

go round like a weather vane, and are among the first to wish their former idol gone.

"Set your mind upon excellence. Determine to be a workman, not a bungler. Carefully treasure up with your pen for future use every weighty thought and apt expression that occurs to you. Seek to have good sermons rather than many. Take pains with them. Opportunities for repetition should not make us idle, but excellent. We have chances for paring, pruning, and perfecting, such as no other ministers possess.

"Pay special attention to the framework of your discourses. Orderly arrangement helps memory, holds thought together, and accumulates thought for the final appeal.

"Avoid subjects that take you out of your depth. Never let rhetoric outrun logic. Have aim. Know what you are at,—what you want to do.

"Subdivisions, if numerous, should not be announced. They are pegs for your own thoughts, but will only perplex those of others. Skeletons, though useful, are not beautiful, and should not be thrust nakedly before the eye.

"Be a preacher, not a reciter. . . . Admit no anxiety about mere words. Sound doctrine, godly unction, manly reasoning and free speech, answer all evangelical ends.

"Whatever else you be, be holy. Adorn the doctrine of God your Saviour in all things. Be a man of one business. In every place, to every person, in every way, do all the good you can."

PRAYING FOR FAITH.

In reply to some who objected to praying for faith, on the plea—"Why pray for that which the Bible calls upon you to do?" Mr. Collins says:—

"Man possesses, and often employs, the terrible power of resisting God. In preaching I deal with man: my chief business then, of course, is to get them to cease the exercise of that awful power. In prayer, on the contrary, I deal with God, and ask the gift, the plenitude, and the continuance of the Spirit. Addressing the penitent, I bid him believe; addressing the Lord, I say, 'Lord, help this poor creature!' This is the old Methodist way; this is my way. I find it succeed, and do not intend to alter it."

"INSTANT IN SEASON."

"Returning from Cranbrook, Mr. Collins was overtaken by a person of sober, steady

look. Brief intercourse discovered the man to be of thoughtful, serious mind,—wishful for good, but uninstructed in the simplicities of the Gospel offer. Telling him, as they journeyed, the story of Philip and the Eunuch, he assured him that there and then, like the Eunuch, he might believe on the Son of God and be saved. Opening up to him at length the saving plan, he plied him with the duty of present submission to the evangelical conditions, and earnestly appealed to him at once to put his trust in the Saviour. Nor was this exhortation vain. Before they reached the village towards which they went, the man was rejoicing in the bliss of accepted salvation."

GOSPEL *versus* LAW.

"Two families at Brede had been in feud about a well. Their houses belonged to different landlords, between whom an understanding existed that the well on the one property should be common for the use of both. The tenant within whose holding the water was, refused admittance to it. Proceedings in the court to test the right were about to be initiated; when, lo, the heads of both families were someway drawn to chapel, and both converted. Gospel precluded law. The quarrel terminated; and the reconciled families learned to love, esteem, and help each other."

READING AND THINKING.

BACON asserts that reading makes a full man; but without digestion fullness is dyspepsia, and creates sleepiness and inert fat, incapable of action. Hazlitt says you might as well ask the paralytic to leap from his chair and throw away his crutch, or, without a miracle, to take up his bed and walk, as to expect the learned reader to throw down his book and think for himself. He is a borrower of sense. He has no ideas of his own, and must live on those of others. The habit of supplying our ideas from foreign sources enfeebles all internal strength of thought, as a course of dram-drinking destroys the tone of the stomach. The Word of God is pre-eminently a book for direct reading, and is never known in its glory if received through another man's comment. Pure and cool are its streams if we drink immediately from the well-head, but when the precious crystal has long stood in earthen vessels its freshness is gone; the truth is there, perhaps, but not the life. We should let texts lie on our hearts till they melt into them, like snow-flakes dissolving into the soil.—*Pittsburg Christian Advocate.*