

stand by each other and to follow their flag until the last drop of blood was shed. Where one was, all were; their phalanx was a solid head of steel. So doth the pastor rejoice in and rely on his sacred battalion. They are weather-proof and fire proof; they consult conscience, and not the clouds on Sunday morning. If the minister can turn out to preach, they can turn out to hear him and to help him. Jesus will be there at any rate; the eye that saw recalcitrant Peter and absent Thomas will scan the assembly and note the absentees. God's house and the prayer-meeting are the *home* of the genuine disciple—for home is where the heart is. Work for Christ is a privilege, and not a penance. To find Christ, they do not straggle into some other place than the one appointed; where the roll of their own organization is called, there they promised their Master to be, and there they respond with their hearty "*Here Lord! now what wilt thou have me to do?*"

There is a certain inevitable amount of scattering among all our church-regiments during a certain season of the year. Changes of residence are frequent in our migratory American communities. Sickness disables some, and death is busy in striking names from the rolls. But this is a good time for every enrolled member of Christ's redeemed host to inquire of himself or herself—*Am I at my post?* Is the girdle tight, are the foot on the track and the eye on the Master, and the ear open to His commands, and the heart ready to answer "*Here!*" Some very feeble Christians will reach heaven; many there will be ashamed of past indolence and cowardice; but there will be no room there for deserters.

POSITIVE PREACHING.

The ambassador should understand the nature of the message with which he is intrusted. Without this knowledge he cannot fairly represent the government whose deputy he is, nor intelligently discharge his duties. His knowledge of the subject which he has to present, and it may be defend, should be full, accurate, in accordance with his own views, have not only the assent of his judgement but the consent of his heart. He should be himself an embodiment of his subject. In this way only will he speak with clearness, precision, force and convincing power. The apostles were men

of this stamp. They believed and therefore they spoke. Peter's sermon on the day of Pentecost was a splendid specimen of the expression of a heartfelt truth. There is no evidence in that sermon of a clouded understanding, nor of a sceptical faith, nor of half-formed conviction, nor of a qualified statement. Every utterance is clear, bold, decided, charged with fire, sent forth from a burning heart to make an impress—irresistible, pungent, overwhelming—on hearts that needed these home truths, these positive, all conquering verities of God and of His Christ. Why should preachers in our day address immortal souls in any phraseology except that which conveys a fact that has embedded itself in the inmost recesses of the speaker's heart? Hesitancy in belief begets hesitancy in speech and cannot form the stalwart men that God's own truth is adapted to produce and which Christianity demands. Let the preacher keep his doubts and his speculations, if he has any, to himself, and preach the truth that has possession of his own soul, to his people. The arrow shot from a relaxed bow is forceless and has no piercing power.—*Pulpit Treasury.*

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