Associational Sermon of Eastern Association of Nova Scotia

BY REV T. M. MUNRO.

"Unto him that loved us, and washed us from our sins in his own blood, to him be glory and dominion forever and ever." Rev. 1: 5, 6

For a little, let us place ourselves at the foot of the cross, if we would see the man who was delivered for our offenses and was raised again for our justification. Then let us follow him up to the throne of mediation, and cast ourselves at his feet with John, and say, not only with our lips but our hearts, 'Unto him that loved us, and washed us from our sins in his own blood, to him be glory and dominion.' In order that may love and adore him, we must see him by faith's eye as the Saviour of our souls; we must let him come into our hearts, our sympathies, our lives.

I believe of all the objects that John saw in those visions recorded in the Revelation, our Lord Jesus Christ is the central—the most glorious and attractive. "When John saw him he fell at his feet as dead." No doubt his glorious majesty—the shining of his countenance—his voice, which was as the sound of many waters, filled him with awe, and so overcame him till those comforting words fell from the lips of him that sat on the throne, 'Fear not, I am the First and the Last, I am he that liveth and was dead, and behold I am alive forever more, and have the keys of hell and of death." I imagine that I can hear John saying in response, 'Yes, thou art he whose transfiguration I witnessed, with Peter and James on the mount." "The same upon whose breast I leaned at the Supper-table in Jerusalem; and I also recollect how glad my poor sad heart was when I saw thee in the upper room where we disciples were assembled together for fear of the Jews, and where thou didst appear in our midst after the resurrection, and said, 'Peace be unto you, as my Father hath sent me so send I you.'" You will recollect that it was after Jesus revealed himself to John that he gave him something to do, "Go and tell the story of my sufferings, and dying love." And now again he tells him to do something. "Write the things which thou hast seen.' The revelation of Christ to the soul by the Spirit of God is always followed by some good work done for his cause. The light of that revelation shines out. It is its very nature to do so. The blood washed sinner has something more than a doxology on his tongue; there is a doxology in his heart. His prayer is, "Lord, what wilt thou have me to do?" And he cannot help it. Paul could not, for he says, "The love of Christ constraineth us," neither could John, for he says, "We love him, because he first loved us." 'Unto him that loved us."

For a few moments, let us turn our Spiritual gaze more fully on him "that loved us."

I have some time since arrived at the conclusion that the best way to get the most effective and successful preparation for the pulpit, and the pew as well, is to look a long while on Jesus before we go there, and think how he died to save the lost soul, and how he lives for us at the right hand of God. It will fill us with spirit and power. Our souls get a shaking down into humility, and then a lifting up into the Godhead and glory of Christ. We become so filled with his goodness and love that we are willing to do any work,—any sacrific for him.

There are a great many people, and even professors of Christ, that talk fluently about him, and sometimes are seen to weep, especially when the tragedy of the Calvary is set forth; but they do know him, notwithstanding, because they do not believe on him, they do not receive him.

There have been great and wise men, and men who have and are doing a great deal for science and learning; and have written books which we have in our libraries, in which they speak much about God truth; but frequently we are astonished to see them travel all around the Cross of Calvary and never touch it. For instance, Bishop Butler, who was wafted to the See of Durham in a cloud of metaphysics, and remained absorbed in it, if his dying experience be true, his analogy and sermons deceive you. When Butler lay on his death-bed, he called for his chaplain, and said, 'Though I have endeavoured to avoid sin, and to please God to the utmost of my power, yet, from the consciousness of perpetual infirmities, I am still afraid to die.' 'My Lord,' said the chaplain, 'you must have forgotten that Jesus Christ is a Saviour.' 'True,' was the answer, 'but how shall I know that he is a Saviour for me?' 'My Lord, it is written "Him that cometh to me, I will in no wise cast out."' 'True,' said the Bishop, and I am surprised, that though I have read that scripture a thousand times over, I never felt its virtue till this moment, and I die happy.'"

Like the Bishop, hundreds read that and similar scriptures, but they do not see Jesus in them, nor hear his voice, which is music in the sinners' ears, struggling for life, for deliverance. Many people, in reading the Word, rather look for the mysteries,—the interpretations,—the discrepancies, than receive the obvious blessed truth that Jesus Christ loved us, and appropriate that truth in their soul's eternal interest.

