The Bastor and Teople.

The Sabbath.

A bright spot, an easis Amid earth's desert drear, The awestest bud that blooms Upon the 1 cre tree of the year A miniature of Heaven hung Upon a chain of days, Women the breast of Father Time, To theer his weary ways

A soothing poem written in valums of full prosa A wast of Bort Spring melody Heard at son Winter's close; The golden clasp that binds the leaves Of six days' opisode, That God's own fingers shall unloose Across the Jordan's flood.

Beecher's Yale Lectures on Preaching.

DEVELOPMENT OF THE CHRISTIAN LIFE.

I propose to speak to you this afternoon on repentance, conversion and sanctifica-tion; the three steps in the Christian life. What is it to be a Christian? It is to undertake to live as Christ commanded. Whoever gives you good evidence that he has not out in earnest as a learner of Chrst, however much or little experience he may have had, has a right to hope. Almost always the definition of the beginning of a Christian life has led people to suppose that one must have some marked interior change, which he must be conscious of, and which should be evinced in the realities of his daily walk before he shall attempt to live right. I think the definition ought to be simplified, and brought back to what it was in the time of Christ and his apostles. In the beginning of this new life things are implied-renunciation, adhesion and construction. It won't hurt you to have the old names changed to these, for sometimes words by constant use get worn so smooth they slip through our hands without making any impression. Renunciation is a determination to abaudon wrong, and is accompanied with a vivid sense of the wrong and desire to turn from it. Adhosion is the distinct acceptance of Christ, not as we accept Sir William Hamilton, Compte, or Herbert Spencer as leaders of a philosophical system, but as the embodiment of a life one designs to live. Construction is the formation of the outer life

upon which one enters.

It is not right for one to give a full definition of faith, looking only at it as it appears in mature and riponed Christians, and then say one is not converted till he has such faith, for we are not to test the beginnings of life by the phonomena of its maturity. You must not judge a babe by the rules that you apply to a man who by law has reached his majority. You must judge of a babe with faith, judging it by what it promises to be and not by what it is. Similarly we must judge of persons young in Christian life. If a man is afined, having but a smail seed of Christian experience within him, let him be content with saying, "I am a beginning Christian. Woo unto the man who, when asked how far he has gone in the Christian life, dares to say, "I have cleaned my heart from all sin. Among rude and uncultured men sin is only one or two objectionable things, but as we go up among men of higher grade sin becomes not only a series of acts, but also the principle out of which those acts proceed, and in consequence their renunciation is a broader one. Yet any man who, according to his preception, has shosen sides and has said, "As far as I undertend I have a said," and the said of t stand I have made up my mind to do right, looking to Christ for help," has begun the Christian life. If is far better for one to begin low and grow gradually in grace than to burst suddenly out in affluence and then go slowly back fagain. That which seems abundant in spring-time seems very poor in time of harvest, and that which is enough to begin the Christian life with may be far from satisfactory afterwards. Some even from the commencement give ovidence of a wonderful transformation, and their disclosure is like the funveiling of a statue. When a statue is unveiled on a public square, it seems to men that it has just sprung into being. It is really the result of months, perhaps of years, of labor by the chizel and the moulder So the conversion of men, who seem to spring into Christian life in a night time, is the result

of months and years of thinking
You must not mirtake my meaning an l suppose that I mean to say that the transi tion from a worldly character to a Christian one is very slight. There are no two things so different as the character of a man of the world and the character of the one under the Lord Jesus, but the beginnings of the change are small and must be accepted in hope of the end. We are not to refuse to admit to the probationary class in the school of Christ men who give only the slighter evidences of conversion, saying, "If it is the work of God, it can wait, and if not it had better die away. As if men should take a newly-bern babe and place it out of doors in the storm and say, " If this child shall live all night then it will be worth taking care of, but otherwise not. When does a base need the most care it not in its earlier days? So men need succor most in the beginning, when there is only a spark to keep alive. So God deals

with us.
You will sak, "Is not this doo'ring of yours the dectrine of grandulism in conversion? Do you not advocate immediateism? Yes, with all my heart. See that ship tacking on the East River as she beats against the wind. The wind leaves her sails and they hang loosely, shiver, and finally flap against the masts. The helm is put down, and the craft comes aroundnot in a moment, however. First the jib catches the breeze loses it, then fills again. Then the mainsail gradually catches the wind and alls, until off goes the vessel on the other tack, with straining canvas. There really is a definite time wher she s.ops going in one direction and begins to go in another, but you eannot mark it. So here is a point when men stop doing wrong, and begin, or attempt to begin to do right, but it is often difficult to find it. It is the duty of ministers to frequently call upon men to stop at once. The theory of

the New Testamint-or practice, ratheris to bring men promptly to the rouncia-tion of every known wrong thing. But resouthen to stop singing is not necessarily entrance upon the Christian life.

