

PASTOR AND PEOPLE.

TO PAY A LARGE DEBT WITH A SMALL SUM.

Six or seven years ago, when the writer was a member of the Baptist church in Athens, Georgia, it was the habit of the superintendent of the Sunday school to make frequent appeals to the liberality of the brethren for its financial support. The writer always made a contribution when called on, but after awhile, wearied with these calls, he determined to try a new plan. He sent to the United States mint in Philadelphia, and procured five hundred coins of the value of one cent each—virgin coins, that had never been used, and bright as gold. These he gave to the Sunday school, declaring that he would never make another donation, large or small. But he requested the teachers, and children, and all visitors to the school, to drop one of these coins in the contribution box, on each occasion of attendance at the school. They agreed to the terms, and have faithfully carried out the bargain. The result is, that the school has been from that day, and is now self-supporting; it has never called on anybody for a dollar, or a dime, or a nickel, or a cent. That five dollars have solved the problem of perpetual motion. The coppers have circulated round and round, from hand to box, and from box to hand; and after having paid large sums, perhaps hundreds of dollars, are still on hand, doing duty just as they did at first.

The busy, little pennies have done a great work.

They have shown the power of littles.

2. They have shown that people are willing to give by littles.

3. They have broken up the evil habit of depending on a few in the church for all the money that is needed.

4. They have superinduced the habit of universal giving, and of regularly continued giving.

5. They have shown that a large amount of money can be raised in such a way that nobody will feel it.

6. They have created an interest in the Sunday school that was never felt before.

7. They have shown that if the small copper coin called a cent were in universal circulation among us, our contributions to religious and benevolent purposes would be much larger than they are now.

8. The success of the experiment suggests, that the greater liberality, apparent or real, of the northern people, may be in part accounted for by the fact that the small coin called a cent is in daily and perpetual use among them, while among us, it is not in use at all.

9. We are reminded of the wisdom of that most sagacious of all human powers, the Church of Rome, under whose auspices Peter's pence worked their wonders centuries ago.

10. We are reminded of the teachings of one who spoke with more than human wisdom, when he said in 1 Cor. xvi. 2: "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—*Christian Index.*

THE PUMP AT COLOGNE.

I was in Cologne on a rainy day, and I was looking out for similes and metaphors, as I generally am, but I had nothing on earth to look at in the square of the city but an old pump, and what kind of a simile I could make out of it I could not tell. All traffic seemed suspended, it rained so hard, but I noticed a woman come to the pump with a bucket. Presently I noticed a man come with a bucket, nay, he came with a yoke and two buckets. As I kept on writing and looking out now and then, I saw the same friend with the often-buckets and the blue blouse coming to the same pump again. In the course of the morning I think I saw him a dozen times. I thought to myself, "Ah, you do not fetch water for your own house, I am persuaded; you are a water carrier; you fetch water for lots of people, and that is why you come oftener than anybody else." Now, there was a meaning that at once went to my soul, that as I not only have to go to Christ for myself, but had been made a water-carrier to carry the water of everlasting life to others, I must come a great deal oftener than anybody else. I am sure it is so. You cannot labour in your Sunday school class, dear friends, you cannot take that village station, you cannot act as deacon in the church

so as to glorify God, especially you cannot come fresh to a congregation from Sunday to Sunday, year after year, always with something sparkling and fresh and cheering and refreshing, unless you are constantly going to the Great Source yourself. In proportion as there is a draw upon you, take care that you keep up the supplies.—*C. H. Spurgeon.*

"HE WILL COME."

"The thought most sweet and precious,
Which cheers me on my way,
Is that my loving Saviour,
My King, may come to-day.

"He bids us to keep watching
In every quiet home,
And in life's dusty highway,
And saith, 'I quickly come.'

"And I believe His promise:
And O! it is so sweet,
While working to be watching,
My loving Lord to greet.

"For I should be so sorry,
If some dear earthly friend,
To me some tender message
Of a coming call should send.

"And I should be forgetful
Or full of earthly care,
So when my friend should really come,
He would not find me there.

"Or at least not find me watching
With a smile upon my face,
With my house all set in order,
Which that friend awhile would grace.

"And so when breaks the morning,
In the rose-stem's skies,
And all its joy and beauty
First greet my waking eyes.

"It gives an added beauty
And charm to all I see,
The thought, 'To-day, dear Master,
I perhaps may welcome Thee.'"

LIZZIE T. LARKIN.

MINISTERS AND CHURCH PAPERS.

Should ministers be concerned that the families of their congregations are supplied with religious papers of their own denomination? This is a practical question, and one worthy of the consideration of watchmen on the walls of Zion. It will be conceded that anything that advances the interest of individual Christians and the efficiency of the Church should enlist the attention of pastors and stated supplies. Our Church papers are designed and well calculated to promote both these ends.

