

West Highlands; not an inch of land could be had whereon to build, but all under high-water mark is generally the property of the Crown. A number of Christian gentlemen in Glasgow provided an iron church, which was anchored in the bay, and there the people began to worship God according to their conscience and the dictates of his Word, coming and going from the shore in boats. In a short time a storm arose, and with it came an exceptionally high tide that lifted the iron church and carried it high above the highest mark ever known on that coast, and there they were henceforward privileged to worship. So times of refreshing have raised the individual soul and the Church of God far beyond the level of former experience, and have given their greatest power to those aggressive agencies that prove instrumental in turning the wilderness into a fruitful field.

The revival of a hundred years ago gave us all our missionary societies, our Bible societies, our tract societies, and sent the living gospel strong in increasing power through the arid wilderness of the world. From 1874 to 1890 the Church became sensitive in an unwonted degree to the cry of the perishing heathen, and the Church on both sides of the ocean was warmed up to an aggressive movement hitherto unprecedented. Is it not notorious that every revival, whether in the congregation, or the community, or even the entire Church, is the one instrumentality to supply the missionaries that are required at home and abroad for the conversion of mankind?

Is there not something in all this which the Church of God to-day ought to lay to heart, and for which earnest, unceasing, believing prayer must be made? Is the intelligence of the cloud, small as a man's hand, hovering over the horizon, to be met in the spirit of unbelief or in the attitude of faith? Are we to make haste to turn aside to questions of debate and vain wrangling that profit little, or to hasten to the seed time and the harvest which God is undoubtedly preparing for the future of the Church and the world? In the presence of prevalent sin and rampant evil are we to be always putting the question, 'Why could we not cast them out? or shall we hear our Lord saying, 'All things are possible to him that believeth'? Shall we not then answer: 'Lord, I believe, help thou mine unbelief'? 'O Lord, revive thy work; in the midst of the years make known; in wrath remember mercy.'

### For the Mothers Who Cannot go to Church.

(By Margaret E. Sangster, in 'Sunday School Times'.)

The mother with a baby in the cradle, with little children toddling about and clinging to her skirts, and very likely with her own work to do, may long unspeakably to go to church, and yet find the doing so well-nigh impossible. There used to be an old-fashioned way in families, when there were two services on the Lord's Day, for the husband to attend one and the wife the other, the father taking his turn in staying at home and looking after the bairns while their mother enjoyed the privileges of the sanctuary. We should find the good custom still in vogue, should we go through an English Nonconformist congregation, or visit a Scottish kirk, where, in both instances, the members belong largely to the strong middle class which is the life-saving element in most nations.

Unfortunately, in too many American households the man is not a church member,

and attends church rather as his wife's escort, and by way of compliment to her, than because he regards the action as a privilege and a duty. If, therefore, the mother remains at home, her husband bears her company, reading secular papers, playing with the children, and resting after a busy week. There are thousands of men who do not thus ignore their own relation to God, but church-going on the part of American men, young and old, is, alas! by no means universal in these days. In the church on Sunday, and at the prayer service of the mid-week, women take precedence in regular attendance, and are numerically in excess over men.

Where husband and wife are indeed true yoke-fellows, the former will try, if he can, to find a way by which the latter may sometimes have the morning's rest in the pew, and the morning's refreshment in hearing the Word and joining in the praise and prayer. Mr. Moody used to insist that the mothers should come to church, and bring their infants with them. I have heard him at Northfield, in the middle of a sermon, pause, and very gently say to a mother who was retiring with a wailing babe: 'Please do not go, madam. We are all accustomed to little children, and the babe disturbs no one.' Yet the situation seemed embarrassing to the modest young mother, on whom the general attention was for the moment turned.

I read, not long ago, an amusing anecdote of a similar request made by a minister in Scotland, who said, 'The bairn does not fash me in the least.' 'Oh!' retorted the retreating mother, 'it's the bairn that's fashed wi' you.'

Personally, I think there is no fairer sight on earth than a row of dear little heads in the pew, but I cannot be convinced that an infant of months, a tiny thing in arms, is not best off at home. And surely a mother can receive little profit or instruction when agitated with a babe's crying, or in dread that at any moment its voice may be lifted up in piteous appeal for food, or for comfort of some sort. Baby and mother are entitled to the privacy and security of their own home while the wee one is very young.

When children are still very small, they may be taken to church, and the mother need not mind their quiet naps there, golden heads on her lap or nestled against her arm, nor should she scruple to let them amuse themselves with paper and pencil, or with a picture book, during some part of the exercises.

For many a sweet mother-heart there must, however, be a period of seclusion, when for several months at a time, and perhaps for some years, she may be able to go very occasionally to the church of her love.

What shall she do? Why, have her church at home,—she and her children and her Lord! I advise her to sit quietly down with her hymn-book and her Bible, and, the little ones around her, read a morning portion aloud. Let her have her own precious season of prayer with them, in all simplicity. If she has learned the value of devotional books, she will have at hand some work of F. B. Meyer, or of Phillips Brooks, or of Andrew Murray, and from this she can read, perhaps only a little, but that little will be as manna to her taste. She may take the same hour, if she prefer, that she used to take in girlhood to sing in the choir or play the organ.

I heard only last summer of a farmer's wife, remote from a place of worship, who does this; and, as in solitude she has her

little orderly service, she may feel that in the Master's eye she is one of the great congregation, and that she may claim his blessing and his presence. The dinner may be simmering on the stove, the roast browning in the oven, the baby asleep in her crib, Teddie on the floor building a fort with his Sunday blocks, and God will make the little home a Bethel, and the mother will find her spot sequestered in the home a very bower of Eden rest. Let her never forget the thought that, while it is duty to wait on the Lord in the house of prayer, if one can, yet, if the Lord's appointment prevents the waiting, he can make any house his abode and his temple.

Equally when invalidism, or a great storm, or the care of the sick, keeps a woman who loves Jesus from attendance on public worship, her means of grace need not be far to seek. Her Lord will come to her where he has hidden her stay.

I have often thought that young girls who have abundant freedom might, as a part of their Christian work, by a little self-denial, act as substitutes, now and then, for mothers who could not else go out. The girl, as a Christian Endeavorer, could find no more benignant mission than this, and, if the kindness were offered unobtrusively and with tact, it would be accepted and appreciated. The mother, after the happy relief from care, after the hours of uplift in the dear place where she can join others in worship, would return to her home cares with a smiling face, and the loving girl would be repaid by the Master's tender 'inasmuch.' King's Daughter, maiden of a league or a society, young lady of leisure and culture, will you not think of this as a feasible suggestion?

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