

UNCHANGEABLE.

By Mrs. W. McClusky, Anna, Illinois.

It is an age of disquiet and change. Each generation with its peculiar individuality emphasizes anew the idea. There is dissatisfaction with present conditions, reaching out after new things and altering the old beyond recognition. Change of place, change of scene, people rushing here and there seeking this or that. Man by his skill removes mountains, forms plains and valleys, so making the earth a reflection of his own restlessness. Nature too is in accord with this spirit disclosed by its upheavals and inundations; destroying cities and hamlets, leaving only a barren waste.

Is there then in humanity no desire for stability? Is there not rather implanted in the human heart a great longing for that which is constant, a principle of enduring steadfastness for which all are seeking and which is voiced by this never ceasing quest? Without doubt this is true, but where is there to be found an answering element? Where is that which corresponds to this great human need? The answer is found in God's word, "Jesus Christ, the same yesterday, to-day and forever." In Him are embodied the resources to meet the varying needs of the ages; someone has said that this great fact is the gospel. There are some who by experience know this to be true, while others would inquire more fully into its details. In what particulars is Christ the unchangeable One?

In righteousness. It is written of Him in the yesterday of the ages, "Thou hast loved righteousness and hated wickedness; therefore God, thy God, hath anointed Thee with the oil of gladness above Thy fellows." Is there not a great cry in all the world to-day for righteousness? Fairness in deal between man and man, a protest against double living; one standard by which to live six days in the week, with other principles and set of statutes advocated on the Lord's Day that differ as widely as darkness and light. It is not only the voice of a few individuals here and there; but nations in trumpet tones are protesting against the injustice of it all. Canada has made herself not only heard but felt in her law, making the Lord's Day a rest day through the Dominion; even excluding the one hundred thousand Sunday newspapers from our own land, that by transportation and delivery deprive thousands of their rest day, in addition to the pernicious influence exerted in the homes by these moral microbes. Our own nation cannot be grateful enough that at its head there is a man who fears nothing for the nation but unrighteousness; and who strives impartially to administer its affairs, whether international or between its great mounded corporations and the people. May he more and more have implanted within him the unchangeable Christ the love of righteousness and hatred of wickedness, with the wisdom and courage to successfully overcome the evil with the good. Other nations are struggling for the right against traditions and laws that have held them captive for many years. Jesus so hates the evil that because of it, in the to-day of the ages, He died and rose again from the dead and ever liveth to work through His people against all the forces that oppose them.

Jesus the Christ is unchangeable in love. Not alone the love of the abstract principle of righteousness but a personal love, so tender, patient, and altogether so wonderful that it passeth knowledge. It is for everyone that comes to Him in need of love; not a select number of well fed, well dressed, cultured people, but "whosoever will" may share it. To realize the need and to come to Him, just taking Him at His word when He saith, "Come unto

Me, all ye that labour and are heavy laden," trusting Him absolutely, as one trusts his dearest friend, to such ones Jesus will be a never failing Friend. Mark you, not because we are good or deserving, but for His own name's sake; because of His infinite changeless love. Above all it is the constraining love of Christ that is calling the world to Him to-day; that in Him people may find rest. Not the rest of inactivity, but the peace which comes to them who are adjusted to God's great plan and are working with Him toward its completion, announcing to others by their words and lives His gracious invitation and unchangeable love, that in the "forever" of the ages there may be countless millions to participate and rejoice in the glorious beauty of Christ's kingdom.

MISSIONS IN EUROPE.

Paul was the first missionary to Europe and the greatest. From Jerusalem round about to Illyricum, he says he had fully preached the gospel of Christ, and west of Illyricum we know he preached in Italy, and have good ground for believing that he carried his mission even into Spain. A few hundred men like the first missionary to Europe would well nigh evangelize the world today.

Among the early Christian missions in Europe were those of Patrick in Ireland, in the fifth century and of Columba in Scotland, in the sixth century. Almost all visitors to Scotland go to the site of Columba's Mission in the Island of Iona. The greatest of the early missionaries to England was Augustine, who was sent forth from Rome in 597. Ulfilas was the apostle of the Goths, in the fourth century, and Boniface of the Teutons, in the eighth century.

