

Circumstances may help us, but they can't make us. "Shortly after Chief Justice Chase had gone for the first time to Washington, he was returning to the west. When the train stopped at a little station in Virginia, he was informed that it was the birthplace of Patrick Henry. He stepped upon the platform of the car and remarked, 'What magnificent scenery, what a view, what an atmosphere; no wonder Patrick Henry grew here.' One of the natives who stood by his side quietly replied, 'Yes, sir, but these mountains and this landscape have always been here, but we haven't seen any more Patrick Henries.'" H. M.

CRUMBS.

The fear of running after every notion and foolish idea that flits about, leads us to stand still and not run at all; forgetting we are commanded to run and that with patience. We must go on unto perfection. Bro. Long in the *Missionary Weekly* puts it in this way: "It is important that we get up to Acts ii. 38 all right and scriptural; but then that is a long distance this side the prize of our high calling. Acts ii. 38 is at the beginning and the prize is at the end of the race. Acts ii. 38 brings the penitent sinner up to the remission of sins that are past, and introduces him into a relation where a hundred other things are necessary to bring him up to the stature of manhood in Christ."

Here is a good crumb from G. C. H. Parkhurst on sermon gormandizing: "A little food, if it is wholesome, accompanied with a fair amount of exercise, will keep a man in good flesh easily. If he is sedentary in his habits he will never be robust, no matter how much he eats. He may grow rotund, but corpulence is not health; and when I hear a Christian say, 'I must go to church where I can be fed,' I always expect to hear by-and-bye that he is laid up with spiritual dropsy. Sermon gormandizing is the straight road to religious apoplexy. The hospital wards of our church are full of apoplexies, who no more need spiritual nourishment than Mount Blanc needs a snow-storm."

This suggests the idea that one sermon on the Lord's day is sufficient for any mind, and in fact it would be all he would have time to listen to if he was attending to the work of the church, in the many departments that are calling so loudly for help.

The Duke of Argyll tells us in a Glasgow lecture: "In the last year of Mr. Darwin's life, he did me the honour of calling upon me in London, and I had a long and interesting conversation with that distinguished observer of nature. In the course of our conversation I said that it was impossible to look at the wonderful processes of nature, which he had observed, without seeing that they were the effect and the expression of mind. I shall never forget Dr. Darwin's answer. He looked at me hard, and said: 'Well it often comes over me with overpowering force, but at other times (and he shook his head) it seems to go away.'"

"The sick will send for the doctor, but will leave the preacher to find out for himself, and when he does come will complain because he did not come before."

"The preacher wants the ears of his people. There is nothing so completely wilting to a preacher as inattention. Should he say anything out of place every one will hear that, yet what he is most anxious for them to hear they do not." "There should be attentive and reflective hearing. This is not so much the gift of nature as it is the fruit of culture. The pew in effect sets the key to the pulpit."

"Powder is a poor thing for game unless we have shot." Here is much of the trouble in the world. We make a great noise but nothing is done, more than to frighten the game. No one is captured because of all powder and no shot.

"The very best Christians have failings. One would suppose that Christians were the worst class of people in the world, if we judged by what some people say of them. Astronomers have discovered 954 spots on the sun. We might think the sun was all spots. But with all the spots, we find more light in the darkest day than in the very brightest night. Give us the Christian with all his faults before the critic. Those who can see the faults of a Christian but can't see his virtues, are like the man who could see a spot on a barn door two miles off but couldn't see the door."

Bro. Campbell says in the *Christian Baptist*, "The plan of making our own nest and fluttering over our brood; of building our own tent, and of confining all goodness and grace to our noble selves and the 'elect few' who are like us, is the quintessence of sublimated pharisaism. . . . To lock ourselves up in a band-box of our own little circle, to associate with a few units, tens or hundreds, as the pure church, as the elect; is real Protestant monkery."

News of the Churches.

ST. JOHN, N. B.

A reception was given Bro. Henry W. Stewart on Friday evening, June 5th, by the Young People's Society of Christian Endeavor. A large number of the members of the church and congregation were present. An address of welcome was read by the president, R. A. Christie, to which Bro. Stewart made a suitable reply. Then followed readings, recitations; solos, etc., and cake and ice cream.

The monthly meeting of the Woman's Missionary Aid Society was held on Thursday afternoon, June 25th. There was an interesting paper read by Bro. Stewart, on the topic of the day, "Self Denial." The amount collected was \$11.80.

