AUTUMN TINTS.

Russett and red and gold and brown,
Beautiful leaves, how they flutter down
With a rustling sound by the old stone wall,
And into the shadowed pathway fall.

The evening clouds of red and gold
'Neath the veil of night have together rolled;
And the twilight hush steals over all,
Except where the russet and red leaves fall.

What is the message the bright leaves bring?
To the soul that is sad they bid it sing,
For an emblem sweet of life and death
To us is borne on the evening breath.

The more of heat and frost and sun
The brighter the autumn tints will come,
The more of trial and chastening rod
So more and more grows the soul like God.

And when our lives with love made sweet,
Are filled with days, our years complete,
Like the autumn leaf, from the branch set free,
We shall flutter away from the parent tree.

And far from the twilight shadows dim
Of earthly sorrow and earthly sin,
We shall rest in peace and joy unknown,
In the light of His love, at the foot of His throne.

—S. E. FAULKNER.

RETIRING PRESIDENT MACDONALD'S ADDRESS.

Delivered at Bear River and Published by Request of Convention.

THE CONVENTION'S FIRST GREAT NEED.

Mr. President and brethren of the Convention: Were I retiring one year later from the position in which you did me the honor to place me, I would feel inclined to make my address jubilee in its character, as the next meeting will mark the 50th anniversary of the body. I should be inclined to take a retrospect of the 50 years in which we have been making history to hand down to coming generations. I should not think it amiss to carry you back in thought to the church home of our Germain St. brethren in the city of St. John, and ask you to look in upon the men there assembled for the purpose of creating the organization whose 49th annual gathering begins at this hour. I should be disposed to say some things about the men of God who were present on that occasion, many of whom some of us have never seen, but whose history has had a salutary effect upon our lives. Theo. Seth Harding, the first president of the Convention, with Edward Manning, Joseph Crandall, W. B. Kinnear and J. W. Johnston as vice presidents. Its first secretaries, Samuel Elder and I. E. Bill, with Chas. Spurden as cor. secretary. Its first treasurers, I. W. Knutting and Nathan S. Demill, with I. T. Smith as their auditor, and last but by no means least, Edmond Arthur Crawley as the eloquent preacher of the first Convention sermon from the significent text, "The glory which Thou gavest Me I have given them that they may be one even as we are one."

What a gallaxy of noble names this—men honored of God and esteemed by their brethren, holy men of God who spoke and acted as they were moved by the Holy Spirit, men for whose record we are profoundly thankful to God, and in whose labors and the priceless inheritance these labors produced we now share. This would be an interesting theme, but I was born one year too soon to admit of my making it the subject of this address. Perhaps my successor in office may feel drawn to its consideration.

The retiring president of last year spoke to us most fittingly about the purpose of the Convention, and I have selected as my theme,

THE CONVENTION'S FIRST GREAT NEED.

For my present purpose I might legitimately regard this body as a single person called of Jesus Christ into the fellowship of suffering and service for the ultimate establishment of His kingdom over the hearts of men; and such a person's first great need, you will all agree with me, must be the anointing of the Holy Spirit of God. I do not mean by this the ordinary measure of extraordinary power that must come to every one in regeneration, but the added power that will come to every one who desires to be a chosen vessel for honored service—such power as our Lord had in mind when He said to His already regenerated disciples, "ye shall receive power after that the Holy Spirit is come upon you and ye shall be witnesses unto me in Jerusalem, in all Judea, in Samaria, and unto the uttermost part of the earth." Perfect organization, intellectual power, political influence, social standing, educational advantages, denominational zeal, lofty ambition, abundance of wealth. Each one of these an important factor in effectual work for God and humanity, but all of them combined, apart from the anointing of the Holy Spirit, can produce only that which is terrestrial in its tendency and evanescent in its results. This our Lord knew when He said to our first representatives in the work this Convention has on hand, "Tarry ye in the city of Jerusalem until ye be endued with power from on high."

