Pastor and People.

Preachers and Preaching.

There and that produce; but Obil i

never that "the laborers are few."

It mis "I to passed a new corner leads an old text, durant old to more from a new

God : phased to Lonor abundantly the foolishmen of presching; but there is no motion in his Word for toolish preaching. It is to be feared that many preaching alk the atty of the "footenin filled with

blood," whoknow very battle of the fountain

filled with sin.

It is a good thing to be adorned with the doctrines of grave, if the life and converse. tion truly adorn the dostrines.

If a minister preparfully scarobes the Scriptures for the edification of his flock, without doubt the Scriptures will frequent

ly search his hearers.

It is truly and to hear a spiritually dead man in the pulpit professedly pointing cin-uers to the only way of salvation. It was so in the days of Noah. The carpenters who built the mk did not believe the Architect.

There would be more better preachers if there were more botter heaters. "Breth-

Stability out of the pulpit often speaks more elequently than ability in the pulpit.
When the standard bearers are fighting among tempolves, they cannot be doing much execution in the enemy's ranks.

It were better to be a runaway J. nas, than a castaway Jadas. Better to be a persecuted Paul, than a persecuting Saul. A man must reach God's truth in his experience before he can teach it in his doc-

Paul exherts Timothy to "take heed to himself, and to the doctrine." Ministers must "have salt in themselves," or their practice will not be incorrupt.

A man may sit very comfortably by his fireside and read about the Polar regions, but he could have a very small idea of the intensity of the cold. So letter-preachers may speak of great trials, because the Word speaks of them; but they cannot treat of them in an experimental manuer, having never been into them.

It is better to be crossed and fettered for speaking truth than to be caressed and flattored for teaching error.

A wise minister feels his ignorance con-

tinually; a foolish mizister displays his. He who knows how to search knows how

to nurse.
There is as great a difference between preaching about Christ and preaching Christ. as there is between knowing about

Christ and knowing Christ. Some farmers scatter their wheat broad-east over their fields, and others have it drilled in straight rows, by mechinery, Thus some ministers can not preach so or dorly and methodically as others; but it s precious Christ is provoked, God gives the

inerease.
"A feithful witness delivereth souls." But how can a preacher expect to deliver the souls of others if he do not deliver his own? "Yet if then warn the wicked... he shall do in his iniquity; but thou hast delivered thy soul." Ezek. iii. 19. delivered thy soul." Ezek. iii. 19.
A number of Ethiopians mi, ht be white-

washed, but that would not change the color of their skins. Alas! that there should be so-called ministers who flatter and deceive poor sculs into ruin.
There is a difference between getting

God's thoughts out of a text and bringing thoughts are not your thoughts."

The silver trumpets in Numbers x. were to be all of one piece. So, in blowing the melodious trumpet of the Gospel. Christ and his blood, Ohrist and his righteousness, Christ and his cross, etc., must not be di

He who preaches most of Christ to sinners may expect to preach most anuers to

They who sow tares shall reap in tol row; but they who sow in tears shall reap in jov. The preacher who stumbles at God's

bovereignty has necessarily some of his There must be further qualifications for

the work of the ministry than grace; other wise all true Christians might be ministers. And gifts alone are insufficient, because hearers who have no grace may be attracted by them.

Many theologians in the present day are called "broad;" and are, as a consequence very shallow.

It is well that ministers should be gift

ed; but they must also be well sifted, if they are to be of real use to God's needy people.

It is well to acquire the "learned iongues," but far better to have given, by God himself, "the tongue of the learned," to be able to speak a word in season to him that is weary.

When ministers are not enabled to take np the stumbling-blocks out of the path of the children of God, they soon become stumbling-blocks themselve

"Great power" in the pulpit is likely to be accompanied by "great grace" in the pew. (See how this is exemplified in Acts

"Thou shalt not muzzle the mouth of the ox that treadeth out the corn." 1 Cor. ix. 9. This suggests that ministers should practice as well as preach. They should tread it out in their life and walk, as well as sound it out in their teaching. And those who do not thus tread it out muzzle themselves, and to a very large extent render their preaching void.—Episcopal Recorder.

