HOW TO OVERCOME DIFFI. DENCE.

Forty years ago Channing, that eminent philanthropist and founder of New England Unitarianism, wrote to a friend: "What a mystery this diffidence is ! I confess that I do not understand it, shough it has palsied and unmanned me enough to make itself known. Before the multitudes I am strong, but weak before the individual. This is no sign of cowardice, for brave men discover it ; it is no sign of humility, for I have seen it in the proud and aspiring. One would say, at first sight, that it is an indication of selfishness, a proof that a man is busy always with himself, anxious how he shall be viewed and yet is it not to be seen sometimes in the disinterested? Its commonness in childhood seems to indicate that it is primitive. There are two great means of overcoming it. The first is, mixing with society, hardening ourselves by facing those whom we fear, the process that makes veterans out of raw recruits; this is fighting diffidence on its own ground. The second method of conquering this invisible foe is far more noble. It is the rational and moral one. It consists in self-culture and selfrespect; in resolving to be, not to seem, worthy of regard ; in estimating ourselves wisely, and feeling that others' judgments make us neither better nor worse; in becoming self-forgetful, by taking a generous interest in others; in adopting noble, immutable principles of action, and adhering to them through good report and evil report; in learning the weakness and follies of those whom we dread, while at the same time we are just to their good qualities; in putting down the passion for distinction, and in rising to a sense of God's presence with 115 Unhappily, duridence is apt to produce a despair of our power to conquer it.'

This last remark reveals the utter in sufficiency of the two methods above named, where they are tried in human strength alone, where there is not a con-scious life in Christ. Noble, indeed, were these words of Channing. His methods of overcoming diffidence, partial in statement though they be, are worthy of transmission from age to age. Nevertheless, that power to fully subdue personal diffidence is deeper than mere self-culture. Christ dwelling within the soul can alone give to us the perfect vic-tory over this and all other forms of weakness. Freedom in Christ is the only real disenthrallment. We find him a conqueror—not partial, but complete, not occasional, but constant-when we know him to be our present, personal Saviour; receive him as our divine Teacher, our Atoning Sacrifice, our ever living Intercessor, our enthroned King.

watch, but not with a vigilance which is sages: "So hath the Lord ordained that our own. We "resolve to be, not to they which *preach* the gospel." "Declar-seem, worthy of regard;" but that resolve *ing* the testimony of God." Peter and is the fruit of a deep, divine, subsoil of John "*preached* through Jesus the experience with Jesus. We "adopt noble, immutable principles of action," but only as the sons of God, having re-ceived Christ, daily walking with him, believing fully in him who alone is the author and the revealer of "immutable principles of action "

We need not pause to explain the secret of this power in Christ to overcome human weaknesses ; it is enough to know that it is a divine gift to the believer in him. That power by which we become the sons of God at conversion is a gift; so it is in the subsequent life of the Christian, even to the end—power to de-throne self and overcome all imbecility incident to our fallen humanity is God's unmerited grace. Who may limit this that it is a divine gift to the believer in him. That power by which we become the sons of God at conversion is a gift;

power? Who will hopelessly resign himself to the bondage of any appetite, habit, prejudice, or inward debitity, when omnipotent energy is proffered to all who will "receive" Christ? Look around! Showing is preaching to the eye. Our Behold how many witnesses attest to the excellency of spiritual subjugation through him! The "fear of man which excellency of spiritual subjugation through him ! The "fear of man which bringeth a snare" is gone ; that diffidence which is too often the manifestation of self-love or pride, has given place to holy, scriptural boldness : that apologetic tone has risen to the voice of clear, emphatic utterance. One can hardly conceive of the majestic progress of the Church of God on earth were all Christians thoroughly Christ's. How soon in desert places would "the fir tree come up instead the thorn." That day is coming. Meanwhile, let each one upon whom the light has fallen, and to upon whom the light has fallen, and to whom the privilege of receiving Christ has been made known, exclaim daily, "Nevertheless I live, yet not I, but Christ liveth in me." Christ liveth in me.'

THE LORD'S SUPPER A GOSPEL TO THE EYE.

BY REV. J. L. JENKINS, PHESFIELD.

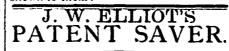
Saint Paul's knowledge of the Lord's Supper was received from the Lord Himself. It is reasonable therefore to think it ample, minute and exact. An effect said by him to be accomplished by it may be believed to be an effect designed to be accomplished. Such an effect is stated in the words : "As off as ye eat this bread and drink this cup, ye do show the Lord's death till He come." The word "show" carries its meaning on its face. Merchants show their goods, make a display of them. Manufacturers show, that is, display, their fabrics. Kings show to royal visitors armies, navies, make a display of them, arrange to have them seen. To show means this :- it indicates a purpose to make such an exhibition as shall attract attention, cause what is exhibited to be seen. This purpose is in the Lord's Supper. It is to make something seen. It was instituted to show something. This something is said in the text to be the death of Christ. This event it puts before men, and causes men to see it. So much is on the surface of the word "show," as used by St. Paul in the passage quoted.

