

us thirteen hundred dollars a year.' I jumped up like I was shot. 'Yes,' he says, 'we shan't need anything this year from the Board. *This church*, for this year at any rate, is *self supporting*'.

We both sat down and kept still a minute, when I said kind o' softly: 'Hezekiah,' says I, 'isn't it about time for prayers?' I was just choking, but, as he took down the Bible he said: 'I guess we'd better sing something.' I nodded like, and he just struck in. We often sing at prayers in the morning, but now it seemed like the Scriptor that says: 'He giveth songs in the night.' 'Kiah generally likes the solemn tunes, too: and we sing 'Show pity, Lord,' a great deal, and this mornin' we had sung, 'Hark from the tombs a doleful sound,' 'cause 'Kiah was not feelin' very well, and we wanted to chirk up a little.

No I just waited to see what meter he'd strike to-night; and would you believe it! I didn't know that he knew any such tune. But off he started on 'Joy to the world, the Lord is come.' I tried to catch on, but he went off, lickerty-switch, like a steam engine, and I couldn't keep up. I was partly laughin, to see 'Kiah go it, and partly crying again my heart was so full; so I doubled up some of the notes and jumped over the others, and so we safely reached the end.

But I tell you Hezekiah prayed. He allers prays well, but this was a brand new prayer, exactly suited to the occasion. And when Sunday came and the minister got up and told what had been done, and said: it is all the work of one good woman, and done in one day.' I just got scared and wanted to run. And when some of the folks shook hands with me, after meetin,' and said, with tears in their eyes, how I'd saved the church, and all that, I came awful nigh gettin' proud. But, as Hezekiah says, 'we're all poor sinners,' and so I choked it back. But I am glad I did it; and I don't believe our church will ever go boarding again.—*Presbyterian Journal*.

TO THE WORK.

We may safely say that but a small proportion of all the large membership of the church is really at work in any effective way. There must be a great many men and women standing idle in the market-place. If the whole of our great Presbyterian organization were actually and deeply interested in the saving of souls the results would not be so meagre.

Too exclusive reliance seems to be

placed upon the formal preaching of the Word, and too little personal work is done. It is the story of Gehazi and the staff over and over. Sermons and lessons are laid on dead souls, but there is no voice nor hearing, nor waking to life. What is needed is Elisha himself coming into close personal contact with the dead, heart beating warm against heart, hand clasping hand, while at the same time intense and specific prayer rises to God that he would send life.

If the world is to be brought to Christ there must be a vast amount more preaching to individuals than there is today. Preaching to the masses is good, but if that is all that is done there will be but few conversions. Teaching the class, as a whole, is important, but if nothing more is done there will not be many souls led to Christ. The preacher must come down from his pulpit and talk to men and women one by one, pressing Christ upon them. The teacher must take his scholars by the hand, lead them apart, and introduce them to Christ. Many a tender impression made by the sermon or lesson proves evanescent because it is not followed by personal conversation to lead the anxious soul to immediate decision. Opportunities for private conversation should be given after every public service, so that if any have been seriously impressed they may be led at once to decide.

One of our most successful pastors says:—"The difference between mass work and individual work is just the difference between shaking the apple tree and leaving the fruit lying on the ground, bruised and battered, and picking off the apples by hand and putting them into a basket. The shaking process makes a great noise; it brings a temporary credit and *eclat* to the man who does the shaking. But it does not gather the 'fruits of the Spirit,' in the shape of intelligently converted men and women, into the church of Christ. Men may go down to hell by regiments; but they may have to be led to the cross and led into the kingdom of Immanuel one by one.

"It is time that all pastors and evangelists and Sunday school teachers were convinced that *one soul is a great audience*, and that to lead a single sinner to life eternal is an indescribably blessed achievement for the glory of our Lord. This personal process costs time, it costs patience, it costs trouble and some inconvenience to ourselves. It requires also strong faith, and in some cases a good degree of moral courage, to go and labor