

God; and that the principle of victory is not miracle-working power, but faith.

The whole experience of the apostle was calculated to confirm this idea. In the school of Christ, while the divine Teacher was present, he had heard this truth often stated, and he had seen it often exemplified since the Teacher had departed. Christ had said to His disciples, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you." Matt. xvii. 20. No stronger statement concerning the power of faith could be made than this. And John had lived to see its truth demonstrated in many an instance. He was one of a little company that many years before this had commenced to advocate a new religion. The combined learning, wealth and influence of the world was against them. And they had neither worldly learning, wealth or influence. If they were to triumph it was not through these. But they had unbounded faith in their divine Lord. Upon the strength of that faith they entered the conflict. Through it they overcame the combined forces of the opposition and triumphantly established the cause of Christ. Concerning this he could say, "This is the victory that hath overcome the world, even our faith." He had seen the truth demonstrated, no less in individual life than in the work of the church. Multitudes of men and women had been converted from heathenism to the service of God. They had forsaken all to follow Christ. They found themselves, in their new life, the subjects of the fiercest temptation to relapse into the old life. Yet many of them gained a victory over the world, the flesh, and the devil, and died in the triumphs of the Christian's hope. It was not to their learning, their wealth—their greatness—that their victory was due. "For behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble are called," etc. But they had faith in Christ and therefore triumphed. They overcame the world because they had been "begotten of God." Again, they had been subjected to terrible persecutions, even to martyrdom, because of their religion. But they had been true to the bitter end, and amidst the flames of martyrdom had scored a glorious victory. "All things" had become possible to them through their faith. Even John himself, if we are to trust tradition, had been subjected to the scorching fire of persecution. And he knew from his own experience that nothing could support the soul in dark hours like that but faith in God and Christ. So this truth was penned after more than half a century of demonstration; and the concurrent Christian testimony of the eighteen centuries since is but a loud and long confirmation of it.

Illustrious examples of the overcoming nature of faith are not wanting, either in sacred or secular history. How many examples of faith rising superior to all obstacles have we in the personal ministry of Jesus! The palsied man, borne of his friends into His presence; the woman touching the hem of His garment; the blind men receiving their sight; the Canaanitish woman pleading for the restoration of her daughter. How thrilling in all these cases to hear the Saviour say, "Great is thy faith;" "According to thy faith be it done unto you." Their faith enabled these persons to break over every barrier and surmount every obstacle which intervened between them and the healing power of Jesus. It was an overcoming faith and it gained them the blessing. Had the victory over obstacles in the way, and blessings sought, been dependent on other conditions, they might never have gained them. But their faith was so strong that it knew no impossibilities, and it was so true that it could receive no denial.

How good is God that He has placed our triumph on such a basis as this! Had He made

wealth, wisdom or worldly power the condition, how very few could overcome the world. The masses are poor, and simple, and uninfluential, and would be doomed to inglorious defeat in a struggle against the world. But on this condition all who will can triumph. The weakest and the simplest can believe. And by means of this victorious principle, "the foolish things of the world," under God, can "put to shame them that are wise;" and "the weak things of the world" may "put to shame the things that are strong;" and "the base things of the world, and the things that are despised, * * * yea, and the things that are not," "may bring to naught the things that are, that no flesh should glory before God." By it "one shall chase a thousand, and two put ten thousand to flight."

A glorious victory over the world is therefore within the reach of all who believe in Jesus. We may have no worldly wealth and but little worldly power, but in our faith in Christ we have a possession of inestimable value and a power that insures victory.

M. B. RYAN.

NOTES BY THE WAY.

Leaving St. John by the G. S. R. R., I was soon safely at St. George. I looked around a few minutes for a conveyance going to LeTete or Back Bay, but was soon satisfied that I would have to trudge along on foot. I went as far as L'Etang, where I was well cared for by Sister Gambell.

On Friday evening I was with the friends at LeTete, in the social meeting, and found Brother Rideout working earnestly for the Lord's cause in this community, and united with him in a few meetings which I, at least, enjoyed very much, and hope they were not altogether unprofitable, although there was no immediate success. I enjoyed very much meeting with my old friends in LeTete, and they showed their kindness in many ways. I also visited friends in Back Bay, Black's Harbor, L'Etang and Brisses Island, and spent a very pleasant evening in Eastport on my way home. I attended a meeting in the North Church, where a Mr. Hammond is the preacher. Brother Hammond is certainly a success in conducting social meetings. The large vestry was crowded, as it is at all times, and there did not appear to be any stiffness or formality, and it appeared hard to get a place to stop the meeting after it had been running two hours.