It may be asked, also, git, in advocating this method of introducing men into the Christian life, I set aside all dramatic ex personess. Not by any means. I look upon such experiences with admiration. I strove after them myself for a long time, but never got them. If it pleased trod, " in the exercise of his Divine Sovereignity, ' as some would say, to bring a man into his kingdom in this way, what em I, to call this method in question? It a man is brought in such way as to suffer intense conviction of the sinfulness of his acts and of his nature, if he wrestles with a conscioneness that God is not in him, and that he hates him, and if in his mighty wrestling he rests, spent at last, and then a sense of ease shoots through him like an electric shock, and there rise before him stately and beautiful pictures of Christ and God and the Christian life, everything in him springing up to glorify God, then this manifestation is admirable and beautiful. Yet you should not judge all experiences by such special ones. As well might you read one of Milton's grandest outbursts of lyric dootry, and then say, "That is fine Enggish, and I will never call anything else good English that does not equal that." Many mourn because they have not some-thing fearful in their experience.

If it is asked, "How much feeling is necessary that conversion be genuine?" the answer must be, "What is necessary to turn men from wrong to right, and ne more. The amount of steam that will carry along a small yacht is not enough for an ocean steamer. Anything more than is necessary is a surplusage. Suppose a man builds a mill in the River Bantam, where I caught my dirst fish, and gams from the river sufficient motive power, will be be any better off if he puts his faill on the River having a kind of cleansing power, and think men should be steeped in it as cloth in a dye vat. You take the cloth out, after dipping it in onco, and say it is not colored enough. So you put it back to soak over night. These men seem to regard conviction as a vat, and think sinners ought to

Some seem to think there is a want of dignity, a want of respect for a person's individuality in insisting on immediate con version. They say that a minister should present his arguments ethically land a thetically, laying them at the feet of men and allow them to exercise their own free will m applying the truths. This would be like carnest general who should take a wheelbarrow load of cannon balls and send say. "Geutlemen, we don't intend to fire upon you, you will please take these balls and kill yourselves." What are you ordained for? You are told to follow Christ and be fishers of men. I thank I see one of shose dilettante ministers, these cannotes of sermonizors, sating down on the banks of trout, here and get uto it. Then he goes away and says. "The meads was pleasant, he was all says and says." the stream was pearly, but the trout signified their intention not to come out, and I respected their individuality." Preaching must be with authority and power. The minister must say in himself. I have just as much right to bombard you as Grant had to bombard Petersburg.

After men get into the Church, ministers are apt to think they are safe, and look out for more. They are always dragging their net and never packing down the fish. we are more responsible for men after their conversion than before. They are in covert, but are in great danger. Their higher life is now to be developed. It is your business, as ministers, to make each feel that he must follow Christ in his own place; the boy at school, the mother at home in the family church, the mechanic and day inborer at their business altars. The Church is the pasture field for Christian development, the world is the drilling ground. I may have seemed to you some-times to speak with contempt of human perfectibility. Now, no man who has to harmonize antagonisms in lumself can develop seremty unless late in life. All perfection was as a diction to me until I had harmonize antagonisms in himself can develop seremty anless late in life. All perfection was as a dictant to me antil I had a vision of the Christ likeness. Nothing so nearly killed me as trying to be a Jonathan Edwards. I faired, and then tried to be a December 1 faired, and then tried to be a local perfect of the scholar beyond the reach of his efforts and refluence in the scholar beyond the reach of his efforts and refluence. Edwards. I faired, and then tried to be a Brainard, a Taylor, a Payson, a Eenry Martyn, and succeeded in being nothing else but myself. God is not the God of the perfect, but the God of sinners. The same sun that shines on the mighty ceaders of Lebanon, and the live cake of Plorida. shines on the humblest mess, and there is the same Christ-likeness for all.

Service for God Rewarded.