The power necessary for the accomplishment of divine results *must* come from above. The early disciples had their training in the best of colleges, even at the the feet of Jesus Himself. They had received their divine commission. Their field of labor was designated. All needed instruction was given. All temporal requirements were possessed, but they had no power.

The majestic engine—perfect in all its parts—its fireplace full of coal, its boiler full of water, is yet without power. The coal must be converted into flame, and the water into steam. *Fire is needed.* So those men were to tarry at Jerusalem for THE ENDOWMENT OF POWER. Ten days of prayerful waiting upon God and the divine fire came upon them. They were all filled with the Holy Spirit, and the first sermon produced wonderful results. Thus the work began and so it went on, and with great power gave the apostles witness of the resurrection of the Lord Jesus and great grace was upon them all. We need a repetition of Pentecostal power.

Have we fully grasped the possibility, my brethren, of partnership with the Holy Spirit in the work of the Convention? Human weakness linked to Divine Omnipotence in the accomplishment of the infinite and eternal purposes of God! Here is a motor not used as it ought to be. The latent power of our *unused* money is mighty, and marvellous results would certainly follow its consecration to the Lord's service; but the waiting power of the Holy Spirit is *almighty*, and union with Him in our work would be nothing less than a linking of our coldness with His warmth—of our darkness with His light—of our ignorance with His wisdom—of our weakness with His power—in a word, the linking of the human instrument with all its defects with the Divine Agent with all His absolute perfections. This is our supreme need.

I look at the 2nd clause of our constitution and read that "the object of the Convention shall be to maintain the educational and missionary operations of the body and to advance the general interests of denomination." I analyze this object into three parts.

1st. *To maintain our educational work.* Here we enter upon an interesting and inspiring field. I believe that the thought that originated our educational institutions was an INSPIRATION OF THE SPIRIT OF GOD. Let it be remembered that when our Academy at Wolfville first mooted there were but two schools for higher education in the Province of Nova Scotia. Over the doors of the one might be written for the information of the passer by "No one need seek to enter here who is not prepared to subscribe to the 39 articles of Episcopalian doctrine and theology;" and over the doors of the other might be written, although it was founded and supported by monies from the public chest, "No one shall be admitted on the teaching staff of this school who is not a member of the church of Scotland;" but the doors of Horton Academy, when founded, were thrown open to all. "No religious test was required of teacher or pupil. The utmost freedom consistent with Christian education and denominational control could be enjoyed there.

I have stated that this school was the offspring of the Holy Spirit and I shall give you my reasons for thinking so. On the morning of the day that the first resolution was passed favoring the founding of a school of higher education for the constituency of this Convention there existed in the minds of the people generally an inveterate prejudice against an educated ministry—a decided belief "that education destroyed the principle of religious life in the soul." They believed it to be the minister's duty not even to *think* beforehand. As for any attempt at a regular education, that would be "systematic and determined opposition to the inspiration of God."

Such was the prevaling feeling of the people when on the 23rd day of June, 1828, "an assembly was gathered in and around the meeting house at Wolfville, far exceeding the capacity of the house." It was the meeting of the N. S. and P. E. I. Association. "At the appointed time for the service to begin it was found that the pulpit was occupied by a WELSHMAN NAMED DAVIS, to the exclusion of the appointed preacher. Well meaning, doubtless, was Davis, but bitterly opposed to an educated ministry. He determined, apparently, to hold the attention of the people so long that the time for business might pass, and, in the meantime, so strongly to excite them against places for education as to defeat the measure prepared to be presented.

After Davis was removed from his usurped position and the audience sufficiently quieted, the proposed measure was presented by its principal promoters, Crawley and Knutting, and the older ministers present were requested to express their views.

"Then indeed it was," says Dr. Crawley, "that the dark morning was succeeded by a brilliant day. Perhaps so deeply moving a scene of the kind has seldom been witnessed. The reverend form of father Manning, growing now well on in years, was seen convulsed with emotion, and his face bathed in tears, as he told the audience what tortures he had all his life long endured from conscious deficiency in mental culture. Mr. Manning was followed in the same strain by Theo. Harding, Handly Chipman and others, who bore witness in the most feeling language, with tears and great emotion, to the vast loss those suffer who are compelled to attempt the work of preachers and pastors while not even knowing their own language, and shut out from all the ordinary resources of learning.