The simple declaration is that Christ loved us, and gave himself for us. God gave Adam intimation of this even while he lay amid the wrecks of dismantled paradise; and poor lost man laying hold of this truth, by faith, is saved, for "he that believeth on the Son of God hath everlasting life." "The gospel is the power of God unto salvation to everyone that believeth."

It is by the Cross alone as a revelation and an application of the eternal love of God to the soul that the sinner is restored and saved.

Whatever views may be held and opinions advanced with regard to inward spiritual cleansing from sin, the atonement laid in the blood of God's dear Son is surely the source of it. "The blood of Jesus Christ, God's Son, cleanseth us from all sin."

One of the hardest things in my ministry is to get people to believe this truth. I am more and more convinced of the fact that men do not like it, and they will stay disliking it till God by His Holy Spirit shows them their lost estate by nature and opens to them the fountain of salvation in the blood of Atonement. And when they like the dying thief see it and take a spiritual plunge, they "Sing redeeming love."

"Unto Him that loved us and washed us from our sins in His own blood."

"Greater love hath no man than this, that a man lay down his life for his friend; ye are my friends if ye do whatsoever I command you.' Now Christ speaks to those to whom his love is a blessed reality and with whom he deigns to dwell—to fill them with a divine stimulus and influence that they may live henceforth as those "who are not of this world." As Owen says, "For being once touched by this love of Christ, receiving therein an impression of sweet ineffable virtue, they will ever be in motion and restless until they come unto Him and behold his glory." But more than this, they are actuated by that all-absorbing principle to "glorify God in their bodies and in their spirits, which are his." They bear fruit. The soul that has the life and love of Christ in it cannot help producing fruit. Macmillan says, "It does so, not by an outward arbitrary law, but by the sweet inward vital law of life and growth. And therefore it is that free unconstrained outpouring of the heart in a godly life—the natural, spontaneous, practical response of the love of believers to the love of Christ—are more frequently in the New Testament called fruits than works." Fruitfulness is a necessity of the renewed soul—that soul which is impregnated with the life and love of Jesus—or in other words, that soul that is filled with the spirit of Christ must be fruitful. There will be Christ, likeness not in respect miracle working, but in a life of holiness and self sacrifice.

The ruling principle in a Christian's mind is love for Christ which terminates in action. It is the deepest affection in the soul and the most outward in life.

It is the great heart that throbs in the very centre of the church. Its pulsations are seen in the active and obedient lives of its regenerated members. The love of Christ is the motive that moves and influences all that are washed in the precious blood. "The love of Christ constraineth us." 'We love Him because he first loved us."

This doxology of the redeemed in heaven and we may say of earth too, furnishes us with the fact that all their acts of devotion and fervent song of praise are prompted by the love of Him who was slain for our sins on the cross. There is not a soul in the paradise of God but is truly influenced by this spring of all holy action and praise. Love is the ruling passion of that world of infinite holiness and purity and ought to be the governing principle in the church on earth.

But let the people whom the Lord hath chosen for himself have their spiritual eye fixed on their great Captain of Salvation who was made perfect through sufferings to bring them to glory, and their hearts filled with a sense of His bleeding love, and they have a motive power and a working force that is productive of the grandest results, a motive which of all others is properly, intensely, pre eminently Christian, the spring of each individual Christian life. "The life that I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me."

This principle of which we are speaking, by which faith works and which sparkles like a diamond among the jewels of the Christian character, is the element that unites the hearts of God's children in the great interests of Messiah's kingdom in the world. It seems that the glorified in the celestial world are perfectly one. There is only one great and glorious object of sanctified affection. It is the Christ who redeemed and saved them. "Unto Him that loved us." The anthem is one. And they are one. The Lord Jesus Christ who died to save human souls out of every nation and clime is their only theme. "To Him be glory and dominion forever and ever."

But the people of God are not to wait till they get to heaven before they unite "in worship so divine." No man will ever get into the kingdom of glory till he sees the love of Jesus in suffering and dying for him, and realizes its renovating, uniting and purifying power by the spirit of God in his soul. That love which brings those who have it into union and harmony with God our Saviour in all his offices, government and kingdom, and consecrates all their energies and acquirements to His service.

"True love is no thin disembodied sentiment. Love asserts its presence in a practical visible way when once it really lives." It is the secret of that union, the very soul of all that earthly labor and service which, for Christ's sake, will be owned hereafter.