How well it is for us that the grace of a good God is so much more extensive than the charity of some good men!

NOTHING is less sincere than our manner of asking and of giving advice. He who aks advice would seem to have a respectful deference for the opinion of his friend; whilst yet he only aims at getting his own approved of, and his friend responsible for his conduct. On the other hand, he who gives it, repays the confidence supposed to be placed in him, by a seemingly disinter-ested zeal, whilst he seldom means anything by the advice he gives but his own in-terest or reputation.—Rochefoucault.

Get. That You May Give.

In there any each protuct at this? There eight to be. Surely it the one of the proverbe of the mills to and I

"Got, that you may pive." It is some ply the condensation of what P.mi was included to say to the Ephesians, whiln I e directed the convert to "labour, working with his hands the thing which is good, that he may have to give to him that need-

Amos Lawrence once wrote to encof his partners: "I am sick, and deprived of the sight of most of the who call; but not of sight of most the privilege of reading their papers and giving them money. In short, I have more use for money when in my house, then when able to be abroad." And again he wrote: "The good there is in money lies altogother in its use—like the woman's box of cintment; if it be not broken, and the contents poured out for the refreshment of Jesus Christ in his distressed members, it loces its worth. He is not rich who lays up mach; but who lays out

And many a man who has had bundreds of thousands of dollars less to give than that princely man, has discovered that it is joy to toil for moucy; not in order to board, but to scatter it; has even found that the common world was made for commen folks, and that the dear luxury of doing something for others may be felt just as really, and just as richly, by the little pauper, who, with a kind heart and a love smile, gives a cup of cold water to the thirsty way-farer, as by the millionaire among his money-bags.

It is a blessed thing for any man to hare

what he may have with others who stand upon a lower social and financial plane than ho does. But it is still more blessed for him to go to work to earn money, ex pressly that he may have it thus to share with others. This is intensifying his benevo-lence, and dignifying it, from what might have been a mere incident of good nature, into a principle and a passion controlling the life, which it makes levely and illustri-

ous. Try it, reader i Experiment with Paul's gracious wis

dom. Get, that you may give; and fail not to give, when you have got .- Congregationalist.

Manners in Church.

Good manners in church requires reverence in behavior, and hence must exclude ordinary conversation both before, and during, and immediately after the services. Chatting, whispering, motioning-all such conduct is out of place where people have come together to engage in the most sol emp act of which they are capable. What with God's people in their worship, to be witnesses of the animated title of two worshipers, who should be cubdued into awe at the thought of being in the presence of God! I have sometimes taken my sent in congregations just as the services were on the eve of beginning, and there was in the church, audible throughout, a confused buzz, which made me feel that I had not come to worship God, but merely to be entertained for an hour. As for talking during Divine worship, to characterize it asill mannered is not enough—it is wicked. At the conclusion of worship I would not have friende dobarred a recognition of each other in a quiet way—especially is it ad-musible thus to notice a stranger who may chance to be near; but an immediate ontering into general hand-shuking and hilarious conversation must go far toward stifling the devout impressions which may have been inspired during worship.

It is also in bad taste to make the church the place for the show of fine clothes. There may be occasions when it is suitable to put on the costlicat and richest dress which the means and the conscience will allow; but to make the houses of prayer a scone for exhibition of the latest fashions, and thus to appear before God, is out of all character. The plainest raiment which is in keeping with the usual habit of a person is most consistent with the gravity of religious worship. Thoroughly refined people are always averse to making a display of themselver. True worth craves natural tints. Least of all do well-cultured persons wish to draw the gaze of a congregation to themselves, when they and others are met for the serious matter of religious instruction and devotion. They desire, also, that as far as possible all distinctions of rich and poor, great and little, shall disappear in the sanetuary; that thus, by an appearance of equality, the lowly may be encouraged to attend public worship. If there is one place where a true heart matter the form the affect the same place where the same p wants to be free from the affectation, or even the semblance of assumed superiority, it is in the presence of the great God.
"The rich and the poor meet together; the Lord is the maker of them all."
Southern Christian Advocate.

