## Fastor and Teople.

COMMON MISTARES ABOUT MINISTERS.

by Lev. 20-keh parker, d.d., london,

t. It is a common mustake to supress that annotors are always at liberty to con-reno with anylody who may call upon them. In my first pastoral settlement, an old I sty with a small competence and to me, "I have nothing to do, so I shall often call upon you." Truly, my punishment was im derthau I could bear ! It did not occur to the old lady that probably I might have something to do. How would a banker, a surgeon, or an architect, have reacived such a proposition? Yet a minister, especially a young minister, has to appear pleased that anybody should be so well-disposed towards hire! The mischief in his case is that most of his working hours are spent in his own house; hence unreflecting people soon come to suppose that when a man is at home he is of course prepared to receive his friends. The fact is that the minister is not at home, in the sense usually attached to these words; he is in the study; he is at work; and he ought to be no more interrupted than if he were in the bank or in the surgery. We learn, through sheer exasperation, to give short answers to persons who propose to occupy our time.

A sleek and rubicund man said to me in a very cheerful tone, "When can I have an hour with you?" "Never," said I, less cheerfully. Think of a man asking for a whole hour! He had better have asked for a ten pound note, for though the answer would have been just the same, one's estimate of his judgment would have been more favorable. "Then," said he, "when can I see you?" "This instant," I replied. Of course the man had nothing to say. was easy to see that there was nothing in him, and therefore it was very probable nothing could come out of him. Never turn a deaf car to sorrow, or give a careless answer to carnest inquiry, but shut the door very sharply upon all gossips and

2. It is a common mistake to suppose the pasteral work can only be done through the medium of domestic visitation. Wo often hear such words as these; "Our minister is an excellent preacher, but he is no paster.' Stop! What do you mean by no paster.' Step! What do you mean by being an excellent preacher? Please to understand that there is such a thing as pastoral preaching, as well as pastoral visitation. If your minister preach merely beautiful sentiments, in beautiful sentences; if he palaver about orbs and pearls, mean-dering streams and crystal battlements; then truly he is neither a preacher nor a pastor; on the other hand, if your minister grapple with the main difficulties of life, if he breathe the consolations of Christ into hearts that are drained by grief, if he speak increates that are drained by grief, it he speak increalinately to your eagagements, your disappointments, your hopes and your fears, then, truly, though he never cross your threshold, he is a paster after Christ's own heart. Very few men are qualified to undertake the domestic pasterate. It requires faithfulness keener than the sharpest sword to speak of personal or farville size. sword, to speak of personal or family sins and a judgment not surpassed even by Solomon's to apply Christian precepts and de-nounce Christian judgments, so as to do good without spoiling it by bitterness or conceit. Some men are manifestly called of God to minister in holy things within the household circle; they can speak with prodence so considerate and with tenderness so healing that their service becomes invalu-to the church. There are other men who are as manifestly called of God to preach to crowds, and to direct the thinking and the energy of whole congregations; they cannot visit; they cannot speak to individuals; they are nughty men in the presence of a throug, but be bill and silent in private. Do you undervalue an express train because it does not set you down at your own door? Do you speak slightly of the public clock because you cannot carry it in your pocket? Every man must keep to his own order: within his own sphere he may be unequalled, yet just outside of it he may be but a shorn Samson.

3. It is a common mistake to suppose that, because a minister does not succeed in one position, it is impossible that he can succeed in another. It has been practically shown in many instances that there is all the difference in the world between being called to the ministry and being suited to one particular pulpit. In one place Jesus Christ himself could do no mighty worke because of the unbelief of the people. Questions of culture, of physical ability, of surrounding competition, of predecession in the pastorate, and many others, have to be taken into account in wisely judging the call of one man to a given charge. Some men can succeed in almost any place for a little while, but they must take care to time their departure to a nicety. To whatever denomination they may belong they are emphatically "travelling preachers." They see a little way into truth very clearly, and when they have described that inthe sufficiently, they must move on to describe it \$1,144,000,000! elsewhere.

