

proach our Maker with a spirit of reverence, obedience, unity and harmony with the divine will: by those who accept His will and authority as higher than that of man, and seek in these seasons a revelation of God's will, and inspiration to grow more into His likeness and to become more intimately related to him in His great work of redemption. If this is our attitude as Christians, then as Christ taught us: "If we ask anything in His name we shall receive it." If as Christians we are one with the Father: if we are wholly consecrated to His cause and His service and are seeking to do His will in His way He will guide us, and teach us how to pray.

Christ has taught us by his own example. He did not ask the Father in the garden to take away the bitter cup, but, "Father, if thou be willing remove this cup from me: nevertheless, not my will, but thine be done." He sought not his own pleasure, but the Father's and what followed. The cup was not removed, but, "There appeared unto him an angel from heaven strengthening him." Aye, here is the answer, strength from heaven for the task, the burden God's infinite purpose had appointed. Let us sometimes look for the angel from heaven for he has said: "My grace is sufficient for you."

This attitude brings us into such tender relations with the Infinite that we shall find a rapturous joy in his service and reflect something of his holy likeness in a needy world, and, if we seek, and continue in this spirit, we shall indeed be transformed into His glorious image while here and made meet for entrance into his kingdom when "that blossoming time we call death" shall come.

Charlotte, N. C.

A STRONG AND A WEAK PRESBYTERY AND COMPARATIVE GIFTS.

By Rev. D. P. Junkin.

Desiring to get a point of view that would incite to enthusiastic liberality the writer made a study of the official figures of two Presbyteries. The results obtained were so unexpected and to the writer so striking that he thinks they may be interesting and instructive to many others.

One Presbytery is one of the strongest in a Synod standing among the leading ones of our Church. The other is among the weakest Presbyteries of a much smaller Synod. The one has more than twenty country churches with more than 150 communicants apiece, besides five town churches of over 500 members each. Then follow the weaker churches. The other has 19 country churches—all weak—and 18 village or town churches—two of which have more than 250 members each—one has 157 and the rest from 130 down.

Anyone, by turning to the Assembly Minutes, can easily spot these two Presbyteries and verify the figures though the writer does not want to call names.

	Strong Presbytery		Weak Presbytery	
	Total	Per Capita	Total	Per Capita
Number of Churches.....	61		37	
Number of members.....	11,701		2,086	
Gifts to Foreign Missions.....	\$21,653	\$1.85	\$ 3,063	\$1.47
Gifts to Home Missions.....	\$15,181	\$1.30	\$ 2,506	\$1.20
Gifts to all "Benevolences".....	\$47,327	\$4.04	\$10,929	\$5.24
Gifts to Pastor's salary.....	\$36,660	\$3.13	\$14,982	\$7.18
Total gifts to everything.....	\$136,002	\$11.62	\$39,099	\$18.74

Note some points: If the stronger Presbytery had given to all benevolence at the per capita rate of the weaker, it would have given \$61,313, instead of \$47,327. If it had given to pastors' salary at the rate of the weaker it would have given \$84,013, instead of \$36,660,

and if it had given to everything at the rate of the weaker Presbytery it would have given a grand total of \$219,276, instead of \$136,002.

Let the weaker portions of the church take courage and work on. Let the stronger come up to the mark set by the weaker.

Piedmont, S. C.

THE SUNNY SIDE.

By Rev. L. P. Bowen, D. D.

"All windows look South in Sunny Heart Row."
—Langbridge.

I'm thanking the poet for that nice little line,
Its metre so perfect, its rhythm so fine;
It flows like the brooklet that ripples along,
With the dream of a bard and the lilt of a song;
And I make it my text and I'll hurry and go
And tidy my room in Sunny Heart Row.

I'll throw up the windows and open them wide
To the kiss of the winds on the bright sunny side;
I'll hustle the cobwebs that litter the room,
The dust and the dumps and the grumble and gloom;

I'll outlaw the imps, blue devils and Co.,
And welcome the sunbeams in Sunny Heart Row.

I'll plant me some flowers and all of the best,
The blossoms of love and of hope and of rest;
I'll mate with the birds and woo them to sing,
In summer and autumn and winter and spring;
In the drops of the rain, in the flashes of the snow,
I'll find the poetic in Sunny Heart Row.

