

lishing for themselves right relations among their brethren. A pastor and congregation are doing good for themselves and the whole cause of religion when they secure a full and free circulation of the Church papers in the homes of the members. Their lessons will begin to tell at once. There will be an expansion of thought, a re-awakening of feeling, a readier response to every benevolent appeal, and it will soon be proven that those who are written down "mean" and "stingy" are not the incorrigibles they were thought to be, but honest, earnest, teachable disciples, who only needed to be brought under the required influences to make them as generous in fact as they are charitable in disposition. There should be sincere faith in the benevolent intentions of the people of all the churches.—*United Presby. Jan.*

THE ABSORBING WORK.

For Christian ministers, and indeed for the entire Church, this is seeking and saving the lost. It was for this that Jesus came into the world, gave it His personal energy and example, called His apostles about Him and established His Church. We only enter rightly into the mind of Christ when we feel constrained to act as He did in our pity for the lost and efforts to save them.

No one will do this unless his heart is in it. Saving men is not a thing of sentiment. The appearance of it may last a while, but it will vanish if there is not the reality. A heart full of love for the Saviour and of compassion for his fellow men is necessary for any one who will give himself to such a cause. It is a reflection on the earnestness of the Church that it attends to anything else more carefully than this. If we are to judge of it by its discussions, whether in the papers or elsewhere, we must conclude that it frequently forgets the sinners and their salvation in labouring for objects that relatively are of the slightest and most transient importance.

It is inevitable that the life will be given to that which rests most strongly on the mind. If one is full of something, he will show it by his devotion to it. Out of the abundance of the heart the mouth speaketh, and so does the life by all its means of expression.

If saving the lost is that which is exercising the thought and pressing upon the conscience, it will appear in what is said and done. If something else is uppermost in the thought it will be plainest in external manifestation. The thought will express itself honestly. What a glory in the Church would be the proof on all hands, by every word and movement and the whole bearing and tendency of the people, that it was filled with a Christian's right enthusiasm in the matter of bringing men to Christ. Strifes, divergences, heresies even, disappear amid the fervour thus produced and employed, and the energies that lie dormant or are misdirected are roused and put in the way of effective duty. The Church needs to pray for nothing more than for that baptism from God that will fill it with a noble passion for going out into the field of the world and gathering in those who are perishing. The answer to such a prayer will not be withheld, if it is waited for in a spirit of consecration to the Master and His service.—*United Presbyterian.*

HOW TO KILL A CHURCH.

The following recipe is taken from the "New York Observer."

1. Don't pay your pastor's salary. This is an all-important direction. Be sure to follow it closely. Although you solemnly promised to pay him a certain amount, and at stated times, no matter; don't pay, or only what you *feel* like paying, and when it is perfectly convenient. Don't obey the Lord when he says, "The labourer is worthy of his hire." (Luke 10: 7.) By and by you will have the satisfaction of seeing your church "going down."

2. Don't attend to your official duties in the church. Look upon your office as only an honorary or ornamental institution—not an Aaron and Hur arrangement for holding up the hands of pastors in doing the Lord's work.

3. Don't go to prayer meetings. That's an old-fashioned institution. It isn't needed in the "modern" church. Church fairs, and concerts, and festivals are much more necessary. These bring money into the treasury from the outside sinners.

4. Don't attend church regularly. Forsake the assembling of yourselves together, except on bright, sunshiny days.

5. Don't pray for your church.
6. Don't give toward its support, or only a little now and then when you can't well help it.
7. Don't encourage your pastor in any way whatever.
8. Don't take your church paper.
9. Don't do anything toward helping the Sunday school.
10. Don't give anything, or *very little*, toward the various causes of beneficence.
11. Do what you can to gender strife and discord among the members.

12. Lastly, be fully conformed to the world. The above directions, fully carried out, will most certainly give you success in killing a church. Ordinarily, you need practise only a few of the above directions, and you will succeed. But if you love the church, and don't wish to kill it, then don't practise according to the above recipe.

THE SWEETEST JOYS.

Very many of the sweetest joys of Christian hearts are songs which have been learned in the bitterness of trial. It is said of a little bird that he will never learn to sing the song his master will have him sing while it is light in his cage. He learns a snatch of every song he hears, but will not learn a full separate melody of its own. And the master covers the cage and makes it dark all about the bird, and then he listens and learns the one song that is taught to him, until his heart is full of it. Then, ever after, he sings the song in the light. With many of us it is as with the bird. The Master has a song He wants to teach to us, but we learn only a strain or it, a note here and there, while we catch up snatches of the world's song and sing them with it. Then He comes and makes it dark about us till we learn the sweet melody He would teach us. Many of the loveliest songs of peace and trust sung by God's children in this world, they have been taught in the darkened chamber of sorrow.—*Christian Weekly.*

THE GREAT SPECIFIC.