The effect of these addresses was prodigious. The people were overwhelmed with astonishment, but not a whisper was heard in opposition, and the prevailing reverence for the character of such men as Manning, Harding and Chipman was too intense for any sentiment to prevail but the deepest conviction of their sincerity. On this day, and with those deep feelings, began in our churches that strong and steady advance towards mental improvement for God and the gospel, which since that day has never flagged."

Speaking of this meeting Prof. Coldwell in his "Prize Essay," says, "The effect was electric. Old and young vied with each other in suppport of the new measure and the proposed plan was, not only unanimously, but even rapturously adopted."

The melting words and deep feelings of that memorable hour began a new era in the Baptist history of these provinces; and who will venture to say that those words and feelings were not produced by the promptings of the Holy Spirit in the hearts of those consecrated men of God?

Be it remembered that at that time we were but a feeble folk, numbering less than 30 churches with less than 2,000 members and only seventeen ministers, many of whom, as might be expected, with educational advantages of the most meagre kind.

I have the settled conviction, my brethren, that the origin of our institutions of learning was an inspiration of the spirit of God, and I am equally convinced that their perpetuation in the highest place of efficiency, and their growth to keep place with the development of the divine purpose regarding the Baptist denomination in these provinces must also be by the perpetual abiding, and ALL CONTROLLING PRESENCE of God the Holy Spirit, in faculty, senate, governing board and constituency.

Do not say, dear brethren, that our first need is the removal of our crushing financial burdens and a more liberal endowment of the schools. This is, indeed, a great need, but the other is greater. Let the anointing of the Holy Spirit but come upon our people, as it is the will of God that we should possess it, and every mortage on our schools, St. Martins not excepted, would be cancelled before this day two years. Why, dear brethren, the circus, theatre and tobacco money of our *church members* would more than accomplish this. And I unhesitatingly state that no one possessing the anointing of which I speak will indulge in such expenditures while any department of the work of God is suffering for lack of funds. We do need money for our God-given work of education *much*, but we need the anointing of the Holy Spirit *more*; for this possessed as an overmastering cause would produce all proper and required effects.

While I plead for the enduement of spiritual power as the first great need of the Convention in connection with its educational work, I do not wish to be understood as entertaining any serious apprehension concerning the present spiritual condition of our schools. On the contrary I believe our present faculties to be worthy successors of the noble and honored founders of our institutions, and this is saying a good deal, and yet I confess to a slight fear that the mighty, insinuating, almost irresistible secularizing tendency of our time is producing some undue influence even as upon our beloved Acadia as it does upon some other Christian schools, *e. g., secular* songs used in voice culture and even sung at the annual gatherings in exhibition of the proficiency made in the department of vocal music, instead of the *sacred* productions that express the deepest emotions of the human soul.

I am Puritanical enough to believe that the songs that are begotten of A SPIRIT IN TOUCH WITH JEHOVAH are as capable of developing the highest possibilities in the voice as are the flippant ones that are the outburts of mere human passion, while they are calculated to produce an infinitely more elevating effect upon teacher, pupil and public assembly.

Another cause for some apprehension is the pandering to carnal taste on the part of some schools in providing comic concerts rather than intellectual and spiritual feasts. May Acadia and St. Martins ever be preserved from this down grade tendency.

With this same secularizing tendency in our church entertainments some of us are more than a little troubled and grieved, and we *do need* the moral support of our schools of learning in our efforts to counteract the rising tide. They are in an important sense the head-springs whose streams largely influence our churches, and there is no need so absolute as the pervading, purifying presence of the Holy Spirit of God in these influential springs, and so in the Convention that controls them.

