

SERMON.

Workers together with Him.—2 Cor. 4. 1. "All things are full of labour." Man was evidently made to work.

Intellect lies dormant without it. Stores of useful knowledge are accumulated only by persistent effort.

Morally, man needs it. Idleness is exceedingly destructive to good morals. Virtue and temperance cannot flourish where slothfulness prevails.

The working period is short. We accomplish but little during the first ten years of life, and if spared to old age, as little during the last ten.

All however, cannot work with equal skill and energy. It is not expected that the man who has—but two talents can rival him who has five.

Our chief topic to-day, is work in the Christian vineyard.—work that will not be affected by the Divine Being apart from human agency.

There are in the world besides Christians, who may be called workers, "workers of iniquity," but of them and their unsatisfying toil we will not speak at present.

Our work for God commences when we are born of the Spirit,—adopted into his family, not previously.

There are only three ways of working for God, just as there are three ways of sinning:—by word, thought and deed.

Words uttered without proper thought, will be of little or no service to mankind. Nor will noble thoughts expressed in beautiful words accomplish much unattended by good deeds.

We record with pleasure, the fact, that a vast amount of good is being

accomplished, by the rapidly increasing circulation of wholesome literature but we fear that it influences fewer minds than does the frothy, sentimental and prenicious outflowings of the press.

In some cases a preacher may do more good by the publication of a book than by the utterance of many sermons.

Most Gospel ministers accomplish more in the pulpit and in the pastoral field than they possibly could in the doubtful fields of literature.

Let us for a moment survey some of the fields of toil, requiring Christian laborers. First of all, we call attention to the family circle.

All should work, while able. You cannot do my work, nor can I do yours. And therefore, if either, or both of us neglect duty, it is at remain undone.

There are many workers in this enclosure, who are training their children, both by precept and example, to pursue the broad road that leads to destruction.

The design and importance of the human element, in carrying on the work of God in the world, is being better understood than in former years.

The association of the human with divine agency in the salvation of sinners is so wisely arranged, as to preclude all

idea of merit on the part of man. The correct answer to three questions, dissipates at once the idea of meritorious works. Who gives the ability to work? "The love of Christ constraineth us."

Let us for a moment survey some of the fields of toil, requiring Christian laborers. First of all, we call attention to the family circle.

All should work, while able. You cannot do my work, nor can I do yours. And therefore, if either, or both of us neglect duty, it is at remain undone.

There are many workers in this enclosure, who are training their children, both by precept and example, to pursue the broad road that leads to destruction.

Look at another department of Christian effort, the Church of Christ. Here constant labor is required.

less means be forthcoming, it does not appear that any other answer can be given. For the maintenance of existing work alone, it is quite clear that it will require.

The Sabbath School, the Mission cause, the Bible and Tract Society, and the temperance reform, are calling for earnest intelligent workers.

Beloved, let us work for God. He is not an hard Master. His requirements are all holy, just and good.

"Sow on in faith. Sow the good seed; Another after thee Shall reap. Hast thou not garnered many fruits."

AN APPEAL FROM THE MISSION ROOMS. OUR MISSION WORK—DOMESTIC AND FOREIGN.

Very soon throughout our land every circuit will be having its Anniversary Missionary Meeting.

All circuits cannot, however, be so addressed, and because they cannot, we purpose in this article making a few statements—new perhaps to some—of interest we doubt not to others—but which we hope will stimulate every one to inquire as to this work—

1st. What is my duty? 2nd. To resolve that by God's help that duty shall be performed.

The Central Missionary Board felt that the work of missions—Domestic and Foreign—should be sustained and extended in keeping with the increased numbers and area of the United Church;

The faith of the Board has not failed. God has not withdrawn his support. The contributions of the people, however, have fallen so far short of what was hopefully anticipated, that the plans of the Board have been deranged, so far as the existing work is concerned, and the extension of the work rendered most difficult.

The expenditure of the past year may be put down at— \$184,000 00 The income from all sources... 147,000 00 Leaving, it will be seen, a balance against the Society of \$ 37,000 00

If our work is to be sustained with vigor, it can be sustained only by extension; by answering new calls with readiness, and in such a measure as will afford hope to the present earnest, and in many cases wearied workers.

Should new work not be undertaken, (which will be cause for the deepest regret), should the Board reluctantly be compelled to say No to the many urgent calls made upon it for additional laborers, from the various fields of its now extended work, it will be matter for humiliation not to the Board only, but to the Church throughout the entire land; and yet, un-

Amount in 1874 \$37,000 00 in excess of the contributions of last year. Add to this the present debt of Society, and the interest, say 40,000 00

And you have \$224,000 00 as the amount needed as the Missionary income for the present year.

Can the Church furnish this amount? Will the Church furnish this amount? To these questions our answers need be very brief.

The Church can; and if the facts are rightly placed before our people, the Church will.

Another way of putting it is this: Last year the amount contributed was \$147,000. What is needed then is an extra \$77,000, or 77 cents additional per member.

Let every contributor then, to his subscription of last year, add 80 cents and the thing is done. No one who considers, can say that this will be burdensome to any, for an addition of 80 cents a sum, (with management) within the reach of the humblest member of the Church.

There is one way in which the object at which we aim can be effectually secured. By the Superintendent of each Circuit so bringing the matter before his people as to secure from each and every member not less than the sum of \$2.25.

But some will say "many will give over \$2.25, some hundreds of dollars, so that I need not give as much as \$2.25." Let such an one be perfectly satisfied on one point, that for the amount in excess, the Board will not only find abundant use, but will be able to employ it; here let there be no misunderstanding.