I thought while there of what Paul said: "All speak the same things." I heard scarcely a discordant sound. They spoke just the same as I hear the Disciples speak when I meet with them. I concluded that we had been taught from the same Book, and they were following Peter's instruction: "If any man speak let him speak as the Oracles of God." Many of the Disciples meet with this church.

I spent Thursday evening with the brethren in St. John. We had a good meeting, and at the close we had a confession and the baptism the same hour of the night.

I am now at Gulliver's Cove where I spent the Lord's day. On Saturday evening our hearts were made glad by hearing one confess Jesus to be her Saviour. Sunday morning the baptism was attended in the presence of a good number gathered to witness the scene. We all felt a renewed courage.

On the night of April 13th the devouring flames drove from their homes two families in this place—Brother Stannels Hines, and his father, Jacob Hines. Everything was burnt in the house: some of the family had only their night clothes. I hope the brethren, wherever this may come, will remember them in their need and send direct to them or to the subscriber for them any amount they feel disposed to contribute. Address Jacob Hines or Stannels Hines, Gulliver's Cove, Digby Co., N. S.

J. A. GATES.

Gulliver's Cove, April 25th, 1887.

"GO."

In the parable of the "supper," as recorded in the fourteenth chapter of Luke, we find the rich provision of grace and mercy as presented in the gospel of Christ. It is called a supper because the manifestation of gospel-grace to the world was the evening of the world's day. The invitation was to all. It was a feast for all people. All things are ready for all time and adapted to all. The riches of Christ are inexhaustible. There is enough for all. None are excluded—only those who exclude themselves.

But the thought before us, and the one that has special interest and importance to the servants of God, is found in this monosyllable "go." "Go out quickly and constrain [N. V.] them to come in." Read this over again, please, and see how unmistakably plain that the coming of the hungry, perishing souls to the feast of love and mercy depends on the going of the servants of God. He must go into the highways and hedges, and carry the gospel message to the sin-sick, burdened and heavily laden. He must go and bind up their broken hearts and carry them the balm of consolation, and proclaim health to the sick and life to the dying. Here is the "marching order" to every servant of God. The go is as imperative to the servant as the come is to the sinner. The world's need of the gospel message, the positive command of our Lord to "go and preach the gospel to every creature," and the grand opportunities of success before us, give such a weight of importance to this duty of going into the world with the good news of salvation, that a failure in the work on the part of the church will bring a crisis on the cause of Christ for which no mercy can ever atone. As true as life we are in the midst of this peril "where the chances of grand success and the risk of awful failure meet." The opportunity has come, at home and abroad, for the church to call the world to repentance. To fail now is to incur the displeasure of God, and bring destruction to our own souls. But is not this besetting sin of the church today? Is not this disquieting, disturbing, tempest-tossed condition of the religious world the result of failure to carry the news of salvation to others? If Jonah could not escape the wrath of God for refusing the mission God gave him to Nineveh, how shall we escape if we neglect the mission that God has given us to the world?

What is the church doing in this work of salvation? It has been said, "that if Christians spent every cent of their wages and their income on themselves and gave to the missions one cent on a dollar annually of their real and personal property the amount would be \$87,284.00 instead of \$5,500. When we realize that the world is perishing for the gospel, and the church is not paying one cent on a dollar annually of her real and personal property we must conclude the church has taken a "sea voyage."

But I hear a good brother saying: "We do better than that." Who do you mean by "we?" "I mean our people in the provinces." Let us see about this. Take our churches in this Province of Nova Scotia. Take your pencil and paper, and make an estimate of the real and personal property of the churches as well as you know. Mark them as low as your conscience will allow. What have you? "Not a half cent on a dollar." Now what do you think of it? Not one half cent a year on a dollar for home or foreign mission! Please, keep this a profound secret. Our lamented Brother Campbell said: "We have taken the living oracles as our guide, rule and measure of faith and have, therefore, no changes or alterations to make. But in coming up to this standard of knowledge, faith and behaviour, we have something yet before us to which we have not yet obtained." How weighty are these words, when we realize our failure in coming up