Brethren William and Howard Murray passed through our city last month. Bro. William Murray is on his way to Kempt, N. S., and Bro. Howard to Princeton, Mo.

Bro. E. C. Bowers, of Westport, N. S., was with us on Lord's day, June 21st.

The following is a synopsis of the interesting sermon delivered at the Coburg street church by Bro. H. W. Stewart, the new pastor, on Lord's day morning, June 7th:

The Apostle Paul is the world's ideal missionary. He was ever active, ever energetic. No sooner had he completed one tour than he was off on another. It was on his second great journey that he came to Corinth. He had passed through Derbe and Lystra strengthening the churches which he had established. Once he went through Phrygia and Galatia preaching the Word. He wanted to go to the provinces of Asia but the Holy Spirit forbids. Then he desired to go in the opposite direction, but again the Spirit overrules his movements. What is he to do? He must go neither to the north nor to the south. It will not do to turn back; of that he is confident. So the only course for him to pursue was to go forward. Westward he thoughtfully travelled, wondering, no doubt, what was the Spirit's purpose in thus directing him. But he had not long to wait; for that night a vision appeared on the European shore, and a voice was heard crying out, "Come over into Macedonia and help us." He went, and for the first time the good news of a world's redemption was heard in Europe. Here we find the apostle busy, and in a short time we find him in Corinth.

He had not intended going there. All was the work of Providence. And so it is with me. When I determined to visit my native land I had no idea of remaining. But the hand of God has directed me and led me here. My aim is to be the same as Paul's—to proclaim the mystery of God, that which was hidden in the ages past, but was made known by the Spirit to the apostles, that which the angels desired to look into, but which was hid from them, — God's scheme of redemption for the whole world — Gentile as well as Jew.

But how was Paul going to do this? He tells us first what he would not do. He came, not with excellency of speech. Paul was a polished orator; he could move vast assemblies at will, but he was not in Corinth as a rival of the Grecian orators. Perhaps his popularity would have been greater if he had magnified Paul and hidden Christ; but he did not seek popularity, he sought souls — and he found them. Neither did he come to Corinth to display worldly wisdom, to place himself beside the native philosophers. A man of his power could have stood among the best of them and received their applause as he discussed philosophy and science and literature and art; but great and important as these subjects are, Paul was interested in one greater in its origin and more far-reaching in its results; and nothing could induce him to turn aside from it.

Can I have a better model than Paul? Abundant success crowned his efforts. We all desire to accomplish something for the Lord; we all want to save souls. Philosophy cannot do this, politics cannot, higher criticism cannot, and on such subjects as these I have but little to say. Theories and speculations are without power here, and you do not desire them.

Paul determined to know nothing among the Corinthians save Jesus Christ and him crucified. That was his only theme. He gloried in the cross, and in nothing else. I have determined to imitate him in this. Christ is still the power of God and the wisdom of God. The gospel is now, and must ever remain, the power of God unto salvation. When anything is substituted God is dethroned. And when the pulpit forsakes the old, old story, and directs its powers in other directions, we need not be surprised if the consequences are sad indeed.

And as Paul preached Christ crucified to the Greeks — to them a very repulsive doctrine; for what could a dead man do for them — it was in their eyes foolishness — so may I have to say things that will not be like music to the ear nor honey to the tongue; but you do not denounce a surgeon who amputates an arm to save a life, and you will not quarrel with a preacher who, in his endeavors to do good, speaks what he believes, and speaks it plainly; who speaks the truth in the love of it.

But what were Paul's feelings as he labored in Corinth? He was with them in weakness. Knowing the great work to be done there, realizing that that city, like Athens, was full of idols, feeling that he was there to carry on the work unaided by any mortal, he could not but be impressed with his weakness. I too, am weak; but in one sense I am more fortunate than Paul. St. John is no heathen city; it is a city of churches. People fear God and love Him and try to serve Him. You, I know, are all ready to work with me in my efforts to rescue the perishing; and united effort will always tell. But Paul had God on his side, and one man with God on his side is always in the majority. I count on God's aid in my efforts to do good, and I know that with that aid, though weak of myself, I am really strong.

The apostle was with the Corinthians in fear; and so am I with you. But mine rests on different grounds from his. His life was in danger owing to the crowds that surrounded him. In this age preachers are usually safe from any danger along this line.