

"If he shall neglect to hear them, tell it unto the church." He employed "kingdom" (basileia) hundreds of times, using it continually in such phrases as "the kingdom of God," "the kingdom of heaven," "the kingdom of righteousness," etc. We reverse His methods. We are always talking about "the church," but very seldom of "the kingdom."

Would it not be well to talk more of "the kingdom" and less of "the church," as did our Master—to employ His favorite name to represent His cause, until the world shall comprehend its universality and authority, and learn that it consists, not in a form of words, nor in a round of rites, nor in a state of spiritual excitement or enjoyment, but in loyalty, obedience and service to Jesus Christ as Lord and King?—*George H. Wells, D.D.*

ONE AS BAD AS THE OTHER.—I must be allowed to say that, while it is perfectly true that the doctrine of the incarnation of our Lord and Saviour Jesus Christ, true God and true Man, is the foundation of the Christian faith, I cannot for the life of me see the difference between the heresy which denies that doctrine by refusing to accept the Catholic statement of the deity of Jesus Christ, and that other heresy which, though it holds that God was made man, teaches to all intents and purposes that a woman has been made God.—*Bishop Doune of Albany.*

REV. A. J. PARKER.—An incident from the lips of this good servant of the Master, anent his settlement at Danville, may prove interesting, and exhibits the character of the man. After preaching to the little church at Stanstead, a call was extended him to become the pastor of that flock. In reply he told them that it was his desire to penetrate further into the woods before deciding where to locate; and he spent some time in the destitute regions near Danville.

On his return to Stanstead, the church anxiously looked for his acceptance of their "call." His reply was to the effect that he had found a few scattered sheep away back in the dense wilderness, to whom no one was likely to minister, should he settle down on the borders of civilization at Stanstead; but, were he to begin work at Danville, some other laborer might thereby be encouraged to come to the church located between the wilderness and civilization. Stanstead was disappointed, but the

result showed that Mr. Parker was right, and verily he had his reward.—W. R. H.

Editorial Articles.

OUR PIONEERS.

HENRY WILKES, D.D.

Henry Wilkes was born in Birmingham, England, June 31st, 1805, being the eldest of a family of eleven. His father was engaged in manufacture there, and emigrated to Canada with his family in 1820, settling in Brantford, then a small straggling place. He was, however, for a short time in Toronto (then "York") in business, his son Henry being his "right hand man," as an assistant. He spent six months in a lawyer's office, and then engaged as an assistant in a wholesale grocer's in Montreal. He dates his thorough decision for Christ, as in 1826, at the age of 21. He spent six years in Montreal, becoming a junior partner of the house he had served; and meanwhile being useful in Sunday school and other Christian work. In 1828 he went to Glasgow, to study for the ministry. He studied classics under Dr. (then Mr.) Lillie, to fit himself for matriculation in the college. In the end of 1828 he preached his first sermon. In 1831 he preached a sermon which resulted in the conversion of Neil Livingstone, father of Dr. Livingstone, the explorer. Who can trace all the results of that sermon? David Livingstone was thirteen when salvation thus came to his father's house.

In 1832, Dr. Wilkes was ordained as an evangelist, and visited Canada. Returning, he took his degree in April, 1833. In February, 1834, he began work in Edinburgh as a pastor. Nearly 30 years after, I was entertained in a house in Edinburgh, the lady of which spoke of Dr. Wilkes as "her spiritual father." Another minister writes of Dr. Wilkes' sermons: "They were valued, not for their profundity or eloquence, but for their clear, manly style, their instructive character, and their fitness to do good."

On the organization of a Missionary Society for the colonies, Dr. Wilkes was induced to come out to Montreal, to manage matters for the Society.

In 1836 he sailed for Canada, by way of New York. After the first of a great many subsequent