

not to wain night and day with tears

They ought to remember that the most successful preachers from Whitfield and Wesley on to Spurgeon and Moody, were men whose chief aim was to awaken the unconverted, and to lead them straight to Jesus Christ. Spurgeon never had any "revivals" in his great church; and for the good reason that there were no spiritual darknesses to be revived from. He sowed the gospel with one hand and reaped conversions with the other. His church was like the orange trees I saw in California; there were white blossoms on some limbs, and ripe golden fruit on some other limbs. Unless a minister intensely loves souls, and longs for souls, he will never save souls; if he does, and uses the right means seasoned with prayer, God will give him souls converted as his rich reward.

In my own experience of forty-three years of pastoral work I delivered hundreds of discourses to the unpenitent, and did not limit them to seasons of special outpourings of the Holy Spirit.

My Bible gave me abundant ammunition in such texts as "choose life," "come, for all things are now ready," "Jesus only," "quench not the Spirit," and that piercing passage "past feeling." Preaching to the unconverted is not easy work; it costs more mental labor than any other sermon work—except during a great descent of the Holy Spirit, and at such times all sermons make themselves. Preaching is a luxury when every stroke echoes in converted souls.

LENDING TO THE LORD.—"My son," said a banker to his son, "I want to give you a lesson in business. Here is a half dollar. Now, if you can find any boy whom you can trust, who will take this money, and pay you interest for it, you may lend it to him; and if you invest this wisely I'll increase your capital." When night came the banker said, "My son, how did you invest money to-day?" "Well, Father," replied the little fellow, "I saw a boy on the street without any shoes, and he had no dinner; so I gave him my fifty cents to buy something to eat with." "You'll never make a business man in the world," said the banker; "business is business. But I will try you once more. Now, here is a dollar to invest; see how well you can do it." A loud peal of laughter from the boy followed this speech, which was thus explained: "My Sunday school teacher said giving to the poor was lending to the Lord; and she said He would return to us double; but I did not think He would do it quite so quick."—*James H. White.*

Spiritual Transformation.

THE main thought of the passage Ephesians chap. 2, is the moral transformation of life through the Gospel. It is difficult to imagine a more startling contrast than the one Paul draws in this second chapter to the Ephesians. On the one hand he sees a man "dead in trespasses and sins"; "walking according to the course of this world"; subject to "the spirit that worketh in the sons of disobedience." On the other hand, he sees him "made alive," walking according to a new and heavenly law, and obedience to the Spirit of God. And in the closing verses of the chapter he declares that those who have shared this experience are members of the family of God. They are a part of His spiritual temple, and He is fitting and shaping them for their places, so that the whole structure, harmonious and beautiful, may rise into a perfect dwelling-place for the Spirit of God.

The experience which Paul describes in this passage is the vital and outstanding fact of Christianity. If the acceptance of the Gospel does not make men partakers of this spiritual transformation, then no matter what the evidence for the authenticity of its documents, the argument fails. But with our own eyes we have seen this evidence. We have seen the self-seeking and sensual life made self-devoted and spiritual, and into dull and carnal eyes there has come the light of heavenly realms. Through response to the Gospel the purposes and incentives of existence have been shifted, and life has been newly centered in the conscious experience of fellowship with God.

But in these things no testimony of a fellow-man is absolutely conclusive. We can never be entirely certain that another is not deceiving or self-deceived in his account of a spiritual change. We can tell whether bad habits have been abandoned, and whether another seems to be converted in his tastes and conduct. But we can be absolutely sure about ourselves. In our own hearts we touch ultimate reality. We know whether or not our dominant purposes have been changed by the Gospel; we know whether or not the word of God or the will of God is precious to us. John wrote: "He that believeth on the Son of God hath the witness in himself." And by the same token that a man and woman at the marriage altar know whether or not God has blessed them with a supreme human affection, we know in the recesses of our spirit whether or not we have come to the relation of filial fellowship with God.