Other men are teachers. They have wide liberty in the great fields of truth, and that liberty they use throughout a lifetime for the advantage of one city, and, through that city, for the advantage of the country or the world. Both classes of men may be divinely called to the moistry with equal distinctions, and therefore no word of unkind-criticism should pass between them. Hain thous and more assured that every night side the long run, just about the fame the homer the influence, and the dignity, which is oblight to have. In the long run! Mind slike Alast some men have to die before the verniwield all the influence that belongs is significate this they live more truly in a spiritual resurrection than they

ever lived in the bedy. So, completely is this the case, that to seach men it may well seem that death is not their last lenerly, but their first friend.

4. It is a common to take the emplose that preaching is the englest years in the world. It seems easy, does at diet? Only to talk? The most conclusive answer I can make to any man who tells me that it that preaching is the easiest system the world. It seems easy, done at give 19 bibles at a quarter of a dollar each; and to talk? The most conclusive answer I can make to any man who tells me that it is easy to preach, is to ask him to preach 200,000 poor families at \$50.00 \( \text{ for a dollar each; and } \) is easy to preach, is to ask him to preach

for me. It seems very case to play the organ, does it not? Try it, and the audience will caush in a fright! The fact is, that preaching is but the result of a presses which can ne cer be explained. Where the preacher is an honest steward, his section is the uppathering of thought, to earth, I doc, and projer, which cannot be represented in word, just we a flower in full bloom is necessary to its capacity, the up-cathering of all the clene at souted to to order There is, of course, a very easy find of preaching, a fluent galble, unchanged with a single thought and unsuited to a southey beart. I recall the admission. though, because it is not preaching—for preaching scrams the thought and exhancis the feeling of every evalous minister of the Cross. It is impossible for some people to realize that there can be anything like hard work in intellectual processes. They think of hard work altogether in connection with umecular a reise. To them, a man who is swinging a hammer eight hours a day is working hard; but how a man who is scheming a bridge, writing a poem, plan-ning an oratorio, or studying the Bible, can be working hard, is more than they can understand. We have no time to trifle with such people. In a sense they cannot appreciate, it is verily anything but easy to preach to such hearers.

5. It is a common mistake to suppose that the ministry is unsuccessful because great numbers are not added yearly to the list of church members. Is success a statistical quantity? Truly not! Hear how a man of accurace statistical mind can talk about his pastor's work: "As a church we are clearly going down; the year before last fifty members were added; last year sixty-eight persons joined us, and this year we have but a single addition to the shurch ! The sun of our prosperity has set!" The complainant seems to have reason on his

But stop! We must particularize a little. Who was the solitary individual added to the church in the year of supposed desola-tion? Name him! Robert Moffatt! So the sun of your prosperity has set, has it?
Why, sir, when Robert Moffatt was added to your church, Africa was added, a world was added. One man may be a crowd. So beware how you sneer at small numbers. The hydraulist does wonders with a single drop of water; and with a little one God puts a thousand enemies to flight!

Notwithstanding all the mistakes (like these samples given) that are made about ministers, there is no work entrusted to men so glorious, so painful, so joyous, so disap-pointing, yet so gratifying, as the work of preaching the unsearchable riches of Christ. It fills our eyes with tears; it drives away sleep from our pillow; yet it fills our heart with rapture, and satisfies us with an unspeakable peace. In no department of life do I see the sovereignty of God more clearly manifested than in calling men to the ministry. It is not for us to pick out favorites and invest them with ministerial office; we have another work to do. Sometimes we must simply stand out of the road, that the arm of the Lord may not be hindered. One thing is settled beyond all change, and that is the oath of the Lord that his Son shall make the whole earth his empire and temple.—Congregationalist.

#### THE COST OF THE LIQUOR TRAFFIC.

No. 10.

BY REV. R. WALLACE.