There are many things we can do for God. We can publicly declare we are on Hisside, and show that we are in all appropriate ways. We can commend and act as an incentitive to seek the conversion assemblate His troth, support His worsing, of the rest, be a help and example to them, manster to the wants of His needy friends, lend sincers from the error of their ways to Him, reclaim the victorious, and advance the interests of His kingdom, and if we do so He will surely recompense us. He will not let us serve Him for naught, for 18 it not written, "God is not unrighte ous to forget your work and labor of love? and whoseover shall give to drink unto one of these little ones a cup of cold water only in the name of disciple, verily I say unto you, he shall in no way lose his reward." Yes, and we may be sure that if He employs us, if we are faithful workers together with Him, he will liberally remunerate us. He will give us the pleasure of an approving conscience, will make his service delightful to us, will give us a good name, make us o deemed by the wise and worthy, will cause the blessing of them that were ready to per-ish to come upon us, and give us at last the plaudit, "Well done good and faithful servant, enter into the joy of the Lord. "Wherefore, be yo stendfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord.'

has passed may within a few months of taking his degree, and at the corly age of twenty-three, would seem to furnish a new illustration of the danger of excessive devotion to athletic sports. For the last four or five years he has been one of the forement and formation of the amateur athletes. cricket and faciball being the two games in which he excelled, though he was one of the fleetest racers in the country At a recent football match, he received a slight mjury to his knee joint, and while under treatment rheumatic fever of a violent tyne soized him and he was further prostrated by disease of the heart. An abdominal complaint was added to his complication of troubles, which proved fatal on Tuesday wook. At his funeral, which was attended by 400 students, there were many tokens of how rough he was loved, and one of the most touching features in the ceremonial of burial was the sprinkling of the grave with flowers by a young lady. On Sunday Dr. Wolston preached an impressive discourse with special reference to the conversion of Dr. L. Farlane while on his deathbod, and described in affecting terms the comfort and peace which filled the mind of the young physician when he died.-London paper.

Communion with God.

The knowledge of God is gained as the knowledge of man is gained, by living much with Him. If we only come across a man occasionally and in public, and see The third pair of groschen, which nothing of him in his private and domestic away, I spend for my children, that life, we cannot be said to know him. All may receive Christian instruction. the knowledge of God which many professing Christians have is derived from a formal salute which they make to Him in their prayers, when they rise up in the morning and lie down at night. While this state of things lasts no progress would be made if they were to effer stated prayer seven times a day instead of twice. But try to bring God into your daily work; consult Him about it; offer it to Him as a contribution ask Him to bless it; do it as to the Lord and not to men; refer to Him in all your temptations, go back at once to His bosom, when you are conscious of a departure from Hun, not waiting till night to confess it, lost, meanwhile, the night of death over take you, or at best you should lose time in your sprittal course; in short, walk hand in hand with God through life is a little child walks hand in hand with its father over some dangerous and thorny road,, dreading above all things to quit His side, assured that, as soon as you do so, you will fall into mischief and trouble; seek not so much to pray as to live in an atmosphere of prayer, lifting up your heart momentarily to Hun in varied expressions of devotion, as the occasions of life may prompt, aderas the occasions of me may prompt, mar-ing Han, thanking Ham, resigning your will to Illin many times a day, and more or tess an day, and you shall thus, as you advance in this practice, as it becomes more and more habitant to you, increase in that knowledge of God which fully contents and sausfier the soul .- Dean

Seek their Conversion Now.

The great business of the Sabbath-school teacher is to labor and pray for the immediate conversion of his scholars.

- 1. Because now is God s time, and there fore the best. He says "now is the accept ed time; behold now is the day of salvation." It is especially so for the young, as the Saviour's example and His teachings show. That they may be early the subjects of His grace, witness Samuel and David, Jeremiah and John, Timothy and multitudes in our own day.
- 2. Because the thought that this work is to be lone now, will not as a stimulus to teacher's efforts to the teacher's efforts, and lend that energy to his prayers which will insure the divine blessing. What can be more inspiring than to think that to day he is to secure for the scholar a boon greater than if he could give him the wealth of an Astor or the rule of an empire.
- influence.
- 4. Because all things are most favourabie to the scholars conversion now. His heart is less pro-occupied by the world now. is more susceptible of good influences, more disposed to acts of faith and obedience, and has fewer sins to repent of than at any time hereafter.
- 5. Because, for the reasons just mentioned, the difficulties of reaching his heart and the obstacles to his conversion are daily moreasing; and the probability also that he may never be converted.
- 6. Because every scholar converted will and an encouragement to the whole school
- 7. Because it will be greatly more for the scholars own comfort and advantage to be converted early than at any other time hereafter. Who would exchange the solid satisfaction of being o child of God and an heir of heaven for the doubts and fears of twenty or thirty years "without God and without hope in the world?"
- 8 Because his conversion now will be a great gain to the Church and the world. Who can estimate the sin and wickedness, and the injury done to thousands for time and leternity, by one saved only at the eleventh hour; or, the advantages of a whole life spont in the service of God and for the good of mankind!
- 9. Because by every scholar converted early the teacher multiplies his own joys, his own usefulness in the world, and the genus that shall at last adorn his crown.
- 10. Because, for all the reasons mentioned, the early conversion of scholars will most conduce to the glory of him "of whom and through and to whom are all things." Earnest Worker.