As a body of Christians we are *one* as to the principles and doctrines of Christianity, but how do we stand in other matters relative to church life and church work? Are we one in *all* the work of the Lord in connection with the denomination to promote the kingdom of Christ in the world? Do we see eye to eye in these great things, and are we standing and laboring "together *with* God?"

Is it not to be feared that there are some in all our churches who do not come up to the help of the Lord? Our prayers should be to Almighty God that He would mercifully grant to deepen or to restore within them the sense of Jesus' love, by which all true workers for the Lord are to be constrained.

How does the love of Jesus reproduce itself, but in the lives and united efforts of His working and believing people? Jesus Christ did not die upon the cross that we might live a self-seeking life. Whether by plodding after this world's goods earthly or pleasures, or by wasting intellectual power upon subjects which, however gratifying to ourselves, achieve nothing for the honor of God or for the good of men. Only when we devote ourselves according to our measure to God's glory and to the enlightening or cheering or supporting our brethren, do we enter into the practical spirit of our Lord's mission and death. Self-renouncement is the temper of which His death is the highest expression." "He died for all that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again."

We see sometimes the feeble in health advised by their physicians to go to some more favorable clime; and many do, in quest of that which we regard as one of the best of earthly blessings. If I were permitted to give any advice or counsel at all to those spiritual invalids amongst us, who are in consequence unable to attend the prayer and social services of the church and to engage in any way in the Lord's work, it would be this: Let them go to Calvary and breathe in freely the beautiful and healthful air that surrounds it, and bathe frequently in the perenial fountain that gushes up on the cross, and drink freely of the healing waters of the wells of salvation, and eat abundantly of the bread which cometh down from above, and then rest beneath the shades of infinite love; and the health of the soul is sure to be restored. I would also accompany this advice with a little caution—not to gormandize voraciously in the world's meat, and to keep out of the chilly fogs of error that hang over the mudflats and bogs of religiousism, such as that of Salvation Army and Plymouth.

In falling back upon the master thought of the text, *the love of Christ*, we observe that the consciousness of it in the hearts of God's professing children constitutes not only the band of union among them, but is the most active and influential power to move them forward on the line of Christian duty; and as the knowledge of it is increased so the power for doing good multiplies. In view of this fact Paul on behalf of the Ephesians bows his knees in prayer unto the Father of our Lord Jesus Christ, that "Christ might dwell in their hearts by faith, that they being rooted and grounded in love, might be able to comprehend with all saints what is the breadth and length and depth and height, and to *know the love* of Christ which passeth knowledge, that they might be filled with all the fulness of God."

Nothing can take the place of this and answer as well. A church may have the tongues of eloquence within its walls, may bestow its goods to feed the poor, may erect institutions and endow them, may bequeath lyrics to support splendid enterprices and be puffed to the skies through its denominational organ, but if that love be absent that does all for the glory of God, it is "like sounding brass or a tinkling symbol."

It is not necessary for a church to be wealthy in order to be a powerful church. We read of a certain church that was very wealthy and yet poor and blind and naked. It had lost its true wealth and life by losing its love, and Jesus Christ knew it and so told John to write to the pastor of it and let them be informed as to their moral condition and the only remedy by which they could be made spiritually rich and powerful for good. Neither are large numbers essential to the greatest success in building up the cause and kingdom of Christ in the world. None of these things, however valuable they are in themselves, will give a church character and standing before God. Nothing but deep and broad experience of the love of the Crucified, that faith which worketh by love and takes hold on Christ and his life—pleads with the Almighty in the name of the Son of God and walks with him. "Not by might nor by power, but by my spirit, saith the Lord."

It is not money that is needed most in our denomination to support our home and local interests and to carry on the Lord's work in the world. There is abundance of it. It is the influx of divine love—the infusion of the grace of devotion and consecration that is most required—a love that sees, feels, and does for God and man—a love that will say, "Unto him that loved us be glory and dominion" and then *act accordingly*.

With a good many Christians, so it seems to me, their Christianity needs to be turned around. With them it is not God's will—not the claims of the crucified Jesus, but rather the gratification of their own depraved inclinations. They do not seem to apprehend in any way that the religion of Jesus Christ embraces a motive principle all-constraining in its nature and that leads in all beneficent directions toward man, and in all devotional ways toward God.

Religion is not a thing of emotion exclusively, nor even mainly. It is a system of divine faith and love in the soul. It is a life of reception in one respect and a life of action in another. "Of him to whom much is given much is required."

