

Keep me as the apple of the eye.—Psalm xvii. 8.

cepted, as it would imply a want of faith in God. A year or two ago £8000 was offered for that purpose, but it was refused. There is no committee of management. Mr. Quarrier is sole director of the enterprise; but the buildings are vested in trustees. Never much more and never much less than a fortnight's supply is in hand. Dependence on the Father's care is the ruling principle of the whole movement.

Mr. Quarrier owes much to his wife. She has been a true helpmate to him for thirty years. The Bridge of Weir Homes derive much of their pleasant home feeling from the charm of her manner and the kindness of her heart. Her daughters are growing up like their mother.

Our friend is still eager to enlarge the scope of his work. It is his aim to make the Homes national in the widest sense of the word; orphan children are welcomed from any part of the country. A church is to be built at Bridge of Weir, to seat 1000, and cottages to hold 400 children. To do this £30,000 are required. God's treasury is never exhausted, and his stewards will supply his servant with the necessary money.

If we were to do justice to this wonderful movement we should have to devote a whole number to it: but we cannot do that. We can only thank God that such a man has been raised up to care for the homeless children, and pray that he may be increasingly blessed and made a blessing.

OUR COLUMN FOR PREACHERS AND TEACHERS.

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[June 20.] Jesus and Abraham. (John 8: 31-38, 44-59.)

The incidents between last lesson and this 7: 53 to 8: 12, have been dropped in the Revised Version because they are not found in the best Manuscripts.

The day after last lesson Jesus came into the Court of the women, being the place of the Treasure boxes, (v. 20.) and continues His teaching and many believe Him.

TRUE DISCIPLESHIP IN THE SCHOOL OF CHRIST.

Stages in Discipleship—Believed Him; Believed in Him; Continue in His Word, teachings and will; Learn of Me—Become like Me in character, vs. 31, 32.

THE RESULT OF TRUE DISCIPLESHIP.

LIBERTY.—The Jews expected the Messiah to bring political liberty, but the kingdom of Christ is not of this world, (Jno. 18: 36.) He gets first at soul, spirit liberty. Obedience to God clears the mind and breaks the fetters of ignorance, evil habit and love of sin. The truth shall make you free. The service of Christ is the truest freedom.

AS FAR AS WE LOVE AND OBEY CHRIST WE ARE FREE.

Free to do what we love—and loving to do what Christ enjoins. Freed from the guilt and misery of a past sinful condition, from the tyranny of the Devil and from the slavish fear of death. (Heb. 2: 15.) Free as a son in filial affection, as contrasted with a servant or slave, vs. 34, 35. Not the Son of God—but any son, as Isaac and Ishmael, (Gal. 4: 22,) contrasted. These Jews like a

multitude of Gentiles boast of blood and birth, and in them as in others, trust in the flesh—blasts spiritual prospects.

THE SOLEMN ALTERNATIVE IN FATHERHOOD.

Whose children are we? vs. 38-44. Abraham is the father of the faithful, he obeyed God—the disobedient are the children of the Devil, because they do the things heard from Satan.

THE SUPREMACY OF SATAN. vs. 46-58.

The perfect teacher and his text book
The privileged school of instruction and discipline.
The glorious liberty and rewards of faithful discipleship.

Behold.

“A NUMBER of gentlemen were being rowed across an American river by a coloured man, when a steamer came slowly down the river. Suddenly the boatman started up, and pointing to the ship said, ‘See! see! take a good look at him!’ ‘What do you mean? What is it?’ asked the gentlemen in surprise. ‘Never mind,’ said the boatman, ‘just take a good look at him,’ as he excitedly pointed to a man who was standing on the deck. After a few moments he explained that some time before he had fallen into the river, and was going down for the last time, when the man whom he had just pointed out jumped into the water, without waiting to remove his outer garments, and had saved him from a watery grave, and, added the poor fellow with deep gratitude in his voice, ‘He saved me, and I like to point him out.’ Dear fellow Christians, do you direct so much attention to Christ, who has saved you from sinking into the deep black ocean of eternal death? Do you, like that coloured man, like to point Him out, who died to save you?”

Backbone.

“ONE is tempted to ask, ‘How is backbone to be formed in the rising generation of Christians, if everything about the religious life is made so pleasant and easy? If sermons must be so light or short as hardly to involve any effort of attention on the part of the hearer, and the rest of the service is to be a bright little concert? And if the other hours of the day given us to be spent at the gates of Heaven are to be merely enlivened with ‘Sunday talk?’”

We are in great danger of degenerating into molluscous Christians. Christian preachers and writers ought, I think, to be continually reminding their people of the place of self-denial in the Christian life. If we let down the tone of the Church in this respect, it may please God to give her a new chapter of the discipline of persecution, for that has been the great means usually employed for teaching her that the Cross has to be borne in another sense than as an ornament on a lady's bosom. “If any man will come after Me, let him take up his cross daily and follow Me.”—*Dr. W. G. Blake.*