Anstor and Leaple.

Roy. Dr. Waters on Faith.

The following is a runmary of a sermon

The following is a summary of a sermon preached research by Rev. Dr. Waters of St. John, N.B.
The Rev. Dr. took his text from Acts 26th, 18th verse. "By faith that is in me." He said there is nothing more estenishing to any thoughtful observer of the Christian world than the comparative indifference with which so many listen to indifference with which so many listen to indifference with which so many listen to the Gespel. We see people going on from year to year holding a nominal connection with the Church of God, yet who cannot make any application of these words to themselves, or say with the Apostle, "I know in whom I have believed." We do snow in whom I have believed." We do not say that such people are without hope of Christ. It is quite possible that a man may be relying on Christ for his salvation who has but indistinct views of the attri-butes of Christ and of the Kingdom of Heaven. Now these are martees that should be well known and clearly defined should be well known and charly domest both to those in this kingdom and those outside of it. It would be a great and un-speakable calamity for a man who has been living all along under the idea that he is all right to discover in the end that all through his life he has been all wrong, and that he has been existing in a delusion and a lie. It is strange indeed, that men should live carelessly in regard to this the most important of all things. People do not so act in regard to the practical matters of every day life. If they are prudent business men, they at certain stated periods, thoroughly examine the condition of their worldly affairs, and look into the state of their accounts, so that they may know exactly how they stand with the world.

Men in business who did less than this would be rightly considered to be acting most unwisely. Take another example. We all know that life is unspeakably we all know that he is unspeakably precious to most, if not to all men; we cannot value it too highly, for it is the great gift of God, without which all other earthly gifts are of no value. A man who becomes alarmed as to the state of his health, and health and he goes his does he delay and hesitate as he sees his malady grow worse? No, if he is a wise man he appeals at once to a skiful physician and lays his case before him. These are but illustrations of how men act with regard to wordly matters, and which is the more important to man, his which is the more important to man, he spiritual health, the wolfare of his soul, or his bodily woll-being? We all know, from daily illustrations, that we are but nilgrims and strangers here. We must pilgrims and strangers here. eventually leave our friends and all that is dear to us in this world behind; we can take nothing with us. Whether our time is to be long or short, sooner or later we must go, but where? Into the darkness or must go, but where? Into the darkness or into the light? Into the sunshine of God's presence or into the eternal night of his displeasure, where there will be wailing and gnashing of teeth? We should be able to give an intelligent answer to the question as to where we are going. If into the darkness it is better, ten thousand times better, that we should know it, than that we should deceive ourselves unto the end. Last Sunday evening we glanced briefly at what we are required to do to grass the blessings of God's kingdom. We will this evening consider the question of faith, so that we may beable to look into our own hearts, and see whether we are

living with God or not. And first let us ask what is this faith? I do not know any beter definition of this word than the old one, taught to us all at our mother's knee, that faith is a saving grace. If this is so, every one who believes in the Lord Jesus Christ, old or young, is saved. Observe, this is not a future salvation, not something to come but something now. The Gospel proc sims that it is a present possession, not one of the future, but of to-day. So that, if you believe, you are this day and this hour a saved man, what a consolation that is, and that is the reason the Apostles could say, "I know in whom I have believed." Another question which comes up in this connection is that without faith it is impossible God's word that we should be saved. makes this abundantly clear, for without this we should be saved. God's word this we should be saved. makes this abundantly clear, for without this we cannot please God. Thus the way of salvation is plain. There are, I know, difficulties in God's Word, things that we sannot, perhaps, now comprehend, but the way of Salvation is made plain, so that the way or sarvation is made plain, so that the wayfaring man, even if he be a fool, cannot err therein. And this rule applies in overy way and always. We cannot comprehend all the mysteries of God; we may see difficulties in our path; we may be perplexed by such questions as "how will God dispose of the heathen who have never heard his salvation preached?" We do not at-tempt to draw the veil which conceals His mysteries, but the God of the world will, we know, do righteously, and wo feel that we can leave them safely in the hands of the just and holy God. But, "what," some mother will ask, "of the little chil-We can leave them, too, in His h twory confidence. The Good dren? care with every confidence. The Good Shepherd who said, "Suffer little children to come unto me and forbid them not, for of such is the Kinglom of Heaven," take take care of them. The Divine Revelation may not be put in so many words, but, depend upon it, the lambs are all safe in the arms of Jesus. Oh letus praise Him that we have hope regarding them, not because they are without sin, but because Christ died.