Every imbibition of truth and every influx of spiritual life is to thrill along the nerves and invade the veins of the soul's faculties and find manifestation *in action*

Emotion, feeling—these are well enough if they feed the springs of power. Prayer, praise, preaching—these are all good, and never to be dispensed with; but if the life to which they minister have no manifestation out of them, it is a failure. Hanford in speaking of the love of Christ in its practical character says, "To love as Christ loves is to let our love be a practical, and not a merely sentimental thing." Some are in danger of becoming mere religious sentimentalities. They revel in the poetry of feeling—they are easily wrought into a state of religious excitement. All this they suppose to be Christian love, yet it is a love that costs them nothing. They feel much, but do little. They are ready for sympathy, but not for sacrifice. They try in effect to divorce benevolence, from the code of Christian graces. They are the sensitive plants of the church and not fruit-bearing trees of righteousness.

Is it not a fact to be lamented that so many who profess Christianity among us, and are members of our churches, manifest such little or no interest in the cause of him who hath "loved us, and washed us from our sins in his own blood"? They have "a name to live but are dead."

Our prayer-meetings are generally run and kept up by comparatively a few. The business transactions of the churches get the attention of a very limited number of their members. The burdens of the church, which are certainly the privileges of it, are borne by those who are always expected to do it, by those who stand back and look on. The same with the denomination at large. The work of the denomination is to be carried forward and supported by a certain number who have love and faith enough in their hearts to step beyond the bounds of their own social interests.

In the face of these facts, which meet us on every hand, we ask the question, Are these uninterested parties in the vineyard of the Lord, washed in the blood of the Lamb? Do they love the Lord Jesus Christ? Do they feel one spark of interest in, or concern for the cause of truth and religion? These are important enquiries, and they must come up; for God's people are the light of the world. "Ye are the light of the world," "Herein is my Father glorified that ye bear much fruit," "So shall ye be my disciples," "Ye are laborers together *with God*." Again does the Lord Jesus say to his followers, "He that hath my commandments and keepeth them, he it is that loveth me."

Here is the call of love,—the command of love; but where is the obedience of love on the part of so many who profess to be lovers of the blessed Saviour? Where are the activities of holy affection? That labor of love which our Lord demands. They are yet to be manifested. What part have they in the great anthem, "To him that loved us, be glory and dominion"?

Our prayer is, Holy Spirit, come and breathe upon these dormant energies in the denomination, these dry bones, that they may live and act. O, that the grace of God, like a shower, might descend upon these barren and fruitless trees in the garden of the Lord, that they may bring forth the fruits of love,—fruits of the Spirit!

It is impossible to estimate the power that lies latent in our churches. We talk of the power in steam—latent till Watt evoked its spirit from the waters, and set the giant to turn the iron arms of machinery. We talk of the power that was latent in the skies, till science climbed their heights, and seeing the spirit of the thunder, chained it to our service,—abolishing distance, out-stripping the wings of time, and flashing our thoughts across rolling seas to distant continents. Yet, what are these to the moral and spiritual power that lies asleep in our denomination? And why latent? Because men and women among us neither appreciate their individual influence, nor estimate aright their own individual responsibilities. They will not fill their places in the house of the Lord. If they are converted, they do not answer the end of it.

The woods are clothed in green by every little leaf expanding its own form. The fields are clothed with the golden grain by every stalk ripening its own head; the coral reef rises from the depths of ocean by every little insect building its own rocky cell. So let the dominion of him who loved us be extended by every energy and power in our churches, consecrated to that end.

The extension of the reign of Messiah on earth is the will and purpose of Father of all mercy and grace. "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." "Unto him shall the gathering of the harvest be." The promise that God gives to his Son is, "That he will give to him the heathen for his inheritance, and the uttermost parts of the earth for his possession," "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall come up before him, and his enemies shall lick the dust," "His name shall endure forever, his name shall be continued as long as the sun, and men shall be blessed in him,—all nations shall call him blessed," "And blessed be his holy name forever," and "let the whole earth be filled with his glory."