Since the ordinary use of intoxicants is not sanctioned by Scripture, nor beneficial to the health or strength of mankind, the Christian expediency of total abstinence, and the duty of seeking the suppression of the liquor traffic appears all the more manifest when we consider the enormous loss of life and property, and the amount of

crime and misery caused by that traffic.
It is computed that there are over 600,000 habitual drunkards, and that about 150,000 of these perish annually. Years ago all England was filled with astonishment when Dr. Buchanan's researches in the east were published, to read of the horrid rites of Juggernaut, with its obscene and cruel orgies. The people cried shame on the Government for allowing it, and could not rest till these rites were abolished. the inconsistency of men thus horrified at customs which take the his of a few yearly in far distant lands, while they look with apathy upon customs which have been handed down from their ancestors, and which are interwoven with all their habits, though causing a thousandfold more misery to their fellow men. What a frightful waste of life by the use of that which is unnecessary for health or strength!

Then again the liquor traffic costs England directly £108,000,000, or about £500,000,000, and including indirect cost through loss of time and labour, expenses of jails, penitentiaries, asylums, criminal expenses, &c., the yearly loss to the British nation is stated by the United Kingdom Alliance to exceed the might sum of

And that enormous waste for intoxicants while the national expenditure for bread is only \$74,000,000, and the great chantable and missionary institutions received only about \$2,000,000. In the United States in 1871 a received tax was paid on \$25,400,000 gallons of brewed and distilled liquors and wines, not including imported, at a cost of 8999,000,000, and including collateral expenses, \$1,246,580,858.

There are about 800,000 places where hquor is sold in Great Britain, and those are doing more to hinder God's cause then the 80,000 manaters of religion can do to aw to lead away the people from God, from happiness and heaven. In Britain one seventh of the country is occupied in nasing articles for the still; and the inquor traffic costs as much as would support 600, 000 missionaries at \$1,200 a year; 500,000 schoolmasters at \$500, build 5,000 churches at \$10,000; 5,000 school houses at \$4,000, would give to the world 200,000,000 of bubbes at a quarter of a delivered to add

In short, would provide a machinery that his follow-men with off rings hald uside as would evangelize the world in a very short time, or pay off the untional debt in four years. What, over \$1,000,000,000 spent by the Christian proplemt Great Britain on intoxicants, while her people do not give to all the Missionary and Bible Societies more than \$5,000,000 for the conversion of the world to Christ. Profetty \$3,000,000,000 are spont of cetty or indirectly on this traffic in Christendom, while not the tenth of the funds that are needed can be obtained in order to of cy the command of the Redeemer to give the Gospel to every en ature.

In view of the fearful facts well may we exclaim, "To what purpose is this waste?" Shall God's good er ature, the grain He has given for the use of man be perverted from the purpose for which it was designed by a Beneficent Creator, for the degrada-tion and destruction of the human family? Shall all this he allowed shile thousands are dying of famine in India and Persia, and other lands? Yea, while hundreds of thousands are on the verge of starvation in the cellars and garrets and open slums of our own beloved Britain and other lands?

We may calculate the loss of property to the nation or to the individual, but who can compute the wretchedness caused to families, the poverty, cruelty, violence, disappointed hopes, broken hearts, sad and red lives, diseased constitutions transmitted by drunkards, and the vice and erime which this traffic occasions, together with the happiness it prevents, and, above all, the awful misery in the eternal ruin of many millions of lost souls? Reports of Parliamentary commissions show that three-fourths of the crimes committed in Christian lands, nearly balf the cases of insanity, and four-fifths of the pauperism which afflicts Britain, result from the use of intoxicants.

In order to realize the infamous pature of this traffic, we must individualize or give cases. Think of the struggles, tears agonies of some helpless victim of this vice as he resolves and resolves again to break his chains, and at length, exhausted with his efforts, gives up in despair, and dies the hopeless death of the drunkard, or is driven by the demon raging in his brain to the commission of some great crime, for which the law deprives him of liberty, and casts him to the felon's cell with the brand of infamy upon his once fair name. How many poor victims of the liquor traffic have not only lost their liberty and good name, but have been deprived of life for the murder of some one, who, when sober, they called by the sacred name of friend! No Christian should have anything to do with a traffic that leads to such fearful results. The curse of God most manifestly rests upon it. An aged Christian told me that he had marked the career of dealers in intoxicants for more than sixty years, and he never knew the property made by them go down to the third generation. Generally, either they or their children go to destruction. The price of blood is on it, the blood of souls destroyed by this traffic, and a fearful reckoning awaits them at the great day of accounts.

