

at him during the week to find out what he means on the Sabbath. Preaching piety on one day of the week does counteract the practicing of selfishness, or censoriousness, or cowardice, or compromise with wrong on the other six days. If we say 'come' with the lips, it is well; if we say 'come' with the life, it is still better. Religion made attractive to others is the most potent instrument for the conversion of souls. But few men are eloquent with the lips; yet every Christian may rise to the eloquence of example. If you cannot utter a truth from the desk or the platform, you can *live the truth*; and that is the best preaching, after all. No infidel ever attempts to answer that. It requires no defence. It draws silently, but surely. It says *come* by showing the way. The 'living epistle' never needs a translation, or a commentary. It is in plain English that every child can understand.

A poor sick girl, for example, is wearing away her young life in a chamber of confinement. All day long, and all the night, for weary weeks and months, the patient sufferer suffers on. But she bears the sorrows of her lot so meekly, she speaks of her discipline so sweetly, she exhibits such patience of hope, and such quiet trust in Him whose strong arm is beneath her, she lives out so much religion in that chamber, that her worldly minded father and her frivolous sisters are all touched by it. They feel it. Her example is a 'means of grace' to that whole family; they get no better preaching from any quarter. Her deep, tranquil joys beside the well of salvation are a constant voice speaking to them, 'Come, come ye to this fountain.'

Richard Cecil used to say that 'his first feelings of religion were made stronger by seeing that truly pious people had a true happiness that the things of this world could not give.' It was always admitted in Dundee that the life of Robert McChyne, even more than his eloquent discourses, impressed and moved the community around him. We might supply illustrations of this same truth from biographies and from observation.

A God fearing youth occupies the same room with several giddy scoffers—his fellow-clerks or fellow-students. Night and morning he bends the knee in prayer before them. They scoff at first but he prays on. The daily remainder of that fearless act of devotion awakens presently in the minds of his companions the memory that they too had once been taught to pray, but now have learned to scoff. Example is an arrow of conviction; they too 'remember their God, and are troubled.' John Angell James, of Birmingham, says, in one of his lectures, 'If I have a right to consider myself a Christian, if I have attained to any usefulness in the church of Christ, I owe it, in

the way of means and instrumentality, to the sight of a companion, who slept in the same room with me, bending his knees in prayer on retiring to rest. That scene roused my slumbering conscience and sent an arrow to my heart; for, though I had been religiously educated, I had neglected prayer and cast off the fear of God. My conversion to God followed, and my preparation for the work of the ministry. Nearly half a century has rolled away since then, but that little chamber and that praying youth are still present to my imagination, and will never be forgotten, even amidst the splendor of heaven and through the ages of eternity.'

The best defence of the fourth commandment is found in the higher lives and loftier character of those who remember God's day to keep it holy. The clear head and the prosperous purse of the best total abstainer from the bottle is the temperance lecturer.—Actions speak louder than words. If you wish to move others, move on yourself.—Cæsar never said to his troops 'live,' he took the lead and cried out '*venite!*' The witty and gay Lord Peterborough, after lodging with Archbishop Fenelon, said to him, at parting, 'If I stay here any longer, I shall become a Christian in spite of myself.'

Paul acknowledged the power of example, when he said, 'be ye *followers* of me.' Even the lips of the Divine Jesus have not such persuasions as his marvellous life. *Holy Living* is what this poor world is dying for to-day. A radiant and holy life is instinct with the very power of God. If the vital union of believers with their Divine Head means anything, it means that Christ pours himself into the world through the lips and the lives of his earthly representatives—of Christ-like men and women. It is not I that live, said the hero-Apostle, 'but Christ that liveth in me.'

### THE MEMORIAL RING.

"I should think grown people would feel ashamed to do anything so much like children's play; and I saw some persons crying over it too!"

"Why, Joanna!" said her cousin Lucy, greatly shocked; for Joanna was speaking of the celebration of the Supper of our Lord.

The girls had just come from church, and had gone into their grandmother's room. Their grandmother was silent a moment. She reflected that Joanna was not so much to be blamed as pitied, being brought up, as she had been, among people who did not believe in the whole Bible as