To this, our conversion, by the grace of God,—our baptism and church relationship—our duties, our entire selves, with all that we have and are, we must contribute. If we pray, it is in his name. If we give, it is "unto him that loved us, and washed us in his own blood from our sins." It is his name not ours, not anybody's else. All plans and schemes of benevolence must have his name inscribed upon. All our church work, all the enterprises in which we are engaged to extend the religion of Christ, must be started and carried on in the name of Jesus, and for his sake; all our gifts must be laid at his feet; our preaching must be the preaching of Christ—his cross, his name, his love, his righteousness and power, his perfections and glory, his ability to save repenting and believing sinners, his atonement and intercession, his kingship and kingdom. Thus shall we spread his fame abroad. Besides, everything else shall contribute to his glory and praise. All science, all learning, all inventions, all institutions and organizations shall lay at his feet, 'Every knee shall bow and tongue confess him to the glory of God the Father," "Unto him that loved us, and washed us from our sins in his own blood, be glory and dominion forever and ever, Amen."

To his name let us, by Almighty grace, erect monuments—not in twenty, thirty and sixty thousand dollar churches, but in these undying souls that we are instrumental in raising up into the light and life of Jesus. These are monuments that will be to the praise and glory of eternal love when the most costly edifices of earth are no more.

Let us by the aid of the spirit of God seek to put diamonds in the diadem of Jesus that will last and shine when the Kohinoor—the most magnificent diamond of the Crystal Palace—shall be ground to powder and swept away with the dust of time.

Let us see then in a work which we do for God and human souls, a magnificence lasting in proportion as it is spiritual and divine. The builder builds for a little while, we for eternity. The statuary cuts out the marble that soon perishes, let us try to cut out the likeness of Christ to endure forever and ever.

In conclusion, it appears to me that the text affords the greatest and the most powerful stimulus and encouragement to us, to commit ourselves to every beneficent effort to spread the truth that elevates, the religion that reclaims, the principles that save. Suppose we do not see from our work that we aid and are endeavoring to accomplish at home and abroad all the results we desire to see. Suppose we do experience sad disappointment and drawbacks in connection with our efforts to extend the dominion and glory of Emanuel, suppose dark clouds do overspread our sky sometimes: that is no reason for our withdrawing our sympathy and support. The word is "go forward." The cause is the Lord's and He assures us in His word that our "labor shall not be in vain." "He is faithful that promised." The fall of Judas did not prevent God's kingdom from going forward, nor hindered in the least the fulfilment of the promise of the Father on the day of pentecost; thousands were converted to God and added to the church and the dominion of Jesus extended.

Hypocrites may fall out of the line, but God always supplies their places with better men. Let each do his duty and leave God to crown that duty with success. God's great law is, 'One soweth and another reapeth." No doubt we are reaping at this moment blessings that our fathers have sown. They did not reap all. There is a harvest for us out of the seed which they planted. Some people think that Peter's sermon was so blessed that it produced a pentecost. I believe that Peter's preaching merely brought to a focus lights that were already struggling and scattered in the minds of his hearers; and the pentecost was the result of all that Jesus did, and taught, and said, as well as what the apostles preached. In short, Peter only struck the last blow, which was the crowning one. The reformation of the 16th century was not the creation of Martin Luther. He sowed, but I have no doubt that he also reaped what had been sown by reformers long before him.

Not long ago it was my blessed privilege to baptize and induct into the church of Christ a very intelligent woman, in whose mind the light of God had shone eight years before, and then that last sermon I preached before her conversion put everything in that light that God blessed it and made it the crowning and triumphant one. "It is seldom," says McKay, "if ever any one is brought to Christ through a single instrumentality, and the reason seems to be this that no one should glory but God alone."

Individuality of labor, I believe in this. We should be willing to be all taught of God and to do the one work that God would have us do, and then if we work faithfully we shall have enough to do. Labor multiplies on the hands of the faithful, but some of the proceeds thereof others are permitted to gather, and it may be when we are slumbering in our graves. So, brethren, let us be content to sow blessings that others shall reap.

What we are today in religion, in society, in church life and in education, we owe to our fathers who have been the channel through which a thousand mercies have come to us, and the generations to come are calling upon us by our most sacred obligations to the generations that are past—and so may the future have light from the lights that are now burning. What is my duty. What should be the lofty and holy purpose of my life. To help men to know God, to love our Lord Jesus Christ, to whom with the Father be glory and dominion forever and ever. Amen.

Christ's Coming Kingdom.

