

bly, thankfully content with that we have, clinging to it through good and ill report, feeling proud of our Church, happy in our work for her, esteeming it our high privilege to do something, however poor and feeble, for Him who did so much for us.

A PROBLEM.

A young man distinguished for his mathematical attainments, was fond of challenging his fellow students to a trial of skill in solving difficult problems. One day a class mate came into his study, and laying a folded paper before him, said: "There is a problem I wish you would help me to solve," and immediately left the room.

The paper was eagerly unfolded, and there instead of a question in mathematics were traced the lines, "What shall it profit a man if he shall gain the whole world and lose own soul; or what shall a man give in exchange for his soul?"

With a gesture of impatience he tore the paper to atoms, and turned again to his books. But in vain he tried to shake off the impressions of the solemn words he had read. The Holy Spirit pressed home his conviction of guilt and danger, so that he could find no peace, till he found it in believing in Jesus. He subsequently became a minister of the gospel he had once despised, and his first sermon was from the words, so eminently blessed to his own soul; "What shall it profit a man if he gain the whole world and lose his own soul?"—*American Messenger*.

A TIME OF WORK.

If a man work there must be some motive for his work. If a Church work there must be some motive for her work. That motive is a faith in some truth; it is intense and efficient according to the faith; it is idle to suppose that because a Church has ceased to care for doctrines she is therefore ready to go to work. Most of the talk which uses the word "practical" as the sum of wisdom is excessively shallow. There is nothing practical that is not based on principle. The deeper the principle the more its practical results. Doctrine is the basis of all duty. A Church without doctrine is a Church without work.

If there be no danger of eternal death, why should a man labor to save men from a phantasm? If there be salvation without Christ, why should men spend their pains in bringing them to Christ? If one "Church" is as good as another, why trouble oneself to bring a man into any in particular? If there be no danger to the souls of men in error, why worry oneself to teach them truth? If belief is of no consequence, why trouble oneself to teach any particular one? If it be just as well for the Chinese to be taught Romanism, why should any men throw his money or his time away teaching them something else? If it is just as good for the Indians to be made Methodists, why should we trouble ourselves about making them Churchmen? If Presbyterianism is as good as Episcopalianism, why do we keep a band of bishops and clergy on the frontier establishing the last *ism* and worrying the Church about the means to do it? And if all doctrines be equally good,

THE *Warrington Guardian* says that Mr. R. Legwy Owen, a well known Welsh Calvinistic Methodist minister, has followed the example of his brother, and is about to enter the Established Church.