

they were organizing a two-days' series of meetings there, in which the clergy—Established and Nonconformist—were zealously joining, and that they looked to Edinburgh chiefly to supply the information and the stimulus which they hoped they would receive. Next month cannot fail to be a very interesting one in Edinburgh. The meeting of all the ecclesiastical bodies will furnish the opportunity both for a more specific account of what has been done, and a more energetic endeavour to propagate the movement to the furthest outskirts of the land."

It is a subject well worth the serious consideration of Christians in Edinburgh, into some of whose hands our

CANADIAN MONTHLY may come, whether they ought not to send a handful of their best men to carry into Canada some of the sacred fire that has come down from heaven upon them. The Lord can work by kindling fires in various and distant centres at the same time, and by varied agents, but His usual way is to send forth His fire from some centre chosen by Him at which men kindle their torches, to kindle in turn the torches of their neighbours, till from one small fire a great illumination arises.

### Living Questions.

#### THE FOOLISH BARGAIN.\*

By J. M. L.

"For what shall it profit a man, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"—MARK viii. 36, 37.

One who knows, who formed the body, the soul's abode, and set the soul there, an emanation of Himself, puts these masterly questions. These interrogatives of our Lord claim attention by all the value of our present and eternal interests; and by the only measure of that value—the ransom He paid for souls on the cross. His all-seeing eye took in the vast business of soul traffic, and balanced

the fruits, the barter, the wages of sin, against the pleasures of sin for a season. This question of exchange for eternity concerns us to-day, as surely as it will at the great day; it is a question of loss, or gain; on the one side stand the profits, the whole world gained; on the other, the loss, the soul lost; a loss in nature, degree, and duration, infinite and eternal. Let us with awe and prayer look into these transactions, which must stand irrevocable, unless we by faith in Christ break the bargain with death and cast the bonds of perdition away; attend then to our Lord's statement of the great question.

\* It may add to the interest of the following discourse to read the following note accompanying it as it came into the hands of the Editor:—

"Thirty-two years ago yesterday, Dr. Chalmers gave me (then one of his students,) as a motto and motive for life in 'the work of the ministry,' MARK viii. 36, 37. On Saturday week I had been telling a gentleman extensively engaged in business of a failure in the neighbourhood, which had brought woe to many, and had endangered the soul of a votary of success; my friend, on Sabbath week after sermon, requested me to preach the following Sabbath, on MARK viii. 36, 37. Having a longing for the salvation of souls and deep interest in your efforts for that holy aim, I submit parts of the discourse to you, leaving it to your judgment whether it may be fitted to do some good through the CHRISTIAN MONTHLY, which God's people amongst us deeply prize."

I. *The Object Gained*.—"The whole world." Man's possessory feeling is never satisfied with the finite; the Lord, therefore, puts the case above the attainments of mortals when He says the whole world. None ever actually enjoyed the sovereignty of the whole world; it was not possession but a frenzy of power, a dream of greatness, which perished with the waking, and a wish attained was a call for another want, and from the summit of our expectation others rise, and when all is gained the aspirant dies unsatisfied with all, as vanity and vexation.

If it is thus with the sons of success,