

and you growing from strength to strength, until at last you will sling out of his lair

THE HUGE AND HIDEOUS CARABAS,

and turn the cavern into a holy temple, and Christ shall enter there. Further, observe the infinite superiority which Christ has granted to us in those days. The Greeks had noble ideals, but their conduct fell as far short of those ideals as ours does. But often their ideals are as grievously corrupt. Human strength and knowledge is at the best but perfect weakness. But it is the mercy of God that He has given us in the life of our Lord Jesus Christ an ideal not human, but divine. Pay notice, that the more early this battle is undertaken, the more surely it is won. Hercules, while yet an infant, strangles the serpents sent to slay him. Efo who strangles serpents in his youth will slay monsters in his manhood. He who has early had strength to conquer temptations will not be so likely later to lose his self-reverence and his self-control. If in the flush of youth he has sat at the feet of law, he is little likely to rebel afterwards. And these were the truths which the Greeks succinctly expressed by representing their hero in the skin of the lion he has slain. Thus in early life men can best win this victory while yet they are not dominated by a corrupt present, and are still unhampered by a faithless past. Victory is won more easily at fifteen than at twenty; more easily at twenty than at twenty-five; and ten thousand times more easily at thirty than at sixty. Samson, while he is young, while yet the sunny locks of his obedience to the moral law lay in waves upon his illustrious shoulders, could meet the young lion that rose against him as easily as if it were a kid. He could do so no longer after his locks were shorn, after his life was sullied, after he had yielded to sensual temptations. When his heart had been corrupted, his will made offensive, his hopes depraved, you will see him rending lions no longer, but toiling as the drudge of his enemies, the companion of slaves in turning the mill at Gaza. And David, while he is the pure and ruddy shepherd, while his heart was white as the lilies he twined round his harp-strings, and his thoughts as pure as the dew upon their leaves; when a young man, unconquered by the life of cities, he could fight for his lambs, and with unaided arm overcome

THE LION AND THE BEAR,

he could not do it after that sin with Uriah and with Bathsheba. Then the rustle of a shaking leaf was enough to terrify him, and the crown fell from his head; he became weak as water, and fled before his own worthless son, sobbing, barefooted, cursed by his enemies, and followed by those dark spirits of lust and murder. Which of us has not been in one way or other defeated as Samson or David was? Which of us can encounter that poison-breathing lion in the dark caverns of his heart, and strangle it as fearlessly as he might have done? How grandly has Milton expressed this idea that sin is weakness, when in "Paradise Lost" he gives Ithuriel's rebuke to Satan, and proceeds:—

"So spake the cherub, and his grave rebuke
Severe in youthful beauty, added grace
Invincible. Abashed the devil stood

And felt how awful goodness is, and saw
Virtue in her shape, how lovely; saw and
pined
His loss, but chiefly to find here observed
His lustre visibly impaired"

And again, in the case of our first parents and their unrest and weakness after their first sin. An American writer of genius describes the first transgression which he can remember. "Time," he says, "has led me to look upon my offence more leniently. I do not believe it or any other childish wrong is infinite, as some think, but infinitely finite, but often think—had I but won that battle!" Oh, my brothers, we may be unable to recall the first time we do wrong; the memory of your first transgression may be clouded over by time, but is there one here who does not from his heart regret that he did not win that battle? But let us not despair. It is never too late to fight, never impossible to slay that lion, or to feel that you should tread the young lion and the dragon under foot. If the grace of God shows exquisitely in some soul, pure from its youth upwards, growing, like the Lord Jesus, in wisdom and stature, and in favour with God and man, that grace of God shows yet more mightily in the case of those who have been in the fight, those who have lain prostrate in the bloody contest, who have felt the fierce lion's merciless teeth and merciless claws, yet have sprung up again and gathering their strength have turned rout into resistance, and resistance into victory. Who are the special proofs of the irresistible love of Christ and of the irresistible power of God's grace? In whose cases is the grace best shown? Not in Enoch, the Immaculate; not in Abraham, the friend of God; not in John, the hermit of the desert; not in John, the exile of Patmos; not in Stephen, with his face like the face of an angel; no, but in the Son who was lost and is found, who is

RESCUED FROM THE RAGS

and the far land and the husks and the swine and returned to the pure, rejoicing home; in the Magdalen out of whom He cast seven devils; in the harlot who washed His feet with her tears and wiped them with the hairs of her head; in the publican whom He transformed into an apostle; in the demoniac sitting at His feet clothed and in his right mind. These are the products of His grace, these are the lost, torn sheep over whom the Good Shepherd, rejoices; these are the repentant sons for whom the angels strike their harps. You may be weak, you may be bad, you may be corrupt, you may be

A DEFEATED MAN,

all your life may hitherto have been wasted. You may have sunk deeper and deeper into the awful abyss and mire of sin. Yet I would give you hope. I would fain kindle your courage. I would fain awaken a spark and rouse it to a glow and then into a clear and leaping flame. Though your sins be as scarlet they shall be white as snow. Do not allow the devil to make you listen to those words as though to you they meant nothing. They are God's words to you, they are Christ's message to you, they are the Spirit's appeal even to you. Are you a drunkard? There is not a drunkard here who may not die a forgiven and a temperate man. Are you dishonest? Have you for years been making profits

by the lies and base conventionalities of this or that profession? You can this very day smash your balance; you can melt your unjust weights, and abandon your unfair practices. Is your heart burning with bad passions? Are you a profane person, or a fornicator? or are you laying waste by any sin the inner sanctuaries of your being? There is not one but may become strong and pure in Christ. To some it may be there are