Doing God's Will.

When prayer, love, faith, watching, fasting, and all those other exercises of virtue which are the proper ornaments and fair fruits of the soul, are joined with the communion of the Spirit, they then send forth a rich and grateful odor, like frankingense cast into the fire; and then it becomes easy to walk uniformly in the will of God. But, without the Holy Spirit, it is impossible for any one to comprehend His will. And as a woman before she is joined in marriage to a husband, lives according to her own mind, and follows her own will; but, when both are made one, the lives wholly him as her head, and ceases to behold all things with reference to herself alone; in like manner the soul, though it has its own will, its own rules, and its own actions, yet when it has been accounted worthy to be united to Christ, becomes subjected to the rules of the Bridegroom, and no longer follows its own will, but only that of Christ.

THERE are three jewels God gives to His children, of more worth than heaven. First jewel, the blood of His son; second jewel, the grace of His Spirit; third jewel, the light of His countenance. Do you possess these jewels? Their worth is inestimable.

—Thomas Watson.

God's School.

One by one, as the datage by, To learn on lessons we bravel, try; Lerence, hour concerns to see Dimboult, easy, short or lens And whether we came to it work or shoug, Somehow or oth ritimu i be met

Craded well is this a bool of ones. ach out's datios within his privers, And blatask the thing that he needs to know And many t time does the page grow dim, And hotore the does the band words swim, And the hours to by to ston, so slow.

Various ages are gathered the 6; Flaxen inglots an Ithin, gray bair Aliko fall over the lesson books. And often the little ones laugh in alco At the be utiful wor's their pright eves see, While the old alt alcut, with grave, and looks.

Skilful teachers assembled here. Patiently labor year by year: Nover mistake in their work was known: Only the scholars, weary or vexed, Idle, impatient, tired, perplexed, Buffer from errors all their own.

The Spirit touches the highest class; Time takes all as they onward pass; Joy is claimed by the happy few, While Care, Experience, Labor, Pain, Treasures of knowledge help us gain,
And Conscience conducts the grand review.

But, patiently learning day by day, We are longing to hear the Master say That our school days here are done; And after the last long term shall pass. To Lo transferred to that upper class In which the advanced work is begun. -New England Journal of Education.

A New Version of the Lord's Prayer.

A correspondent of our excellent contemporary, Zion's Herald, Boston, writes as follows:

It is probable that the readers of the Herald have never heard the explanation that the priests in Mexico give to the two following potitions of our Lord's Prayer: "Thy king dom come," "Thy will be done."

We are generally taught to believe that the first has reference to the universal reign of the spiritual kingdom of our Lend; and that the second refers to the completo acknowledgment and fulfilment of the holy will of God. But lately here in Mexico, the Infallible Oburch has given us a curious exegesis of these petitions, and one which in all probability, our American and English expesitors know noth ing about.

The Popes have been farmons for their strange exceeds of Scripture, but the priests in Mexico are far shead of the inventors of indulgence. One who was once a Catholic. and acquainted with the customs and heliefs of the Roman Church, here de-clared the following to be the explanation given by the present to diese two petitions. They say, "Try kingdom come" means that all that pertains to the world, or the kingdom of money, must "come" to the Church. "Thy kingdom;" that is your wealth, your money, your possessions—all your earthly kingdom, must come to the Church.