The second point in our analysis of the object of the Convention is "*the maintenance of the missionary operations of the body.*"

One year before the birth of this organization the churches of these provinces united in sending our first missionary to India in the person of the lamented and consecrated Richard Burpee. The next year after this F. M. effort, and during the session at which the Maritime Convention was organized, the following resolution was passed:

"*Resolved*, That this Convention being of the opinion that there are no existing jealousies in relation to education or domestic missions that should prevent an active union of the Baptist denomination in these two objects, through the medium of the Convention, they therefore request the respective associations to consider the subject of more united action in those objects, and give their views thereupon at their next meeting"; and the work done by the united body in Home and Foreign Missions as well as in education, since the object of this resolution has been attained, is of no meagre proportions.

What, my brethren, I solemly ask, is our SUPREME NEED at this moment, in order that this missionary work may be maintained and prosecuted with increased efficiency? I think you will all agree with me when I say that towering high above every other need and including them all is the supernatural mellowing, conciliating, harmonising and uniting power of the Holy Spirit of God taking complete possession of of all our hearts.

You all must feel most keenly the present unsatisfactory state of affairs in connection with our missionary work. I am not going to dwell upon the dissensions, disintegration and dismemberment of the body—the apparent jealousy, sectionalism and separation of its members—the lamentable lack of that oneness of accord, that characterized the primitive churches, the evident lack of evidence in each other that ought to mark brethren in holy fellowship—the apparent selfishness that mars the unity of the Spirit and weakens the bond of peace. I deeply regret this condition of things but I am not without hope. The God of missions still lives. He who said to the church at Antioch, "Separate me Barnabas and Saul" for missionary work has not utterly forsaken us. We have grieved Him I know but He has not cast us off.

Suppose that these were the days of our Lord's sojourn on the earth, and that He were dwelling at this hour within easy reach of a messenger from us, would we not, in view of the complex, intricate, unsatisfactory condition of our missionary situation, send for Him and have the benefit of His unerring counsel to direct us? Were this possible, how speedly our messenger would be despatched and how surely our perplexity would be removed!

Brethren, is this denied us in this hour of dire need? Have we forgotten the promise of His final message: "It is expedient for you that I go away for if I go not away the Comforter (the Paraclete) will not come, but if I depart I will send Him unto you, and when He is come . . . . He shall glorify, me for He shall receive of mine and shall show it unto you." Yes, the Paraclete, not merely a good influence exerted over our minds—not simply a divine afflatus that will check us in wrong-doing as the breeze checks our speed when we face it, but a living Divine Personality.

The word that our Lord uses in giving the promise is one that expresses the sense of the Latin *advocatus*, and means one who assists by counsel and presence as well as by comfort and power. It resembles our word "solicitor"—one who acts for a client by preparing his case for trial—by giving legal advice and support, as distinguished from "barrister" who argues cases in open court.

The Divine solicitor is within hailing distance, and if we all agree to surrender our own preferences, and plans and preconceived opinions, and call Him into our councils and commit every case of perplexity into his hands, allow Him to work in us to will and to work of His own good pleasure, He will surely undertake for us and bring us out into a large place.

Brethren, *I believe in the Holy Ghost.* The Bible reveals to me "the Almighty Father as the originator of redemption, while its securing cause centres in the Son, and the absolute dispenser of all its blessings is the Holy Spirit," and our supreme need at this hour is the all-wise, all-controlling, all-powerful presence of this unerring Dispenser of all the affairs of the kingdom of God.

The primitive church in difficulty sent for Him. Let me read you the results of their message, "And when they had prayed the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own, but they had all things common. And with great power gave the apostles witness of the Lord Jesus and great grace was upon them all."

Suppose we all become so emptied of self and so filled with His presence at this session of the Convention as to become of one heart and of one soul, would not all our differences of opinion on things that are vitally connected with the advancement of our missionary work vanish as the darkness of night flees before the light of the morning and leave us standing fast in one spirit, with one mind striving together for the faith of the gospel?