The curse of a holy and loving God rests upon it, and money made by it can not prosper. To those who make money by it we may well apply the solemn warning, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." Let every one engaged in the track. you." Let every one engaged in the traffic make haste (as Lot to flee from Sodom), to get rid of that traffic, for I solemnly warn you in God's name, that no Christian can innocently engage in that traffic in our day, when so much light shines upon the

## THE CHRISTIAN MAN OF BUSINESS

It would be a great safeguard to young men engaging in business if they would re solve that, however trade may prosper and wealth pour in, these shall not absorb the whole attention; that reading and intellectual pleasures shall have their own place, that a book shall not be a burden in their hands, nor time considered lost which improves their mind, though it appear not in the balance sheet. It speaks well for anyone largely and successfully engaged in business when his appetites and habits remain simple to the last; when his parlors exhibit something better than showy furniture; when his family pleasures are found not in gross, worldly amusements, not in the crowded party with its excesses; not in lavish display, but in the cultivation of refined and n.tellectual tastes—in music, in the instructive and scientific lecture, and in the philanthropic and Christian labors. All judgment. these last tend to break the slavery of Mammon, and to keep one from the cvil of the

But the great safeguard lies in watchfu attention to all religious duties. Many harassed with business, say that they have no time for visiting the sick and needy, none for the religious instruction of their households, none for family devotion, and households, none for infinity devotion, and scarcely any for private prayer, and that they have to devolve such upon others, or neglect them. What a sad confession! No time to imitate that Lord who went about doing good, no time to save their children from damnation, and their own souls from woe unutterable, no time to worship God; time only to make money, which, so made, has no blessing in it; time only to gain the has no blessing in it; time only to gain the world, and to lose the soul. By and by God may say, "Thou fool, this night thy soul shall be required of thee; then, whose shall those things be that thou hast pro-

Let us picture the Christian man of business. He has, as the foundation of all, a supreme leve to God, and a deep conviction that religion is the principal thing, the oxthe miner descends to dig in it, rendering it safe for him to work: he resolves that it is necessary for him to be religious, though it is not to be rich; he makes time on his busiest days for family and private devotions; he lives with his household as its head, not as its slave, toiling for its support. He will himself know something personally of the luxury of noing good; he will seek a blessing on every days transactions, give thanks for success, and be content with honest gains, and not cast down by losses; he will not obtrude his christian way of doing business, planisaically, upon others, as a model; he will honor God and bless

God bath prospered him; and this would be the Christian num of business, and this the way for him to be kept from the cvil that is in the world. Ah! how many a tod-worn worldling and worldly Christian will look wistfully at such a standard and wish ho could attain to it! What more pitiable object is there than the man who reverse all this; who to is for wealth as it is were the principal thing; who is also reed in money-making until his head aches, and sometimes until his brain softens, leaving him a drivelling idnot; who is a stray per almost to his home; who eats his meals at unwhele-ome hours, and makes up for the privation by luxury and excess; neglects his children, has few intellectual pleasures. little time to: religious duties, and one with schemes half accomplished, or but just completed, to go and stand before his Judge! If God had put such a lot on man, it would have been deemed crucky. Man chooses it for himself, though God pleads with him to spare himself and accept a happier lot.-Rev. W. H. Lewis, D. D.

#### THE DIVINE PITY.

One of the most beautiful pictures in the whole range of ancient poetry is when the hero of Troy stretches out his arms to embrace his infant son before he moves to the held of battle. The child shrinks from him in fear, "scared by the dazzling helm and nodding crest," and the tenderness of the father's heart comes out with a touch of nature that makes us feel it beating across three thousand years:

"He hastened to relieve the child, The glittering torrors from his brows unbound, And placed the gloaning helmet on the ground— Then kissed the child."