This is remarkable, but not so remakable as the nex!: "Thy will be done;" that is, the will of the person that gives his money to the Church. They say if your kingdom -your money and your wealth-comes into the coffers of the Church, then your will may be done; that is you may do as you please-murder, lie, steal-in fact, commit all crimes, and break all the laws

Some may say that it is impossible that any body of men could become so degraded and lost to all sense of right as to give such an interpretation to these plain petitions of our Lord; but these persons have nover seen Catholicism as it exists in

A glance at history shows that in these two ideas is contained the whole destrine of indulgence. Ever since the doctrine of of indulgence. Ever since the accornic of indulgence was invented, as a means to rebuild the falling walls of St. Peters, until to day, this has been the plain doctrine of the Catholic Caurch; and the explanation of these simple passages is only in scoping with the teachings and practices of Rome for years.

Money has been substituted in the redemptive plan for the merits of Christ, and with it a man can buy license to commit all kinds of orimes, and even pur-chase a certain entrance into the Paradise of God. The priests of Mexico only follow out the teachings of their infallible guides who occupy the chair of St. Peters at Rome.

Speaking of the doctrine of indulgences, brings to mind many amueing incidents which occur here. At times these ignorant people see through the falsity of these things, and outwit the priests, or place them in the most ridiculous positions. A man went to one of these priests in order to have his wife, who had lately died, liber ated from the flames of "purgatory." The priest asked the moderate sum of \$40, and the man agreeing to the price, he went to the tack of liberating the sufferer. He re cited the mass, repeated his prayer, made his mysterious genufications, and at las announced that the soul of his dead wife had escaped from her torment and was safe in Paradisc. The priest assured the husband that the work was accomplished, and that his wife would not return again to that place of torment which Catholics so much fear, and which is as much a reality to them as is the American continent. The man then assured the priest that if his wife was rafe in heaven, that was all he desired. and that he would use the \$40 for other purposes. This was doubtless a good con-clusion, as in all probability his chil-dren at home were naked, and crying for bread.

These things are only one in a thousand which occur here to demonstrate what Catholicism really is, and to show the in-trigue and degradation of Romish priests, and the great need of the pure Gospel in poor, oppressed Mexico.

'Its the true secret of victory to remember what you are—your standing—a child accepted. Does Satan assault? He has overcome Satan. Does in dwelling sin rage? He can as effectually overcome in you, as he has overcome for you.

Mr. Moody's Questions.

Mr. Moody, at his Busine corvices, was in the hubit of ansoring, publicly, the questions which are proposed to but in writing. The following will show now he deals with each matters:

"Does not the continued sorking after the Holy Spirit bland the rense of what we have?" There is little danger that Chartinas will become so full of the Sjill that

they need no power.
"Why don't you teach baptism?" That is none of your luciness. Some mon would have this work broken up in six weeks or sky days if they had their way. Supposed should touch baptions by sprinkling. Away would go Mr. Pentecest. [Mr. Pontecest: "Ne, I wouldn't."] If I taught baptism by immension, sway would go Dr. Webb. Let ministers indeprinate converts as they please. Evangelisis are just to proclaim the Gospel, and they want to keep out these controverled questions.

"How can the churches of New England be revived?" If I were in a town of four or five churches, I would see the ministers and see it they would agree. If two of them agreed, I would say: "Why can't we work together?" Then we would meet and pray. Suppose there were no more than twelve persons come together for prayer. If they hold on fulthfully, there will be a revival. It you can get three churches to join, all the better. Our work is always in profortion to the number of churches interested in the movement. If the whole church is not aroused, it is no sign that we should not be quickened and aroused, personally. If there is one man aroused there will be anxious souls around that man. We have to act in this world as if there were not another man or woman in it.

"Would you hurry people into the church as soon as they are converted?" No, I wouldn't.
"What is the best way to conduct evan-

gelistic meetings?" I would have them short, not more than an hour in length, with plenty of singing. Then I'd have a second meeting f. prayer and an inquiry-

meeting.
"Isn't it be' to get all the inquirertogother?" I so to get an the inquirers of alove, and to with them from the Word of God, pra, with them, try to remove their doubts and calm their fears; then send them home to think quietly over the

"What would you do with infidels in the inquiry-room?" If ke to have them come, and would pray with them. There is no good in arguing with them.