Should not the bare possibility of such unanimity fill us with unutterable longings for its attainment? Brethren, beloved, such unanimity is not only possible but positive if we are willing to MEET THE REQUIREMENTS and I think they are these: A penitent confession of all the wrongs of which we are conscious, absolute self-abnegation, a complete yielding of our wills to His, prayerful waiting upon God, profound faith in His being and promises as revealed in His Word, and the same glad and complete reception of the Holy Spirit as our director and dictator as we, in conversion, tendered to Christ as our Saviour and Mediator, Christ our advocate on the mediatorial throne at the right hand of our Father, the Holy Spirit as our advocate on the throne of our hearts, Christ working *for* us that all the divine purposes may work for our highest good, the Holy Spirit working *in* us that our lives may be brought into sympathy with the divine purposes.

Brethren, this I solemly believe to be our FIRST GREAT NEED as a Convention for the perpetuation in the highest state of efficiency of our educational work. This I believe to be our FIRST GREAT NEED for the proper prosecution of our great missionary enterprises; and if the general interests of our denomination (which is the last member of our analysis) are to be advanced, we, as instructors in our schools of learning, preachers in our pulpits, teachers in our Bible schools, workers in our young people's unions, officers in our churches, parents in our homes, and church members in every walk of life, need more than anything else, and all other things put together, the indwelling of this divine power. Every other *real* need will follow the supply of this first great need as effect follows cause in the realm of all philosophy.

What do the teacher, and the preacher and the humblest worker that aims in the humblest way to advance the general interests of the denomination need so much as this DIVINE PARTNERSHIP with the Holy Spirit of God? It is not our privilege to have the physical presence of our adorable Redeemer, for He is needed upon the mediatorial throne, but it is our high privilege to have the presence of the Spirit in the same omnipotence that marked our Lord's administration, whose substitute He came to be. And because he is the *Spirit* whose only body is the individual Christian; His help is available at all places *simultaneously.* "He dwelleth with you and shall be in you, and shall abide with you for ever," says Jesus. "Ye are the temples of the Holy Spirit which is in you which ye have of God, and ye are not your own," says Paul.

The great difference between the *ordinary* teacher and preacher and the one that is filled with the Spirit of God is this: From the lips of the one the message comes in word only," while the same message from the other comes in demonstration of the Spirit and of power." The great difference between the ordinary Christian and the one that is filled with the power from on high is that the one has much of selfishness and is largely influenced by the world in which he lives, and which alas, lives too much in him, while the other "presents his body a living sacrifice holy and acceptable unto God," which he regards as his "reasonable service," and every service he renders gives glory to God.

Search for the secret of the highest success in the soul-winner in any department of Christian work and you cannot find it in his pathos, nor in his logic, nor in his influence, nor in his intellectual grasp, but rather in the Divine possession that has brought his whole being into sympathy with the truth that saves the soul and the soul that is to be saved by it. This is the secret of His power.

Search for the secret of success in the church that prospers in the highest sense and you will not find it in the magnificence of the architecture of her house, nor in the wealth and numbers and social position of her members, nor in the fluency, and oratory of her pulpit, nor in the artistic style of her classical music, nor in all these things combined, but rather in the Divine anointing of which we speak possessed by the individual members in the pulpit and in the pew. And so, my brethren, if the highest possible success shall be written upon the banner of our Convention in all departments of its work, we must, above all things else, have the anointing from above that will result in a united self surrender and common consecration of body and mind and purse to the service of our adorable Redeemer and Lord.

Let us therefore, dear brethren, as we begin the important and complicated work of this Convention, give ourselves anew to Him and allow Him to give Himself to us in such a manner that, what my professor once called the interpenetration of personalities, may be so complete and real as to enable us to look back upon all our decisions with the same conscious fellowship with the Spirit of God that characterized the first Baptist Convention at Jerusalem which warranted them in saying upon the settlement of a serious difficulty that threatened to rend them assunder, "It seemed good unto the Holy Spirit and to us to act as we have acted." This is our *first great need.* This is our present high privilege. May we never rest satisfied until we attain unto it.

"Oh tender Spirit who dost mourn,
When as from Thee Thy people turn,
Grant us each day to grieve Thee less,
To enjoy Thy power and faithfulness."
Exert Thy power within us now,
And let us all before thee bow,
That all our words and acts may be
Directed and controlled by Thee.

