

sought it, God has granted it. But that would you, say of a person who says that to him the Spirit of God seems to be the spirit of Satan? What hope is there of the restoration of that person, from his sins, into loving relationship with God? Absolutely none, so long as he cannot and will not recognize any difference between God and Satan. He may, indeed, be consoled with the man Jesus is, and be rescued in spite of that; but he cannot be saved while he sees or claims to see no difference between God and Satan, or while he deliberately opposes himself to the Spirit of God. It has been pointed out that there is a significant distinction between the expressions "speak a word," that is, in passing, not as the result of a determined will, and "speak," and "speak against," the Spirit, indicating determined speaking, in the presence of light. "Forgiveness," here, stands simply for the restoration of the soul from the disaster of sin, the break with God. In God alone is life; therefore the deliberate and maintained break with God, through refusal to recognize the Spirit of God and the difference between the Spirit of life and the spirit of death, can have only one result, eternal death.

That seems to be the meaning of the unpardonable sin, or soul-sulicide, as Professor Woelflin revealingly calls it. His article, on page 219 in this issue, should be carefully studied, and the following comments: Riddle, 4th paragraph, and on v. 32.

works of the Devil the works of the Holy Spirit, manifested through Jesus, came to Jesus and asked him for evidences, or credentials, ought he to have given them some sign? There would have been no use in offering the Pharisees a sign, and Jesus knew it.

An advertisement, recently published, showed a photograph of an automobile wrecked almost beyond recognition,—good for nothing but the scrap heap. How do you suppose the handsome big machine came to this end? It was "destroyed by fire arising within the machine itself." That is all that we need to be afraid of. That is what was destroying those who were seeking to destroy Jesus.

**Light on Puzzling Passages.**

Verse 23.—Can this be the Son of David? A question implying surprise and doubt; "Is not this" is too strong. "Son of David" is a title of the Messiah.

Verse 24—But when the Pharisees heard it, they said: The opposition of the Pharisees began early in our Lord's ministry, and was now more intense. To have admitted that the miracles proved him to be "the Son of David" would be fatal to their position, so they attributed the cure to the influence of Satan.

Verse 25.—Knowing their thoughts: This suggests supernatural knowledge.

Verse 27.—Your sons: That is, the adherents of the Pharisees—Cast them out: While this seems to imply that the attempted exorcism was successful, the argument of our Lord is valid if only the attempt is referred to. The knowledge we have, from other sources, of the methods employed does not favor the view that success attended them.

Verse 28.—Then it is the kingdom of God come upon you: If this was God's work, then the Messianic kingdom, which they looked for, was at hand.

Verse 29.—The house of the strong man: Satan is meant.—Spoil his goods: Take as spoil, as our Lord did by casting out demons.

Verse 30.—He that is not with me is against me: The claims of our Lord are such that in regard to him and his service there can be no neutrality.

Verse 32.—Neither in this world, nor in that which is to come: "World," literally "age." The two "ages," in Jewish usage, were divided by the coming of the Messiah. The whole clause is equivalent to "never" (Mark 3:29).

Verse 38—A sign: That is, a supernatural act to attest the truth. In John's Gospel this term is almost invariably used for miracles.

**Verse 39.**—The sign of Jonah the prophet: The sign to be given them was typified by what occurred to Jonah, which to a certain extent prefigured the death and resurrection of our Lord.

Verse 40.—Three days and three nights: Jewish usage permits this to be equivalent to parts of three days. (See a full discussion in The Sunday School Times, March 9, 1901.)

Verse 42.—The queen of the South.  
"The Queen of Sheba" (1 Kings 10: 1-13). Probably from Ethiopia. The Abyssinian monarchs claim to be descended from her.

SENTENCES FROM SYNOD  
SPEECHES.

Our sprightly contemporary, the Stratford Daily Beacon, gives these sentences from speeches at the meeting of the Synod of Hamilton and London:—

"May we not think more highly of ourselves than we ought to think, but to think soberly."—Opening prayer of Rev. John Thompson, Ayr.

"The serious defects in our Sabbath schools are the lack of enterprise and the use of antiquated methods."—Rev. J. W. McIntosh, Mitchell.

"It is better to build a fence at the top of a precipice, than a hospital at its base."—Rev. A. C. Wishart, B.A., Brussels.

"The weaker the child in its experience, the more ignorant or wayward, the stronger is its claim upon you and me."—Rev. Alex. MacGillivray.

"We have offered to withdraw our colporteurs in Quebec if the Roman Catholic Church will permit the people to read the word of God."—Rev. W. J. Dey, M.A., Simcoe.

