

We suggest no parallel, but in the suddenness of the arrest put upon royal pomp and display, it recalls to the mind the feat of Belshazzar, or the sentence passed upon the great Babylonian monarch of old.

We have heard it not seldom said, and we suspect the impression has been on the minds of many who never gave it voice, that the preparations being made, the pomp, display and splendour aimed at, to outlive everything of the kind that ever had been, were too much, were being carried too far. And this may be. If it were so, and as a nation represented in its head, we were forgetting, surely we have been taught a lesson never again to forget. Man proposes, God disposes. We do not think it going too far, we would consider it the highest wisdom, should not only the King and all most nearly concerned, but the whole empire hear in the events of last week, the voice of the Highest saying to us all: "Be still and know that I am God. The general recognition in the mother country and throughout the empire of absolute dependence upon the Almighty, the general acknowledgment of Him as the Supreme Ruler and Sovereign Disposer of all events, is one of the hopeful symptoms in the nation's life. The writer of one of the psalms, perhaps himself a royal personage, says: "Oh come, let us worship and bow down: let us kneel before Jehovah our Maker; for He is our God, and we are the people of His pasture, and the sheep of His hand."... Nothing could well be more impressive in recognition of this, than the spectacle of people from the heart of the empire to its circumference, on the day intended for the Coronation, gathering together in their places of worship, to supplicate the Divine mercy, and intercede with God for the life of the King. Should this be granted, there will be a universal feeling of gratitude throughout the empire; and if it cannot be, there will also be a spirit of resigned, humble acquiescence to the will of God.

What an object lesson the world has had in this case, of what vast and world wide interests may be centered in and hung upon the life of one single individual. It has again been seen, though not altogether in the sense meant in Scripture, "that none of us liveth to himself, and no man dieth to himself." One incidental result of the King's illness, whether he live or die, will be the exhibition to other nations, to the Royal family, and to His Majesty should he recover, of the affectionate loyalty felt towards himself, the Queen and the Royal family throughout the whole empire, and the interest and good feeling of many other nations and their rulers. And another is, the drawing together closer of all parts of the empire in the bonds of a common interest in its Sovereign for his own sake and from loving regard for the memory of his illustrious mother.

Daniel was a man of prayer as well as purpose. Said Mr. Moody: "If you are ever tempted by passion and vanity to form connections that will be snares, and nets, and labyrinths of blind ditches, to keep you down through life, stumbling and grovelling, hating yourself and hating the chain to which you cling—in that hour pray—pray as if the devil had you by the throat—pray to Almighty God to help you out of that cursed slough! There is nothing else for it—Pray, I tell you, Pray."

### IF WE WANT TO PRAY WITH POWER, LET US PRAY FOR THE RIGHT PEOPLE.

It is a great mistake to put the cart before the horse. There may be some progress made in that way, but it will not be much.

There are two sets of people in the world that need prayer, believers and unbelievers. Unbelievers are the cart. God's own believing people—they are the horse. If we want the cart to go, it is our business to pray down all due supplies upon the horse.

In very love to the perishing world around us, and the perishing multitudes in heathen lands, let us take Christ's own place before God—"I pray for them, I pray not for the world." Then let us follow on the highway of intercession Christ told in that chapter, and never stop until we get where He got. "I pray for them, that they may be one in us, that the world may believe." "I pray for them, that they may be made perfect in one, that the world may know." Our Lord poured His prayer upon His own people, because He loved the world.

There is one mediator between God and man, the man Christ Jesus. And there is one mediator between the risen, invisible Christ and the perishing world—that is a cleansed Church with her right hand held in the hand of her Lord, and her left laid tenderly and believingly upon them that are lost. Apart from that perfectly prepared conductor, the electrical current of salvation cannot reach the lost world. Is it any wonder that Christ stood before His Father that last night and cried: "I pray for them, I pray not for the world. I pray for them, that they may be made perfect in one, that the world may know."

This is what the world needs, that Church people may become one with Christ as Christ is one with the Father. "I in them, and Thou in me, that they may be made perfect in one." Then the world shall know Christ, and they shall know His people, and through them they shall know the love of the Father, and the wilderness shall rejoice, and blossom as the rose.

If we would bless the world, let us pray for the Church and give God no rest until He make Jerusalem a praise in the earth. He is going to do it. His will is going to be done in earth as it is done in heaven.

Hundreds of young men are now gathering at Northfield to sit at Christ's feet and receive His word. Hundreds of young women are even now gathered at Silver Bay, saying by their presence there, "Tell me, O Thou whom my soul loveth, where Thou feedest." These conferences, with their open Bibles and united prayers, speak in tones that can be heard through all the din of the world's business, "We seek Jesus."

Let us pray for them, not for the world. Let us pray in terms of the 17th chapter of John, "Lord, keep them from the evil." Evil will spare them as conductors. "Lord, as the perishing world needs Thee, keep these young men and women from the evil—evil in heart, in speech, in conduct; and keep them from the evil in doctrine, for even a little leaven will leaven the whole lump, and will completely spoil them as channels between Christ's fulness and the world's needs. Keep them from the evil.

"Sanctify them through thy truth." So shew them the truth concerning Jesus Christ that they may be won by an all-constraining love to the refrain of the Bride, "My beloved is mine, and I am His." Sanctified, set apart, through the truth concerning Jesus Christ. "Sanctified and set for the Master's use."

Make them to understand their mission. "As the Father has sent me into the world, so have I sent them into the world." Make them to understand these co relative, con junctive adverbs.

Father, hear Christ's own prayer, "That they all may be one as Thou, Father art in me and I in Thee, that they also may be one in us, that the world may believe"

Having prayed these great petitions for these young people, let us turn round and pray them for ourselves, that the world round about may believe that our Master is the Sent One from God for the needs of the 20th Century.

ANNA ROSS.

### Literary Notes.

Current History and Modern Culture for June portrays the world's history for the month of April in its usual judicious and concise style. From its frontispiece portraits of the King and Queen of England to the closing Necrology department is presented a thorough and impartial digest such as is to be obtained in no other publication. The encyclopedic character of this magazine makes it all that could be asked for exact and ready reference. The opening illustrated articles on "Oxford University" and "Economy in European Travel" are very timely. Some of the important record titles are: "Peace Negotiations in South Africa," "Gleams and Glooms in the Far East," "President Palma's Reception in Cuba," "Alleged Cruelties in the Philippines," "The Stir over the British Budget," etc. All the important topics of the times are chronicled. Numerous fine and instructive illustrations—views, portraits and maps. Sample copy free on application. Address Current History Co., Boston, Mass.

### BEARING THE CROSS.

"God gives everybody, I think, a cross when he enters upon a Christian life. When it comes into his hands what is it? It is the rude oak, four square, full of splinters and slivers and rudely tacked together. \* \* I see some men carrying their cross just as rude as it was at the first. Others, I perceive, begin to wind about it faith and hope and patience. \* \* And at last their cross has been so covered with holy affections that it does not seem any more to be a cross. They carry it so easily and are so much more strengthened than burdened by it that men almost forget that it is a cross by the triumph with which they carry it. Carry your cross in such a way that there shall be victory in it."—Henry Ward Beecher.

If men's faults were written on their foreheads they would never remove their hats.

