Without Perfection No Salvation. BY J. DENOVAN.

PART IL.

"The soul that simeth it shall die." How, then, can you and I be justified before God? Conscious ac every one of us is of In terious and frequent moral failure and perfections.

serious and frequent moral failure and [] fault, and consequent legal condemna tion, how then can it be possible for one to of us to attain that state of moral and in spiritual perfection the God of perfect justice and holiness most rightcously de-mands before He can smile approbation and agentations can use approbation

In reply to track inductions people (and our multitudes of religious people (and our own hearts among them) tell us, "Do something to merit God's mercy and secure His favor; do something, how-ever little, to conciliate the Divine law

<text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> Preacher and Pastor. Many of the ablest and most success-ful preachers we have known were devotion and efficiency. It is a common impression that a clergynian is chiefly and be efficient in both capacities. There is scarcely a town in this land, with a half-doren evangelical churches, which does on this impression. We may aiely say that all these are men whose itres are marked by systematic industry. They are men who are humble enough ob sure that they cannot preach to spend five mornings of the week with-out interruption, in their study. No and you weekly editor has haid upon him most exatel themes an intelligent under execting obligation than the min-study. Now, if this same student is spend is bast of the most with one is special preparation and general spend is bast of the theorements on the study. Now, if this same student is spend is bast of the theorements on the last four alternoons, every week to personal work with familier wer compares with this kind of sy-bening the chief and the study. No other bening the chief and by the bast of the special preparation and general spending the last four alternoons, every week to personal work with familier wer compares with this kind of sy-bening that can be invaried and inter-tions chief and the shift of the spending the or at the shift of the spending the chief and the shift of the spending that can be invaried and inter-tions the chief and the shift of the spending the chief of the shift of the spending that can be invaried and inter-tions the chief of the shift of the spending the chief of the shift of the shift of the spending that can be invaried and intera) by the totes of a marriage bell, that weet music in my home for and thirty years. Minglee se chimes I seem to hear the totes add to duty tematic, clerical industry. No other means can supply its lack. All the ma-chinery that can be invented and intro-duced, in the way of societies and guilds and enterprises, cannot produce and conserve the moral and spiritual energy holy joy over for Christ and Saviour. The Saviour. In ayette Avenue" usie from the conserve the moral and spiritual energy that comes into the congregation with this kind of personal fidelity.—The Ob-

Vital Christianity.

BY REV. PHILIP S. MOXOM. (Pastor First Baptist Church, Eoston.)

ie siek channer, and t dead. I these varied tones, for seventy years, blend in the harmonious its that break upon my ear like a enfold chorus of harping symphon-Let the chimes ring on! They in them the jubilant strain of the inclusion d third psain. Truly

Every Christian ought to have the high ambition to be a positive force for good in the world. If one has the spirit of Christ at all, he cannot be wholly without the impulse to aid in doing for others which Christ through some one proportion to the intelligence and full ness of his apprehension of Christ, he recognizes the breadth of his own pos-sible service to his fellows. The natural instincts of human charity often do not rise above the perception of material want. Christian love makes the mind quick to perceive the deeper wants of man, as well as the heart quick to re-spond with ministry to those wants. Among the masses of men, even where it is not sensual and bestal, life is in tellectually and spiritually deficient, so that it subts on a how heave.

sts on a low plane. Weak sordidness of mind, selfish-tion, and bondage of the senses make up, the condi-a multitudes live. There is and everywhere of a Gospe

es man to God by awak

The in strong doctrinal preaching is the alleged excuss. The transcendence of the tankending is the alleged excuss. The transcendence of the strong the tankending is the alleged excuss. The transcendence of the strong the tankending is the alleged excuss. The transcendence of the strong the tankending is the alleged excuss. The transcendence of the strong the public factor of the strong the strong the public factor of the strong the public factor of the strong the public factor of the strong the strong the public factor of the strong the public factor of the strong t

regrant in the soul, making one meteritably as Saviour of them through the several line and speech and action and character. As true charity consists in "saviour of the specific things we do as in what we save," by the start work consists not so muth the specific things we do as in what we are. The finost achievement is to be such an one as Cirisi fornsand impires. We cannot do anything until ware as association of a community, by since force of their private integrity. The genuine Christian raises the level of a community, by since force of their private integrity. The genuine Christian raises the level of the south him. He meets and satisfies wants which bread and monity can be stated and monity can be stated by the examplification of this bile, and attests the reality of old by the diving spirituring and frank be from the lines. The base. To be the base.
The Follower of Ingersoll.
MY ARXYA.T. PTERSON, B. D. It is now approaching ten years since on the 3rd of November, 1878, in the fort state of the ord and are even if and on the add on November, 1878, in the fort the work of the cortric, it preasable and and are sever is the inset. The solution of the second likes to the solution. The solution of the second likes to the solution of the second likes to the solution. The solution of the second likes to the solution of the second likes to the solution. The solution of the second likes to the solution the second likes to the solution the second likes to the solution. The solution of the second likes to the solution the second likes to the solution of the second likes to the solution. The solution of the second likes to the solution the second likes to the solution the second likes to the sol

It is now approaching ten years since on the Sal of November, 1878, in the Fort street church, Detroit, I preached a sermon on "Abiding in Christ." At its close, according to any custom, I in-its close, according to any custom, I in-ited any person present, who was imny person present, who was in with his need of Christ, to mee the inquirer's room back of th

te in the inquirers room, mes of the alpht. I found one young man there on my tranee to the room. I judged him to e about thirty years old; he was tall, alwart of frame, intelligent, and would are been fine looking, but for a cloud at seemed to abide upon his counte-ance. In fact his face seemed seared ad furrowed, as though he had been rough a life of battle with sin and are, and been terribly worsted, in the ultost.

, Mr. ell, at least you believe in a God ?" ere may be a God, I cannot say I e there is, but there may be ; I de

annot waste time in words to no pro-I hope you are not come here to flewith me. And yet I do not see at you want of me, if you do not be-ve in the Bible nor in Christ, and are even sure there is any God."

ite right, 1 assure you," 1 errupted. And that it gives you peace and com

t" Right again " Well, I don't believe anything, and perfectly wretched; and if you can ow me the way to believe anything, d to get happiness in believing, I wish u would."

etc. That means that if you come di-rectly to Josus, He will give you rest. Now notice these four texts. One bids you to search the Soriettares, one, to pray in secret; one, to put in practice whatever you know; and the last, to come to Jesus as a personal Saviour." "Is that all "'he inquired. "That is all. Will you promise me to go and follow this simple prescrip-tion."

tion " " I will." After kneeling in prayer together, th Ingenoille left me. Two weeks late at the close of service, I gave a simili invitation to impairers. The congreg tion was scarcely half out of the hous when this same man canne almost " ning toward me, with both hands" e tended, and his face beaming. "I has found (icid and Christ, and I am a hap men."



d'infronce. The shift of battle with shift of the shift of battle with shift of battle with shift of battle with shift of battle with shift of battle shift of

believe Jesus Christ to be the od ?"

know." Then let me ask why you are here, nnot waste time in words to no pro-