

the aid of "keys" and translations. We can hardly call them educated. Then there are those who are educated who have not had a regular college course, such as Franklin, Errett, Beecher, Spurgeon, etc. We think it better to have an education than to have a regular college course, but it is best, mark you, to have both. But even allowing the courses leading up to the degree of B. A. to be a standard, or even taking the number who take the post graduate course into consideration, we find the Disciples well represented by comparison with the denominations. A man need not remain ignorant in these days of "Corresponding Courses" and literary helps, so that to a certain extent a man may become his own educator, and the man who will not avail himself of these helps and put his energy and ambition into better fitting himself for his work, will soon have to take a back seat; for here, as nowhere else, do we find the survival of the fittest.

The preacher who makes a failure is generally one who thinks, now he has been graduated, there is nothing more for him to do in the way of study. He knows it all, or else he is one who thinks he has the plan of salvation at his finger ends, and all he needs to do is to open the Bible and begin to talk. When he has preached a few times, you begin to find it is the same story over again, the people get tired, and the preacher wonders why his congregation is so small. This is why so many preachers of middle age find it hard to find churches to engage them. I think this class as scarce among the Disciples as anywhere. While on this subject, I might quote an extract from "The Philosophy of Preaching," by Prof. Behrends. It is as follows:—"The dead line in the ministry, as in any other calling, is the line of laziness. The lawyer cannot use last year's briefs. The physician cannot depend on last week's diagnosis. The merchant cannot assume that a customer of ten years' standing will not be enticed elsewhere, and the preacher must be a live wide awake man."

I sometimes think that preachers of the gospel keep too far apart. How much they could help each other by an interchange of thought and experience. If Sir Walter Scott could exclaim on one occasion:—"Throughout every part of my career I have felt pinched and hampered by my own ignorance;" or if like the great Newton we say, "that he has been only engaged in picking shells by the sea shore, while the great ocean of truth lies all unexplored before him." If these men, dealing with things of time could talk thus, how should we talk in dealing with what pertains to eternity. I had not thought to get on this strain when I began to write this letter; but I feel there is a need of greater strength right here among us. As co-workers together with God and each other, we should stand by each other for better or for worse, in sickness or in health, until death do us part, and in eternity take up the relationship again, and while matrimonial alliances and all other contracts are severed at death, you, my brothers, have entered into a contract that will last for eternity. Let our motto be:—"To win souls is to be wise," and then our education will be of the right kind.

W. H. HARDING.

West Gore, Hants Co., N. S.

TEMPERANCE.

Our subject to-night is "Temperance in all things." If we turn to the 9th chapter of I Cor., and the four last verses, we will find these words (I will read the revised version): "Do you not know that they who run a race, all run, but one receives the prize. So run that you may lay hold on the prize. Now every one who contends is temperate in all things; they, indeed, that they may receive a fading crown; but we, one that does not fade. I therefore so run, as not out of view. So I fight, not as beating the air, but I mortify my body and keep it in subjection, lest, perhaps, having proclaimed to others, I myself should not be accepted." Paul is showing us here that we need to prepare for the heavenly race, as well as the earthly race. We may all run in that race, but we may not all gain the prize. "So run that you may lay hold on the prize." Now every one who contends is temperate in all things. Those who run in the earthly race have to prepare themselves for running, they have to be very careful about their health, there are certain things they must not eat. Now, when it requires so much care to be able to run an earthly race, how much more care is needed for the heavenly race? We have our rules laid down in the word of God and must obey God in all things. Our earthly race lasts but a short time, but the heavenly race lasts as long as life itself. We, as Christians, cannot be too careful of our actions, we must keep our bodies as well as our souls pure. We read in I Cor. iii. 16, "Do you not know that you are the temple of God, and that the spirit of God dwells among you? If any one destroy the temple of God, him will God destroy; for the temple of God is holy, which temple you are." Also in the 6th and 19th, What! do you not know that you body is the temple of the Holy Spirit? who is in you whom you have from God. Besides, you are not your own, for you are bought with a price; therefore, with your body glorify God. In I Tim. v. 22, Paul says: "Keep yourselves pure." And how can we keep ourselves pure and yet indulge in any bad habits, even should those habits do us no harm. There may be others whom they may hurt, and who would like to give them up, but find it very hard to do so; and if we do not make the effort to save our brother, what can we answer when we stand up before the Judge at that great day, to give an account of the deeds done in the body. For we read, Rom. xiv. 10, "But you, why do you condemn your brother? and you, also, why do you despise your brother? for we shall all be placed before the judgment seat of Christ. For it is written, As I live, says the Lord, surely every knee shall bow to me, and every tongue shall confess to God." Well, then, every one of us shall give an account of himself to God. "Let us therefore no more judge one another, but let us decide, rather, not to lay an occasion of stumbling before a brother, or a cause of falling. But let us abstain from these things for the sake of the weak

