

The Pastor and People.

The Eternal Home.

Alone! to land alone upon that shore! With no one sight that we have seen before...

Christian Consecration and Consistency.

Something of this consecration is found in every regenerate soul, though few early reach the point of perfect consistency.

But why is this inconsistency necessary? Because no man can serve two masters; because God is entitled to the whole heart...

In the creeds of the Church it is held as the main end of man's existence to glorify God by loving him supremely and his neighbor as himself.

A love to God and man which excludes selfishness is the central principle of Christianity. These men are by profession Christians...

Is it among the evils of this inconsistency that worldly men see it, and place it to the discredit of religion, while it is really creditable only to such inconsistent professors?

The wisest heathen perceive the comparative apathy and inconsistency of the Church in respect to its great missionary work, and wonder at them.

Besides these inconsistencies from failure in duty toward the heathen, there are others that oppose positive obstacles to their Christianization.

The course of some Christian nations, by their iniquitous exactions and oppressions, has awakened a hostility to the Christian religion which it will require more than one generation entirely to remove.

the East as a nation of eating sharks, going along with our Bibles in one hand and our drugs in the other, sending what we call a message of peace and good tidings of salvation to all people...

Yet the Government of England is a Christian Government. Her Britannic Majesty, a model woman, is "by the grace of God," sovereign of the realm, head of both church and state.

In a discourse on the "Means of Promoting Christianity," Dr. Channing remarks: "It is well known that the greatest ob- stacle to Christianity in heathen countries is the palpable and undeniable depravity of Christian nations."

What now will remedy these evils and remove these obstacles to the Christianizing work of the Church? Simple consistency will do it—bringing the conduct of the disciples of Christ into agreement with their covenant and their creed.

Such a consecration secures a clearly defined and fixed purpose on the part of every disciple to do something for Christ. Practical Christianity is a life of labor as well as of love.

Purposes, however wise, without plans cannot be relied on for good results. Random or spasmodic efforts, like aimless shots, are usually no better than wasted time and strength.

Now why should the children of this world be so much wiser in their generation than the children of light? Why should not every follower of Christ have not only a sovereign purpose to lead a diligent Christian life, but also a plan that will bring into activity all the essential principles and forces of that life?

The error with such professors lies in the attempt to adjust the claims of religion to the prevalent customs and amusements of the world. They say of the stricken faith of the more devoted Christian life: "It is austere, hard, gloomy."

For one in the Church, however, that is too austere unlike the world and too strict in his adherence to his consecrating vows there are hundreds too much conformed to it.

the doctrine that it is more blessed to give than to receive.

"James," said a Christian woman to her husband, a Scotch schoolmaster, who while poor had given free instruction to many an indigent student...

Dr. Guthrie's Sermonizing

Rev. Dr. Hannah says:—"Those happy days of colleague-ship with him gave me the opportunity of hearing Dr. Guthrie preach more frequent than has fallen to the lot of any other clergyman."

Praying for the Stranger.

A young lady from one of the British Provinces lately came to Boston seeking employment. In a church she attended, the pastor's prayer had some fervent petitions for the stranger.

The Invisible Growth.

The life of man comes upon him slowly and insensibly. But as when the sun approaches towards the gates of the morning, he first opens a little eye of heaven...

Improving the Minister.

One of the great problems of the times seems to be, How can the most be made out of a commonplace ministry? This problem will be in the way of receiving one slight contribution towards its solution when you begin to realize that you can make far more out of common men by giving them a little of that inspiration which larger ones never fail to find in their attentive audiences...

It may not be possible to make a model preacher out of a "half-baked beneficiary," but assuredly he must be less than "half-baked," or he cannot fail to improve under such treatment.

We mount to heaven mostly on the ruins of our cherished schemes finding our failures were successes.—Alcott.

The Heathen.

"Am I my brother's keeper?" This has a most important bearing on the relation which the Christian world sustains to the heathen.

God has given some the Gospel, highly exalted them in point of religious knowledge and religious privileges, has commended them to communicate that knowledge to others, to preach the Gospel to every creature...

It is no use for professing Christians to seek to deny their responsibility in this matter. The Church of Christ has both the men and the means for sending the Gospel to every creature under heaven...

Piety at Home.

True piety begins inwardly, and outwardly. It begins in the heart, and works the reformation of the inner, and then the outward conduct.

One should be deeply pious at home, because there is where he is the most part of the time. If he is religious only when abroad, he is religious—if it can be said he is at all—but a very little of his time.

It is at home where the man warfaro with sin is to be carried on, and the victory over Satan gained. There the ills of life are mostly met; there temptations assail the most fiercely; and these the provocations to impatience, anger, and hasty conversation are sound.

To be useful to others we must be decidedly religious at home. If so in appearance abroad, and at home, the real character will at length, in most cases, be found out, and confidence in what is said, though it may be the truth, will be lost, and the earnest words be of no effect.

