

teaching inspired by Satan. Christ in reply cited the evidences of His own divine Sonship. This, as He had already stated, was a Sonship on an entirely different plane from that of men. He was Son in His own right, they by manumission from the slavery of sin. His own Sonship was marked in four ways: First, by *His honoring His Father*. He had already said that a son was in sympathy with his father. Christ was pre-eminently in sympathy with God. He came to earth to be about His Father's business. He sought God's glory, not His own.

His Sonship was also marked by *His power over death*. "If a man keep my word he shall never see death." To deliver a man from death is surely a power coming only from God. Christ exercised this power in giving physical life in three remarkable cases. He has exercised it far more wonderfully through all succeeding centuries in giving spiritual life to men dead in trespasses and sins.

Again, Christ's divine Sonship was marked by *the honor His Father gave Him*. "It is my Father," He said, "that glorifieth me." A father loves his son, rejoices in what he does, and seeks to secure him honor. God the Father declared "This is my beloved son." He testified to the fact further in making Christ the central object in the universe, the salvation of the world, the example of the ages. "God highly exalted him and gave to him the name 'nat is above every other name.'"

One other proof of His divine Sonship is cited by Christ, namely, *that He possesses divine attributes*. He specifies one as suggesting all the rest, namely, eternity. "Before Abraham was, I am." The language is unmistakable. It is an appropriation of the sacred name of God by which Moses was to reveal Him to the Jews in bondage, saying, "I AM hath sent me unto you." This were inconceivable blasphemous unless Christ were very God and desired to announce the fact. The Jews so understood it, for they sought to stone Him for blasphemy. But Christ without correcting their understanding of His words, simply took Himself out of their way. He would not have allowed their interpretation of His meaning to pass, unless it were correct. He had divine qualities; He was the very Son of God; He showed forth His deity in His life; and He calmly made the assertion of His eternity and divinity, certain that it could not be controverted and must carry conviction in the end.

#### Romanism and Freedom.

The Jesuit Father Yorke, in a recent address to the students of St. Ignatius College, said:

"No Catholic is compelled to blush for his Church. She has stood from the beginning for what this republic stands, namely the rights of man. She has stood for popular liberty, and she has been the nursing mother of republics. She has through all the dark ages kept and tended the light of learning, and given it undiminished into the hands of the newer generations. The men who speak against her, if they can speak at all, owe it to the Church. The men who would use law and freedom against her enjoy law and enjoy freedom because the grand old popes in the days gone by were not afraid to stand up for freedom. If we are now living in a civilized age, under civilized conditions we owe it, under God's providence, to the grand old Catholic Church."

And the reporter tells us that these utterances were applauded. What did the Catholic students applaud? It must have been the brazen impudence of the man who could make such assertions. The world knows that Romanism has been the foe of civil and religious freedom for more than ten centuries, and that where it prevails on the earth to-day we find ignorance, oppression and moral degradation. If the educated young men of the Papacy believe such falsehoods as Father Yorke told them, what kind of historical text books must they use? Romanism is trying by any and every means to strengthen and extend its influence. It is ready, like a politician during a canvass, to make all sorts of promises. But we must judge as to what it would do for us, if it had the power, by what it is doing for Spain and South America.

#### Kafir Elders.

A very interesting report of the Burnhill Mission in South Africa appeared in a recent number of *The Christian Express* of Lovedale, from which we venture to extract a paragraph. A good many of our office-bearers at home think probably, in a somewhat condescending way, of those of their brethren who have been brought into the church out of heathenism. But when one reads such a description as the following, one is disposed to ask, "Where is boasting, then?"

"The elders have been attentive to the needs of the district, watchful of the best interests of the congregation, regular in their attendance at meetings of session, and ever ready to conduct the services allocated to them. Much is being done to bring the gospel to the homes of the people, more than is at times admitted by some in Scotland, who would do well to think twice before they speak as they occasionally do. There are twenty-four elders in connection with this congregation. Each of these preaches once or twice every Lord's day, and conducts two or three prayer-meetings during the week. There are besides thirty-one deacons, most of whom also take part in such work. As here, so throughout our Kafirian congregations. Probably the Free Church has no mission where such large use is made of native agency and entirely without charge to the funds of the church, a fact which renders criticism, common in some quarters, sadly out of place."

#### A Pleasant Visitor.

We were all so sorry when she had to go home! She came to us a perfect stranger, except so far as one member of the family was concerned; she left us—a dear friend of everyone in the house, from pater familias down to the parrot.

Pretty? Not a bit of it. To tell the truth, for her sake, we have now an extra warm corner in our affections for all the ugly girls. She had enormous freckles; we have rather admired freckles ever since.

Clever? Well, no. She did not belong to any literary circle, and she liked story books better than "solid" reading; and when she went to school I believe that she was considered "backward for her age." She was neither clever, smart, nor bright, as we understand those terms, and was not "accomplished" at all.

How, then, did she contrive to capture our entire family, as she did, so that there was not one dissenting voice to the verdict—"She's a real nice girl, and we do hope that she will soon come again?"

The secret can be told in just four words: She was easily entertained.

Were games proposed to while away an evening at home, she entered into them with real zest—not in that half-hearted, I-only-do-so-because-it-is-polite way that guests sometimes assume.

Was she taken to an entertainment? Perhaps she had been to finer ones, or something that pleased her better. But she did not, on that account, disappoint our desire to give her pleasure. She took all the enjoyment possible out of the occasion, and when she thanked us there was a true ring of happiness in her tones.

So with sight-seeing, so with introductions to other friends, so with our household pets, in whatever direction we sought to please her, she met us more than half way and took care to be pleased.

Isn't there a useful hint or two in this girl's example to take along when we go visiting?

Bishop Potter, of New York, dealing with the subject of the ideal home, has strongly condemned the laxity of divorce laws, the irreligion of the family as evidenced by the disappearance of family worship and Scripture readings, and the lack of proper training of the children. The disregard of the Lord's Day and the abandonment of religious instruction among young people, as well as the too frequent indulgence in the world's pleasures, are also enumerated as responsible for unhappy homes. "Our greatest evil," he says, "is secularity."