And shall we not feel it reasonable that the God who placed paternal pity in the heart of man feels it, and will take his own way of making us feel it. also? When we are ready to be crushed by the overwhelming greatness of that starry diadem, there must be some assurance given of God's compassion that shall open for us the door of filial confidence to his heart. Were it not for this, how cold and stern would every night come, with its awful lights, looking down distant and silent on a world of sin and graves! Its thousand eyes would glitter pitilessly on our misery, and its fixed cycles would be coiled round us, like chains of despair. The arms of ommipotence would be dreadful, if there were no throb of mercy in the breast.

Thou art the mighty God!
This gleaning wilderness of suns and worlds is an evernal and triumphant hymn.
Chanted by Thee unto Thine own great self!
Wrupt in Thy skies, what were my prayers to

The gospel is the answer to this, and the only sufficient answer .- Rev. John Ker.

### GIVING.

HOW SHOULD I GIVE ?

1. I ought "to give as God hath pros-pered"—that is, in proportion to the means placed in my hand. The widow, with her two mites, is not relieved from the obligation, and the rich are called upon to give

according to their abundance. 2. I should give liberally-not to stinted

measure.

8. I ought to give cheerfully, not grudgingly.

4. My gifts should be the result of principle—not of mere whum, or under the influence of exciting appeals. I should inform myself in respect to proper objects, and pur-pose in my heart to give.

5. I ought to give frequently. This is God's plan : " On the first day of the week, let every one of you lay by him in store as God hath prospered."

## WHY SHOULD I GIVE?

1. It is God's will. He has commanded just as he has commanded repentance faith and baptism.

2. Because God is always giving to me. 8. God has attached large promises to

giving. I must not forget this. 4. Giving will be promotive of my own

happiness. 5. The subjects of necessity are numer-

ous. 6. The opportunity of giving will soon

7. These gifts will be remembered in the judgment. How unspeakably desirable is Christ's approval.

8. Have I not been remiss in times

past? 9. Gratitude for the unspeakable gift of God's dear Son ought to move me to give.--

## CHRISTIAN WARFARE.

Christian Observer.

A Christian's course of life is a warfare; for armor, especially the use of armor, is a token of war, armor is not given to a man to sit with it at a fire, or to lie lazing on a bed, or wantonly to dance up and down, or folk w pastimes and pleasures in it, but to fight. Christians themselves are called soldiers; their course of life, a fight; they which oppose against themselves. which oppose against them enemies; the temptation wherewith they are annoyed assaults; in a word, this is the difference betwirt the Clauch in beaven and in earth, that this is militant, that triumphant.—Wil. LAM GOUGE.

## LET YOUR LIGHT SHINE.

Shall we not be continually letting unaved men know that we have got what they might wen envy? Surely if they saw us winning Christ, and finding what de-lighted us, and kept us ever searching further, they might be allured. If they saw that we had got a rich secret they know nothing of, it would draw some, who fancy when they hear only a few commonplace words about Christ, often repeated, that there is very little in Christ .- Rev. Andrew A. Bonar.

We look after religion as the butcher did after his knife when he had it in his mouth.

## PAUL AND FELIX.

We know how Paul would bring how We know now ram wound bring home the word on both sides. He would kee nothing back. He strikes with a will. He thrusts the sword in to the hilt. He by no compassion; for he knows that compa sion in this place is unfathfulnes to a fallow-sinner's soul. Polic is compelled inten, and, what is much more Feix compelled to lister with secret application of the dreading word to lunself. As the preacher advanced from point to point, the conscience of the governor, as the roice of God in his breest, marmured, "Thou so the man." On the one side he is unright, coust on the other he is impare; and when the judgment to come was pressed forward he felt as if an angel with a flauning swed were approaching to destroy had, while L had no power to escape.