brother for whom Christ died." As Paul says again in Cor. viii. 12, "and by thus sinning against the brethren and wounding their weak conscience, you sin against Christ. Wherefore, if meat make my brother stumble, I will never eat flesh lest I make by brother stumble." Also Rom. xiv. 21, "It is good neither to eat flesh, nor to drink wine, nor to do anything by which your brother is made to stumble, or to fall, or is weakened. You have faith, keep it to yourself in the sight of God. Happy is he who does not condemn himself in what he approves." We must abstain from all appearance of evil, we must not defile the temple of God, and then, again, we should not be too ready to judge our brother; for Matt. vii. 1 says, Judge not, that you be not judged; for as you judge, you shall be judged; and the measure which you give, the same shall you receive. And in Rom. xv. 1 we read: We, then, who are strong, ought to bear the infirmities of the weak and not to please ourselves. "For even Christ sought not his own pleasure." Paul says, I therefore so run, not as uncertainly (or not out of view). So I fight, not as beating air, but I mortify my body and keep into subjection. (It was usual for those who intended to box in the Grecian games, in order to obtain greater agility, to exercise their arms with the gauntlet on when they had no antagonist before them. This was beating the air; not so when they had an antagonist before them), lest, perhaps, having proclaimed to others I myself should be a cast-away (or not accepted). The cast-aways were those whom the judges of the games disapproved as not fairly deserving the prize, they were not approved, or cast away. So we see that no matter how much we may profess, if we do not live up to that profession, we may hear the sentence, "Depart from me, for inasmuch as you did it not to one of the least of these, you did it not to me." We must be doers of the word as well as hearers; since then we have so great a cloud of witnesses placed before us, laying aside every incumbrance and the sin which easily entangles us, let us run with perseverance the race set before us, looking to Jesus, the leader and perfecter of the faith, who for the joy that was set before him endured the cross, despising the shame, and set down at the right hand of the throne of God. We must be temperate in all things; we must thus let our light shine before men that they, seeing our good actions, may glorify our Father who is in heaven. Then we will hear the salutation, "Come, you blessed of my Father, inherit the kingdom prepared for you from the formation of the world.

Ye are called, with a holy calling, the lights of the world to be,
To lift up the lamp of the gospel that others the path may see;
But if you bear it onwards, leading the feeble astray
"Till they sink into hidden pitfalls, what will your Master say?

Arise in your Master's honor, and cleanse your hands from the stain,
And let not the shadow of darkness or that name of light remain;
Away with each false pleasure, that makes your lamps burn dim,
He gave his life for your ransom, will you give up nothing for him?

Up, Christians, up and be doing, this is no time for repose,
If you take not the part of your Saviour, you take the part of his foes;
Fling the bondage of evil custom and the fetters of self aside,
Nor destroy with your strength and knowledge the souls for whom Jesus died.

ELLA FULLERTON.

Pictou, June 22nd, 1894.