The Luster and Leople.

The Eternal Home:

Alone ticland alone upon that shere I With no one sight that we have seen before, Things of a different hue. And sounds all strange and now , No forms of surth our faucies to arrange, But to begin alone that mighty change t Alone I to land alone upon thrt shore! Knowing so well we can return no more; No voice or face of friend, None with us to attend Our disembarking on that awful strand, But to arrive alone in such a land ! Alone? No! God hath been there long bo'n

Eternally hath waited on that shore, For us who were to come To our eternal home; O is he not the life-long Friend we know, More privately then any friend below? Alone? the God we trust is on that shore, The faithful C-o whom we have trusted more

In trials and in woos, Than we have trusted those On whom we learned most in our centily strife O.we shall trust bim more in that new life i So not alone we land upon that shore ; Twill be as though we had been there before We shall meet more we know Than we can meet below, And find our rost like seme returning dove. Our home at once with the Eternal Love!

—Frederick William Fader

Christian Consecration and Consistency

Something of this consecration is found in every regenerate Soul, though few early reach the point of perfect consistency. In this lack lies their great moral weakness—a weakness that counteracts much of the good they try to do from the contradiction which it meets in the evil they allow.

But why is this entireness of consecration necessary? Because no man can serve two masters; because God is entitled to the whole heart; because nothing less than this entire devotement will secure the full energies of the Church, and anything less than the secure the full energies of the Church, and anything less than the secure the full energies of the Church, and anything less than the secure the secure than the secure the secure than gives to self and the world a part of what had been promised to Christ.

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. It is declared that sin is the great evil, holiness the great good. and Christ the only Saviour. But, while the Church announces these doctrines and duties as the substance of her covenant and creed, how many of her members in the apparent aim of their life present to them a practical contradiction? They profess that one soul exceeds in value the riches and honors of the whole world; but they seek the world with avidity and give only the fragments of time and thought to the soul. They allow it to be their duty by deeds of faith and charity to lay up their treasure in Heaven; yet for the most part they store it on earth.

A love to God and man which excludes selfishness is the central principle of Christinnity. Those men are by profession Christians; yet they seem in many things to love the world more than God, and transact systematically much of their business according to maxims of worldly prudence and selfishness. How evangelical their creed, but how heretical their conduct. How serious and appropriate is their covenant to take God for their portion and to valk in all his commandments blameless but how frequent is its infraction.

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 disoreditable only to such inconsistent pro-fessors. They say that Christianity is inefficacious and worthless, and that its subjects are deceived, if not deceivers. Who does not know that the world is less likely to accept a religion the votaries of which cast some of its most intelligent critics into cast some of its most intelligent crities into the dilemma of regarding it as a fabrication or its professors as hypocrites? It is true men should judge of Christianity from the evidence of its truth and excellence. They will be held to answer for its rejection on this ground. All intelligent, candid men know that real, consistent Christians are better than other men, although false professors may not be as good; and inconsistent ones de discredit to good; and inconsistent once do discredit to the faith which will save them yet so as by

The wiser heathen perceive the com-parative apathy and inconsistency of the Church in respect to ts great missionary work, and wonder at them. "If the Gospel is what you Christians profess it to be, and we have been these eighteen hundred years in such a state of sin and ruin as you also profess, why have you not long ago brought it to us? Why have so many generations of us been permitted to die in our heathenism, while you Christians have held in your hand the Word of Life that would have saved us? Why, now in this nincteenth century of the Christian dispensation, when the Church is so rich in men and means, does it so feebly execute the commission of its Lord?" The answer to these questions is found not in any efficiency of the Gospel or diminished need of the heathen, but in the indifferentism of believers. "Eighty years have I lived in this village," said an old man, the chief of a mountain town in India, who that day had for the first time heard about Jesus. "Why didn't you come before? vords are all true, all true."

