

sonal relations to the Lord Jesus in his sufferings for the first time flashed into her mind. But, wiping away her blinding tears, she read on, 'He was wounded for my transgressions, he was bruised for my iniquities: the chastisement of my peace was upon him; and with his stripes I am healed. I, like a sheep, have gone astray; I have turned to my own way; and the Lord hath laid on him all of my iniquities.'

She was silent for a moment, and then exclaimed with deep emotion, 'Oh, Mr. Moorhouse, is this true?' 'Dear child,' he answered, 'does not God say it?' Again she was silent for a time, but, at length looking up, no longer through the tears of bitter grief, but in joy, and adoring gratitude, and inexpressible love, she said, 'Then I am saved, for all of mine iniquities have been laid on him, and no stroke remains for me.' She arose from her knees with the peace of God, that pasceth all understanding, guarding her heart and mind, and pledged to keep her until presented faultless before the presence of his glory with exceeding joy.

Many years have passed since that eventful day, and she is now a happy wife and mother, living not for the world, which she once thought so beautiful, but for Christ, whom she has found in daily and intimate fellowship, to be infinitely more beautiful and satisfying. Her conversion was instantaneous, and the assurance of her acceptance in the Beloved was strong and unwavering from the first; but this has not led to a life of self-indulgence and presumption, for the cry of her heart has ever been, 'God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.' (Gal. vi., 14.)

There are many who believe that the Bible is true, that they are sinners, and that Christ is the only Saviour, and yet who fail to receive comfort, because they do not put in 'I,' 'my,' and 'me,' while reading the sacred scriptures.—'Christian Budget.'

## The Sabbath.

### The Working Man's Own Day.

No greater calamity can befall the working man of any country than the abridgment of the Sabbath, to say nothing of its abandonment, which would be indeed a horror of great darkness to any community.

The eminent Frenchman, Montalambert, declared that England owed her commanding place among the nations to her practical respect for the Sabbath, and as much as some people dislike her, they are forced to admit that her influence in the world's affairs is dominating. Open an ordinary map of Europe and compare her size with many other countries, and it awakens wonder how it is possible that this mere speck on the sea can be so potent in the world's affairs as it is. Is not Montalambert right?

There is a great gulf between England and France in their methods of Sabbath observance, and has been from time immemorial.

In Paris, manual labor in many places goes on, as on other days, and the shops are open for trade as on week days. Similar things are evident in Vienna, the capital of Austria. We have seen building operations under way as usual and women acting as hod carriers, carrying stone, brick, and mortar up ladders to the second and third stories. To an American these things are shocking, and the two facts—lack of reverence for the Sabbath, and of sympathy for womanhood—seem to be twin shortcomings in humanity.

Within the last year and a half, a movement has sprung up among the working people of Paris, and to some extent in Germany, for the inauguration of a Sabbath day of rest—or, at least, a cessation from common labor on that day. It is thought that this demand is the result of the observations of the working men, who have been making periodical visits to England on the invitation of certain working men's clubs, whose guests they have been. The working men of England have also visited France in bands, and it is claimed that the visits have brought about a more sympathetic feeling between the two peoples than has existed for centuries.

The labor unions of Paris have been quite active in the demand for legislation that will

substantially give them an English Sabbath. So also, the shopkeepers' assistance has been quite notable in the demand. But Sunday shopping has been so common among the inhabitants that it is difficult to bring about a change. Legislation has been obtained looking toward the desired end, but it has caused such a disturbance that it will probably be changed and certain concessions granted to the shopkeepers who are complaining of a loss of patronage. The law, as lately passed, provides for a weekly rest day on Sunday except in certain specified circumstances. The shopkeepers claim that the forced closing causes them a serious loss, because many of the working people and lower middle class formerly made Sunday their principal shopping day. The shopkeepers agree to give a series of days per week, dividing their assistants into bands, and thus allowing them to keep open on Sundays. The working people object to this arrangement, and rightly, and insist that the rest day be the same for all, as it is only by this method that families can be united and the home feeling be maintained.