"What would you do with inquirers who are not anxious?" If they are in the inquiry.com, it is a sign that they are auxious.

"Would you tell them that they are say 1?" No. That I leave to God.
"Would you give them books or tracts?"

I would give them the Scriptures.
"Would you tell them to go home and pray?" No. They might die on the way home. I would hold them to the little

word "now." "Would you have an inquiry meeting after every meeting?" Well, if I preached the Gespel, I think I would pull on the net

the Gespei, a think I would put on the new and see if I had got anything.
"Would you encourage little children to come to the church?" Certainly. The smaller the better; so early that they cannot tell when they began.

"How can we get more life into our prayer-meetings?" Get more into yoursolves first. It is a good thing to get prayer-meetings out of the ruts sometimes. Let the place of meeting be well ventilated and warmed and cheerful. Let the prayers be

short.
"Would you have new speakers every night in evangelistic meetings?" I would not. It wouldn't succeed. Let each man preach two or three weeks.

"How would you get a church to work?" Go to work yourself.

"Would you have children sign the pledge or the covenant?" No. The chil-dren would be apt to lean on the covenant and make no effort for themselves.

"Do you think it best to advertise religious services?" Certainly. We should learn from the world. Advertising is wise in business and does more good than harm to religion.

"Is there any danger of preaching too much to the careless and too little to the unconverted?" I would go for the careless every time; and then I would attend to the unconverted. There is not much encouragement in going over a cold church to reach the world.

"How would you oute a chronic fault-finding church-member?" Get him into the prayer-meeting and pray with him till that devil is cast out.

"May not a minister be too personal in his preaching?" Well, I don't know. Personal preaching is very effective. It is well to wake a man up, if he is asleep. A hunch from the elbow may save a soul.

"Would you encourage young converts
to become communicants?" If they feel If they feel sure they are converted, I would.

"How can gambling in our churches be cured?" Have no festivals. There is no

gambling at prayer-meetings.

"Would you encourage young converts to speak in meeting?" Yes.—New York Independent.

To REST with the ransomed of the Lord in heaven we must labor with his faithful servants on earth. Only by loving toil in His service here can the soul become fitted for the full reward of grace there. Ir is to be feared that many in these

days of mammonism are giving the rein to their covetousness under the broad and specious plea that they are making money for the Lord. It is true that the more a man "makes," the more he will seem to have for this or that purpose. But it is not true that he will certainly give more in the highest sense, or in the blessed spirit that Christ delights in, and which He communated in the poor widow who cast in more than the rich. Hers was the sort of "dore" that the Lord approves of. He looks at the heart, and measures the heart's love not by relative sums of dollars and cents as a man prices earthly stuff, but by the heavenly rule of "according to ability." That man gives much who gives a large proportion, whether it be ten cents or ten thousand dollars .- Western Christian Advocate.

Anndom Aendings.

God is our refuge and strength, a very resent help in time of trouble.

Those that would lone comio tably from

God must be north in speaking to Him. In any attair whitem on rents are concorned, it is good for us to los no time.

THEY that will not be won by the word may be non by the court rates of profes.

Ir we look upon life a night flags, one al che firm, all its duties and he cone, all tes burdons borne. The Christians are called saints, not only

some particular eminent ones, but every sincere professor of the faith of Christ. Goodness is true greatness. Goodness makes greatners truly valuable, and great-

4038 makes goodness rauch more corvice. The greatest heresy that can decrive the human mind, is the heresy that makes a man believe he can meet mercy while he

WITHOUT a belief in personal immortality, religion surely is like an arch resting on one pillar, like a bridge ending in an abyss.