"The people whom I visited in Quebec have kept me reading the Bible for hours."—Rev. S. A. Carriere, Grand Bend.

"French evangelization ought not to be offensive, for it means the giving of the evangel to every French-Canadian who has it not."—Rev. S. J. Taylor, Montreal.

"A man ought to be very careful to write failure over a work that has been prayed for."—Rev. F. A. Robinson, Toronto.

"To perfection's sacred height of foreign missions we have not yet attained."—Rev. E. H. Sawers, Brucefield.

"I thank God that I am living to-day to touch the movement of foreign missions."—Dr. R. P. McKay, Toronto.

**SYNOD OF MONTREAL AND  
OTTAWA.**

The next meeting of the Synod is appointed to be held in St. John's Church, Cornwall, Ont., on Tuesday, 10th, May, next at 8 p.m.

Members (whose single fare is not less than 50 cents) are directed to secure at the starting point—and over each line used—a standard certificate. This, when vised by R. R. agent and signed by the clerk, will entitle bearer to return at one third fare, provided that 50 certificates are returned.

Conference—Phases of Church Life and Work.

1. Effect of material prosperity on spiritual life of the church. What is it? Leader, Rev. J. W. H. Milne.

2. Need of evangelism, among professing Christians. Leader Rev. Allan Morrison.

3. Effect of Laymen's Movement on spiritual life of the people. Leader, Rev. Wyllie C. Clark.

Members who expect to be in attendance, and desire accommodation, are requested to intimate their purpose, to Miss Helen Harkness, Cornwall, by 2nd. May. State time of arrival.

All papers intended for the Synod should be in the clerk's hands at least eight days before the meeting.

Members are directed to take street cars, at station, direct to St. John's church.

The business committee (moderator, clerk and clerks of Presbyteries) will meet, on day of opening, in the church, at 7.30 p.m., sharp.

J. R. MacLEOD,  
Synod Clerk.

**PRACTICAL ACOUSTICS AN IN-  
EXACT SCIENCE.**

The Christian Advocate has an accidental acoustics an inexact science count of a Jewish synagogue in Pittsburgh costing \$400,000 that had such poor acoustics that little could be heard of the sermons. Then the rabbi visited Europe and brought back a preparation that when applied to the walls absorbed the surplus sound. The article further says that "a reverberation of sound followed each syllable uttered by a speaker, and this lasted sometimes as long as eight seconds. Thus while an orator was uttering the second syllable the reverberation of the first was still in the ears of the audience. Finally Jacob Nazer, then a student at Cornell, where he made a specialty of architectural acoustics, took up the problem. For months he studied the conditions and finally decided that the size and shape of the room had nothing to do with the case the condition depending entirely upon the character of the materials used in the construction of the temple, the theory being that the materials did not readily absorb sound.

"He began an exhaustive series of experiments, both in the auditorium of the temple and in other rooms where the materials were similar or the same. This took months as only the quietest hours of the night could be utilized for the slightest sound from passing street cars or other vehicles made accurate observations impossible. About ten different materials are used in the construction of the auditorium and it was necessary to determine with mathematical accuracy the sound-absorbing quality of each of them. This required much work with delicate instruments. Then the remedy was to be applied. This was accomplished by attaching strips of wood to material to be toned. Over these strips, at varying distances, were placed strips of specially prepared hair-dressed strips of specially prepared hair-dressed had the thickness of the strips of felt and their distance apart been figured out that when the work was finished it was found that not an inch of room had been made. The acoustic properties of the room were perfect, but the effect was unsightly and it was necessary to cover it up. A porous, gauze-like decorating material was devised and the work put in the hands of decorators. It was done so artistically that Rabbi Levy declared himself safe in saying that it was the most beautiful auditorium in any Jewish church in the world. Thus the problem was solved that the preparation which absorbs the surplus sound was credited to the decoration rather than to the real absorbing element, which is the strips.

"It would be well for members of some of our great churches that are thus afflicted to visit the synagogue in Pittsburgh, or to have their architect do so; for if such a feat is possible they may enable the congregation to hear the rabbi in the country synagogue court room in the large court house, and also the court room of the new Federal building just completed in the county seat, is but one of countless examples of vocal unintelligibility. One of the judges of the court writes us: 'There is no exact knowledge of the law in this country except by men that some man of wealth, philanthropically inclined, could do no better than to establish a chair for the investigation of the rules which control acoustics when applied to halls, to the end that there may be discovered and brought in the way of architecture the science of acoustics practically applied.' Bad acoustics are fatal to eloquence.