CIRCULAR LETTER.

Subject:—Christ-likeness.

The object of the Circular Letter seems to be to reply to the letters received from the various Churches in the Association.

The churches in the Eastern N. B. Baptist Association have sent to us a brief history of their life during the past year. To these letters this body now replies.

Our audience, then, is composed of the members of the Churches in this Association.

Dear Brothers and Sisters, in the name of Christ we send you greeting. In your letters you have given us what information you could concerning the condition of your church. You have made known its present spiritual standing; you have recounted the mercies of God in sending His Spirit in your midst and converting the perishing and arousing the careless. You have told us of your desire for better results in your church work, and of your prayers for the prosperity of Zion. Some of you have nothing to record but prosperity, while others find cause for discouragement.

A big congregation and a large ingathering of souls into the church may or may not indicate a great and prosperous church. It might be that in the eyes of our Judge some pastors and churches, uttering their discouragements, have done more to advance the Redeemer's kingdom and to produce Christ-like men and women than others so sure of success. Let us remember that a strong and progressive church is a Christ-like church. And that body of Christians who in their walk and conversation most nearly imitate Christ does the most to establish His kingdom in the world. And doubtless such a church will have something inspiring to show along the line of souls rescued from sin and death, and moneys raised to send the gospel to the perishing, and to carry out the work undertaken by the denomination. So we urge the cultivation of the Christ spirit, believing that such a pursuit will produce holiness of living in the various churches, and lead to a larger benovolence towards those objects under the fostering care of this Association.

Paul, in the second chapter of Philippians and fifth verse, says: "Let this mind be in you, which was also in Christ Jesus," and then goes on to show what this mind of Christ was he wished them to possess.

To have this mind dwelling in us is to be Christ-like, and to be Christ-like is the very heart of religion. The incarnation of the Son of God had a twofold purpose—He came to die as our substitute and so make possible our salvation; He came also to teach us how to live. Had it been only necessary for Him to make an atonement for sin, He need not have lived here thirty-three years prior to His crucifixion. But He came to teach us the way to live, and so His life is both an inspiration and a pattern. To have men become like Him was the object of His incarnation, and is the desire of every true heart. We shall be like Him some sweet day, when we see Him as He is; but to be like Him here and now is the longing desire of His heart, and it is the guarantee of the speedy coming of His Kingdom.

Let us notice some of the characteristics of Christ which we must possess to be Christ like and which are hinted at in Paul's expression, "Let this mind be in you which was also in Christ Jesus."

1. CHRIST HAD THE MIND OF HUMILITY.

His humility is set forth by Paul in an account of His incarnation. He was on an equality with God. He was with God from the beginning. And He was God. And yet this God became man; "the Word became flesh and dwelt among us." What condescension is here set forth; what deep humility is here seen; think of it; God taking upon Him our humanity and becoming a man among men. What limitation of His Divine nature this involved; what dangers of misapprehension; what opportunity for scoffing and ridicule; what suffering of mind and body must follow such an act; yet He came to be the "Man of sorrows and acquainted with grief." And His life was marked by this abiding spirit of humility. He makes Himself of no reputation; He takes the form of a servant; and at last stoops to the very depths of humility by dying on the cross. It was written, "Cursed is every one that hangeth on a tree." His humility led Him even to endure this curse. Mark His spirit of lowliness in the "upper room at the observance of the last Passover," while the disciples were quarrelling over the question "Who shall be greatest?" He takes a basin of water and a towel and begins to wash the feet of His disciples. They would not perform this menial act, but He, the Christ, the Son of God, would. Let this mind of humility be in us. Said Christ on this occasion: "I have given you an example that ye should do as I have done to you." Paul, in writing to the Romans, says: "In honor preferring one another." How beautiful is this spirit in the church? Are honors to be conferred? Let each desire his brother to wear them. Are positions of trust to be given? Seek out the worthiest brother or sister, but let each one think that the best qualifications are possessed by others rather than by himself. To the truest and best and most Christ-like men and women positions of honor and trust in the church come as a surprise. Such a spirit disarms jealousy and makes a man no less a worker in God's cause because honor in the Church has been conferred upon another. With this spirit all workers in God's vineyard will perform their various duties in perfect and sweet harmony.

