

in town and city especially, multiply. One great difficulty is to decide about attending them. We cannot attend them all; if we did, almost every evening and afternoon would be occupied, the home and the social life would be very seriously interfered with, and no one can afford to neglect these duties. This demand on almost every evening is unavoidable with many clergymen, and in it they should receive the earnest sympathy of the congregation. But because we cannot attend all the services or meetings in the church, shall we then refuse to attend any? No; it is rather the duty of each person to find out which of the meetings are most helpful to him, or those in which he can be most helpful, and then attend them. It should be possible for many to give at least two evenings a week to the affairs of God. One of these should be spent undoubtedly at the Wednesday evening service. Everyone who can ought to attend it. The other evening might be set apart to attending the missionary meeting, or the Christian Endeavor, or the Boys' Brigade, or to visiting the sick of the parish.

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WE are reminded this month (25th) of the conversion of St. Paul. Perhaps no event in the early history of our common Christianity exerted a more potent influence for its extension and expansion than the one here referred to. A highly educated and cultured man of his time, intensely interested and zealous in promoting the religion of the Jews, we find him bitter in opposing everyone that sought in any way to detract from it. Christianity had arisen, and, looking upon it as an enemy of the faith of his fathers, we find him among the most zealous opponents, holding the garments of those who stoned Stephen, the first Christian martyr, and a little later going even to strange cities to bring bound to Jerusalem any of that way. We all know the story of his conversion; how, as he journeyed and came near to Damascus, a light shone round about him above the brightness of the noonday sun, and a voice said, "Saul, Saul, why persecutest thou me?" and from the ground where he had fallen was

heard the question, "Who art thou, Lord?" and the answer came, "I am Jesus whom thou persecutest," the risen and glorified Christ thus identifying Himself with His suffering people. The trembling and astonished Saul cried, "Lord, what wilt thou have me to do?" And the Lord said, "Arise, and go into the city, and it shall be told thee what thou must do." Blinded by the glory, he was led into the city, and shortly we read, "Behold he prayeth." Ananias, a disciple, was sent to him, and with his message from God Saul regained his sight, and he was baptized. The adversary had become a friend; the persecutor, a preacher of righteousness, the proud Pharisee, a humble and devoted follower of the meek and lowly One — so mighty was the power of the Lord Jesus and of the Holy Ghost. All power is still given unto Christ; the Holy Ghost is still able and willing to change and renew the heart. Let us see that, like St. Paul, we yield ourselves to him.

It is God who works. Let us never for one moment forget this truth. It is God who is doing things. We are only instruments in His hands. As has been said, "While it is true that God does not work without means, it is equally true that means cannot work without God." Much is made in the old ecclesiastical writings of God's condescension. The term is a gigantic solecism. It is a thought that belongs wholly to our imperfect human state. The attitude of condescension is impossible with God. It is the essence of His nature to give. His giving is only limited by the capacity of any object, of any being, to receive. All who receive are to the extent of their receiving co-partners with Him. On the other hand, their capacity for receiving will depend upon the degree of their giving. God cannot pour His life into a vessel that is already full. As we give, so we receive, and our labors are therefore only an expression of the life of Him whose province is both "to will and to do." We cannot even make a fire without entering into the works of God. He stored the coal ages ago, or caused the forest to grow in later years, and the springing of the

flame with its development of heat is by His direct act and power.—*Seaward's School of Life.*

NEW YEAR RESOLUTIONS.

With the New Year, no doubt, many of us have formed a number of good resolutions for the coming twelve months. But what has been the history of the good resolutions made in former years? How many of them have we kept? How many of those made a year ago have we to make again now? It may be we do not remember what were the good resolutions of last January. If so, it will be interesting to write down those of this year, and on New Year's day of 1898 look them over and see how many we have carried out. But it will not need this to tell most of us who have watched our lives that good resolutions are more frequently broken than kept. "The road to Hell is paved with good intentions." There is a deep meaning in the statement. Human pride prevents men from acknowledging their inability to resist sin, even when warned of their enemies' strength. (Eph. vi. 12). It is not hard, then, for the great enemy of souls to persuade them that in their own strength they can overcome some evil habit, and they make a resolution to do so, at which that enemy laughs. He can soon overcome their will-power on which the resolution is based, he can soon overcome the sense of his own honor, his family's needs, or the other motives prompting the resolution. No, good resolutions are generally Satan's way of keeping men from trusting God for deliverance, from depending on His grace, by which alone sin in any form can be effectually overcome. If our resolutions are made in the strength of God, putting no dependence on any power in ourselves, but relying on His help given in answer to prayer, then and then only will they be fully carried out.

A LIFE ASSURANCE AGENT.

The other day a life assurance agent called upon me. He had his business with me, and I felt quite free to have my business with him.