

keep the defensive armour whole and the offensive armour keen. Such need did the early preachers of the gospel feel to keep aloof even from "serving tables," i.e., overseeing the distribution of provisions to the poor, that they pleaded exemption even from that work, that they might "*give themselves continually to prayer and the ministry of the Word.*" There lies the secret of their power. These early soldiers of the cross did not dull their weapons in inglorious work, but kept them ever bright,—GIVING THEMSELVES CONTINUALLY TO PRAYER AND THE MINISTRY OF THE WORD. It is getting money at the expense of *lowering the Church's testimony before the world.* Lot seemed to his family that awful morning on which the cities of the plain were destroyed, as one that mocked, just because he who led his family into Sodom and kept them there, asked them to get out of it with all speed. His words that morning were so unlike his *practice* every other morning, that his family could not regard his pleading as anything but a solemn farce; and how can the world, and our own unconverted children, believe that heaven and hell, about which we speak so earnestly on Sabbath, are realities, when we banish them as completely from our Soirees as if there were no such things? What we hear about "*things above*" on Sab-

bath gatherings, the keen witted worldlings will naturally conclude is only professional talk, for in the great week-gatherings we hear only about "*things below*;" on Sabbath there is much lamentation over the unconverted: at the Soiree they are spoken to as jolly good fellows. The utterance of the watchman on the Soiree night is that the ship is safe, and that the crew and passengers can take to music and dancing: on Sabbath, when the cry is raised that the ship is among breakers, and that men must count all things but loss that they may win the shore, the watchmen may not unwarrantably look, from some, for the sneer that greeted Lot. "Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour." Eccles. ix. 1.

Did the Spirit of God visit us in Canada as It is visiting other lands, did the thought of a perishing world lie heavy on the Church's heart, did belief in the shortness of the time for working dawn upon our hearts, and the nearness of the Master's coming, then would the question that sent the prophet back to his work, "What doest thou here?" drive us from the miserable business of church theatricals, to our true field and our true weapons—PRAYER AND THE MINISTRY OF THE WORD.

Living Preachers.

BURDEN-BEARING.

By THE REV. W. H. H. McRRAY.

"For every man shall bear his own burden."
—Gal. vi. 5.

If you look at the second verse of this chapter, you will find these words. "Bear ye one another's burdens, and so fulfil the law of Christ," while our text asserts that every man shall bear his own burden. These two passages, standing in such juxtaposition and apparently

contradictory, were once inexplicable to me. I found in one a command to bear another man's burden, and then, immediately following it, the assertion that every man should bear his own. How I could bear a person's burden if he was compelled to bear it himself, I could not understand. But that experience which years and trials bring to us all has interpreted these two passages correctly to me, and harmonized what formerly was