

SITTING AT THE FEET OF JESUS.

If we would be teachers of others, we must be learned ourselves. If we cease to keep our places at the feet of Jesus in prayer and meditation on His blessed word, we soon begin to think that we know something; but while sitting there, we find and feel our own poverty and ignorance; yet what we do learn there, we owe to profit, and are encouraged to expect, and stirred up to ask, that more and more may be unfolded to us, by the Spirit, of the truth as it is in Jesus; our meditations of Him become sweet to the soul, and, as we handle Him by faith our sweet-smelling myrrh, Song v: 5.

This is needful, not for public teachers only, but for the present peace, the soul's health, the real happiness, the joyful liberty of the most retiring and unobserved of God's children. It is only in the measure that we are receivers, through the Spirit, of the fullness that is in Jesus, that we shall have anything profitable to say for Him in our private intercourse with men, whether converted or unconverted. Let not past failure discourage us. He giveth more grace. He upbraideth not. If, in our own little measure, we find it "more blessed to give than to receive," what must be the joy of His heart to let his fullness flow into the channels which His grace opens in the contrite hearts of His redeemed—His brethren, John xx: 17; hearts which long to know more of Him—which thirst for closer, and yet closer communion with Him in whose presence, now realized by faith, is fullness of joy, 1 John i: 3, 4.—*Sci.*

BUDDHISM DECLINING.

The *Indian Christian Herald* says: "Buddhism is declining in Ceylon and losing its grip of the people. Many Buddhists formerly bitter opponents of the Christian faith, are now quite ready to listen to the Gospel message. The other day Mr. Rangesinghe baptized an old Buddhist priest from Kandy, who walks five miles every Sabbath. Similar things on a more extensive scale are observed in Burmah, the contrast between the strictness of the Burman priest in the lately acquired territories on the one hand, and the laxity and heterodoxy of priest and people in lower Burmah is very striking. Besides large numbers of the latter have actually em-

braced Christianity. And a very remarkable feature in connection with these conversions is the fact that more conversions of Buddhist priests have taken place in connection with the labors of a Christian lady than with those of any other missionary in Burmah. We mean Mrs. Ingalls, whose husband died thirty years ago. Fifty years ago she and her husband arrived in Rangoon, and yet she is still most active and energetic in her missionary labors—a worthy example to many younger and stronger."

EXTRAVAGANCE OF LANGUAGE.

Whenever the feelings of persons are greatly excited, the tendency is to extravagance of language. As a rule, the taking down of such language and the reading of it to them will suffice to show them its folly. Thus it is said that a minister to whom a woman made a complaint with great violence of language against another, and called upon him to proceed against her in the church, took down what she said, and when the tirade had ceased said:

"You have noticed that I have been writing while you were speaking; this is what you said. I desire you now to sign your name to it preliminary to commencing proceedings."

When she heard it calmly read, she said with a gasp, as she resumed self-control: "I guess we had better let the matter drop."

It may be your prayer is like a ship, which, when it goes on a very long voyage, does not come home laden so soon; but when it does come home, it has a richer freight. Mere "coasters" will bring your coals, or such like ordinary things; but they that go afar to Tarshish, return with gold and ivory. Coasting prayers, such as we pray every day, bring us many necessities; but there are great prayers, which, like the old Spanish galleons, cross the main ocean, and are longer out of sight, but come home laden with a golden freight.—*C. H. Spurgeon.*

"They make things admirably plain, But one dark question *will* remain: If one hypothesis you lose Another in its place you choose, But, your Faith gone, O man and brother, Whose shop shall furnish you another? One that will wash, I mean, and wear, And wrap us warmly from despair."—*L.*