The circulation of these tends to increase Christian intelligence in the households. They discuss the living questions of the day—chronicle the principal occurrences in the churches, the revivals of religion, missionary news, home and foreign, the doings of Presbyteries, Synods and General Assembly, and, in short, the religious events of the world. It must be granted that the knowledge of these things have an important bearing on Christian character. The want of this intelligence is often seen and keenly felt, and no other agency but the religious papers can adequately supply the need.

The religious knowledge disseminated by these periodicals is one of the means—an important factor—to increase the influence and usefulness of the pastors and stated supplies. The truth preached from Sabbath to Sabbath to well informed hearers is likely to be better understood and appreciated, and to become like seed that falls on ground well prepared and receptive. And such Church members, other things being equal, are more efficient co-workers with the pastors—as Aarons and Hurs—more fruitful in planning and executing movements for the good of the congregation. This is so well understood by some ministers that they willingly exert themselves that the households may be furnished with, at least, one of our Church papers, and it is encouraging to see evidence that such efforts are increasing on the part of the ministry. The report of full columns in the Minutes of the General Assembly in many instances, perhaps, can be traced as the results of such efforts, and full columns are often regarded as an evidence of ministerial success.

It is evident the weekly visits of Church papers have an important bearing on the benevolent work of the denomination. What is so much needed is knowledge concerning what the Church is doing and

what the Church wants. From the writer's personal observation—a somewhat extended one—it is quite evident that between one-fourth and one-third of the families in connection with our churches take no one of our weekly papers, and as a sequence do not have "understanding of the times to know what Israel ought to do." Though numbered with one of the grandest Church organizations in the world, they are uninformed concerning the great and aggressive work of that Church, at home and in foreign lands, for the salvation of the world. Doubtless it is owing to this fact that we have so many non-contributing churches—averaging the boards, one-half give nothing. For the want of more definite information concerning the operations of our benevolent schemes may also be traced the reason why some that are able to give, give so little.

With such clear evidence for good as exists of the influence of our Church papers in the household, it follows that apathy or indifference towards an agency of such usefulness on the part of ministers is falling to use one of the helps to a successful ministry.—*In the Interior, by Rev. S. S. Potter.*

A MOTHER AND DAUGHTERS.

I once met (it was at a garden party) a clergyman's wife—a graceful, accomplished woman—who introduced her three daughters, all so much after the mother's type that I could not help admiring them.

"Yes," she said, with a tender pride, "I think my girls are nice girls. And so useful, too. We are not rich, and we have nine children. So we told the elder girls that they would have either to earn their bread abroad, or stay at home and do the work of the house. They chose the latter. We keep no servant—only a charwoman to scour and clean. My girls take it by turns to be cook, house maid, and parlour-maid. In the nursery of course (happy mother who could say 'of course!') they are all in all to their little brothers and sisters."

"But how about education?" I asked.

"Oh, the work being divided among so many, we find time for lessons, too. Some we can afford to pay for, and then the elder teach the younger ones. Where there's a will there's a way. My girls are not ignoramuses, or recluses either. Look at them now."

And as I watched the gracious, graceful damsels, in their linen dresses and straw hats—home manufacture, but as pretty as any of the elegant toilets there—I saw no want in them; quite the contrary. They looked so happy, too—so gay and at ease!

"Yes," answered the smiling mother, "it is because they are always busy. They never have time to fret and mope, especially about themselves. I do believe my girls are the merriest and happiest girls alive."

I could well imagine it.—*Mrs. Mallock-Craik.*

MAGNETISM.

Here is something worth thinking about, from the columns of the "Episcopal Register:" "If your minister lacks 'magnetism,' by all means get rid of him. He may be as good as gold, a faithful pastor, a fine scholar, and true friend; but in these modern times we must have magnetism. A simple, plain preacher, who preaches the fresh milk of the Gospel, is not at all suited to our wants. We must have a man of the condensed milk sort. He must be the personification of a whirlwind, a man who tears everything up by the roots and makes you wonder what he will do next; a man who will draw from all neighbouring churches, and so increase your pew rentals that you can afford to have a quartette, with a soprano who lives on the high C's, and a basso profundo whose lowest notes come from sepulchral depths—a man who can write rhetorically and twist himself into all sorts of logical contortions, and until you find it impossible to tell whether he is exactly orthodox or not, or whether he is anything or not. By all means, in these days of electric light and bearded women, let the religious world keep up the general reputation, and turn out nothing but men of immense 'magnetism,' and men who will promise never to grow old from their theological seminaries."

There is a refreshing candour in the following from an obituary ascribed to "an Iowa paper:" "The deceased gentleman gained his riches by loaning money and handling notes and mortgages, had a State-wide name for his litigation in various counties and in the Supreme Court, was grasping and heartless in his transactions, became divorced from his wife, and died without a friend."