As a matter of fact, the community would easily conform to the law if given time. It really seems that the world is beginning to value the Sabbath day. To the working man and his family it is God's best gift. It has been said that the working man that conserves his strength by the rest of the Sabbath, which the Lord of the Sabbath garners for him, that it comes back to him in a hale old age.

The savings bank of human life is the weekly Sabbath day rest.—'Western Architect and Builder.'

## How Can we Keep Them?

I once heard a minister say that many of the lost sheep of our households were to be found in the slums of the city, or, in other words, that many of those who were in the slums of the city to-day once belonged to a Christian church or a Sunday School, or else were members of a Christian household, and I heard this statement vigorously denied. I determined myself to investigate, and I went through the slums of Philadelphia. The vilest woman I have ever seen told me with an oath that she was once a member of my own Sunday School years ago when she was but a child. One of the most degraded men I have ever looked upon told me that he lived within a block of the church of which I was then pastor, and that he had been an inmate of a Christian household. I say it with considerable shame that I did not see a lost man or a fallen woman that night of whom I did not find, that at some time or another they had been in touch with the church, the Sunday School, the young people's society or a Christian home, and yet they had been allowed to drift away until now their cases seemed to be hopeless and they were of all persons most miserable. If the Christian Church simply had her own to-day, almost every individual church in the land would have to tear down its building and build a larger one.—Selected.

## Religious Notes.

SIX HOPEFUL SIGNS IN SYRIA.—1. The rapidly growing readiness of the people to support their own pastors and teachers.

2. The zeal of the Syrian pastors for souls.

3. The liberal offerings for work in Syria, of Syrian Christians who have emigrated to North and South America.

4. The fact that the Arabic Bible is the best selling book in Syria.

5. The demand for American schools and the readiness of the people to pay for education.

6. In October, 1906, a boys' boarding school was opened at Hums. This was made possible by the generous offer of financial assistance which came from a successful merchant and elder in the Syrian Church. Some \$5,000 has thus far been contributed by the Syrians for this school.—'Missionary Review of the World.'

Under this title Dr. S. M. Zwemer contributes to the 'Christian Intelligencer' informa-

tion of quite unusual importance. It seems that unknown to the Christian world conferences of Mohammedans have been held to discuss the decay of Islam. The first of these conferences was held in 1899, at Mecca. A little book recently published, and already carried to its second edition, contains the minutes of this meeting. Twenty-three leading Moslems from every nation under heaven met for this conference, and for two solid weeks discussed the reasons for the decline of their religion and the means by which the tendency could be checked and new life imparted to the faith. The doctors disagreed as to the remedy, but they unitedly declared that there were no less than fifty-eight reasons for the dangerous condition of the patient. Some of the reasons given were: the doctrine of fatalism; ascetic practices; the opposition to science; the rejection of religious liberty; Ottoman rule; neglected education and inactivity due to the hopelessness of the case.

Word has just come that a second conference, similar to that at Mecca, was held in the Grand Continental Hotel at Cairo last November. All the learned sheiks, pashas, and beys were present, together with editors, judges, lawyers, and other notables, Christian as well as Moslem. A distinguished Moslem from Russia seems to have been the leading speaker. His theme was, 'The Causes of the Decay of Islam.' In the course of his address, he called upon Moslems to arise from their lethargy, open schools, and teach all the children (how untrue to Islam!) that they may be able to meet the demands of the new age, and urged the holding of a Pan-Islamic Congress to consider the cause of the loss of Moslem influence and power in the world. A committee was appointed with power to call such a congress.

The representatives of six societies have recently formed the Christian Educational Union of West China. It includes Episcopalians, Friends, Methodists, Congregationalists and Baptists. All of these denominations hold their own peculiar doctrines, and are loyal to their heritage of truth, but they are banded together for the cause of Christian education.

The scheme includes two parts which are under the care, for the present, of a committee elected by the various missions participating in the Union. This committee has already put into working order the first part of the scheme, which aims at the affiliation of all the primary and secondary schools of the different missions.

The second part of the scheme calls for the founding of a union university at Chentu, the provincial capital. The plan is for each mission participating to build a college and set apart one or more missionaries to teach in it. In this way a joint faculty of eight or ten foreign teachers can be secured. These will be helped by Chinese instructors.

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