This brings me to my next point. We do not make light of creeds and systems of theology; we respect both, but in whom do we trust or rather in what do we trust?
What foundation are we building upon for What foundation are we building upon for Eternity? J. sus Chilst? So the sum and substance of the Grapal plan comes to this, that it is in Christ we trust. Some perhaps says, do you not trust in the Bible? Certainly we do, for it is the revolation of God's words and of His will. But what is the central figure in it? The man Jeans Christ, and unless we have learned to see Christ in the Bibls, we have, not learned the great lesson it is fitted to to searned the great lesson is in intent to teach us, which is to trust and in him alone. When we come to the Bible we only find one grand personage, and we hear with confidence on the person and heart of the

Lord Jeeus Christ. It is of theutmost importance that we should be entirely clear about this matter, for it is not systems of theology, however well hull up, in which we trust, but Christ himself. Is it not a work in the worship of God, and yet rests in thorough instruction in Christian morals.—Baptist Union. fact that our business relations in life are built upon confidence in our fellow men. We necessarily have to trust in the mer with whom we are coming in contact in daily life, and even in many we have never seen, or our business could not go on. The transaction of our business requires us to do so. We read the biographies of great men, and derive lessons from their perusal; men, and derive lessons from their perusal; we may have never seen them, but still we believe in their worth. But here in the Bible is a nobles work and more thrilling biography than any that the history of man can show. It is the divine testimony, and filled with the utterances of the Divine panel. We climate to Leave we given her mind. We cling to Jesus, we clasp his mind. We cling to Jesus, we class his hand, we accept him, we believe in him that we may be saved. Ah friends, it is faith in Jesus Christ, it is trusting in Jesus, living in Jesus, and following the footsteps of Jesus that alone can win us

And you must remember that it is faith in Jesus alone that is required of us. If you saw a young man deeply concerned you saw a young man deeply construct about the state of his soul, what would you tell him to go to his minuster, to pray in his closet, to read his Bible? All those thin a would be well; but if you were a faithful and judicious man you would do more. You would say to him, "believe in the Lord Jesus Christ and thou shalt be saved," as Christ and thou shalt be saved," as Paul told that man of blood, the Roman soldier. And then would follow the telling of who Christ was, and what He had done to save lost and perishing sinners. Oh, that is the secret of peace and pardon. and pardon.

have been seeking for peace in another way—trying to be good, that is the phrase. It is a noble effort to do even that, but is it wise? The sick man is trying to make himself a little better, so that he may be better for the physician. Is that the way you would do? No, you would call on him in your extremit,; even the look of his face and the sound of his voice would give you some strength and confeat or his face and the sound of his voice would give you some strongth and comfort and encouragement; and it is in that way you must call on Christ. Lay hold on Him and rest on Him just as you are. Is there a man in this house says: "I cannot do that. I have grievagely gived and and the same stronger gives and and the same says." do that; I have grievously sinned, and am not worthy to approach Christ?" It was for sinners that Christ died. This is God's one simple plan of redemption. There is no other way than this believing n Jesus.