Felix is like a man chained to the ground in the middle of the Mount Cenis tunnel Above, below, and on either side he is sha m. Without a figure, the barriers on all sides are nothing elso and nothing leathan the everlasting hills. While he is chained to the spot in that dark avenue, he look along the gloomy telescope tube, and lo, in the distance, a red fiery spark, like a fixed star. It is like an eye, all seeing and angry, glaring on him from afar. But as he gazes on it, he perceives that it is growing large, and oh, horror! It is advancing. It is on-ing with inexpressible speed. It is the fier engine rushing on—rushing over him!

Felix trembled, and well he might. He has reached that point in spiritual exper-ence on which the Phillippian jailer stood, when he "called for a light and sprang in trembling." But, alas! he do's not seek But, alas! he does not seek relief from the terror of conviction where the official in Philippi sought and found it Instead of "What must I do to be saved" it is "Go thy way for this time." Two men may be led by nearly the same put into those soul pangs which accompany conviction of sin, and yet the two men may follow opposite courses in life, and meet op posite rewards in eternity. It is not how you fall into the pains of conviction that fixes your state, but how you get out of them. Not how you were wounded, but how you are healed, is the turning point of the loss or saving of the soul. Instead of seeking hearing in accepting Christ his Saviour, Fehx sought ease by stifling the preacher's vace-quenching the spirit who spoke in the preacher.—Arnot.

# DR. CUMMING AND THEATRES.

The Rev. John Cumming, D.D., made a speech at the anniversary of the London City Mission, of which the following is a part :--

"The church in which I have long officiated," he said, "is the centre of eleven theatres; I might pitch a stone from my pulpit into Drury Lane on my right hand, and into Covent Garden on my left. I have a little service on Friday evenings, and actors, actresses, and scene-shifter come in occasionally and take a monthful of hving bread and go away." Once a number of boys and girls had been picked out of his schools to help at the pantonimes. He called on the parents, and placing the case before them, said, "Your children go at eight o'clock at night, and do not get home till twelve or half-past; they are hung up with wires, and fly through the theatre as angele with wings; then they put on their dirty clothes and go home. Do you think this is for their good?" The inswer was—"No; but we are starving, and get a shilling a night, and we can't afford to give Once he had been preaching against it un.' the theatre, and got a remoustrance from an actress, who was sure, if he would come and see Manfred acted, he would alter his opinion. He declined to go, but said he would read it carefully, and comment on it next Sunday. He had a great crowd of actors, actresses, and scene-slutters. He told that in the play there was one suicide, one murder, two or three hes, and two or three equivocal proceedings, and that he was quite disgusted with it. "I have been all around the neighbourhood of the theatres," he continued, "sometimes between ten and eleven o'clock at night, and you can have no iden, unless you have been there, of the scones that take place in the gin shops, and on the streets, and of the anguage uttered by persons who seem to be respectable. There is a tremendous moral degradation there, and it does strike me that the theatres have some portion of the responsibility of that degradation to bear"

## INDIFFERENCE IS A SIX.

Indifference to an object is the lowest degree of liberty, and supposes unworthiness or defect in the object or in the apprehension. But the will is then the freest and most perfect in its operation, when it entirely pursues a good with so certain determination and clear election, that the contrary evil cannot come into dispute or pretence. Such in our propertions is the liberty of the sons of God. It is a noly and amiable captivity to the spirit. The will of man is in love with those chains which draw us to God, and loves the fetters that confine us to the pleasures and religion of the kingdom. And as no man will com-plain that his temples are restrained, and his head is prisoner, when it is encircled with a crown, so when the Son of God hath made us free, and hath only subjected us to the service and dominion of the Spirit, we are as free as princes within the circles of their diadems, and our chains are bracelets, and the law is a law of l'herty, and His service is perfect freedom and the more we are , the more shall we reign as kings, and the faster we run, the easier is our burden, and Christ's yake is like feathers to a bird, not leads, but helps to motion: without them the body falls. -JEBERY TAY-

Every one is imperatively urged to enter a me field f duty. Alas for the force which is simply wasted in trying to find one's work! If he is not good at sowing, let him beech a fell's met good at sowing, let him break up fallow ground; if he cannot plow let him go and reap. Do something some-where immediation — Robinson