A Contented Farmer.

'No, sir," replied the old farmer, who knew not that it was the king; "I am not so rich as that, I plough by the day for wages.

"How much do you get?" asked the

"Eight groschen (about 20 cents) a day," said the former.

"That is not much," replied the king, can you got along with this? "Got along, and have something to

sparo.

"How is that?"

the Lord's sake.

The farmer smiled, and said, "Well, if I must tell you, two groschen are for myself and wife, with two I pay my old debts, two I lend away, and two I give away for the Lord's sake."

"This is a mystery which I cannot solve," replied the king.

"Thon I will solve it for you," said the farmer. "I have two old parents at home who kept me when I was weak and needed help, and now they are weak and need help, I keep thom. This is my debt to wards which I pay two groschen a day The third pair of groschen, which I lend away, I spend for my children, that they will come handy to me and my wife when wo get old. With the last two groschen I maintain two sick sisters, whom I would not be compelled to keep; this I give for

The king, well pleased with his answer.

"Bravely spoken, old man. Now I will also give you something to guess. Have you ever seen me before?"

"Nover." said the farmer.

"In less than five minutes you shall see ne fifty times, and carry in your pocket fifty of my likenesses.

"This is a riddle which I cannot untavel, said the farmer.

"Then I will do it for you," rep." I the king. Thru ding his hand into be pecket, and counting fifty brand new gold pieces into his hand, stamped with his royal like

Family Worship.

To observe stated times of daily devotion is the duty of each and every equ. In some retired place where there can be free dom from interruption and observation, each should read the Dible, pray to God, and, if possible, sing a psalm or hymn of praise. This is called presate divotion, and praise. This is called pricate avoicon, and it should be engaged in twice a day, morning and night. And many have found grant advantage also from stated sensons of devotion.

The pious of all ages have likewise concluded that as the family is the greatest of our social blessings, so it becomes the familv, as such, to most and acknowledge this blessing, and thank God for it. This would seem to have been the custom of Abraham, the father of the faithful, of Job, of Joshua, and of David. And the prophet Jeremich denounces a heavy judgment on those who wholly neglect family religion. He says, "Pour out Thy fury upon the heathen that know Thee not, and upon the families that call not upon thy name."—(Jeremiah 10:

Such meetings of the family for prayer, praise, and the reading of the Scriptures can hardly fail of receiving the Divine blessing, and of boing, in the highest degree, sing, and of boing, in the highest degree, and skill. History is making faster. In useful. To be thankful for any blessing is world acclerates. Satan multiplies his the surrest way of getting from that blessing agencies. If Christ is to take the world all the good that is in it, and of securing and he will, them must the Church summed the continuance of it. And what ground has any one to expect the continuance and the hot haste of the market, the will well-being of the household towhich he believes, when that household never must to and thus must ton hands and hearts fallows. beg the Divine guardianship, to be thankful for blessings, and to ask to know and be helped in the doing of duty? It would soun, then, one has just grounds to fear that God will pour out His fury on the families that call not on His name. It may be expected that in such families the servants will be wicked, the children profligate. and property a curse. Such heads of families are also justly chargeable with the grilt of all the ovils which follow, since the curses which neglect of family religion bring could all be averted not only, but the ocntrary blossings be secured, if the family altar were reared and the mercy of God humbly asked for.

form of it was, is there now more than a orm? Is it more than the reading of the shortest psalm and the uttoring of the short Is it felt that household religion Bervice 2 is indeed a great privilege and a source of unspeakable good? Then, indeed, there has been a revival, and God be thanked for it. But it is to be feared that there are yet among us many heads of families who negloct family religion: whose couldren, in the most impressible time of life, are growing np without receiving from a father's prayers for and with them, those solemn lessons which, if learned, would never be forgotten.
Nowhere more than at family prayer has
Ser ture that eminent characteristic which St. Peter ascribes to it-"Boing born again, not of corruptible seed, but of incorruptible by the Word of God, which liveth and abideth forever." Scripture, read at family worship, liveth and abideth forever in \$100. soul, and becometh the incorruptible seed, by which children and sorvants are horn from above and become the children of God.