Brothers and sisters, cultivate this spirit of humility or in the words of Paul: "Let this mind be in you which was also in Christ Jesus."

2. CHRIST HAD THE SPIRIT OF SELF-SACRIFICE.

Christ gave for us the most sacred thing a man can give for another—His life. There can be no greater proof of love than for one to lay down his life for another. "Greater love hath no man than this, that a man lay down his life for his friends." And there can be no greater test of self-sacrifice. "The Good Shepherd giveth His life for the sheep." This spirit of self-sacrifice has to meet the worldly spirit of covetousness. The world is full of this unholy thing; and the tide is sweeping it into the church. Says Dr. Carey, in his Baccalaureate sermon in June last: "Covetousness, which is idolatry, is the crowning sin of Christendom and is a fruitful source of innumerable evils. Wealth is multiplied and centralized. God's cause is robbed, and the mildew of his curse descends upon the unholy spoil. Multitudes who now complain that they have so little, will in the day of accounts mourn that they had so much. It is said, however, that there is a sign of the millenium in the state of Maine, where a few years ago a church disciplined five well-to do members because they gave nothing." Nothing can be more evident than that the spirit of covetousness and not of self-sacrifice has come upon some of our churches, than to compare the wealth of the churches with the small offerings made to carry forward the work of the Kingdom of Christ. John tells us that we ought to lay down our lives for the brethren. What a holy consecration this would be if we should lay down our lives in helpful service for one another. And the world and church need this kind of christianity. Never before in the history of this race was there a greater demand for self-sacrifice. We have the noble example of Christ. He was rich, yet for our sakes became poor. He gave all He had, even His own precious life. He taught His disciples to imitate His example, "freely ye have received, freely give." We call ourselves christians; if we are we must be like Christ. Can we shut ourselves up in our selfishness and covetousness when a dying world is calling for the bread of life? While some of us are hoarding up wealth and accumulating property, and adding year after year to our possessions, or spending our means in the pursuit of pleasure, souls are perishing for the gospel, and the cause of God languishing for money to carry on its work. How shall we feel about this matter upon our dying beds, "and when we come to meet our Judge?"

A minister called upon a man who was fast drawing near the gates of death and found him greatly excited. Said the minister, "Are you afraid to die?" "No," said the dying man, "I am not afraid to die, but I am ashamed to die" What shame and remorse must come to him who professed to be Christ-like and yet lived a selfish, covetous life while thousands of opportunities to do good and advance the Master's cause were neglected or despised; how true will then seem the poet's words:

"I lived for myself, I thought for myself,
For myself, and none beside,
Just as if Jesus had never lived,
As if Jesus had never died."

Cultivate this spirit of self-sacrifice so beautifully exemplified in the life of our Lord.

3.—HE WAS LOYAL TO EVERY DUTY.

Christ lived as if He fully believed that God had a work for him to do. Wherever that work called Him He went. Whatever sacrifice it demanded He made. Whatever truth it called forth, He fearlessly declared. So true was He to duty and to God He could say: "My meat and my drink is to do the will of Him that sent Me and to finish His work." Never once did He falter in the path of duty. Never did He seek to evade duty. Never did He once complain of the difficulty attending His life's work. Always and ever He was at His post of duty. Nothing was permitted to come in between Him and His work. No excuse did He ever frame or offer for non-fulfilment of service. He was ever loyal to duty. This characteristic of our Lord needs to be pondered by Christians of today. The world has come into our churches and laid its hand upon our members and demanded service. The result is that so much time is spent in connection with worldly institutions (all good no doubt in themselves), that the services of God's house are often neglected. In almost every community organizations have multiplied until it is well nigh impossible for one to attend a tithe of them. Then all sorts of schemes are