A CLIAL TO A PRINTARD ROTERISTY

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ent, all our churches are strangely indifferent to the value and perfl of immortal souls. Brethren, when we look upon the unconverted of f', that clause is about this church we should be filled with awe and trembling. Our opportunity is a splendid one. Our responsibility is a correspondingly weight one. Let us go to these unconverted lives in the spirit of our Master? Let us take them upon our bears individually, peay for them, plead with them and the state of the land where loves, and then turn back to duty. Yes, out be reading of the grave, and then turn back to duty. Yes, out be reading of the grave, and then turn back to duty. Yes, out be reading of the grave, and then turn back to duty. Yes, out be reading the state of the land where loves, and then turn back to duty. Yes, out be reading the state of the land where loves, and then turn back to duty. Yes, out be reading to the state of the land where loves, and then turn back to duty. Yes, out be reading to the state of the land the warm life of the living, the state of the land the state of the land the state of the state of the land the warm life of the living, the state of the land the lan

MEDITATION GROWS OBSOLETE.

The times are against the making of a man. We are too busy making everything else. In our ambition to undo what has been done we no longer depend upon individual effort; we sink a hundred individual effort; we sink in the sink in the same passed in the second a great man has become the thumb, or the forefinger, or the right less of a great man has become the thumb, or the forefinger, or the right less of a great oroporation. In such positions we cultivate talent, not character. In fact, the development of the man is discouraged—business sets highest value on an impersonal head.

The same tendency is noticeable in urreligious life. In our ambition to o, we are fast losing our ambition to o, we are fast losing our ambition to be. "Meditation" grows obsolete; we talk of "activities" instead. The Church resounds with the should of laborers and of overseers who are calling for more laborers. There is an incessant running to and fro, and a noisy counting of sheaves. The ideal Christian of the day is the man who is so busy tooking after other people's souts as to forget that he has a soul of his own. We praise the man who prays with his hands. It is a natural reaction from the selfah plety of a past age when men sat in the cloister and kept their hearts inflamed by custant probing, Penhap when we have learned that of may discover between these two catterners the happy mean of feeding our work, and working enough to make us huver for atronger meal.—Richwood Christian Advocate.

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