

massive, and with carvings not stinted. One can never know what an ornament the maple leaf may be in art, as it surely is in nature, till he sees the frescoes in the parliament chamber of that building. The provincial building stands on the university grounds—all belonging to the province of Ontario, and our church building is but a five minutes' walk away. One thinks, but doesn't say, that if all Canada is like Toronto, the Queen's domains rival those of Uncle Sam.

But on the way to the Maritime Provinces one who takes the shortest cut is destined to pass through hundreds of miles of fine stumps and granite boulders. He wonders if the Canadian Pacific Railway was cut that way, because the land could not be used for anything else. He is told, however, that there is good country out of sight all along the line. Turning from the deserts outside the car window one falls to studying the map of the C. P. R., and taking measurements with thumb and finger, used as compass and square, he concludes that Canada can afford a good deal of such land, and yet have enough and to spare of the choicest land beneath the sun.

One reaches St. John at last and finds it all up hill, with a surplus of March weather. But it is a fine old city, this city by the sea, and loyal to the Queen to the very back-bone of itself. One must not say anything about "annexation" here, except timidly to inquire what is thought about it. I had been told that people here will go to church through a blizzard, and I find that that is true—of some of them. But all in all I believe that the Coburg street church is as loyal to Christ as it is to the Queen, and that's not finding fault with it a bit, for the Queen herself says on her coins, "*Victoria dei gratia Regina*" "The preacher is to be congratulated who can induce the St. John Christians to think as well of him as he ought to think of them, and I extend my most hearty congratulations to their present pastor. I take it for granted that he joins me in asking all the Christians in the provinces to pray for us, that our meeting here may do great good.

W. J. LHAMON.

A BIT OF HISTORY.

Bro. Hardin is asking that our churches take up a collection. It is not for himself, it is not for the General Christian Missionary Society, it is not even for the men who are working under its guidance in the destitute parts; it is for the Lord. He asks that the churches raise as much as they can and send their offering to him, as Corresponding Secretary of the G. C. M. C., in order that he may send it, in the Lord's name, to those whom the Society has promised to support in the field.

This society was organized in Cincinnati, O., on the 29th of October, 1849, and it had for its first president Alexander Campbell. He occupied that position till his death in 1866; and it may be that if he could have been spared in strength till the present, he would still be holding that office; for he was thoroughly missionary in his spirit, and so he gave the society his hearty support. Many of our most consecrated and best known preachers have been his successors in this office, among whom may be mentioned D. S. Burnett, Isaac Errett, W. K. Pendleton, C. L. Loos, J. H. Garrison, etc. The office is now filled by J. W. Allan, of Chicago. The present corresponding secretary, as the readers of THE CHRISTIAN know, is J. H. Hardin, and for predecessors he has had some of our great men, such as Benjamin Franklin, the long-time editor of the *American Christian Review*, and O. A. Burgess, who is well remembered by some of our older brethren and sisters in these parts.

The management of the affairs of the society is in the hands of a board in whom the churches have full confidence. The present chairman of the board

is J. A. Lord, who was born on Deer Island, and has now become one of our strong men in the United States. Perhaps the knowledge of these facts will not diminish our interest in the society nor in its work. The board meets in Cincinnati for the transaction of business on the third Friday of each month. No one should object if the members received pay for their services, but not one of them does—not even travelling expenses. They give time, labor and money to this work, and do it willingly because it is the work of the Lord. The treasurer gives bonds for the faithful performance of his duty, but nevertheless serves free. Those contributing to the society's work have thus a double security for their money—the word of a Christian man and his bond. Surely these must be godly men who freely do so much to help us in doing more and better work for the Lord than we could do without the advantage of this wisdom and experience. H.

THOUGHTS FROM PAUL'S LIFE.

Paul, the apostle to the Gentiles, in his life and work, his doings and sayings, is a vivid illustration of the longing, the hungering and the thirsting of the earnest, loving, faithful child of God, not only after more righteousness and purity in his own life, but that others might taste, and be partakers of that salvation which is so richly provided in the Lord Jesus Christ, for a lost world.

Paul's work was not that of a fanatic. His desire for the salvation of men was not fitful. It was a continuous stream. His efforts were not spasmodic. His work needed not the motive power of a fevered excitement. His cry was not "blood and fire," nor did he spend any time in "throwing red-hot shot at the devil."