The translators of our Bible made the English word "show" stand for a Greek word not elsewhere so translated. The exceptional :endering here is evidently to make prominent the fact that one purpose of the Lord's Supper is display, exhibition, and that of a most effective kind. When men partake of the Lord's Supper it is not said that themselves or edify one they benefit another. They make a show, an exhibi-tion. This is what our translators would Such a victory in Christ will start the new-born soul on the highway of genuine self-culture. Rather, we may say, Christ will then become the unerring spring or source of all our rational restricted to a single manner or mode. methods of self-subjugation. We will watch, but not with a vigilance which is the which preach the gospel." "Declar-Althinged doos and objectonable fittings are abandoned they which preach the gospel." "Declar-Althinged doos and objectonable fittings are abandoned and are replaced by man hybits with metal up attach preached through Jesus the resurrection from the dead." Paul and Barnabas " freeze Barnabas " preached the word of God in the synagogues." The Greek word used by St. Paul in connection with the Lord's Supper means to proclaim. It bears to the ear the relation that "to show" bears to the eye. We have then St. Paul's testimony to the fact that the Lord's Supper is a proclamation. His language can mean nothing else. Dean Alford says:

power? Who will hopelessly resign is preaching addressed to the eye. The

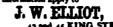
happened that should be preached about, a memorial was put up maxing ... and giving its teaching to the eye. Jesus We do not. Organ, a memorial was put up making its appeal lesus used the eye. We do not. Organ, singing, preaching all are for the ear. We say to the eye, "We have no need of thee." A sample of our acting appears in our treatment of the Lord's Supper. It was instituted to be seen. Its object Christ. How could it do this if not seen? By its very nature it requires spectators. We have expelled the Lord's Supper from its rightful place; put it concealment and allowed it no chance to exert its natural, legitimate and designed influence. It is preaching to the eye, and so a converting ordinance. Some who will not hear with the ear and be converted, may see with the eye and be converted. Says Mr. Barnes: "It,"—the observance of the Lord's Supper, "should be public. Its public observance often has a most impressive effect on those who witness its observance." Many can indorse this statement. Ought not then the Lord's Supper to be so commemorated as in the most effective way to show the Lord's death? A church has few graver duties than to use rightly this sacrament, to use it not for its own comfort alone, but as a means of good to others. They have a partial gospel who have a preaching addressed only to the ear. Should the gospel have its two-fold proclamation, to eye and ear, might we not hope for a wider acceptance of it?

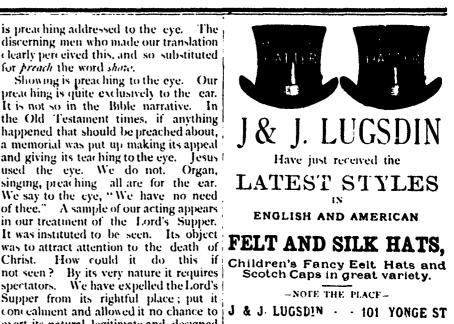
In view of St. Paul's teaching, can it be counted a right use of the Lord's Supper to administer it only in the presence of communicants. And what habit can be more unfortunate than that of many Christian parents who send their children from church when the Lord Supper is to be celebrated. How can they know and feel the death of Christ if it be never shown to them?



PAIENI SAVEK. The First Object - Is to produce the greatest amount o heat from a given amount of fuel, and is gained by an arrangement of the three-way draft passag cand some twelve feet of flue pipe, which is bent down and around the base. and the heat is absorbed by the atmosphere through direct radiation from every part of the stove. Ano "her object o the invention is to secure for heating purposes the greatest possible benefit of the fire contained in the stove, and if accomplished by placing around the body of the stove a series of internally projecting pockets overlapping the fire pot, and so formed that the air of the room is admitted into the lower end of the pockets, and, after passing through them, recenters the room, having become intensely heated through contact with the inner sides of the said pockets, which are immediately over the buttest part of the ire, thereby producing far greater results form a given amount of fuel than any other stove. Second Object - An exapora-tor which is a part of the sove. The cover becomes a water tank, and is an effective esuporator, the pivot on which it turns is an iron tule screwed into the base of the tank, while the lower end is closed and tress in a pocket inside the dome, there's producing a greater or less amount of vaport in proportion to the intensity of the heat can 'e conveyd to an apartment above, and supplied with sufficient vapor from the tank. Fourth Object - A combined hot arr and steam bath can be oltained by closing the dam, er in the water tank, and causing all the vapor to mingle with the ascending heat. Fifth Object-The Store becomes Simplified and easy to Control

mingle with the ascending heat. Fifth Object-The Stove becomes Simplified and easy to Control Allhinged doos and objectionable fittings are abandoned, and are replaced by mica highs with metal tips attach-ed, by means of which the mica may be sprung into place, or removed and cleaned with a dry cloth, or replaced when the stove is red hot, without burning one's fingers. At the base of the mira lights spleits are placed through which a constant flow of air causes all the gave or smoke to be con-sumed or to pass off. Sixth Object - A base plate of cast irron in the place of ranc or other perivabile material. The have plate is raised sufficient for the cold air on the floor to pass up through its raised and hollow cone-shape to the stove, and is rarised, and by this means a constant circu-lation is continued until an even summer heat is obtained. The circulation above described causes the floor to remain cool underneath the stove. The stoves are altogether cast n and the slow consumption of fuel, the direct radiation from all the heat distance, ensures them to last any number of years and to produce no clinkers or waste. There are two grates, similar in form to the base of a circular basket, the centre grate is rotated to the right or left by the lever a short distance, and by moving the lever still inther to the right or left both grates are worked. To light a free close all the drafts in the base of the stove open a direct draft in the smoke flue; fill up to the base of that, cover and open the draft in front. For further information apply to **I. W. FILITOFF.**





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rich thought, the reading of which is in many instances necessary to a proper appreciation of their real value as expositions of truth ; the de-nominational journals, though eminently use-ful in their several spheres, cannot, in the cir-cumstances of the case, secure circulation out-side of those bodies of Christians under whose auspices they are issued; but a publication which enters the broad fields of Christian thought and work in which Christians of every evangelical denomination are labouring in comevangelical denomination are labouring in com-mon, is, we believe, at a lient aid in the promotion of that unity with all Christians desire. Such a journal the LEPORTER aims to

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