

Antioch "and had seen the grace of God, he was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." (Acts xi. 23.) From this contextual association the term "Heart" is manifestly used to designate the will of man, or that faculty of the soul with which we determine, resolve, purpose. From these three passages we obtain three obvious significations for the term in its metaphorical use by the Author of the Bible, viz :

1. The understanding.
2. The affections.
3. The will.

Under one or the other of these divisions every faculty, function and emotion of a human soul, whether "primitive, original and innate," or acquired, may be classified. Numerous passages, illustrative of each meaning, might be cited, were it deemed necessary, but the interested reader can pursue the subject at leisure, with the aid of a concordance.

If it be true that Philip replied to the eunuch, "If thou believest with *all* thine heart thou mayest (Acts viii. 37), the belief of the truth that leads to sanctification of spirit and ultimately to salvation, (2 Thes. ii. 13.) involve the whole spiritual man; the understanding, the affections and the will. The darkened understanding must be enlightened, the sordid and misdirected affections must be won and turned heavenward, and the stubborn and rebellious will must be subdued to Christ, by which process the humble penitent is produced, who, in the language of Paul exclaims, "Lord, what wilt thou have me to do."

Whether it is essential to salvation or not, that we shall be possessed of a "primitive, original, and innate faculty" of faith, I do not care to enquire, being fully assured that "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—Rom. x. 9. "Whosoever believeth that Jesus is the Christ is born of God;" (1 John v. 1), and to be born of God is blessing enough for a common mortal, without the endowment of the "innate faculty" of faith. In the proposition that Jesus is the Christ, demonstrated by his triumph over death, is concentrated all moral power necessary to enlighten the understanding, captivate the affections and subdue the will of the most hardened sinners, if they will by attention to the gospel message place themselves within its reach; hence says Paul, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth;" (Rom. i. 16.) that is, according to modern learning, to every one who has the "innate mental faculty which finds its true and special function in the apprehension of the supernatural." To a common man there is quite a difference between the language of an apostle and modern culture; but I suppose they mean the same. The "chief rulers" who "believed on him" "loved the praise of men more than the praise of God," hence "they did not confess him, lest they should be put out of the synagogue." Their belief was only of the intellect—their affections and their wills were untouched.

#### OUR NEEDS.

Never was the demand for earnest, faithful Christian labor in the fields of sin more imperative than now. The cry for help can be heard all over our land. There are many churches that need preachers with wise heads and cultivated hearts; who are workers as well as talkers. It is quite impossible for a church to prosper without a preacher. A church may possibly eke out an existence without a preacher or teacher, but it can never be successful. We have at least twelve

churches in Nova Scotia, and only four preachers, who are devoting all their time to the ministry of the word. New Brunswick has six churches and only three preachers. Add to these the many places that are ready and anxious for the Gospel, and are waiting for some one to point them to Him who alone can save; we may then get some idea of the great need of help among us. One thing is positively certain, *i. e.*, unless a move is made in this direction, to supply this demand, the cause of Christ must suffer loss. We cannot sustain the present condition of strength and prosperity without additional help. The workers must either increase or the work will decrease. This subject ought to receive special attention; and should be agitated until every lover of the Lord is alive to the importance of this need. I am asked, right here, "How are we to get help? How can this demand be met?" This question is easier asked than answered. We have been looking to other countries for this supply; but there is the same demand for good men in all countries. We cannot offer the financial inducements that others do. We are left, therefore, to our own resources for help. We must look to our own young men and encourage them to put their hand to the plough. It may be said that we have not the young men to encourage; but a second thought will disabuse any mind of this mistake. These three provinces have already supplied the United States with twenty-seven preachers. And they are not all gone yet; but they will keep going, however, until some special interest is taken in them at home. We would like very much to get some of our provincial brethren who are over the line back again; but it is natural for us to labor where we have been encouraged and fitted for the work. We have good schools in our provinces. There is no special need of sending our young men away from home to educate them. Let our churches take hold of this work, and give our young men to understand that we are ready to help them when they are ready to help themselves; that is, we will help them get the boat and the oars, but they must do the rowing; and let them understand, at first, that to succeed it will require a hard "pull." There are many who are willing to "go" if they don't have to row. The lamented Garfield once said that "In nine cases out of ten the best thing that can happen to a young man is to be tossed overboard and compelled to swim for himself or sink. In all my acquaintances I have never known one to drown who was worth saving." The man who has the right kind of metal will succeed when he starts out in life; because he will always find friends and helpers. A friend of the writer, who is now a successful preacher, entered the Academy in Worcester, Mass., with eight dollars only. He finished his education without a dollar in debt. These are the kind who find friends everywhere. The young man who stops to consider the financial interest of the preacher's calling had better keep stopping. While it is possible the preacher may receive the lowest wages, it is certain he has the highest of callings. Duty is the only consideration that should be taken into the account. The day that brings us duty will bring us friends.