We have seen what faith is; now let us see what its results are. A man who be-lieves in Jesus is, in the first place, put in right relations with God's laws. There is no condemnation to them that are in Christ Jesus. The man who believes is not only pardoned but justified, and stands in the presence of God a just man. Holiness of heart and life are also secured for the man who believes; his heart is purified. It is impossible that it should be otherwise. The Love of the Lord Jesus transforms the man day by day, so that by gazing constantly on Christ he grows to be like him. And is it not worth something to be like Christ? Is there any of the great men whose lives have been written who is worthy to be compared to Christ except in so far as they have imitated

Lastly, the man who accepts Christ as his Saviour receives all the blessings his spirit and nature demand. We need no guardian angel, no patron saint to pray for us. Our great and glorious intercessor, Jesus Christ, the righteous, brought reconciliation for us by his blood. He brought us nearer to God. Is it not much to be brought near to God, to the beloved face of Jesus, to be able to say "my God, my Saviour."

He is the true friend who never forsakes. There are some here who know experi-mentally what it is to be borne by Christ through the waters of affliction. In your day of trouble he was with you as your friend, brother, Saviour, master and God. But the time is coming, how soon we know not, when we will again feel the need of that Divine Father; when the stream of his runs low we can turn in faith to our Lord and Master and lean on that Almighty arm. The great and good Shepherd will carry us home in safety. Dear friends, I beseech you settle this question. Examine your own souls. Are you exercising that faith which is the only way of salvation. May a God of infinite mercy bring you to himself so that in the end you may be able to say, "I know in whom I have bebelieved.

Morality in Schools.

Law, order, civilization, commercial intogrity, family and State, depend upon morality. This has its root in, and grows out of Christianity. Heathen and infidel morality never could produce, and hence can never be a basis of such a civilization, or such a State as ours. In educating citizens, is it wise and safe to ignore this foundation of character? Those who plead for purely secular schools, call for a onesided, defective, and dangerous culture. They do well to reject dostrinal Christianity from the schools, but make a and mistake by also e cluding othical Christianity. The church and family should teach both, the State teach the latter. It is not more difficult to divide between the two, than to sopa ate between the family, the adividual, or church, and the State. They necessaror church, and the State. They necessarily interlace, overlap, and renetral each other, and are mutually dependent and They are distinct and separate in themselves, and yet no sharp lines of division can be drawn between them Christian ethics is the common law of all of them, and should be taught by each. Cristian doctrine should be left with the individual, the fan ly, and the church, because that involves faith and worship, because that involves faith and worship, and conserns our relations to God more than to man and society. Absolute separation of othies from faith is impossible, yet a line of proximate division is possible. Schools must teach Christian morals, or they cannot make good citizens; and if they fail to do that, the public cannot be justly taxed for their suppost. The separ

The Tont-Maker.

The Aposile Paul, doubtless, had many The Aposile Paul, doubtless, had many special qualifications for the ministry. He was chosen of God, converted amid miraculous manifestations, endowed with great learning, and fired with a zeal that made his whole life a scone of active labor in propagating the Gospel he Joved. But he evidently thought a great deal of his skill as a decity inought a great deal of his skill as a tent-maker; or, in other words, of his abil-ity to provide for his wints with his own hands, whenever the good of the church domanded that he should not be supported by it. He plainly believed it to be the duty and privilege of the church to be liberal in the support of the Gospel. Such a liberality he enjoins. But his own selfsupport, under certain circumstances, he evidently considers worthy of frequent

mention. Now there are churches in our time without pastors, places where the Gospol cannot be wholly supported by the prople, if it must be preached by men wholly given to this work. In many such places there are men engaged in business of some sort, who might give themselves to the ministry. who might give themselves to the ministry in such a way as to do immense good, and yet they be able to say with the Apostle, "These hands have ministered to my necessities, and to them that were with me." And if some, who are preparing for the ministry that they may labor for the un-building of weak and waste places, would, with a knowledge of the Bible and love of souls, carry to such places a knowledge of some business which would aid in their I dare not say that some here to-night support, they would have Paul, the successful minister, laborious missionary, and inspired apostle, to plead as an example. Pres. P. A. Chadbourne.

Systematic Giving.

The Rev. H. C. Haydn, of the First Church, Cleveland, Ohio, is an earnest advocate of weekly giving to the cause of Christ. In the following "suggestions" he has packed a volume of practical thought to be worked out by sessions and churches desiring to test the principle. They are for study, not for "light reading.

