

than ever to fight bravely on until the Master calls, then it is a good thing.

The publicity given in these days by the press to conferences, conventions, Church events and special services by the Sam Joneses, has a powerful tendency to magnify them out of all proportion to their importance. The real work done by individuals is never advertised, and because never advertised people who read nothing but newspapers, and who never think, believe that the only work done is the work advertised.

Who ever saw a paragraph like this in a daily newspaper: "The Rev. Mr. Faithful went out last Monday afternoon, called upon ten families, read and prayed with six of them, spoke to several on the question of personal religion, visited three sick parishioners, prayed with one whose end is very near, and greatly helped him to meet the last enemy; called on two very poor families and gave them some help to keep the wolf from the door." That afternoon's work may tell for more on the great day than half a dozen conventions. And yet there are people calling themselves Christians who would say that was no work at all, because it made no noise, and they did not read about it in the papers. Shame!

Did anybody ever see anything of this kind in a newspaper: "Boanerges rose early on Tuesday morning, and tackled his text for next Sabbath; he examined the original carefully, blocked out his sermon, sketched his plan and arranged his matter; then he ransacked his library to see what other people thought about his text, modified his plan a little, and laid it over for a day. Thursday morning he began writing, and wrote till his brain was hot and his nerves tingled. Sabbath evening the sermon was preached, and made a most powerful impression?"

That sermon may have done more good than a hundred conventions, fifty conferences, with a dozen Presbyterian meetings thrown in, but even some good people did not think much of it, because there was nothing of it in the newspapers!

Moral.—Real work for the Master is generally done by individuals, and for the most part done quietly.

The following clippings are from the English *Non-conformist and Independent*, a paper in the very front rank of English journals:

WHEN Dr. William M. Taylor, minister of Broadway Tabernacle, was in England, he visited the Metropolitan Tabernacle on a communion Sunday, and along with Professor William Graham, was invited by Mr. Spurgeon to sit with him at the Lord's table and assist in the service. Dr. Taylor, writing to *The Christian at Work*, regards this as an illustration of genuine Christian fellowship, and remarks that Mr. Spurgeon is broader than the creed of his church.

He intimated that he was ready to welcome his Baptist brother Armitage in the Broadway as Mr. Spurgeon had welcomed him. The American Baptists, however, believe that Scripture gives them no warrant for inviting to the communion any but Christians who have been baptized in their own manner, and some curiosity, therefore prevails as to whether the invitation will be accepted. As to Mr. Spurgeon—who shows increasing signs of a disposition to cut off all connection with Christians who are progressing beyond the old rigid orthodox lines, as well as to give credence to sensational stories on the subject—it is pleasant to find that he is so much more liberal than the American Baptists in this particular respect, in which we are glad to believe he represents the attitude of English Baptists generally.

CERTAIN well-meaning but ill-advised ladies at Bromley, Kent, have been adding a new terror to the lives of the inmates of the workhouse by dosing them with theology of a peculiar kind, at times decidedly out of season. Four ladies on one occasion, it is said, made their appearance at the dinner hour, and kept the hungry elderly men chafing with impatience at the thought of their meal spoiling while the ladies sang hymns. On another occasion a lady visited the lying-in ward, and, with a fine sense of the fitting, shouted out that the inmates were all doomed. Such a style of evangelization is calculated to produce results the opposite of what are intended.

THE eccentric founders and members of the new sect which styles itself "The Army of the Lord" have to learn that if they are to be tolerated they must themselves be tolerant. At present, this is far from being the case. The "Army" carries on its operations at Brighton in what it calls "The Sanctuary of Jehovah." The "sanctuary," it seems, is divided into two parts, one known as "heaven," and the other as—well, the opposite. The principal religious exercise appears to be the dancing and hopping about of girls, worked up to an intense pitch of excitement, until they fall from exhaustion. Last week Mr. W. R. Bradlaugh, the evangelist, brother of Mr. Charles Bradlaugh, who was on a visit to the town, noticed the "sanctuary," and entered, taking a seat in the place reserved for the unsaved. He had not been there long before a young woman danced up and denounced him and others as being "full of the devil." Mr. Bradlaugh protested, but individuals styling themselves "King David," "Elisha," etc., came up, and with great violence ejected him and several others from the place. This kind of thing has been going on for some time, and has naturally excited public hostility to the Army. On Monday "Elisha" was fined 40s. for assaulting a clerk in the hall. He considers himself a martyr, but most people will think otherwise. The Army should find for itself a "lodge in some vast wilderness" if the presence of the unregenerate is so obnoxious to its members, who most certainly ought not to offer personal violence to those who are already sufficiently cursed by being possessed by the evil one.