

HE WAS GOD.

The success of Jesus Christ in winning men unto Himself is absolutely unaccountable if He were only a man. He positively refused to lead them to battle. He promised them nothing in return for their absolute submission, so far as this life is concerned, but persecution and martyrdom. He warned them of dispeasure of kindred and of excommunication from the church of their fathers. He required them to give up home, and loved ones, and business, and all, and follow Him to a cross. And whom did He seem to be but a man of obscure and humble parentage, without culture, without prestige, without everything that usually draws the multitude? Who would have ventured to predict that such a one would have obtained any considerable following? And yet this man moved in a charmed circle. His beautiful life and matchless speech won men from all the walks of life. Especially did He win to Himself plain, honest, substantial, practical business men. Among that inner circle of followers who never left Him during life, and who died after Him in the behalf of Him, were the fishermen from the lake and the tax collector from the custom house. Although Jesus went to the cross, His adherents multiplied rapidly, among them being rulers, soldiers and scholars. Thousands upon thousands actually died for Him. And even at this far-distant time there are millions of the best and most intelligent people upon this planet who are ready to die for Jesus Christ if the occasion should require it. Has a mere man accomplished all this and in such unique and unheard-of manner? Such would be a far greater miracle than that God actually stood forth a man in Jesus Christ. But this glorious fact makes perfectly plain the secret of the power over men which he possesses.—Selected.

THE STERNER SIDE.

According to a contemporary, that which we expected is happening—the sterner side of religion is getting to be recognized. The writer says: "With a sudden change the theology which emphasized the Fatherhood of God and the ultra-benevolence of the Divine Judgment has given place to a type of preaching which strikes a harder note and dwells on the sterner realities of Christian life and living. A fortnight ago it was Mr. J. H. Jowett I heard preaching at Westminster Chapel for more consideration of the angry Christ; on Sunday it was Mr. J. D. Jones, preaching in his own pulpit at Burnenmouth, insisting that Christ came not as the soft breath of even, but as a terrific gale, and exercised not a calm, gentle, soothing ministry, but a ministry of violence and passionate earnestness. Mr. Jowett urged that Christ should be feared as well as loved; Mr. Jones called upon men to storm the Kingdom of Heaven with violence. Is the conjunction accidental, or is the age of comforting preaching ending? Many years ago an English minister (Mr. Rylands, if we remember aright) in "charging" a newly-ordained preacher, charged him thus—"Preach Hell!" Since then a generation of ministers have sprinkled rose water on their people. Now the balance is being redressed. The Gate Beautiful is not the only entrance to the Temple of Religion. Scripture gives both sides of the Truth, "Behold the goodness and the severity of God;" and as always the Scripture is right.

It is a mistake to think that "Everything comes to him who waits." Many are as liable to lose as to gain by waiting. Things are more likely to come to him who is prepared for the future. There are scores of men who are waiting around saloons and on the sunny side of the court house who will never receive more than a ham sandwich at noon and a pauper's bed at night.

THE NEW WESTERN SECRETARY.

After long delay the new Secretary for the West—Manitoba, Saskatchewan, Alberta, and British Columbia—has been appointed in the person of Rev. W. M. Rochester, M.A., of Kenora. Mr. Rochester was the first and the unanimous choice of the committee. He at first declined. The committee, after long and careful consideration and much correspondence, finally decided to offer the appointment a second time to Mr. Rochester, and he has been led to accept it. We feel assured that no better appointment could have been made. We believe the committee has been guided of God in discharging its very serious responsibility, the burden of which its members all felt to be heavy, and we believe that the committee, the Lord's Day Alliance of Canada, and its branches, and the great West, are to be congratulated on the result.

Mr. Rochester is of an exceptionally attractive personality, strong public gifts, above average administrative ability, combined with aggressive courage and good judgment. He has always been found in the forefront of moral reform effort, and not infrequently it has fallen to his lot to be the general of the forces in such effort, and his wise yet aggressive leadership has usually led to victory.

We have pleasure in giving our many readers an opportunity to look upon the features of Mr. Rochester, as well as of supplying the following biographical particulars, knowing that they will be read with much interest by all friends of the Alliance.