Let the young brother whose heart is in this work take courage and resolve to make a life-work of preaching the gospel; sink or swim. If he is a good young man he will naturally feel his lack of ability; but he must remember that the great secret of success in life is in giving the whole heart to the work; that it is not art but heart that wins the world.

H. MURRAY.

It was a favourite remark of the gifted Richard Fuller, "Brethren of the ministry, break grammar if you must, but whatever you do, be sure to break hearts."

#### PEW RENTING.

The following is an extract from a sermon delivered in Trinity Church, Cincinnati, by Sam Jones:

"If I was some of the members running a sort of literary club, I would rent my pews—if I was running Christianity I wouldn't do it. Methodism is as much out of place in rented pews as a Georgia cornfield darkey would be in the White House. He's all right in the cornfield, and there he's worth his weight in gold; and you don't count for much in the same proportion, for you've lost your grip in this world and your power with God, and you know it. God gave us Christianity that runs with its own momentum, and without all these appliances. That's what we need. A Methodist that wouldn't give more voluntarily to his pastor than he would for his pew is a disgrace to the church he belongs to, and the Methodist who is selfish enough to pick out the best pew in the house for himself and family, because he has a little more money than some one else, that man has selfishness in him to damn him. That's about the fact of the matter. Let's rent every pew in this church and pay back rent, and then let's all take the back seats, and give the sinners the front ones; and if I was in this church and obliged to rent a pew, I would rent the best one in the church, and I wouldn't let my daughter or my wife go into it, but we would stand in the rear and give sinners the pew. They will go to hell if something isn't done for them, and we cannot afford to let these sinners be damned. Brethren of Trinity, wipe out this shame, and abide your assessments like true, generous Christian people. I love a Christian that will divide his last nickel with God, and I love a man who is generous to all people and generous everywhere.

"Brethren, if you're ever damned, it will be on account of money; mark what I tell you. Brethren, these things ought not so to be. If I had the money that nine-tenths of your official board has in Trinity Church, I would pay more than you did, God knows, as sure as my name is Sam Jones! Brother Joyce, you're never so much with the church until you get the stingy men off your beard. I don't know how many you have, but hunt them down, and tree them, and smoke them out, and burn 'em up. A church with a liberal board of stewards never has to rent its pews to get money to run its preacher. The stewards wanted me to give you all Hail Columbia, but mine is a double back-action concern that hits both ways, and they've got a little, you see.

"There are some Christians in this city who are everlastingly having visions and revelations, but I can eat a pound of pork meat for supper and go to bed and have more visions before daylight than you will have in ten years in your religion. 'Try the spirits'—you are way off! 'Try the spirits.' I don't want a Christian man to begin to tell me what sort of impressions and visions he is having, but what I want to know is what God is doing for him. I want him to carry bread and water to the hungry. That's it!"—*Atlantic Missionary.*

Quite a number of persons will be surprised to learn that more money is expended for the destruction of life than saving it. During the last thirty years, war has caused in Christian nations the loss of 2,000,000 men and \$15,000,000,000; the yearly expenditure of these nations on standing armies is \$2,500,000,000. And yet some think too much is given to spread the principles of the Gospel of peace through the world.

A Christian's school has no vacations; his campaign has no truces; his service no furloughs. He must battle his way up to the conqueror's crown.—*T. J. Cuyler.*