The remark is often made today that we ought not expect a marked change in the life of those who are brought up in Christian homes under all manner of blessed influences. Undoubtedly that is true, but it is also true that even such will discover before they have lived many years that the lower nature asserts itself against the higher, and that the reality and power of the divine life in the soul vindicates itself in the conquest of the temptation.

Salvation is not of works. Repeatedly Paul insists on that in this very passage. At the same time it vindicates itself as a reality in the responsiveness of the soul to the vast motives to righteousness that center in the Christian revelation. And it is the privilege of the Christian to have an assurance of the reality of his membership in the family of God deeper than the interpretation of the words of any document; it is the answer of his own spirit to God—the witness in himself.

Dr. Barbour and Tremont Temple.

The action of Tremont Temple Church in extending a call to Rev. Dr. Clarence A. Barbour of the Lake Avenue Church at Rochester, New York, will be heartily welcomed. At the meeting at which this was done there were 527 members present, and of this number, when Dr. Barbour's name was presented by the committee, 372 voted "yes" and 155 "no." That this negative vote was complicated with other questions, and did not indicate opposition to extending a call to Dr. Barbour, was pleasantly shown when the vote was taken to make the call unanimous. Then there were only fifteen dissentients, and it is likely that these were not opposed to Dr. Barbour. The call therefore may properly be considered as practically unanimous.

Dr. Barbour's attitude with reference to this whole matter strikes us as admirable. He has not given the slightest indication of a desire to

become the pastor of Tremont Temple. On the contrary, it has been evident to him from the first that this is a work only to be undertaken under the gravest sense of duty. His position has been that he would not shrink from the fulfillment of any clear duty, but that his own preference would be to remain in the happy and successful work in which he is engaged in Rochester.

We have the brightest anticipations of Dr. Barbour's success if he comes to Boston. But that will not depend wholly upon him. It will largely depend on the co-operation of the members of Tremont Temple Church with the new pastor. And we are satisfied that there is so much genuine Christian spirit in that great congregation, so much willingness to forego personal opinion, and so much earnest desire to promote the interests of the cause of Christ as represented by this church, that Dr. Barbour will find a congregation cordially united in making this church even a greater power in the community.

Dr. Lorimer did a great work in Boston. Many were very earnest that he should return to Tremont Temple. For ourselves we should have rejoiced to have had him back here. But we are not at all sure that New York does not need him quite as much as Boston. Certainly our advices indicate that he is laying the foundations there for a work that may surpass even his great achievements in Chicago and Boston. The best compliment that the friends of Dr. Lorimer, who have been disappointed that the Tremont Temple Church failed to secure him as pastor for the third time, is to give his successor a support that will make this noble congregation a still greater power.

Religious News.

DOAKTOWN. Six have joined the church by baptism.
J. A. MARPLE.

MONCTON, N. B. At the close of the morning service, Sunday April 5th, Pastor Hutchinson again had occasion to visit the baptistry. In the evening before administering the ordinance of the Lord's Supper, the hand of fellowship, was given to four. We are expecting others soon to follow their Lord.

BAILLIE, CHARLOTTE CO. We have been blessed with a visit from our General Missionary Hayward. He came to us the first of March, and stopped three weeks. While here, seven were added by baptism, one on experience, two have been added by baptism since, making ten in all. The Board is to be congratulated in having so faithful a worker as Mr. Hayward.

C. J. STEEVES.

HOPEWELL. We have had our annual donation and it has broken all previous records. In fact we were taken all by surprise by its magnitude. The people of Hopewell have a reputation for generosity and the fact that they rank sixth in point of giving in this province would prove that. They presented us with the sum of \$194.40. If it is "more blessed to give than to receive" their experience must be something sublime. We wish to thank all the donors and hope we may prove ourselves worthy of the confidence thus expressed.
F. D. DAVIDSON.

We have spent some weeks **SHEDIAC, N. B.** at Albert where 8 or to confessed Christ as Saviour and others asked prayers. Two weeks before Christmas was spent on Steeves' Mountain with Bros. Davies and Perry. Some expressed a desire to become Christians. The weather was very cold