

motion as follows: "Resolved, that the elders, minister and deacons, as the proper persons according to the scriptures, look after the spiritual and temporal welfare of the church and constitute the sole governing body of the same." This motion which was carried by a majority of those present, took the governing power out of the hands of the "Executive Board."

In the meeting held on Monday evening, Feb. 8th, it was moved that the above motion be struck out from the minutes. An amendment was made that the minutes, being a correct report of the business transacted, stand approved. The amendment was lost and the motion carried by a vote of 42 to 38.

The immediate action of those who voted against the amendment was the passing of a resolution by the same majority restoring the Executive Board, which was then called to meet immediately after the close of the meeting.

We the undersigned, being eye and ear witnesses of the proceedings of the meeting on Feb. 8th, and being debarred from any participation in the business of said meeting, affirm the above as stated to be correct.

R. W. STEVENSON,
O. B. EMERY.

Original Contributions.

SORROW—ITS USE AND ABUSE.

T. H. RLENUMS.

The practical question with which we have to deal in the stern conflicts of life, is not, how sorrow came into the world, but how may we so use it as not to abuse it? We abuse sorrow when we allow it to harden us, rendering us callous and indifferent to the sufferings and sorrows of others. Stoicism was simply brutal insensibility to suffering. Christianity in Paul's time was the ability to "rejoice in tribulations," as working in us a higher, rarer and more heavenly type of character. We abuse sorrow when we allow it to drive us to despair of the divine goodness and mercy. Many there have been who, in hours of suffering and overthrow, have cursed God and died. Man can commit no greater sin than to cease to believe in the infinite and unwasting mercy. We abuse the sorrow of the world when we permit it to drive us to abnormal means and methods of getting rid of it. Men seek to drown their sorrows and forget their sufferings by resorting to the use of intoxicating liquors, by plunging headlong into the wildest dissipation. People are sometimes rendered whining, complaining, querulous, by little disappointments and vexations. Man was made to do and to be something more than a chronic grumbler. We have no moral or religious right to go through this world scattering groans and sighs and whines. The man, and especially the Christian, should carry a genial, hopeful, joy-spreading spirit. He should let smiles and sunshine follow in his wake. We should not permit the raspings and irritations of this world to rob us of the fellowship with the bright and cheerful side of life.

We use sorrow when by it we are warned from evil courses and are led to reformation of life. Pain and suffering are very often

fore-runners of virtue and true manliness. We use sorrow when it inspires us with a tender and all-embracing sympathy with our fellow-sufferers. Proud, merciless, self-contained men learn in the school of sorrow how to be kind, tender, considerate and compassionate. Suffering, meekly borne, uncomplainingly endured, so purifies, enriches and clarifies the spiritual nature as to render us true interpreters of the profound mystery of the incarnation and the cross. From many a point of view of the logical understanding, the incarnation of Jesus Christ, his sublime passion, his death, seem unworthy of a God. How to reconcile such an apparent humiliation on the part of a Being of almighty power and infinite resources is a task too great for the natural reason. Human science and philosophy throw no light on this great mystery. We may be profoundly versed in all human erudition, and yet the cross will stagger us. One may be a botanist, a chemist, a linguist, a mathematician, a *litterateur*, and never penetrate into this "holy of holies." But in some hour of royal suffering, when you are sweetly and uncomplainingly bearing your own and the burdens of others, doing it bravely, manfully, self-forgettingly, then how real, how certain, how rational, how divine, appears the great redemption of Christ. Blessed be the sorrow that enables us to read the secret of the Lord. Sacred is the suffering that joins us in a holy fellowship with our divine Redeemer. He only can interpret Christ in heart and mind and life who has in some measure drunk in this blessed spirit.

OUR MILLION MEMBERS.

E. D. BARNES.

It is a source of gratification to us, that in the United States we have crossed the one million line. We are no longer a despised sect. We can neither be snubbed, ignored nor argued out of existence. We have compelled the respect of all religious peoples, and are now strongly entrenched within our own lines. The dangers from without are no longer formidable. The real dangers lie within. All great organizations are like the human body—the vital currents also hold the germs of death. To be a powerful religious people is as dangerous as it is glorious. To be a Samson is to excite the envy of the Philistines, and yet Samson's glory was his ruin. Our strength may be our weakness as was his. Some arithmetical flatterer, some devotee at the shrine of numbers, may shear us of our power. Beware of the fallacy of numbers. There is an addition which is a perpetual decrease.

But there is a safe side. If the million members are Christians, not merely church members; if their convictions are founded on New Testament teaching rather than on emotional exhortation; if the preachers are zealous for souls, not numbers, then we may be a power for good which no sceptical logic can overthrow, and which no organized iniquity can resist. Our missionary enterprises will not beg for an existence, the churches will be mightily aggressive, and the individual, like his master, will go about doing good.

A LESSON IN GIVING.

M. B. RYAN.

II COR. VIII. and IX.—A STUDY.

One of the wonderful things about the New Testament writers is the completeness with which they treat their various themes. After they have spoken there is no more to be said. Who could add to Paul's demonstration of the resurrection in 1 Cor. xv? What can the world add to his description of love, 1 Cor. xiii. All we can do is to repeat what he has said, and even then, our best efforts fall far below his in effect. It is thus with the subject of GIVING, treated in II Cor. viii. and ix. The best that has ever been said on that subject has been but a reproduction, in one form or another, of what Paul has here taught. He is speaking in these chapters of a particular instance of giving the collection for the poor saints in Jerusalem. He mentions what the Macedonian Christians *had* done. He speaks of what the Corinthian Christians *ought* to do. And throughout both these statements we instinctively feel that the principles set forth are permanent, applying not only to that age, and those people; but to all time, and to every Christian.

What makes this impression more certain and emphatic is that he cites the example of Jesus Christ as a model in giving. And we know that Christ's example is not local, either in time or place, but is for all his people, always. So we may look upon these chapters as containing the apostolic instruction on the subject of giving for the universal and age-lasting church. Let us study this lesson briefly.

I.—CHRIST'S GIFT.—chap. viii. 9.

Notice the facts.

1. The grace, or *favor*, or Christ. His gift was not compulsory. It was free, willing, spontaneous.
2. The gift was for other's sakes. An utterly unselfish gift.
3. Though he was rich, yet (through this gift) he became poor. His gift was a sacrifice.
4. He became poor to make others rich. What was loss to him was gain to others.

This is an example. If our giving be modelled after this it will be first—*Free*. We will be, not wells to be pumped, but fountains flowing. There's a vital difference. Too many Christians are wells, who give nothing for Christ only as they are pumped. Alas, many are "wells without water," with whom even pumping fails. Every Christian should be a fountain—giving spontaneously.

Second—*Unselfish*. Not for personal glory. Not for praise of men. Not for our sakes, but for other's sakes. When that becomes our motive the Master's precept is easy—"Let not your left hand know what your right hand doeth."

Third—*Such as we will feel*. Christ became poor by giving. Giving that we don't feel is not real giving. Sacrifice is an essential element in true giving.