

long to the ranks of the dishonest and unprincipled, there can be but one explanation, applicable to all sects, and that is, that true religious life amongst them has died out. Whether this has been owing to the worldliness of the clergy, or the increased greed for riches, or to incorrect views, or neglectful practices, or whatever may be the cause, the effect is a lower religious life, where the truths professed do not touch the practical action. The Church must begin by reforming itself. Without religion, morals will be only a noble philosophy for a few select spirits or a code of practical rules for the multitude, without spirit, earnestness, or sanction. The Church associations must evidently be stricter guardians of morals within themselves. The rules of entrance into these "moral clubs" should be increasingly stringent. But above all, they must return to the primal, simple spirit of the Founder, and cultivate a faith which should make fraud or crime as impossible with a modern Christian as lust, or cruelty, or dishonesty was to the most of the early Christians. The Christian faith has power to effect this. The question for the churches is, how shall this power be brought to bear on the minds of men in the temptations of business?—*New York Times.*

THE GOSPEL OF TEMPERANCE.

The Bible declares that "drunkards shall not enter the kingdom of heaven." What it says it means, all "explanation" to the contrary. With such a declaration, how plain is it that temperance work is essentially gospel work. And it is doubly so. First, the Bible enjoins it; and what the Bible enjoins the preacher should advocate. Secondly, it is emphatically "good news," which forms the temperate man away from his bottle and keeps him to his Bible. What man enslaved by appetite can break his own chains! Man's will can indeed do much, but there must first come the inclination. And there is where the root of the trouble is. "Let me sleep," says the saggard; "Let me swear," says the swearer. "Let me lie," says the liar; "Let me drink," says the drunkard. "They will not come to the light," is the declaration of Christ, and it is as true to-day as when uttered by Divine lips on the shores of Galilee. Can a leopard change his spots? Can a sinner remove his desire for sin? Neither can a drunkard, while living in the depths of his iniquity, desire to leave his drink. The devil is always there, and gives him both entertaining company and counsel. "Drink on," he says. And he drinks deep; he drinks early and late, and then—dies of thirst. And where does he go? Does heaven claim him? May the church arise in its might and preach the gospel of temperance, and arouse Christian men and women to their duty. Then intemperance will not claim its thousands of victims every year. Hell will lose, but heaven shall be the gainer.—*Christian at Work.*

THE SUNDAY SCHOOL AND "BABY FARMING."

A great deal is said in our city papers about "baby farming." This is a frightful crime. Parents or guardians who wish to be rid of their children send them to a "baby far-

mer,"—a woman who agrees to board them for a stipulated sum per week, with the tacit understanding between the contracting parties that the children should not be returned to those who have sent them, but shall die of slow starvation. It is horrible to think that there are persons in the world who would deliberately plan and execute such a crime as this; but there is no room for doubt that such is the case. Repeated exposures of the facts have shown the suffering little ones in every stage of starvation, down to the last gasp of the dying one, with its pinched features, and its worn and wasted frame. To put a stop to such enormities is one mission of the Society for the Prevention of Cruelty to Children. It is not always a crime for a mother to put her child into the hands of another to care for. There are Day Nurseries where mothers may not improperly leave their little ones to be kindly tended while they are on work for a living, and there are Orphan Asylums which are excellent homes for children who have lost their mothers. Many children must be dependent more or less of the time on other guardians than their natural parents. But it is always a crime to starve a child, or to withhold from it needful food and ministry when it has been committed to one's charge. And it is quite as bad to starve a child's mind and soul as to starve its body. There can be such things as "baby farming"—or as child "farming" in the Sunday-school. If a teacher has taken into his class little ones to provide for, and fails to supply them with the "milk of the word" and the "bread of life," according to their need, he is guilty of a crime against the souls of those children. The darkest day in the history of desolated Zion is described as the day when "the young children ask bread, and no man breaketh it unto them." Are there any starving scholars in your class?—*Sunday School Times.*

WHAT WILL COME TO ALL.

Old age will come, and the dying bed will come, and the very last look you shall ever cast on your acquaintances will come, and the agony of the parting breath will come, and the time when you are stretched a lifeless corpse before the eyes of weeping relatives will come, and the coffin that is to inclose you will come, and that hour when the company assemble to carry you to the churchyard will come, and that minute when you are put into the grave will come, and the throwing in of the loose earth into the narrow house where you are laid, and the spreading of the green sod over it—all, all will come; and in a few short years the minister who now speaks, and the people who now listen, will be carried to their long homes, and make room for another generation.

Now all this, you know, must and will happen—your common sense and common experience serve to convince you of it. Perhaps it may have been little thought of in the days of carelessness, and thoughtless, and thankless unconcern which you have spent hitherto, but now you call upon you to think of it now, to lay it seriously to heart, and no longer to trifle and delay when the high matters of death and judgment, and eternity are thus set so evidently before you. And the tidings

wherewith I am charged—and the blood lieth upon your own head, and not upon mine, if you will not listen to them—the object of my coming amongst you is to let you know what more things are to come: it is to carry you beyond the regions of sight and of sense, to the region of faith, and to assure you, in the name of Him who cannot lie, that as sure as the hour of laying the body in the grave comes, so surely will also come the hour of the spirit returning to the God who gave it. Yes, and the day of final reckoning will come, and the appearance of the Son of God in heaven, and His mighty angels around Him, will come, and the opening of the books will come, and the standing of the men of all generations before the judgment-seat will come, and the solemn passing of that sentence which is to fix you for eternity will come.—*Dr. Chalmers.*

WOMEN'S PRAYER-MEETINGS.

I would like to urge upon my friends everywhere the establishment of women's prayer-meetings. I know that many ladies shrink from going to them, because they dread being asked to take part as they stand. It is my impression that every one should be allowed the largest liberty in this regard. The person who leads should not call upon any one by name to pray or to speak, unless she is sure that her doing so will occasion no embarrassment. She can easily find out this by a question before-hand. If opportunity is afforded and hearts are kindled by no influence of the Holy Spirit there will be no trouble about this. Lips that have always been locked in silence will be unloosed; gentle voices which have only been lifted in Jubal-labes at home, will lead the choral praise.

A word of advice to those who do undertake a meeting. Begin it in somebody's parlor or sitting-room. The church is apt to be too cold in more than one sense. The school-room frightens by its formally ranged benches and desks. Do not have a stiff arrangement of chairs, in regular rows, as if for a funeral. Talk; do not make addresses. Do not cry, if you can help it, when you speak or pray. One who desires to do others good should have her emotional nature under control. It is distressing to hear a woman gasp and choke and gurgle when she is trying to utter petitions in the ear of the Lord. Speak loud enough to be heard all around the room. Do not rely upon the presence of a gifted sister, or upon well conducted and thoroughly-planned machinery. Depend wholly upon the Lord. Implore the Holy Spirit, and believe that He is there. Take the promises, one by one, and claim them for yours, to be redeemed now and here. A present help is the Christ of your love and trust. To Father, Son and Holy Ghost look for aid, and you will receive it.—*Advocate and Guardian.*

THE FERTILITY OF TRUTH.—"As from the acorn you might evolve forests, so from one sentence in God's word you might elaborate volumes of theological thought."

"The soul is immensely great. Nothing but God can satisfy it. It will not be satisfied with works, however vast and lovely; it must have Him Himself."

IDEAS.—"Great Ideas cry for utterance. A deep conviction will always create its evangelist."