

"power" and "might" to express the degree in which He will work in and through His followers. He promises to make them "strong" in Him and "in the power of His might." Now, has the *Lord*, as distinguished from all other persons and things, been working in the mass of us mightily?" *Business has.* Look at that man who is fairly possessed by business. It is refreshing to see him and to come under the sweep of his buoyancy. His movements, how active! His step, how firm! His eye, how eager! Business is working mightily in and through him, and, according to its nature, is producing results in his entire being. Is the Lord, according to His glorious nature, exercising such might and mastery over us as *pleasure is*? See that young man hastening from the workshop in which he has wrought all day with willing hands and honest heart. Hastily on reaching home he takes his evening meal. Hastily he dresses. Half an hour has not passed before he sallies forth with quick step, lustrous eye, and beaming countenance. Why this joyful activity? He has pleasure before him in the shape of congenial company. This pleasure is working in him mightily to produce what you see. Many other things work powerfully on us to depress or to elevate. And now let us come back to the question. In addition to all these objects of joy and sorrow, and distinct from them all, does the Lord mightily move us? Does He move us to a joy that is unspeakable and full of glory—a glorious joy that fills and glorifies the heart? He has told us that He will do this; and more, He has positively promised so to work on us that we shall hardly know ourselves, and that we shall be led to say in up-welling gratitude, "We are new creatures; all old things are passed away; and, behold, all things are become new and strange. It is wonderful in our eyes." But we are not yet at the end of His promises. He is to work *through* His children as well as *in* them. He boldly and broadly, without qualification or reserve, declares that He will work so mightily and so strangely in them that they will, each and all, become "rivers of living water." Not a streamlet, not a stream, not a river, but *rivers*. Do these large words find a counterpart in our experiences? Could we use them in regard to the mass of Christians and feel that the words were no bigger than the thing? And are we

not led to understand from Christ that through those who are in Him the word of God will grow "mighty" and prevail? "For the weapons of our warfare are not carnal, but mighty through God." This glorious power is promised not merely to the church as a whole, but to every member of the church.

Have we in our daily lives the fulfilment of these great promises? If not, why not? It cannot be because the words of our Lord go beyond the restorative power of His healing waters. Men may advertise in too large type, but God never.

Why, then, this startling discrepancy? Why these sour grapes, when good grapes were promised and looked for? The reason may be seen in a figure. A man goes to the sea that he may have the restoration which it gives. He has paid his train; he has reached a lovely spot on the shore of the restless main. But instead of bathing his lungs in its health-giving air, he coops himself up in a little room with the door and window shut. A week passes and he is no better. A month passes and he is worse. Why? Because he has not given the sea fair play.

Give Christ fair play, and we shall find that all His promises will swell out in our experiences into ripe, rich, mellow fruit. Belief is what is needed. His grace is sufficient, but we must use it. We must look into His heart, listen to His speech, and put our hand tremblingly, yet trustingly, into His.

Hamilton, Ont.

J. MORTON.

CONGREGATIONAL COLLEGE OF BRITISH NORTH AMERICA.

We give this month the historical sketch of this institution as prepared by our efficient secretary, Dr. Cornish, and deposited with other documents in the corner-stone, the laying of which was noticed in our last number.

In the year 1838 Mr. Ludwick Kribbs was placed by the Colonial Missionary Society under the charge of the Rev. Adam Lillie, at that time pastor of the Congregational church in Brantford, Ontario, in order to be trained for the work of the Ministry. In the following year, Mr. Lillie having removed to Dundas, four other students were, with Mr. Kribbs, placed under his instructions, and thus was constituted the first regular class of students in the college. It is, therefore, from the year 1839 that the foundation of this institution is to be dated. In May, 1840, Mr. Lillie, at the request of his brethren, removed to Toronto,