

Evangelist, who lately visited Toronto and manifested the strong common sense this article evidences:—

If desiring to engage in the solemn and important work of dealing with the anxious in the enquiry room, we must be convinced at the very outset that the Holy Spirit alone can lead a sinner to the Saviour; that each of us must look to him for the right word, the fitting text, the wise counsel, and that we are to be but the mouth-pieces through which he will speak. Our constant attitude must be one of communion with God, and our memories and minds must be well stored with Scripture, so as to be ready for the Master's use.

The following general suggestions may be found of great use:

1. Be not *too eager* to lead a soul into peace. (See Jer. vi., 14, and viii., 11, 12.) It is not desirable to use the expression, "Have you found peace?" seeing that the anxious soul needs a *Person* rather than a *blessing*.

2. Avoid the expression, "You have only to believe to be saved," until you have very fully stated and explained the facts and promises to be believed, and then point out that it is a *Person* in whom the soul's trust is to be placed, and not in your statements about Him.

3. Always read your quotations from the Bible, turning to the passage, so that the enquirer may be able to distinguish between your statements and the Word of God. The latter has an authority that your statements cannot possess.

4. Avoid telling your own experience or that of others, as the enquirer must lean on the Word of God, not on your experience of it.

5. Do not try to apply to the need of enquirers the truth of which you have not yourself experienced.

6. Make it clear that at conversion the Lord Jesus claims possession and control of the entire being. Show that it is not merely the *salvation of the soul* that is needed, but also deliverance for mind and body from all power of sin in every direction.

7. If you find an enquirer baffles you with difficult questions, hand such a one over at once to a more experienced Christian.

8. As far as possible, converse only with persons of your own age or younger; your own sex and walk in life.

9. Do not tell a person he is saved; leave that with the Lord to tell him.

Let us compare the enquiry-room to the out-patient ward of a large hospital, in which are gathered a multitude of sick folk, afflicted with various diseases and complaints, waiting to be dealt with by the physician. Each case must be attended to by him personally, the special malady inquired into, and the fitting treatment prescribed. Were the physician only a quack doctor, he would prescribe one patent medicine for all his patients, regardless of the variety in their diseases.

The great Physician here is the Lord Jesus; the workers in the enquiry-room are like the assistants and nurses in the hospital, receiving from Him directions for the treatment of each wounded and suffering one. Let us suppose we had before us these different cases: The first might say, "I can't see my way at

all"—that is a case of blindness. The second, "I am afraid to die, my sins are so many"—that is like a bad pain. The third, "I can't break off my sinful habits, and I want to be a Christian"—that is like a case of crooked limbs and distorted joints. The fourth, "I don't feel very bad, but I know that I am not all right"—that is like numbness produced by paralysis. The fifth, "I have fallen into an awful sin, and I am afraid God cannot save me"—that is like a case of broken limbs. An experienced worker, with a few favourite texts, would probably speak to each one in this way: "You must just believe that the blood of Jesus Christ, God's Son, cleanseth from all sin. You know He said, 'Him that cometh to Me, I will in no wise cast out.' Can't you believe that now is the accepted time, that now is the day of salvation? 'For God so loved the world that he gave His only begotten Son.' Just kneel down, and say from your heart, 'Take me as I am.'" We would not say that none of them would get any blessing through such treatment, but the chances are more against it than for it. What we must do is first to ascertain the cause of this blindness and lameness, and numbness, etc., and then by God's help apply the right remedy.

We notice with pleasure a little tract of 16 pages by Dr. Thomas Murphy on the duties of the church member to the Church. The cover can have the impress of any church or pastor. We believe Rev. J. M. Cameron, of Toronto, will supply churches or pastors with any needed number. Its opening sentence indicates its design and presses home some pertinent enquiries. "This little manual is intended to awaken attention and to serve as a guide to the chief duties which each of its members owe to the Church. Many persons become connected with the Church and are members of it for years without seeming to recognize the claims it has upon them. They do not reflect upon the obligations which this relation imposes, differently to be led to make even an effort for their performance. Words too true, hence in the successive chapters, the duties are enforced, to pray for the Church, to attend, to support, to draw others thereto, to study the peace of the Church, to guard its good name, to stand by the pastor, to contribute to its benevolent objects, to adopt some branch of the church work, to help the Sabbath school. We believe it will pay for every church to place a copy of the manual in the hands of each of its members.

THE CENTURY and ST. NICHOLAS, retain and surpass their long continued character for excellent, instructive and entertaining literature. The July number of the CENTURY, has an excellent portrait and memoir of John Bright; an interesting account of the true origin of the KuKlux Klan, and of their final disbandment. The interesting cruise around Cape Breton is completed, indeed there is not an article that does not contribute to the reader enjoyment and instruction. More cosmopolitan than *Harpers*