The best plan will not run itself.
Ministers and people must see that the plan chosen is worked efficiently. No plan will make up for lack of conso-

cration, faith, and prayer.

Try Sabbath offerings in the House of God as an aut of worship.

It reaches everybody. It comes as you can pay; often. It mingles giving with your prayers.

Make your offerings as into the treasury
of the Lord. One fund from which to draw r all the Boards.

Set apart, say ten per cent. for the Sunday school and other causes not covered by the Boards; a larger per cent., if needby the Boards; a larger per cent., if needed; then divide the rest among the Boards, pro rata.

Let each member of the congregation. fix, to himself, a certain sum, as large as may be, to be given each Sabbath, and solemnly agree to increase it if possible.

If absent on the Sabbath, make the

amount good the very first Sabbath you

Let the pastor set apart n few moments of the morning service for this specific act. Make it worshipful. Offer a consecrating prayer of two or three minutes—it wonderfully sweetens and stimulates this act of worship and service; indeed, seems quite indispensable-then pass the plates. Don't be squeumish about this.

Snch, substantially, is the plan adopted by the First Presbyterian Church of Cleveland, and several others in the vicinity. The Second Church take pledges at the beginning of the year, place boxes in the pews to receive offerings in numbered en-

velopes, and keep account with subscri-bers. With them the plan works well. Some put boxes in the slips, take no pledges, offer no special prayer, but leave the boxes to appeal and collect. They at-way, fail. They have no soul. The wor-ship is all left out.

Adopt the plan that best fits you, only let t be weekly, and with prayer, that alms and prayers may come up together before God.

Having done this, let nobody come into the parish to collect for this and that cause except in behalf of Colleges and Seminaries, and extraordinary measures not to be foreseen.

Be sure and get information before the people. Hear missionaries and secretaries if you

Study up the work of the church, and make it glow before your people.

May God baptize the churches with the

spirit of missions.—Presbyterian at Work. Lord Moncrieff on John Knox.

In moving a vote of thanks to the Rev. M . Graham of Trinity, for delivering a lectu son the life of the great Scottish reformer. recently at North Berwick, Lord Moneriess said:—He did not know that Kuox stood in need of any memorial or monument whatever. Mr. Graham pointed to the Presbyterian Churches and schools in Scotland as his monument. These were a great monument no doubt, but he (Lord Moncrieff) found Knox's monument in Scotland itself—in the history of Scotland and in all that had been done by and for Scotland since the time that John Knox lived. Knox might be said to have created the nation. There never was a nation which owed so much to one single man as Scotland owed to Knox. He found a na-tion full of vigorous energy, war-like, aithful, and full of fidelity to their standards, but, after all, still a nation of barbarians. Knox made it a nation of thoughtful, independent, manly men. Up to that time Scotland had never been heard of except as the country of a brave and indomitable, and inspiration—constituting are race of fighing mest but from Knox's days forward, under the unspices and influence of these principles which he summented and enforces, Santiand has raised her shall walcome us to renewed fellowship, head high among the influence, and, if go be we are "baptized for the dead,"

although limited in population and & sources, had made for itself a name of which gootsmen had no need to be aslamad. Knox was not a mere ecclesiastic, nor