It is certainly a very marvelous enterprise which our Lord Jesus Christ has undertaken. The salvation of a single soul involves a miracle. The salvation of myriads upon myriads of the human race; what shall I call it but a mountain of marvels? The removal of the darkness which has settled over mankind in tenfold night—what a divine labor! The ending of the enmity which exists between man and God, the reconciling of man unto his Maker—what a design! The redeeming of this world from the bondage of corruption, the setting up of a kingdom of truth and holiness—what an enterprise! Such wonders has Jesus undertaken, and such wonders he will achieve. He dies to lay the foundation of his all conquering kingdom, and he still lives that his kingdom may be established in its supremacy, and all nations may flow to it. Beloved, I fail to conceive, much more to express, the vastness of the task he has undertaken. Those of you who love your fellow-men often mourn your powerlessness with a single individual. What hard work it is to deal with our own countrymen! How are we baffled by their poverty, their ignorance, their misery their sin! You have only to battle with a single vice—drunkenness, to wit—to feel what a monster is to be overcome. Only think for a moment of the social impurity of this city, and you are sick at heart as you remember it. Now, the Lord Jesus Christ has come to cleanse this Augean stable; and he will cleanse it. The stream of the river of life shall run through the foulest parts of the earth till even those horrible regions which are comparable to the Dead Sea shall be reclaimed.

The problem staggers us. The systems of evil are colossal. The hold of evil on the race is terrible. Man is inveterately a sinner. You cannot cure him of rebellion; he is desperately set on mischief. Even when the consequences of his sin wound and afflict him he still returns to it. If you prove to him a demonstration that a thing is right and profitable, he does not therefore love it; if you prove it to be injurious, he therefore chooses it. By the use of an accursed logic he puts darkness for light and light for darkness, and thus stultifies his conscience, and hardens his heart. If, perchance, you convince his judgment, you have not won his affection, you have not carried his will, you have not subdued his mind. Nothing but Omnipotence itself can save a single soul. What must be that mighty power which shall cause nations to run unto the Lord! They that dwell in the wilderness are to bow before him, and his enemies are to lick the dust. What a conquest this. How shall Ethiopia be made to stretch out her hands to him? Look how black are the hearts of her inhabitants, as well as their faces! How shall China and Hindostan, beclouded by their false philosophies, be led to own the truth? Look you, sirs, look at this great mountain, and do not underestimate its mass; and then remember that before our Zerubbabel it must and shall become a plain. The stone mentioned by Daniel, cut out of the mountains without hands, smote the monstrous image and brake it, and in due time filled the whole earth. In the night visions the same prophet saw the Son of Man having dominion, and glory, and a kingdom, that all people should serve him. So must it be. But how great a thing it is!—*Spurgeon.*

The Source of Strength.

We may be very weak, our talents very few, our opportunities seemingly still fewer, but our success does not depend upon our own force or genius or influence. It is God's blessing that gives the increase. Without it, the mighty demonstrations of Paul and the burning eloquence of Apollos would have been in vain. With it, the simplest child in the school of Christ can overturn citidels of error, and build up the waste places of many generations. Compared with each other, some men may appear great and the rest small; but compared with God, as he looks down from the height that knows no measure, and compared with the immense difficulties in the way of His cause, all are worms of the dust, whose strength is that of the moth.

God does not need our strength to accomplish His purposes, though he is pleased graciously to employ us in His service. The united Church could not of itself make a single blade of grass to grow, much less convert a single soul. Omnipotence is needed to do either, and omnipotence is His own, and was His own before ever a human heart beat, a human sinew was stretched, or a human mind thought. The strongest among us is utterly impotent for any good work; but the weakest among us is mighty, if he work with God "Without Me ye can do nothing," saith the Saviour. "I can do all things through Christ strengthening me," said His apostle. If we think to be efficient causes of good ourselves, we shall be disappointed. If we are willing to be instruments in the hands of God, we can accomplish anything he pleases, for the power will be His, not ours. The weaker then we feel ourselves to be, the better for our success, if we try to do good; because God will put his strength in us only as we put reliance upon our own strength out of us.—*C. W. Bethune D D.*

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HON. WM. PUGSLEY, President.
ARTHUR I. TRUEMAN, Sec.-Treas.

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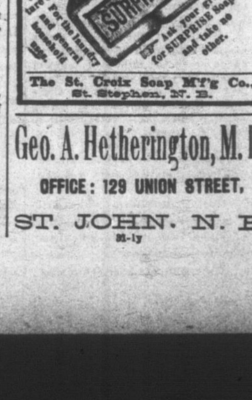

Geo. A. Hetherington, M. D.

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