

A Step at a Time.

THEODORE L. CUYLER, D.D.

In accomplishing your day's work you have simply to take one step at a time. To take that step wisely is all that you need to think about. If I am climbing a mountain, to look down makes me dizzy; to look far up may make me tired and discouraged.

Take no anxious thought for the morrow. Sufficient for the day—yes, and for each hour in the day—is the toil or trial thereof. There is not a child of God in this world who is strong enough to stand the strain of to-day's duties and all the load of to-morrow's anxieties piled upon the top of them. Paul himself would have broken down if he had attempted the experiment. We have a perfect right to ask our heavenly Father for strength equal to the day, but we have no right to ask Him for one extra ounce of strength for anything beyond it. When the morrow comes grace will come sufficient for its tasks or for its troubles.

"Let me be strong in word and deed,
Just for to-day!
Lord, for to-morrow and its need
I must not pray."

Prayer.

Almighty God, we bless thee for the privilege of communion with thyself through Jesus Christ our Lord. We delight to know that we may pour out our hearts before thee in thanksgiving, supplication, and adoring trust, being assured that thou wilt not deny the requests which are offered in faith and which are in harmony with thy purposes of infinite wisdom and love. We rejoice to have wrought in us the conviction that thou art the hearer and answerer of prayer. Thou hast encouraged us boldly to approach thy throne, and fully to declare all that is in our hearts. We pray thee to pardon our sin; how great it is thou only knowest, but it is our delight to know that the blood of Jesus Christ thy Son cleanseth us from all sin. Having forgiven us, do thou also sanctify us, so that we may live and move and have our highest being in God.

My Father's Business.

"One of the most saintly men on earth," wrote a minister, "was the head of a large business firm in Liverpool; and amidst all the rush and pressure of his life always found time to pray and to visit the sick. Even after a hard day's toil, when mind and body were almost worn out, he would never go to rest without doing some good work among the poor. He never spoke much of it, and often his friends would wonder where he spent his evenings.

"'More business?' one said, meeting him returning about midnight from watching by a dying bed.

"'Yes' was the answer, given with a bright smile; 'my Father's business. The most important of all.'"

History is a voice forever sounding across the centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity.—Froude.

Farewell to Principal Patrick.

Dr. Patrick, the new principal of Manitoba College, was given a hearty send-off on the eve of his leaving Scotland for Canada. The following particulars we glean from the Christian Leader, of the 29th.

Principal Rainy was chairman of a large and representative gathering in Edinburgh to take leave of Dr. Patrick on his departure from this country to take up the position of Principal of the Presbyterian College at Winnipeg, Manitoba. Dr. Rainy said that they were all very sorry to part with their friend, Dr. Patrick and to lose his presence among them, but at the same time they all felt it to be one of the pleasantest of duties to express their esteem and regard for him, and the cordial wishes with which they speeded him on his way. Dr. Patrick was one of those lovable and loving men in whose case it was a real pleasure to have an opportunity of showing him the goodwill they all felt for him. He had, however more substantial claims upon them. When they thought of his personal qualities and public services, of his quick intelligence, his singular attainments, his remarkable powers of clear and effective transmission of his thoughts to other people, his public spirit, and his loyalty to the gospel and to the church of Christ, they all felt that they were expressing a real interest in their Canadian friends, and their work when they, with good will, sent Dr. Patrick as one of their contributors to the service of the Canadian Church. They felt also on that occasion, as on many other occasions, the example of courageous and high-hearted conduct that Dr. Patrick had set them and did set them. They felt it was a courageous and high-hearted thing of Dr. Patrick to undertake a high position in an important and honourably difficult field. They shared the hope that this effort and courageous resolution of his would be made successful and that he would be enabled in the climate to which he was going, in new surroundings, and amid new duties, to be as effective and cheerful and fruitful in his work as he had been in this country.

Dr. Walter Ross Taylor, Principal Salmund, Dr. Cunningham, and Prof. John Orr, having spoken, Dr. Patrick returned thanks.

DR. PATRICK'S REPLY.

He said that it was certainly a joy to him to receive such an expression of their appreciation and love, but it was not less a sorrow to him to part from such kind and generous friends. The longer he lived the more he was impressed by the generosity of his fellow-ministers, fellow-elders, and fellow-workers throughout the Church. He saw this—that any man who strove to labour conscientiously, and according to the best of his ability in promoting Christianity within the church would not fail of recognition, and even of honour. He regarded the address and the speeches as an incentive to him in the new work to which he has been called, and thus he thought he could promise, that by means of them he would be stimulated to labour in a manner not altogether unworthy of the Church in which he had been reared, and of which he had striven to be a not altogether unprofitable son. He could not help recalling to mind, in

view of the circumstances of this gathering, the fact that within the last comparatively few months two other ministers, or rather a student and a minister, of the Free Church had been called to occupy Chairs in the Church of Canada. What interpretation was to be put upon the fact? He would not compare their church with other Churches, but he thought he might safely say that this circumstance was an evidence that theological science was cultivated not unprofitably and unsuccessfully amongst them. He hoped that the Free Church would ever be distinguished for the union of the widest culture on the one hand, with the most earnest evangelical zeal on the other. Referring to the forth-coming union of the Free and United Presbyterian Churches, Dr. Patrick spoke of the remarkable ability with which the union negotiations had been, and were being, carried through, and said there was one name with which they would be imperishably associated in the pages of history—the name of Principal Rainy. Far more impressive to him than the statesmanship by which the movement had been characterized had been the purity and the nobility of the aims of those who had pushed forward the union. The motives had been transparent and of the loftiest Christian kind—no man on the Union Committee need for one moment be ashamed of the ends which he had striven to fulfill or of the considerations by which he had been guided. The union would doubtless prove most fruitful, but he believed that its greatest benefits would be felt not immediately but ultimately. He was going to a land where the three Presbyterian denominations were one. He did not know whether he would live to see the union of these three denominations in Scotland, but if anything would bring them nearer it was the union they were immediately contemplating.

Lord Overton, Professor George Adam Smith, Rev. Dr. Stalker, and Rev. Dr. Alexander Whyte took part in the subsequent proceedings, each paying their testimony to the personal worth of, and the high services rendered to the Church by Dr. Patrick.

The Greatest of These is Love.

JOSEPH PARKER, D.D.

Read the riddle; tell us in some short word which may be kept in a child's memory—the meaning of all the cumbrous machinery—the gorgeous ritual of the olden time, and even the simpler worship of the passing day. What is the meaning of prayer, and faith and gift, and service, and outward profession? Would we learn the word? We find it in the old Testament and in the New; Moses speaks it, Christ speaks it, Paul speaks it, John speaks it—they are all trying to say it—"Love." Love keeps nothing back; love is cruel as fire in the testing of qualities; love is genial as Heaven in the blessing of goodness. Though we have all knowledge, all prophecy, and are marvels in gifts of eloquence and though we give our goods to feed the poor and our body to be burned, and outrun ancient Israel in costly and continuous ceremony, if we have not love—pure, simple, childlike, beautiful love—our music is noise and our sacrifice is vanity.