was his main work the establishment of a reformed Church. His main work was that of a statesman, for he lived in a time when ecclesiastical questions were so bound up with the political questions of the day, that only a man who was able to deal with the one could competently deal with the other. In his (Lord Monerioff's) opinion, Kuox was one of the greatest statesmen this country ever produced. Now that we had gained the benefits and reaped the fruits of their labors, it was rather the fachion to decry the men who had sown the seeds and laid the foundations of our prosperity. He did not think Knox had ever got the credit that was his due either from Scotland or England; but he was vertain that no man could peruse the history of Knox and his times carefully without perceiving that had Knox failed in the pulpit part he undertook, the liberties of Scotland and England would not have been as they now were. Referring to Knox's estimate of the character of Queen Mary, Lord Monerich' showed that, considering the surroundings, the influence of the Queen's position, power, learning, and graces of per on and mind, that estimate demonstrated as once the strongth of character and the power of judgment that lay in the man. As to Knov's liberality of spirit referred to by Mr. Graham, it was no wonder, with his varied in intaexperience as Popish priest, Anglican preacher, and Presbytoran divine, that Knox's views should all be conceived in a liberal spirit, or that he was not the man to stand very stifly upon canons. He became perfectly satisfied that there was more Scriptural authority for the Presbymore Scriptural authority for the Freshy-terian form of Church government than for any other, and that there was loss au-thority for the Episcopalian. But what of that? The cause of reform was prosecuted by both Churches; and John Knox was the lest many more points of mines. the last man, upon more points of minor difference, important as these points might be, to do what was injurious in the way of fettering men in that line of thought or action. A lesson from Knox might be taken by many in the present day. Knox would have smiled at what men in the present day held up their hands in wonder and disapproval-such as Presbyterians preaching in Episcopal pulpits, and Episcopalians officiating in Prosbyterian churches. Those of Knox's followers who reprobated and disapproved of such displays should go back to John Knox and try to gather something of the spirit of the man. As to one phase of personal character alluded to by Mr. Graham, Lord Moncrieff said he did not admit that John Kuox was in any degree a harsh or un-feeling man. He had strong power of language, and was very indifferent as to the strength of the words he used provided they expressed the meaning he intended to convey. But strength of language and harshness of spirit were too different things. The honesty of the man compelled him to speak plainly when he felt strongly; but he had as tender feelings as men who used smoother words; and he (Lord Monorieff, defied any man to read Knox's letters without acknowledging what a warm and loving heart beat in the breast of the great Reformer.

Unity.

'The Epistle to the Ephesians is almost a plea for unity. In the 4th chap. first six verses, the Apostle seems to exhaust the account of redemption to furnish reasons for unity .- "There is one body." It is St. Paul's own answer to the question he had addressed to the Corinthians-" Is Christ divided?" Its significance goes deeper than more outward unity; but, for that very reason, demands that what is one within should also be one without, One soul should not have many bodies. "There is one body." "And one spirit." There are not many divine Guardiaus, but only One, who inhabits the church, oversees each individual, directs providences externally, and experiences internally, counsels, remonstrates, grieves, constrains, moulds, inspires, makes alive, lects the schoolroom, will presently find himself in the midst of a company of young defends from evil spirits, summons good people who are strangers to him. O augels to minister to our needs, soothes us asleep in death, and awaits the last trump to raise us all from the grave. And yet how "different bodies"—what an anti-scriptural term !-act as if each was inspired by a different Holy Ghost! But the Apostle affirms, "There is one Spirit." "Called in our hope of our calling." How many different heavens are there? There be "many mansious," but they are all in our Father's single house. The many mansions are for the accommodation of the many children, for they are "a multitude which no man can number:" not for the separation of the different sects, although that would require many, so many are they. "One hope," even one heavon. The one Spirit must lead one body into the one hope.
—"One Lord." "There be lords many" among the heathen. Is it not heathenish in us to divide out either in denominations, or parties, or personal and family contentions? One Lord died to marshal us together in the closest and most intimate fellowship.—"One Faith." As there is but one Lord, and the facts of our belief come out of His one history, and all who accept that history in its entirety and without mutilation, can unite in uttoring from lips, mind, and heart the one Creed, which enumerates that one set of facts and principles, what an argument again for unity!—
"One baptism." A double act—of water and inspiration — constituting the

Light to 1 in

in order that they may not miss us at the grand reunion. Yes, in one Lord's redougtive history we all laws one faith. and visibly profess that one faith in the one Lord by one baptism. The one Lord's body must be one both visibly and spiritually,-"One God," therefore one worship and one united service. -Das "Father of all.", "We be all one" God's "sons." Shall we "fall out by the nay" to Canana ?—" Over all, through all, in all." If we "ascend into heaven" and look upward, there sits our one God and Father on the one throne of the universe. If we "fly to the uttermos' part of the earth," He will be there also, for there is not a kingdom or nation which can shut Him out from marching trium. phantly through them. If we "descend into hell" alone to hide from universal mankind, behold he is in our utmost soul, and works in us life and existence by the agency of His Spirit.