N. Y. Christian Intellegencer.

Business and Religion.

It is a mistaken idea that a consecrated religious life is not favorable to business success. God's mothods never condict with oach other. Business and religion have in-timate relations, and in the life of Christian mon especially, they cannot be descented with safety either to the one or the other. Yet Christian business men too often make business pressure a plea for non-attendance upon the weekly social services of the Church. It is true that protopt and continued attention to business is one of the elements of dissuccess. But businessis not outside of God's providence or care. With religious men, we believe that religion has something to do with their worldly prosperity. The true Christian man has to ligion in his business, and business in pu religion.

Active business men are among our most efficient Church workers. We know of brothron full of worldly cares and enterprises taxed incessantly with business press. prises taxed increasing with outliness pressure, yet they have time for an hoar in the weekly prayer and class-meeting, and are ready to strike strong blows in time of revival. Such men bring life, and power, and energy into the work of the Church. The sacrifice they make for the cause of Chirch is come and fall. It carries consistent. is seen and felt. It carries conviction to mee These men honor the cause of Ged, and God in return honors them with posi-

tive rewards even in temporal things. Consecration to God is not a source of business failure or of poverty. Satan not only cheats thousands of mon out of their spiritual inheritance, but he leads multitudes to bankruptey. Sad mistakes for business men, when business is allowed to appropriate them that ought to be given to God and his service.

Business men go to the club room and eats late and costly suppors, and influence thomselves with wine. Many such go down. Dissipation is costly business. It takes much time, it steals away the choices energies of mind and body. The fascinstions of the theatre tell on business men. Young men especially come to disaster in business from loose liabits engaged by this practice. Alas, how many go to the great cities with fair prospects for wealth and ominence, and enter the countless list of business failuress.

The world almost altogether everlock the fact that wealth is one of Gol's great provisions for men. He mount it for a blessing. The Gospel of his S. nis calculated to increase its facilities and multiply its benefits. He has put its growth and determine the second state of the second to mae put us growth and determinent under positive law. The true altainment of wealth is not a grab game. It is a grand business process under a grest practical law, which, if observed, brings its great general results. Fortune building may be a religious work; more, it should be such. Consecration to God entire, is no drawback to a business man; it may be the means of his more rapid success. The prayer-meeting brings no danger to the business man. The true Christian will fad time in the pressure of daily life to home God, and to help his cause. The Harpen, the Lawrences, the Wolcott's and the Remingtons, present noble instances of success in Christian men. God is honord in the use of wealth that is wrought out by men who recognize him, and do not fail to identify themselves with his evangelish work.

Consecrated business life is one of the great needs of the Church. It is an age of business. The business man is really the prince of our times. From business rank come most of our public men. They mate good congressmen and senators. Our preical age has need of them everywhere. S the Church needs her business tales brought into earnest consecration to Ness We need our business men at our alter we need them in our Sunday-school, teach ers-meetings, at our missionary gathering and in every place where strong hand vigoroos brains, and warm hearts may give help to our Christian work.

In fact our great evangelism is emphati eally business. It is systematic work in God and souts. We need in it such dispate and skill. History is making faster. Th they must join hands and hearts Christ. God waits even now to show what he can do with consocrated men of business Christ wants the best talents for his cause. He chooses the best orators. He calls the best writers. He has drawn the worlds best scholars into his service. He has special demand now for the men who stard at the very forges of the world's power and progress.

If the Church can have the advantage of her business endowments, she need not fear for the future. Her business mea must tell how slow or rapid shall be her victories. We have to thank God for many noble examples of consecrated business It is earl that religion is rauch revived land under contribution to Josus. They m many parts of our Church and laud, speak and give for God. Their consection we ask, in respect to family retion has not made them poor but the God ligion? Is that also revived? Whose the all bounty, and has crowned them wi tion has not made them poor but the Gode all bounty, and has crowned them with success and honor.

The relation of business and religion presents an interesting subject of study. If they were better understood, the Chural and would be the gainer in financial and spiritual power. Our brothren in the heat and care of business life, would find the jo of Divine help, and discover new secrets of success and lessen the charms of failure We greatly desire to see the business power of the Church more fully utilized for Gel--Zion Herald.

A man who had ague for a long time, and had become so reduced by it that his land had become so reduced by it that he his was despaired of, was advised to make his will. One of his bequests was: "I give and bequesti unto Mr.—, the parsen this parish, these plaguey fits of the age. This legacy so tickled his fancy that he burst into a loud and long-continual fit of laughter. From that time the age. left nim.