Gladstone has said: "Whatever I may think of the pursuits of industry and science, and of the triumphs and glories of art, I do not mention any of these things as the great specific for alleviating the sorrows of human life and encountering the evils which deface the world. If I am asked what is the remedy for the deeper sorrows of the human heart, what a man should chiefly look to in his progress through life as the power that is to sustain him under trials, and enable him manfully to confront his afflictions, I must point to something very different, to something which in a well-known hymn is called 'The old, old story,' told of in an old, old book, and fraught with an old, old teaching which is the greatest and best gift ever given to mankind."

TAKE THEM TO CHURCH.

Parents should not only train their children at home and take them to Sabbath school, but they should take them to church. It is a sad commentary upon the state of religion if children cannot endure the service of the sanctuary for an hour or more, when for week after week and month after month they can sit six hours daily in the common school. We have sadly degenerated from the practices of our fathers. What was more beautiful than to see a whole family led by a parent, enter the church and seat themselves in the same pew. Getting away from the family pew is often the child's first step toward's getting away from the church altogether.—*The Lutheran.*

A SERMON CONDENSED.

"When my mother says 'No,' there is no 'Yes' in it." Here is a sermon in a nutshell. Multitudes of parents say "No," but after a deal of teasing and debate it finally becomes "Yes." Love and kindness are essential elements in the successful management of children; but firmness, decision, inflexibility, and uniformity of treatment are no less important.

THE clouds above us cannot long conceal the heaven beyond them.—*Edward Wigglesworth.*

TRUST him little who praises all; him less who censures all, and him least who is indifferent about all.—*Lavalier.*

THE MISSION FIELD.

SOME of the Methodist mission schools of high grade for boys and girls in the cities of India are full to overflowing, and are obliged to stop advertising and enlarge their accommodations.

IN the village of Todorag (Sivasfield, Western Turkey) is a Protestant school taught by a girl. This brave girl conducts religious services on the Sabbath, reading a sermon, and her services is drawing in the villagers.

IT is sad to read the following from the Rev. J. B. Coles of Bellary: The majority of the young men educated in English are indifferent to their highest interest. Some profess themselves atheists, and I know one who keeps up a correspondence with Mr. Bradlaugh.

It is said that the Indians of Alaska do not belong to the same race as the North American Indians, but that they are probably an offshoot from the Japanese or Koreans. The missionaries who have been labouring among them say that in many respects their conceptions of moral law are better than those of civilized nations.

THE English Baptist Mission on the Congo, in Africa, have established a station at Stanley Pool, and express their gratitude to Mr. Stanley for his advice and assistance. They say that the passing back and forth of the 80 or 100 carriers employed by the Belgian expedition has greatly softened the prejudices of the natives.

NEARLY \$25,000,000 have been invested in the search for gold in India, and not \$2,500 have been realized after three years' labour. The money invested in missionary labours there, with some short-sighted business men pronounce a waste, has brought substantial and permanent returns. Missions pay, if mines do not.

SARDAN HERMON SINGH, who is heir to princely estates of one of the richest provinces in Northern India, has recently been converted to Christ through the labours of the Presbyterian missionaries. According to Hindu custom he thereby forfeits his right of possession; but he gladly disregards this for Christ. He has married the daughter of the Rev. Golak Nath, a native Presbyterian missionary.

I MAY point out two attractive qualities which the Japanese possess in a marked degree—love of flowers and love of children. There is scarcely a house so poor as not to possess a flowerpot and a flower. Scarcely a day passes in which there is not throughout the year, in some part or other of Tokio, a flower show and a flower market. A bouquet is an invariable concomitant of a public meeting; and even at the Lord's Supper the worshippers, while reminded by the bread and wine of God's love in redemption, are also put in mind, perhaps neither incongruously nor unfitly, by the presence of flowers, of God's goodness in creation. Their love of children is no less marked. A people who manifest two such attractive and amiable qualities must possess certain elements of refinement and gentleness of character, which encourage us to hope that they are not far from the Kingdom of God.—*Rev. S. G. McLaren, M.A., of Tokio, in the "Baptist Missionary Herald."*

A NATIVE of New Zealand, who had, as a convert and professing Christian, come to the Lord's Supper, suddenly rose, leaving the communicants just before the taking of the bread, and took his seat in a distant part of the chapel, but almost immediately, as if a new thought darted into his mind, came back again to his former place, and received the bread and wine. When the missionary inquired the cause of this strange conduct, the heathen convert said, "When I went to the Lord's table I had no idea with whom I was going to partake; but when suddenly I observed who was next to me, I saw a man whom but few short years ago I had sworn to kill the very next time he crossed my path, for he had killed my father, and had drank his blood. Now, can you imagine what I felt when thus unexpectedly I found him close beside me? An awful dread took possession of me, so that I could not stay, and felt compelled to go to a seat away from him; but when I got there, the heavens seemed to open before me, and I saw the last great Supper of the Lamb, and I heard a voice saying, 'Father forgive them, for they know not what they do,' and then I returned to my place with all my dread gone and peace in my heart." Thus he felt and acted on the constraining influence of the love of Christ.