

not say that gaining the whole world *should* have the consequence of causing the loss of the soul of him who might achieve the feat. But, He asked what should it profit a man to gain the whole world if thereby he lose his own soul. There are no greater drudges in the world than those in the Christian Church who are trying to serve God and mammon. * They are carrying on a mighty battle, but yet they are only beating the air. On the other hand, there are those who use the world as not abusing it. These are part of the salt of the earth that saves it from moral putrefaction; part of the light without which the world would be the blackness of darkness. Honest industry is approved of God. "Seest thou a man diligent in his business: he shall stand before kings." These men of worldly substance who devote their wealth to the good of man and the glory of God are to the poor and needy the almoners of heaven. The preacher here quoted scripture pronouncing blessings upon those who befriended the widows and the fatherless. He who can so use the world is mightily probable of gaining the utmost within his capacities without danger to his own soul. Better to be thus useful than to be tawnd upon and flattered by the great of earth, or to hold a prominent place in the world's frivolities. The profit from the outside was joining that from the inside, in the possessor of consecrated wealth. The profit of sanctified prosperity is good for the soul.

The entire question, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" is an infinitely large one. It is time and eternity, the mortal and the immortal, meeting on common ground. All would answer that the sacrifice of the soul could not be compensated by any gain; that the gain of the world at the expense of the soul would be no profit. It would be the gain of a temporal all for the loss of an eternal all. The practice of too many Christians would go to show that they did not look at the question with due seriousness. The fascinations of the world overcome the ablest and the shrewdest minds. There was an immense difference between conviction and tion in the case of too many in the

Church. He could wish for a tongue of fire to stir them up, to impress upon their hearts that "The substance of a man consists not in the abundance of the things which he possesses." What shall it profit a man in this life? Without God and without hope in the world; without the Holy Spirit's comforting power; away from communion with God. What shall it profit a man at death? Durit. life a man's thoughts on this subject are apt to be confused and erroneous. At death the fierce light of eternity awakes him to a clear conception of the relative value of the world and his soul. The last utterances of Voltaire the infidel and of one of our own kings illustrated this. Both of these men, in separate spheres, gained the whole world, but lost their own souls. A man may retrieve lost possessions in this life; but who ventures all on the treacherous tide to the last, loses all. You may gain the whole world and see the sum backward; but you cannot calculate forward if you lose the soul. Multitudes are working at the calculation, and are sending up their prayers that they may be saved the experiment. Better lose the world—ten thousand worlds—than the soul. We cannot carry this world to the world to come: the soul belongs to both worlds. The question speaks to the reason as well as to the heart. The only life worthy the name finds pulse and throb, Alpha and Omega, first and last, in Me. Christ is calling us all to this life with a heavenly calling. Through this life He desires to bring us to the life in his presence, in the heavenly fields eternally.

We have not space for report of evening discourse in this issue. It will be understood that the foregoing is merely an outline and can give no idea of the rich vocabulary, much less of the earnest impassioned delivery of the preacher. Yet it may serve to keep fresh in the minds of those privileged to hear it, the ideas of the discourse.—*E. Chron.*

The Rev. James Anderson, formerly of Wallace, and now of Newcastle, New Brunswick, intends to return to Scotland to remain there. Mr. Fogo also another old kirk man, and sometime of Truro, is also about returning to the old country.