It is well to call attention to the practice, which, though kindly intended, is very often a cause of embarrassment. Friends occasionally put their subscriptions down to be specially applied, not unfrequently taking their subscription from the general work and placing it to account of special work, not stopping to reflect that they diminish the general income upon which the Board bases its calculations, and place it to a special account upon which it must be apparent the Board can make no calculations. It would enable the Board to make its arrangements with greater certainty, if subscribers—say for the coming year—would either increase their general subscriptions in keeping with the increased need of the work, or put it thus:

Annual, so much. Towards debt, so much.

The former being an amount upon which at least the Society could rely from year to year; the latter a special sum to meet the present want.

Messrs. Cochran and McDonald, who are working with so much success in Japan, ask for help. Shall it be denied? Although among the first to occupy that field, we are to-day numerically among the weakest.

If the North-West is to be peopled, the missionary must accompany the immigrant. Manitoba and British Columbia ask for additional workers. Labrador needs one or two men.

To be prosperous in our Mission work we must be progressive. This means not only the spending of money, but the spending of it freely; a policy which does not include new work is a policy of retrogression.

Over and above all these plans now suggested, there will be abundant room for the generous gifts of brethren, who, in anticipation of any appeal, are ready to put down their names for any sum, from \$2.00 to \$1,000 or upwards, in liquidation of the debt of the Society.

Let us hope that from the first meeting held, even to the last, throughout our Dominion every member will realize his share of the responsibility and meet it, so that our Church may take that position which it ought to occupy in the world's evangelization.

ENOCH WOOD, A. SUTERLAND, J. McDONALD. MISSION ROOMS, Toronto, Oct 1st, 1875.

BEREAN NOTES.

Nov. 21.] LESSON VIII. JOHN JESUS THE KING.

HOME READINGS.

MONDAY—John 18, 33-38. TUESDAY—Matt. 27, 11-24. WEDNESDAY—Ps. 21, 1-10. THURSDAY—Luke 22, 38-51. FRIDAY—Dan. 2, 36-45. SATURDAY—Matt. 27, 31-51. SUNDAY—Rev. 19, 1-16.

TOPIC: Sovereign of the Kingdom. GOLDEN TEXT: He is Lord and King of kings. Rev. 17, 14.

GENERAL STATEMENT.

After the prayer which our Lord Jesus took, and his descent into the tomb, John 18, 1, had prayed, a band led by Judas Iscariot, and taken before the high-priest, John 18, 24. Sanhedrin quickly passed the sentence previously agreed upon, 53; John 18, 14; and then the him off to Pilate the governor to sentence confirmed, John 18, 28. conversation passed between Pilate and the accusers, John 18, 28 followed the interview between Jesus, from which our lesson is taken. The TITLE presents, "Jesus the heavenly kingdom." The TOPIC presents him as "The King of kings." The TEXT affirms, "He is Lord of King of kings." All this is done the king himself. THE OUTLINE 1. THE KINGDOMS OF THE WORLD. THE KINGDOM OF CHRIST. I recently approach this wonderful

[See LESSON COMPEND. P. 3479, 3476, 3472, 3475.]

Where in this lesson do we learn 1. How easy it is to slight the 2. How apt we are to misjudg. 3. How important it is to enter kingdom?

OUTLINES, NOTES, AND LESSONS.

1. A judicial examination, ver. 19. 2. A just verdict, ver. 38. 1. The judge: 3. The prisoner's judgment: 1. The king arranges king questioned: 3. The king v. 1. The questions of Pilate: 2. answers of Jesus, 1. The answers; 2. The unanswered questions 2. NOTES.

PARALLEL PASSAGES. Matt. Mark 15, 1-15; Luke 23, 1-7. The be carefully studied in connection to a full understanding of the JUDGMENT HALL, ver. 33. The pretorium, or place where captives tried. This was most likely residence, not far from where the priest lived, nor from the temple of JESUS, AND SAID, etc. Pilate

was outside to get the charge. Jews assembled there. He now a private conversation upon the charge. ALTHOUGH THE THE JEWS? From Luke 23, 2, that they charged Jesus with, 1. ing the nation; 2.) forbidding tribute to Cesar; 3.) saying that self is Christ a king. Catching one final point, Pilate asks, "the king?" etc. This was seditious Jews were a subjugated people man dared claim kingship.

SAVETH THOU THIS KING? 34. That is, have you reason to me of sedition and therefore enquiry, or is it founded merely malicious charges of the crowd? Not an insolent remark, but one to suggest that there were two the question in hand.

PILATE ANSWERED, etc. 35. harshly apparently. AM I A J question meaning, Why should I of myself? I am not concerned at discussions. THINE OWN NAME HAVE DELIVERED THEE, etc. 36. found cause to condemn thee a thee to me; what hast thou done? Assuming there was a cause, he demands a confession as to save himself all trouble and the crowd without.

MY KINGDOM IS NOT OF THIS ver. 37. A sublime declaration. He that he did claim to be a king, but such a sense as to earthly rulers, finally his kingdom shall rule. Rev. 11, 15; but his conquest righteousness and love, differing from the conquests of the world. WOULD MY SERVANTS FIGHT. I army no retinue of warriors, herein his different standing other kings was manifest. N HENCE. Not from earth, or from manners and methods. Spiritual are described, 2 Cor. 10, 4; 13: 10; Eph. 6, 13-17; spiritual foe 10-12.

THOU SAVEST THAT I AM A 37. A forth of asserit—quivering. "Thou sayest truly," etc. ing thus replied he proceeds to his position more fully. THAT BEAR WITNESS UNTO THE TRU this end was he born, and for he into the world. The truth of and of type demanded a king, teachings demanded it also. He