I'll think cheerful thoughts, I'll watch happy things,

I'll dream of the angels, expecting their wings;
I'll play with the children, little maids, little men,
Till my long-ago childhood shall glimmer again;
I'll make melancholy just scamper and go
And leave me the sparkle of Sunny Heart Row.

I'll take a fresh bath, both body and mind,
And leave all the rubbish and worry behind;
I'll brush up my locks, I'll brush up my looks,
I'll brush up my spirits, and read cheery books;
I'll settle with Satan and have him to know,
He shan't cut his capers in Sunny Heart Row.

I'll sing me a song of contentment and peace;
I'll skip with the lambs, I'll swim with the geese;
I'll cherish the gentle, sweet memories of old,
The loves and the friendships with their luster of gold;

I'll trust in the future, for—it is so, it is so—
My God is the God of Sunny Heart Row.

I've the choicest companions in Sunny Heart Row,
Where the heartsease blooms and the faces all glow;

Where the folks are in smiles and the singers are heard,

And never a glower nor a woebegone word;
Whatever my station, be it high, be it low,
I'll keep open house on Sunny Heart Row.

THE PRESBYTERIAN CHURCH VS. WORLDLINESS.

By A Reader.

"Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, that acceptable, and perfect will of God."

The General Assembly, the supreme judiciary of the Presbyterian Church, has issued as a standing deliverance the following response to questions concerning dancing:

1. Does the church forbid dancing or only promiscuous dancing?

2. If the latter only, to what accident of the dance does the word "promiscuous" refer? Does the law forbid round dancing merely, as distinguished from the square; Or dancing at a public ball, as distinguished from dancing in a private house, or the mingling of males and females in this amusement for the reason, among others, that in such cases the dance has a tendency to influence the licentious passions?

Answer:

1. The Assembly has uniformly discouraged and condemned the modern dance in all its forms, as tending to evil, whether practiced in public balls or in private parlors.

2. Some forms of this amusement are more mischievous than others; the round dance than the square, the public ball than the private parlor; but all are evil, and should be discontinued.

3. The extent of the mischief done depends largely upon circumstances. The Church Session is therefore the only court competent to judge what remedy to apply; but the Assembly being persuaded that in most cases, it is the result of thoughtlessness or ignorance, recommends great patience in dealing with those who offend in this way.

4. The following was added by the Assembly as an amendment: "We further affectionately urge all our Christian parents not to send their children to dancing schools where they acquire a fondness and an aptitude for this dangerous amusement."

"If the practice of the dance in mixed assemblies be not conforming to the world, it is difficult to name any offense against the injunction of the apostle, nor need the Church of Christ have any hesitancy in announcing its position on this subject."

"We hereby exhort our ministers and Church Sessions to discharge their duty. Let them proceed, by affectionate and faithful instruction from the pulpit, as well as in private, by admonition, and by such other measures as Christian prudence may dictate."

IS THE ANTICHRIST ONLY A WRONG SPIRIT, AND NOT AN INDIVIDUAL?

By Rev. J. McCarty Duckwall.

Is the millennium to be ushered in by a terrible war of nations, such as now prevails? Are the forces of evil in that war to be led by some man of wonderful renown and ability? As yet, no such man seems to have been developed by the present fearful struggle. To what extent may the Bible predictions of such a war, and such a leader, be fulfilled by the spirit of oppression, and its inhuman cruelties, developed in rulers and peoples, by the lust for dominions and power? In "the battle of that great day of God Almighty," at "Armageddon," are the forces of good and evil to be divided into nations, fighting against each other? Or, are those two forces to be found within all the nations, distinguished by the spirit of right, or of wrong, controlling the individuals and leaders?

Satan was an angel in heaven, until he began to lust for unlawful power and control, in the affairs of God's government. That lust for power and dominion is the spirit that has made man an inhuman oppressor of his fellow-man. That oppression is what drove our ancestors from their homes, to seek a safe refuge in the wilds of America, where liberty of conscience and enjoyment of all man's natural rights could be secured. President Wilson has invited the nations at war, to settle their matters of strife, upon the broad principles of justice and human rights. We told Mexico and South America that we have no desire to wrest anything by force from our weaker neighbors. And we have taught our own people and the world that we mean what we have said. That our covenants with others are never merely "a scrap of paper"; but are intended always to be strictly observed. And we are thus enabled to play our part in the war of nations (if forced into it); with right to claim