Mr. Rochester was born in Burnstown, Kentrew County, Ontario, on June 5th, 1863, educated in the public schools of Burnstown and Rochesterville and the Ottawa Collegiate Institute, where he qualified as a teacher, and spent two years in teaching while fitting himself for the university. He entered McGill, Montreal, in 1882, took the honor classical course, and in graduating in 1886 carried off the gold medal in the face of heavy competition. He took his theological training in Montreal Presbyterian College under the late Rev. Principal McVicar, D.D., LL.D., graduating in 1890 after a distinguished course, having been assistant pastor at the same time during the last year of his course of Erskine Church, under the ministry of Rev. L. H. Jordan, D.D. During two of the sessions in theology he was also tutor in charge of the Latin and Greek classes in the Literary Department of the College.

In 1891 he went to Prince Albert as missionary pastor. In 1896 he was called to Cowan Avenue church, Toronto, where he remained until 1898, when he was settled as pastor of Rat Portage, now Kenora. He has been exceptionally successful and much beloved and esteemed in every field of labor.

The above information indicates that Mr. Rochester has had thorough training of every variety, that will be of inestimable value in the work of the Lord's Day Alliance with the Great West as his sphere of labor. We bespeak for him a warm welcome and cordial co-operation from all friends of the work in the whole Dominion.—S.

THE BIGGEST THING IN THE WORLD.

There is nothing so big in the world as an individual soul who needs your help. The salvation of an entire world is a minor matter in comparison. The Saviour of the world never hesitated to interrupt his preaching to thousands, or his teaching of twelve, or His own meditation and planning for his world-conquest, when one needy soul crossed his path and claimed his help. The world is going to be won to Christ some day, because Christ puts individual service ahead of all other kinds of service. What He did, we cannot afford not to do.—Sunday School Times.

WHAT FAITH IS AND DOES.

Some Bible Hints.

There is nothing unreal or vague about faith; it is not shadow, it is "substance" (Heb. 11:1).

No one ever obtained honor without faith,—faith in God, in men, in an ideal, sometimes only in himself (Heb. 11:2).

God is a spirit. If He could be pleased without faith, He would be pleased with the unspiritual (Heb. 11:3).

We can do nothing but believe in Christ; we cannot even do that entirely, for Jesus is the author and finisher of our faith (Heb. 12:2).

Suggestive Thoughts.

If seeing the invisible object of our faith would make it more real to us, ours is only a half-faith.

Faith is needed for prayer and prayer is needed for faith. They push each other up the stairway of power.

In the matter of faith, "half a loaf is better than no bread"; indeed, it soon grows into a whole loaf.

Those that emphasize their doubts will soon have more to emphasize.

A few Illustrations.

Faith is like the photographer's sensitive plate, which has become a most powerful aid to astronomy, recording millions of stars invisible through the largest telescopes.

Faith is a bridge over a stream, the further end unseen; but we know it must rest on solid piers.

Every check, coin, and bank-note is based on faith; so faith is the financial system of the kingdom of heaven.

Uranus and Neptune were located by the eye of faith before they were seen by the natural eye. Science is founded on faith.

To Think About.

Is the unseen world a reality to me? Do I occupy myself too much with the things of sense?

Is my faith growing constantly stronger?

A Cluster of Quotations.

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No man knows to what heavenly splendors his eyes may be opened if he will only cultivate and cherish faith.—F. A. Noble.

A true faith can no more be separated from good works than the light of the candle from its heat—Jonathan Edwards.

The good which He appoints is good. The good which He denies were ill.
—Christina G. Rossetti.

Surely it is preferable, if possible, to suspend our bridge of faith from the granite piers of knowledge.—D. J. Hill.

DAILY READINGS.

- M., May 28. Faith is fearlessness. Isa. 41: 10-14.
- T., May 29. Faith is trust. Ps. 37: 1-7.
- W., May 30. Faith is confidence. 1 John 3: 20-22.
- T., May 31. Faith justifies the sinner. Gal. 2: 16-20.
- F., June 1. Faith removes mountains. Matt. 17: 14-21.
- S., June 2. Faith feeds and gives life. John 6: 51-58.
- S., June 3. Topic—Faith: what it is, what it does. Heb. 11: 1-40; 12: 1-2. (Consecration meeting).

All subjects of current interest in international affairs,—the conference at Algiers, the Hungarian compromise, the English education bill, the Russian elections, the relations of Canada and the United States, etc., are ably treated in articles which THE LIVING AGE reprints from the Spectator, Economist, Saturday Review and other organs of English opinion.

When the devil tries our faith, it is that he may crush it or diminish it; but when God tries our faith, it is to establish or increase it.—Marcus Rainsford.