"The conversion of Western Europe," says Dr. George Smith, "may be said to have been nominally or historically completed when, in 1066, the Normans, Christianized, became conquerors, under William, of the Saxon and ultimately the Celtic peoples, who had been the chief instruments in God's hands of turning the Northern nations from nature-worship and hero-worship, animal sacrifices, and human sacrifices and dumb idols like the colossal Irmin, Saule, and Thor, to the living God. First the Scots-Celt transformed the Saxons so that they should not give England back again to a demon-driven barbarism. Then Christian Celt and Saxon became the missionaries to Frank and Goth, Hun and Scandinavian, who as one historian writes, were tracked in their native deserts by a missionary Christianity." Christianity in her simplest and most persuasive guise, as the faith of the earnest, the loving, the self-devoted; before, they found Christianity in the Empire, Christianity refined and complex, imperious and pompous, Christianity enthroned by the side of kings, and sometime paramount over them."

Of the churches on this continent the Presbyterians, Baptists and Methodists chiefly maintain missions in Europe. In France the McAll Mission witnesses to the evangelical faith in city and country, and the French Evangelical Churches carry on an earnest work. In Germany, of a population of approximately 60,000,000, one-third are Roman Catholics, and 95 per cent of the remaining two-thirds are included in the Lutheran Church. The Moravians, Mennonites, Baptists and Methodists, and a few smaller bodies number about 120,000, and the Jews about 750,000. There is a Free Church in Italy, and the light of the Waldenses has never been extinguished.

We have a great section of Europe here. Missionary work among these multitudes is itself a mission to Europe. Perhaps in our own community there is room and need for such a European Mission. S.E. Times.

A MISSIONARY STATESMAN.*

"Dr. Robertson" is a name every Westerner knows, and familiar also throughout our whole church. The first Superintendent of Missions in the West, he left a standard for all who shall succeed him in like office.

The leader should begin or have some other begin, with an outline sketch of this great "Missionary statesman." Missionary Pathfinders gives details: Born in Scotland, brought up in Ontario, a public school teacher, a student at the University of Toronto, Princeton Theological Seminary, and Union Seminary, New York city; for five years minister of Norwich, Ont.; for seven, of Knox church, Winnipeg; the mother Presbyterian church of what is now a city of churches; and then in 1881, called by the General Assembly to be Superintendent of Home Missions—his diocese the whole West from Lake Superior to the Pacific. He died in 1902, full of labors, although not yet an old man.

Dr. Robertson loved Canada. He fought for her at Ridgeway against the Fenians. He came back from an American seminary to accept a humble call in Ontario. He was one of the first to heed the call of the opening West. And all his life long he was hearing

"the tread of pioneers

Of nations yet to be,

The first low wash of waves,

Where soon

Will roll a human sea."

In his public exhortations he was constantly appealing to the patriotic motive. He would tell of a stream of immigrants pouring into the prairies like grain into a mill, and would ask what sort of grinding we were going to put them through, to turn them out intelligent, sober, God-fearing Canadians. He had seen them in their sod-built shacks, a motley assortment of Slaves and Poles, Finlanders and Icelanders, Americans and Eastern Canadians. He had marked the hopeful features of each, the physical stamina of the Galician, the alert business sense of the American, the steady thrift of the Mennonite. He knew that, if the grinding were properly done, the resultant grist, the Canadian citizens of future generations, would be a blend of superb richness and strength. And he knew the power of evangelical religion to bring this chaotic heterogeneous mass into a coherent and homogeneous condition.

Some one who knows the West may describe the extraordinary difficulties of that boundless field, every mile of which Dr. Robertson came by and by to know, and many point out on the map the strategic points of which our church took possession in those early days, which have since grown to be great centres.

Ask your minister for the figures of the growth of our missions in the West; the Minutes of the General Assembly give them. They are wonderful.

The leader may close by showing—it is no difficult task—that Home Mission work is the truest patriotism.

DAILY READINGS—M.—The mixed multitude, Ex. 12: 37, 38. T.—The law for the stranger, Ex. 12: 43-50. W.—The multitude a danger, Num. 11: 4-9. T.—Rebuking wrong, Josh. 22: 11-20. F.—Paul's precept, 1 Cor. 15: 58; 16: 13-24.

S.—Paul's example, 2 Cor. 11: 23-28.

SUN. TOPIC—A Missionary Statesman Neh. 2: 17-20. Ques. 96

All pains and self-denials are barren and dangerous self-deceptions if they are not prompted and inspired and imposed by love. Only love's own royal hand can break the thorns into a crown. It is false, therefore, to say that a life is to be measured by loss or pain; it can only be measured by love. That, at least, is how it will be measured and judged one day.—Hugh Black.

*Special X. P. Topic for 27th Oct., 1907. A Missionary Statesman, Nep. 2: 17-20.