SINS LIKE DAVA

smouldering by day, lurid by night. But if you will put away the evil thing and seek God on your knees; if you will summon the shamed and routed and scattered forces of your being to the great battle of God, He will so help you that far as the east is from the west, so far from you will be the sin which burns your heart. My brethren, because Satan knows that despair is fatal, he will try hard to keep you cynically indifferent or to drive you to despair. He will whisper to you that you are too far gone, that these hopes, these promises, are for others, not for you. But O, my brethren, they are for you. If you will not put them from you, then you, even you, can still strangle that full-fed lion, whose claw is in your heart. It is a true saying, and worthy of all acceptance, that Christ came into the world to save sinners. To save sinners, and therefore to save you; to save the guilty, and therefore to save you; to save the bad, and therefore to save you; and if you will take no words but His very own, take it in these: "I am not sent but to the lost sheep of the House of Israel; I am not come to call the righteous, but sinners to repentance."

At the close of the service the following beautiful hymn was sung:

"FORWARD BE OUR WATCHWORD."

Forward be our watchword, steps and voices
join'd;
Seek the things before us, not a look behind;
Burns the fiery pillar at our army's head;
Who shall dream of shrinking, by Jehovah
led?
Forward through the desert, through the
toil and fight:
Jordan flows before us, Zion beams with
light.
Forward when in childhood buds the infant
mind;
All through youth and manhood, not a
thought behind;
Speed through realms of nature, climb the
steps of grace:
Faint not, till around us gleams the Father's
face.
Forward, all the life-time, climb from height
to height;
Till the head be hoary, till the eye be light.
Forward, flock of Jesus, salt of all the
earth,
Till each yearning purpose spring to glorious
birth:
Sick, they ask for healing; blind, they
grope for day:
Pour upon the nations wisdom's loving ray.
Forward, out of error; leave behind the
night;
Forward through the darkness, forward into
light.
Glories upon glories hath our God prepared,
By the souls that love Him one day to be
shared;
Eye hath not beheld them, ear hath never
heard;
Nor of these hath utter'd, thought or speech
a word;
Forward, marching eastward, where the
heaven is bright,
Till the veil be lifted, till our faith be sight.
Far o'er yon horizon rise the city towers,
Where our God abideth; that fair home is
ours;
Flash the streets with jasper, shine the
gates with gold;

flows the gladdening river as
untold.
Thither, onward thither, in Jehovah's might:
Pilgrims to your country, forward into
light.

To the Father's glory loudest anthems raise;
To the Son and Spirit, echo songs of praise;
To the Lord Jehovah, blessed Three in One,
Be by men and angels endless honour done.
Weak are earthly praises, dull the songs of
night;
Forward into triumph, forward into light.

Training for Sunday-School Teachers.

SUNDAY-SCHOOL teachers and senior scholars who desire to understand the Bible, and to know how to teach, should send for the circulars of *The Assembly Normal Union*. This is a course of study contained in outlines and text-books, of which the purpose is to give to Bible students and Sunday-school workers general views of the word and the work. It may be taken by individual students, or in normal classes, the lessons being contained in the leaflets. Every Sunday-school should have a class for the training of teachers, and every teachers' meeting for the study of the Sunday-school lesson might profitably employ a part of each session in normal study. All who desire further information may address Rev. J. L. Hurlbut, D.D., 805 Broadway, New York.

REV. DR. SUTHERLAND, General Missionary Secretary, reached home on Tuesday, September 8th. During his absence he visited all the Indian missions of British Columbia and all the white missions, with the exception of two or three which lie east of the cascades, and which the limited time at his disposal did not admit of his reaching. At Port Essington he ordained Rev. D. Jennings, resident missionary, under commission, as provided by Discipline. At Victoria he found the Chinese school and mission in very successful operation under the labours of Mr. Vrogman, who is temporarily in charge of the mission under the superintendence of the Victoria minister. Before leaving the country Dr. Sutherland had the pleasure and privilege of administering baptism to eleven Chinamen of from eighteen to thirty-five years of age. It is gratifying to learn that the missions generally, both white and Indian, of that part of the Dominion are in a healthy condition. The journey occupied two months and two days, involving eight thousand miles of travel and the delivery of thirty-four sermons, lectures, and public addresses, besides sundry Indian councils, baptisms, etc., etc. Dr. Sutherland was accompanied throughout the tour by ex-Alderman Moore, who rendered excellent service both on pulpit and platform.—*Guardian*.

DR. S. G. SMITH, of Milwaukee, has written a very readable paper on John Bright, for the October number of *The Chautauquan*. Comparing him with Gladstone and Beaconsfield, he says: "In varied accomplishments, and wide ranging achievement, Mr. Gladstone is far his superior, and in versatility of gifts, audacity of action, and power over the motives of men, he cannot for a moment share the honours of that exceptional genius, Lord Beaconsfield. Yet John Bright has far more courage than the one, and far more conscience than the other."