Dear reader, shall not these unities of redemption plead with you individually to peay and work and fashion your own self for unity? But you must walk after the Spirit very closely if you would promote unity. No unity is worth having but the unity of the Spirit. The bond of peace, not of party, can alone bind us into that unity. If we can imagire all the one Father's children following the one Lord, and in order to do it better, being guided by the one Spirit and heavenly Guardian; then clinging to. gether in order not to be separated and lost in the darkness; if some go astray, the rest watching them to bring them back, not driving them off to the bitter end and rejoicing in their error, and exposing it in exultation as a proof of their own better knowledge of the right path; this would be something like "endeavoring to keep the unity of the Spirit in the bond of paece." -Our Church Work.

Anndom Rendings.

FINE sensibilitios are like woodbines, delightful luxuries of beauty to twine around a solid, upright stem of understanding; but very poor things if, unsustained by strength, they are left to creep along the

"No saint can grow or live without the Word," said an eminent servant of God. "Most sweetly has it spoken to me. When I walked, it led; when I slept, it kept; when I awaked it talked with me. It has been my guide, my staff, my counsellor, my comfort all through this lonely pilgrimago,

And if the observance of a single pre-cept of the gospel could regulate the whole system of human affairs, and bring order out of the moral chaos that submerges all things here, can we doubt that this precopt came from the Creator Himselt? And that the value of Christianity to the world even so far as it now has been diffused, is beyond all human thought or compensation .- St. Louis Presbyterian.

A-Good man on board a steamboat was greatly troubled by a company of card-players scated by a table in the cabin over which hung the only lamp in the room. They were very profane, as is the custom of card players, and he longed to speak a word that would serve as a check to them. At last he took out his Bible, and drawing near the table, politely requested leave to read by their lamp. The sight of the Bible at once stopped their swearing, and after gambling for about ten minutes in silence, they all arose, put up their cards, and went to bed. What a power in the silent reproof of a good man with a Bible in his

THE Interior makes this centre shot in defence of the fold: "We presume to say the number of additions to the church from the Sauday School, measure, with tolerable accuracy the shepherd care of the church over its lambs. A pastor who desadder still, he will find they have strayed altogether beyond his influence. A closer union between church and school, a more practical, organized, and constant care by lie officers of the church over the lambs of the flock would result in a steady progress from the class-room to the communion

Until he was thirty-eight years old, John Knox exercised his office as a secular priest, to which he had been ordained at the usual age. He described himself as "Minister of the sacred altar in the Diocese of St. of St. Andrew's, notary by authority of the Apostolie See." He became a reformer in his forty-second year (1546). When he was about forty-eight years old (1552) he was nominat d for the bishopris of Rockes ter. He declined it. But what a singular reading backwards of a portion of ecclesiastical history we should have had, if this celebrated Reformer and become a Lond Bishop of the Church of England, instead of an Apostle of the Scook Church! It is well to bear in mind, however, that John Knox, like Luther, Calvin, and Wesley, was in orders.

Two great commands are cited by Christ Two great commands are cited by Clinst as embodying the substance of divine teaching as contained both in the laws and in the prophets. And whatever men may say of the practical bearing of the requirement, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," there can be so doubt but the universal observance of the second commandment. "Thou shalt love second commandment, "Thou shalt love thy neighbor as thyself," would revolve tionize the face and character of all here. man society, and the reign of orusity, hatred, strife, and missule, cause the constitute of wars, xevolutions, convisions, rebellions, and disorders, and being to the world that harmony and posses

"Which brings and prophets walks And people's hest never beaut."

The same of the same that the