

are moved to attempt reforms, to purge out the old leaven and insist on reforming even the conduct of worship. These are God's checks of apostasy. A few men may stand as a barrier to arrest the downward movement of the Church, and turn the tide into pure channels. Crises arise now and then which involve principles, and which way the crises shall determine may under God depend on one heroic soul, who at the opportune moment speaks or acts. In the Church, as in the world, there are always many who will follow if some one will lead. The outspoken conviction becomes the voice for the unspoken convictions of the multitude; and he who *dares* to do, marshals into line the host who would do if they *dared*.

The writer is not alone in his experience as a pastor, in recalling at least one occasion in his ministry, when one interpid man, breasting an opposing current that threatened to sweep away cherished landmarks, actually gave shape to the whole future of that church. And no man can look at our current history carefully, without observing that an evangelical pulpit or a thoroughly religious newspaper is a bulwark for the faith as against the liberalism and laxity both of belief and conduct that threaten to sweep away the very lines of distinction between religion and infidelity.

After all, if we study the secrets of the triumphs of faith, they are the same in all ages. They appear first in *character*, in the power to *perceive*, and the power to *receive* the things of God; and then in *conduct*, in the heroic endeavor and patient endurance, which belong to all holy living. To every saint these triumphs are equally open and needful, and sometimes the subtlest temptation is that which is the least apparent. Prosperity ruins more souls than adversity, and popularity is a worse snare than persecution. It is easier to go to the stake once for all than to bear a *daily* cross without murmuring or faltering. As Dr. John Hall says, "There is still room for heroes, and heroes are still wanted."—*Dr. Pierson in New York Observer*.

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The Sunday School Journal, exhorting the teachers from the text, *Give yourselves to the work*, thus illustrates the necessity of so doing: "Your neighbor, the gardener, has fine returns in the autumn, but then, corresponding to his big income, what an outgo there is! He puts time, puts muscle, puts money, puts himself, you might say, into his garden." In the Lord's vineyard it peculiarly is true that the more one puts *himself* into the work the finer and larger returns he has. The sheafless results of much of the teaching in the Sunday School are due to the fact that the teachers put into their work little time, little care, little conscience, and no heart to speak of.

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They that are professors only, and make show of religion for sinister ends, are like Orpah; in times of affliction they will kiss their mother, and be gone; they will soon take leave of the church of God. But they that are true Christians, are like Ruth; they will cleave to her, stay by her, live and die with her, and never depart from her, Ruth i. 14.