to try the experiment of sending a few of our college professors—D.D.'s, B.D.'s, M.A.'s, B.A.'s—into the mission field? Let the Church guarantee these gentlemen a good salary and hearty co-operation, and then *probably* the "problem" will be solved.

ONE WHO KNOWS.

## Teacher and Scholar.

BY REV. W. A. J. MARTIN, GUELPH.

Nov. 29, 1896. } THE FAME OF SOLOMON. { 1 Kings x. 1-10, 13.

GOLDEN TEXT—Mat. xii. 12.

MEMORY VERSE—Eccl. i. 1.

CATECHISM—Q. 67-69.

HOME READINGS.—M. 1 Kings x. 1-10, 13. T. 2 Chron. ix. 1-12. W. 2 Chron. ix. 13-31. Th. 1 Kings x. 14-29. F. Mat. xii. 38-45. S. Mat. xiii. 44-58. Sab. Mat. ii. 1-11.

There is nothing better fitted to remind a man of his privileges and corresponding responsibilities than an opportunity to put these privileges into exercise. Thus, God furnished Solomon with an additional reminder as to what manner of man he ought to be, in the visit of Sheba's Queen. We are scarcely in a position to judge as to all the motives which led this delicately nurtured woman to undertake a journey of 3,000 miles to Jerusalem and return. Our lesson text tells us it was because she heard "the fame of Solomon concerning the name of the Lord." Our Saviour's use of her zeal to hear the wisdom of Solomon, as contrasted with the indifference displayed by the men of His own day and land towards Him who is "a greater than Solomon," seems to imply that her motive was chiefly to learn the truth concerning Solomon's God. If this be correct, we cannot do better than to consider this lesson under the headings, "The Quest," and "The Failure."

I. The Quest. Merchants had come to the far south lands bringing reports of the wonderful king who reigned in Jerusalem. His wealth, his wisdom, the honor in which he was held by all men, were an unfailing source of boastful talk for these adventurers. And when they told how Solomon owed all this to the goodness of his God, the heart of Sheba's queen was stirred within her by something more than mere curiosity. Perhaps she had prided herself upon being the wealthiest and wisest of sovereigns; perhaps she thought, too, that her god was the greatest of all gods. But as these stories of Solomon's fame were repeated again and again, she could not but feel that it was worth enquiring into, whether this man so far surpassed in wealth and in wisdom anything the world had ever heard of, and especially whether his God who was said to have given all this wealth and wisdom to him, were indeed the great God—nay, the only living and true God as she had heard. Therefore, she made great preparation. Lavish gifts of gold and silver and precious spices were prepared, and accompanied by a strong escort she set out to see for herself. It was a great undertaking. Almost three months must elapse before she could reach Jerusalem; the way was dangerous and infested by robber Bedouin. It must have been an incentive the strongest imaginable that could lead this queen to forget her dignity and her comfort, and to endure such a journey. Could it have been anything less than a longing desire to know God? That "feeling after God" which God Himself has implanted in men's hearts, was strong in the heart of Sheba's queen, and now there was promise of that longing being satisfied. Therefore she came with all her train to enquire concerning these things of a man whom God had honored most highly, and qualified to tell this queen all she desired to know.

II. The Failure.—There are differences of opinion concerning this. An old Jewish tradition tells us that this queen became a heathen, a humble follower of Jehovah. If this be true, then the quest was not a failure. But it seems to me that the narrative does not leave any impression which would warrant us in giving to that tradition the slightest credence. The one thing which Solomon displayed for the astonishment of his guest was his own splendor and wisdom. It was the grandeur of his house, the richness of his dress and table, the magnificence of his retinue, the wonders of his architectural designs that Solomon displayed to the amazed queen, so that her breath was taken away and she was forced to exclaim, "The half was not told me." This seems the plain inference from her words of farewell. They breathe admiration only for Solomon. How happy must be the people with such a king! How happy the servants who are near him! How honorable must be the God who had raised up such a king! This seems the spirit of her words: Solomon put in the foreground and God thought of as One specially to be complimented that He had raised up such a man as Solomon. Then, after exchanging gifts in the regular Oriental style the queen and Solomon parted. Her mission was a failure, because Solomon so magnified himself as to hide the truth concerning God. Alas, how often we through our pride and self-conceit hide the things of Christ with our self-laudation. Solomon was a failure as a revealer of God. There is the true revealer of the Eternal One, however, to whom we can come and have all our desires met. Let us as Sunday school teachers beware, however, lest we put ourselves or some other barrier between our scholars and the Christ who alone can satisfy their hearts' longings after God.