Jesus of Nazareth did not (under the great commission) send His followers to fight the devil. That was His work; and, that which was, or is, peculiarly His work shall be accomplished. He will destroy him that had (not, has now) the power of death, that is the devil, and deliver them who through fear of death, were all their life subject to bondage. Heb. 2: 14, 15.

It appears to me that the Christian who does not believe in the utter overthrow of all malignant powers, has very little faith in the ultimate triumph of the Son of God, or the grand completion of His work.

The blessed Jesus did send His followers to preach the gospel, to tell a story of love and mercy, the most wonderful which ever touched the ears of angels or of men. It was the story of God's good-will to all the children of men.

Paul, in doing this work, as it was committed to his hand, was not to be found sometimes on the mountain-tops of wonderful achievement, clothed in the armour of faith and hope, with perfect trust in the the good-will and power of the infinite One; and again, down "in the valley," with hope nearly gone, faith almost "dead," and himself trembling in the uncertainty of his own sonship—of whether he is a child of God or not, saying: Well, after all, I may have made a mistake, I may not really be a child of God. I may not have been truly converted. All my labor and hope, hitherto, may not be on a good foundation. I may be a child of wrath, and therefore, all that I've said or thought or done, only sin in the sight of heaven.

No, we do not hear anything of this kind from Paul. His faith did not give the variations of sunshine and shadow. His love for God and for perishing humanity was not sometimes "hot" and sometimes "cold." His labor was one continuous effort, day after day and night after night, as time passed along, to add a little more to that already accomplished—to gather another soul into the vineyard of the Master, or to strengthen some weary pilgrim in the pathway of life.

Paul met with difficulties. Obstacles stood in his way, but his faith never faltered, his determination to labor night and day to the end of the chapter, never varied, nor did its intensity ever wane.

When he wrote to the Thessalonians: "We would have come unto you . . . but Satan hindered us," he had been met, for the time being, by adversaries of the cross of Christ who had prevented him carrying out his design of visiting that church, but his faith and confidence remained intact, and he would come when this Satan (adversaries) no longer controlled his actions.

In looking at Paul's work as an example of undivided service, it would be well for us to bear in mind that when he failed to go forward in the great work which he had in hand, with all the determination and perseverance of his nature, it was when he could not do so, because of circumstances which he could not control, and not from any doubt in the goodness of God, the love of Christ, his own standing on the sure foundation, or the ultimate triumph of the cause for which Jesus gave his life and for which he (Paul) was willing to suffer.

Paul sometimes looked back over the past of his life. Who does not? He said some things which were not pleasant to contemplate. Who does not? He saw where he had done wrong. Who does not? He saw where he had lost opportunities. Who does not?

As far as possible, he would make up for lost opportunities. He would repair the past. He is eager to "build up the faith which once he destroyed." He saw the "Greek" unsaved, and the "Bartarian" also unsaved. These terms, as did the terms "Jew and Gentile, included ALL—all mankind. He sees all unsaved. Salvation is in the Christ. Christ is in the gospel; hence the cry: "Woe is me, if I preach not the gospel." "I am debtor to the Greeks and to the Barbarians, to the wise and to the unwise"—to ALL; so, "as much as in me is, I am ready to preach the gospel to you . . . also."

One continuous, earnest longing filled the heart of Paul, that men might hear the gospel, by faith behold the Christ, accept Him, obtain the pardon of sin, and become heirs—partakers of eternal life.

Why was Paul so earnest? Because he BELIEVED.

Why is there so much indifference to-day, among professed followers of the Christ? Because they (we) do not believe.

Ah, you say, we do believe. We are respectable members of respectable churches. We pay current expenses and otherwise support the cause. So we live, and so we die, and after we die, the minister will assure all that we have gone to heaven and all will be well.

But have we ever thought of the difference between believing, and merely not disbelieving.

Paul's believe (faith) was positive. To him those things which awaited, although yet unseen, were real. There was no misgiving in his mind, when he wrote:—"I know whom I have believed," etc. "When earthly tabernacles dissolve, we have a building of God, eternal," etc.

"He will change these vile bodies," etc.

"There remaineth for me a crown of righteousness," etc.

"The last enemy, death, shall be destroyed."

"He hath brought life and immortality to light."

"This mortal must put on immortality."

Paul's confidence that all condemnation was removed from, and all blessings awaited those who came to God the Father, through the Lord Jesus Christ, and that nothing of earth nor anything beyond the earth, could ever separate them from the love of God, which is in Christ Jesus our Lord, gave him that wonderful eagerness to pay the debt which he felt resting upon him, to give the gospel to all for whom Christ died.