

not evil things; if, instead of being evils, we honour, above all others, the names of the Hampdens, the Russells, the Wilberforces, the Washingtons, and the like, who have done so much to advance human liberty, then in simple consistency let us place highest of all the name of Jesus Christ, as being, in deed and in truth, the Liberator as well as the Redeemer and Regenerator of humanity.

But if all this be so, shall we be content merely with forbearing to oppose the Gospel? Must we not in consistency go farther and accept it for ourselves? Would not enlightened self-interest prompt us to receive into our hearts its principles, and to give unto the Lord Jesus himself the homage of our lives? And if it be, as, in the light of such passages of Scripture as the section which has to-day been before us, we must say it surely is, that Jesus is one God with the Father, then our duty and our interest go hand in hand, and we must admit that He has an undoubted right to our worship and service. Will you give Him yours? And will you give them now? You are His by creation, you are His doubly by redemption, for He has bought you with His precious blood, and you are His "purchased possession;" become His also by your own voluntary consecration, and then all the blessings which He died to procure, and is exalted to bestow, will be conferred on you.

Then, having accepted Him for yourselves, diffuse the knowledge of His name among others, that they may obtain the same advantages that we enjoy. That which has been so good for Britain and America, will be equally beneficial to India, China and Japan. Spread it, then, to earth's remotest bound, that wherever the blight of sin has fallen, the blessings of salvation may be received and enjoyed. If it is good for us in the East of this great Continent, it must be equally for those who are building up the waste places in the West. Therefore, by every means in your power let it be your care to secure that the Gospel shall be sent to every new settlement, and a church maintained among every company of emigrants. The life of the Church depends on its aggressiveness, and the permanent prosperity of the country can be secured only by its being thoroughly evangelized.—*Rev. W. M. Taylor, D.D.*

WORDS IN SEASON.

Who among us has not proved their efficacy at one time or another? They may be read or spoken, they may be a part of the ripe counsel of some sainted one, they may fall from the wise lips of a thoughtful friend, they may come to us anonymously in newspaper column or bit of verse, yet all the same they accomplish their mission. They restrain, or impel, guide or withhold, as may be, and leave us often but half conscious of the influence under which we have acted.

Perhaps we are away from home, seeking rest and refreshment in a visit, and the Sabbath morning finds us somewhat averse to movement, inclined to spend the long, bright hours in reading or musing on some cool verandah.

But a "word in season" comes to us. A line, perhaps, in the church paper, or verse in the book beside us, and our hearts are warmed with a new glow of love and desire. We cast off the dulness of ease-loving thoughts. We go thankfully and humbly to the house of God, and returning thence gladdened and strengthened, the word in season has done its work, whether we remember or forget it.

And again, we are perplexed, cast down, well nigh discouraged. We feel that the clouds were never so dark, the outlook never so hopeless, the morning never so tardy before. Suddenly, to our fainting hearts comes the cordial of a word of cheer. Encouragement, consolation, sympathy are found, are ours in a moment; and straightway the heavy burden is lighter, because hope revives and courage comes with it, and we go on our way blessing the word in season.

Is it not a glorious office to be able to speak such words? True, they may be, and often are, but obscure in their origin and limited in their sphere. They may be unknown to the world at large, unprized even by the majority of the small circle who hear them or read them. But there are some hearts to which they speak, some aims they strengthen, some actions they determine, and in so doing they have done their work.

And perhaps in the hereafter, many a saint shall know (if such a thing be possible), a yet deeper gladness when learning that some word spoken here below had helped and cheered a fellow-saint toiling painfully heavenward.

NOTHING TO YOU!

By an eminent Scotch Divine, for Christians who deem it no harm to use their liberty for drinking alcoholic drinks.

Is it nothing to you, O Christians,
As you sit around the board,
When the feast is spread before you,
And the rich, red wine is poured,
That a mighty spirit of evil
Lurks beneath its flow,
While pleasure floats on its surface,
That danger is hidden below?

Is it nothing to you, though that spirit
Walks to and fro through the land,
Sowing the seeds of misery
Broadcast on every hand;
That those seeds are to cause a harvest
Of poverty, death and woe,
Of ignorance, crime and madness,
And you are helping to sow?

Still does the wily tempter
Whisper his oft-told lie
Into the ears of his victim,
"You shall not certainly die."
You may drink, for, look at the Christians!
Do they not drink of it, too?
And the listeners fall as they listen,
And is *this* nothing to you?

Ye have the gift of knowledge;
Ye are standing fast in your strength.
But that which is now your servant
May become your tyrant at length.
Would you teach your little children
To utter the Saviour's prayer,
"Lead us not into temptation,"
Then lead them and leave them there?

The path is dangerous and slippery
Which they see you safely pursue;
But they may follow and perish;
And is this nothing to you?
Thousands are struggling before you,
In the dark and fearful wave
Which hurries them down to destruction,
Will you reach no hand to save?

