

reading the Word of God. Besides being themselves directly benefited, they would in this way help to give their pastor that insight into the character and thoughts and spiritual needs of his people, which is so necessary to the efficacy of both his pastoral and pulpit ministrations.—*Selected.*

It is reported that not a single infidel book is to be found in the Welsh language.

A LIE will die of neglect sooner than in any other way. The only reason why some lies grow so large and stout is that somebody pets and feeds them.

IF infant baptism was not practiced from the first, how could Tertullian, in the second century, take exception to some of the views which had grown up concerning it.

EACH administration of the Lord's Supper is like a roll-call in the presence of the enemy. Whoever fails to answer to his name deserves to be considered a deserter.

ACCESSION.—Mr. Thomas K. Allan, for many years an esteemed minister among the Second Adventists, has been admitted as a candidate for Holy Orders in Minnesota.

DATES of foundation of the older Sects.—Lutheran, by Martin Luther, 1517; Presbyterian, John Calvin, 1529; Scotch Presbyterians, John Knox, 1560; Baptists, originally Anabaptists, John of Leyden and others, 1525; Congregationalists, originally Independents or Brownists, Brown, 1580; Methodists, John Wesley, 1729.

BAPTISM is a door. It is ever ajar. He who knocks may enter. Beyond the door, are privileges,—prayer, praise, the Word, the altar. Cross the threshold and these are all his.

GOOD and evil are plaintiff and defendant. The court where they plead is the Forum of Conscience. The verdict appears in the life lived, and is the result of struggle and contest.

A SCOTCH pastor told a good deal of truth in a few words when he said that the "liberalism" which dispenses with creeds and holds that, if sincere, it does not matter what a man believes, leads to "a theology without God, a Christianity without Christ, a worship without reverence, and a life without hope."

A MAN ought to forge an iron bolt that is to go into a railroad bridge, as if the eye of God was on him. "He that is faithful in the least is faithful also in much." He ought to manufacture furniture, cloth, or any fabric for human use and wear, as before the All seeing Eye. He ought to make his steam boiler, his ship, his bridge, to stand the test of the eternal law.

WHAT if we succeed in persuading men to give because they can give without feeling it, or contrive some other form of benevolence made easy, is that a gospel for them? Are we not rather preaching Christ when we teach them to give when they feel it most, to give out of poverty, to shorten rest, or lengthen labor, or abandon pleasure—to carry a cross which leaves on body or estate "marks of the Lord Jesus?"