Religion which manifests itself mostly in public, and not in the home circle, is not genuine, but is a counterfeit; and the one who has it may at last be weighed in the balance and be found wanting.

The One Resting Place.

The true goal where doubt and weariness, the stings of a pricking conscience, and the longings of an unsatisfied soul, would all be quieted, is Christ Himself. Not the Church, but Christ! It is not religion that is truth. It is not theology, it is God.

Some people cannot be injured. The smit on cheek only blushes; the broken heart only pours forth treasures; the lonely life goes into the very heart of God.

Random Readings.

Despondency has no place in the vocabulary of a Christian.—Chen Stuart.

It is allowed to be doing something and yet to be very idle.

He who procrastinates reform yields to Satan all he asks.

The unsolved problems of creation ought to make men modest.—Rev. Mr. Weldon of London.

As well try to fill the yawning chasm with a few grains of sand as satisfy the gulf of the soul's desire with the pleasure of an empty world.

Better give your heart to God late than never, better by force, or the loss of earthly comforts, than not at all.

Christ has removed the burden of sin from my conscience a thousand times; and as often as he takes it off I lay it on again.—Thomas Adams.

We need not try to lay a new cornerstone of unity. The chief corner-stone—"elect, precious"—is laid, and that forever.—John Stoughton.

I like Christ's work so well, that I do not care how long I live to do it, nor how soon I die, that I may know and serve him better.—Thomas Adams.

I never was thrifty for myself; and if I had been, I should have been covetous. Thrift for God shall now be thought of, and that will make men generous and free from air.—Thomas Adams.

Luther longed to find a man who had a heart sweet all through and of a gentle will, without subtlety, yet of sound reason, at once wise and simple.

The question is of universal use in teaching. To ask questions skillfully therefore, is no small part of the teacher's work. If one will verify the results of instruction and ascertain precisely the amount and character of his pupils comprehension of the subject, he must resort to the question.—Dr. J. M. Gregory.

The line of conduct chosen during the five years from fifteen to twenty, will, in almost every instance determine his character for life. As he is then careful or careless, prudent or imprudent, industrious or indolent, truthful or dissimulating, intelligent or ignorant, temperate or dissolute, so will be in after years, and it needs no prophet to see his horoscope or calculate his character in life.

Miss J. Hays, who sailed from San Francisco, California, lately, goes out to Ningpo in answer to an earnest call made more than a year ago, by one frail woman there, through "Woman's Work."

If the bounties of heaven were given to man with out prayer, they would be received with acknowledgment. Prayer, administering the perpetual lesson of humility, of hope and of love, makes us feel our connection with heaven through every touch of necessities; it binds us to Providence by a chain of daily benefits; it impresses the hearts of all with a perpetual remembrance of the God of all.—Crosby.

As the members are to go where Christ the Head has gone before so shall each man at his rising again go where his heart hath now gone before. Let us go hence then by that part of us which we may; our whole man will follow whither one part of us is gone before.

Giving is true having.—The shallowest brooks brawl the most.—An open mouth shows an empty head.—A good character is the best tombstone.—Whatever falls from the skies is, sooner or later, good for the land.—Never ask a covetous man for money till you have boiled a flint soft.—Many receive their creed as they do their money, because they find it in their circulation.—People often complain of not getting their rights, and it is sometimes well for them that they don't.

You have broken God's law; you have rebelled against his authority; you have acted as an enemy to Him, and made Him your enemy. If you had committed only one single act of transgression, your situation would be alarming. Your whole life has been one continued sin; you have, so far as God is considered, done nothing but sin. You are actually under the curse of the Almighty. Consider what the loss of the soul includes. The loss of the soul is the loss of everything dear to man as an immortal creature. It is the loss of heaven, with all its honors, felicities, and glories; it is the loss of God's favour, which is the life of all rational creature; it is the loss of everything that can contribute to happiness; and it is the loss of hope, the last refuge of the wretched.

But it remains that we inquire how faith justifies. Certainly not in that sense, as though God graciously accepts the act of faith, and now evangelical obedience proceeded from faith, in the room of that perfect obedience which, according to the strictness of the law, we ought to have; for this were to make void the whole Gospel. In the room of perfect obedience, which the law requires to justification, the Gospel hath not sustained our faith, but the obedience of Christ, by which the righteousness of the law is fulfilled; and it is false, that faith and our obedience are one and the same thing. I confess, faith is a virtue commanded by the law of God, and that the believer, so far as he believes, does obey God. I confess again, no faith is to be accounted true and living which is not big with good works. But yet faith is one thing, and obedience flowing from faith quite another thing, especially in the business of justification, of which we treat, for Paul always contra-distinguished all manner of works from faith.—Wytins.