Max Muller. Those that would be taught the things of God must think on those things; those that

would unders'and the Scriptures must me. ditate on them day and night. God knows what services are before us, and, therefore, how to prepare us; and we then better know the meaning of what he

has taught us, when we find what occasion we have to make use of it. To FORM a correct judgment concerning

the tendency of any doctrine, we should ra-ther look at the fruit it bears in the disciples than in the teacher. For he only made it; they are made by it.

It has been well said that if we would have beautiful minds, we must think; if we would have faithful hearts, we must love; if we would have strong muscles, we must labor. These include all that is valuable in life.

Hore is the ruddy morning of joy; re-collection is its golden tinge; but the latter is wont to sink amid the dusly shades of twilight; and the bright blue day which the former promises breaks indeed, but in another world, and with another sun Richter.

An unsurpecting, unquestioning, unhesitating spirit, God delights to honor. He does not delight in a credulou', weak, un-stable mind. He gives ue full evidence when He calls and leads; but He expects to find in us what He Himself bestowsan open car and a disposed heart .- Cecil.

THERE are people who live upon excitement. The result is, they are half the time miserable starvlings. An hour or two each evening, perhaps, they are feasting and rejoicing, while night and day they are hun-gering and suffering in the calm they can-not etir or change. They are the happiest who live in contented fulness beside the atill waters, waiting patiently upon the Lord of their salvation.

, THE pastors and teachers of the near future are children who, in these spring days, take in all the beauty of the skies and fields. Most of them are in the country, some at school, some playing about at home, some watching the flocks, some sowing early seed. In taste and feeling, and in the general bent and direction of their dispositions, they will learn lessons amid the vernal bloom and reawakening as important and beneficent as any they may study after-wards at the college and seminary.

HAPPY is the man who is out of debt, let his property be ever so small. The evils of debt have been most formidably illustrated during the prevailing stringency of the hard times. Many a man who had money enough to make himself comfortable has leat every dollar by having it invested in property on which he had given a mortgage which he had been unable to carry. No matter how much a man is worth, if he is heavily in debt, his life is troubled. Let every young man lay down the rule, and stick to it, never to run in debt.

WHEN the minister has preached a sermon in pain, and thought of it afterwards in increasing misery, let him renesure himself by reflecting that no doubt it has done somebody good, or at least produced some appropriate result. God does not send his servants on fools' errands. Their messages, when they are intelligently and conscientiously delivered, are His messages, and He will not suffer them to perish in oblivion and contempt. The sermon which starts the pastor's tears is often the one which awakes the angels' songs.—United Presbyterian.

This Christian sitting still, is a Gethsemand principle. It is as full of keen sensi-bility as of mighty self-denial. It is as tender as it is strong. It never questions, but it feels. It never murmurs, but it sometimes bleeds. It says, "Thy will be done," and says it honestly. But it has a strong will of its own to curb, and it does It has great temptation to rise and rebel, but it sits still, and thus shows great Christian strongth. And if it is a true test of Christian attainment to measure it by the effort which it ousts, rather than the out-ward display which it makes, then we may recken the grace of sitting still to be one of the finest and most heroic of the Christian llfe.—Dr. E. P. Rogers, in N. Y. Ohristian Intelligencer.

It is amazing how many excellent excuses nen make for not forgiving the wrong which The reasons for is nersenal to themselves. not forgiving are abundant; the reasons for exercising forgiveness are scant. "Personal dignity forbids that I should be the first to offer forgiveness. I shall be misunderstood. My forgiveness will be thrown back in my face. It will make no difference; the or fender will repeat the offense; I know hist too well." Might not Christ have said every one of these things? Is not He profier of forgiveness discordant with pagen notions of divine dignity? Is not He misnotions or divine digmity? Is not have understood? Is not his forgiveness threws back in Elic face? Do not sinners, though forgiven, repeat the old offenses with a wearlsome monotony of sin? Even as Christ forgave you, so also do ye.—Ohretian Union.