But if with a generous effort,
A rope to their aid you send,
That rope will prove unavailing
If you hold not the other end;
Would you draw the perishing drunkard
Back to the shores of hope,
Yourselves must give him the courage;
Yourselves must hold the rope.

Is it nothing to you, O Christians,
By the blood of Christ redeemed.
That through you the name of Jesus
Is by the heathen blasphemed,
Because, along with the Gospel,
The poisoned cup you bring,
And ruin them, soul and body,
With the accursed thing?

Ye are called with a holy calling,
The lights of the world to be;
To light up the lamp of the Gospel,
That others the path may see.
But if, while bearing it onward,
You lead the feeble astray,
And they fall in the hidden pitfalls,
Oh! what will your Master say?

Away with the evil custom
That makes your lamp burn dim!
He gave His life for your ransom;
Will you give up nothing for Him?
Away with the evil custom!
Throw the fetters of self aside;
Nor destroy with your strength and knowledge
The souls for whom Jesus died.

THE "HOLY TONE."

A daily paper asks why "ministers, as soon as they enter the pulpit, assume an artificial tone." It is true, not only of many ministers, but of an equal proportion of laymen, who take part in public religious services, that they have a manner and voice for such services, different from that used in ordinary conversation. They unconsciously adopt what some one has called "a holy tone." This is true of some who, in political or business assemblies, speak with ease and naturalness. We have in mind a man, high in reputation as a political orator, and who, at the same time, is an earnest Christian worker. Not long ago, as we approached a church in which he was speaking, a companion said: "Listen; that is M——, you can tell by the tone that he is in church." It was true. The tone was entirely different from that with which he addressed political audiences.

An answer to the question, Why do ministers, and others, assume such tones? may be given in one word—*habit*. The habit is one, moreover, into which it is easy and natural to fall. The importance of the things of which one speaks, in religious meetings,

should awaken feelings of solemnity. Sin, the uncertainty of life, the length of eternity, the threats of punishment, and the offers of salvation, are not matters to be treated lightly, in flippant tones. One speaks of such themes with soberness. Not a few err in giving to the voice a solemnity which the particular passage of Scripture, or thought, does not warrant. They, moreover, mistake a certain slow, sonorous method, for reverence, and cultivate it until it is almost impossible to read or speak in any other way. With some the habit results from imitation. They read and pray as did some good man under whose preaching they grew up. Visit a neighbourhood in which a good minister, of marked peculiarities has long laboured, and you will see these peculiarities in both fathers and children. See the father, as he reverently takes the Bible at evening prayers. His tones and accents are those he has heard from the pulpit. Could you live to sit, a generation later, at his son's family altar, these same tones would be recognized.

Peculiarities in speaking become more and more marked by exercise, until, all unconsciously, the minister or layman has grown into a style which greatly hinders his usefulness. The effective voice is the natural voice. The skilful actor touches every chord in the entire gamut of passion, and gives force and effect to every phase of sentiment without putting an undue strain upon his vocal machinery. A great truth is far more impressive when urged in the speaker's ordinary tones, modified only by whatever influence of sincere feeling may govern the person's mind than when offered in an artificial voice, about which there can be no suggestion of genuine passion.

Professor Conrad gives advice on this topic—short but good: "Oh that all ministers everywhere would understand the secret of effective preaching, and practise it! It is simply to talk naturally in conversational style; and, if there is any mental power or eloquence, or emotional fervour, or force, in a man, it will thus come out of him naturally and effectively, and not as from an actor performing a part in a play. Wherefore and therefore, beloved brethren, suffer a word of exhortation to be interjected here: 'Always be natural in the pulpit. Do not disclaim, but talk. Always talk naturally.' Daniel Webster said: 'When a man preaches to me, I want him to make it a personal matter;' that is, to talk as if he were talking to him; not to talk flippantly, as if the subject were a trifling matter, or in a tone of exaggerated solemnity, but naturally, as one man speaks to another, whom he would persuade and lead to Christ.

LIVING EPISTLES.

Consistency is a jewel; but sometimes, even in the lives of some ministers, and others, we are led to inquire, "Where art thou fled?" I have known a few men who were fine preachers in the pulpit, and so coarse and waggish in every-day life as almost to destroy the effect of their pulpit ministrations and their Christian usefulness altogether.

I have often thought of the old African's observation to the minister: "Massa, when I sees you in de pulpit I thinks you ought never to come out, an' den, when I sees you out, I thinks you ought never to go back." How applicable is this home thrust to many others, as well as to preachers.

The world will know us, and read us: hence the importance of being every day Christians, consistent in everything and in every place, shewing to the world that we have been with Christ, and not make it necessary for them to go to the church on Sabbath to find it out; if we do, many will never know it, for they do not go there.—*St. Louis Observer.*

TRUE religion shews its influence in every part of our conduct; it is like the sap of a living tree, which penetrates the most distant boughs.

THE "Neon Kition," a Greek weekly periodical published at Larnica, in the interests of the Greek population of Cyprus, is henceforth to be printed in English as well as in the native tongue. The "Modern Kition," a somewhat awkward title, is to be the name of the paper in its English form.

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