Besides these inconsistencies from failure in duty toward the heathen, there are others that oppose positive obstacles to thour 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. One-sixth of the revenue used to carry on the govern-ment of England in India, it is stated, is derived from the opium trade But it was by three wars with China that England forced her to legalize that trade. At the end of these wars the teleration of Christian missionaries and of opium was brought into one and the same treaty. The London self-denial. These keep the disciples in close Examiner says: "In consequence of this sympathy with their bluster and the world's accursed traffic, we are regarded all through great needs, and in a happy experience of ures were successes .- Alcott.

the East as a nation of cauting sharks, going along with our Ribles in one hand and our drugs in the other, conding what we call a message of peace and good tidings of salvation to all people, while we thrust our poison down their threats and fall upon them with the ferocity of a tigar if they refuse to take what we wish to sell them."

Yet the Government of England is Yet the Government of England is a Christian government. Her Britannie Majesty, a model woman, is "by the grace of God," sovereign of the realm, head of both church and state. The premiers are Christian men. The Kouse of Lords is composed chiefly of Christian men and some of them are lord bishops. How then is this gigantic wrong accounted for? Money, the love of money explains it. It is an the love of money explains it. It is an appalling inconsistency, an outrage on Christian morals, and an entire consecration to Mammon.

In a discourse on the "Means of Promoting Christianity," Dr. Channing remarks: "It is well known that the greatest obstruction to Christianity in heathen countries is the palpable and undeniable depravity of Christian nations. They abhor our religion because we are such unhappy specimens of it. They are unable to read our books, but they can read our lives; and what wonder if they reject with scorn and what wonder if they reject with scorn a system under which the vices seem to have flourished so luxuriantly? The Indian of both hemispheres has reason to set down the Christians as little better than himself. He associates with the name perfidy, fraud rapacity, and slaughter. Can we wonder that he is unwilling to receive a religion from the hand which has chained or robbed

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 dis-ciples of Christ into agreement with their covenant and their creed. Nothing else is wanting and nothing else can be of any avail. The creed, for substance, is right, and the covenant right, wherein, renouncing the pomp and vanities of the world, they avouch the Lord Jehovah to be their God and give themselves up as the disciples of Christ, wholly to him and his blessed work.

Such a consecration secures a clearly defined and fixed purpose on the part of every disciple te do something for Christ. Practical Christianity is a life of labor as well as of love. It harbors no drones in the hive. The faith that does not work is not faith, but a delusion, if not a fraud; and all genu ine faith, like true business enterprise, works with a will. Nor is it a mere general purpose by which all particular opportunities for doing good slip by unimproved. Rather is it so defaulte that it takes the first that offers, and, if none offer, makes them. Many good men are comparatively useless because they have no purpose to be useful; or, if they have, it is so vague as to be little better than none.

Connected with this purpose will be a

Purposes, however wise, without plans cannot be relied on for good results. Ran-dom or spasmodic efforts, like aimless shots, are usually no better than wasted time and strength. The purposes of shrewd men in the business of this life are always followed with carefully formed plans. Whether the object is learning, honor, or wealth, the ways and means are all laid out according to the best rules and methods. The mariner has his chart, the architect his draught, and the sculptor his model, and all as a means and condition of success. Invention, genius, or what is even sometimes called inspiration can do little in any department of theoretic or practical science, except as it works by a well-formed plan. Then every step is in advance toward the accomplishment of the object. Every tack of the ship, made according to nautical law, keeps her steadily nearing the port. Each stroke on the chisel brings the marble into a closer likeness to the model. No effort or time is lost, for nothing is done rashly or at random.

Now why should the children of this world be so much wiser in their generation that the children of light? Why should not every follower of Christ have not only a severeign 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? He who would not mistake in formus his plan must avestion. mistake in forming his plan must question closely all the maxims and customs of the world before he accepts them as means to his end. They may be wise and serviceable, but it is not well to assume they are. The way of the world is not ordinarily the straight and narrow way of truth and duty. How many professed followers of Christ walk in it just so far as to be counted respectable, though not quite far enough to ferfeit their good standing in the Church.

The error with such professors has 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." It thence becomes a study how they can soften and smooth it; how it can be relaxed and made more pliant; what compromises can be secured and what usages established in the Church which will be common to her and the world, and the votaries of each share in each other's recreations. Alas! for such a study, for such a pian. There are morose, austere Christians-some from temperament, some from erroneous or contracted views, and some from lack of faith but true piety is never austere, though occasionally, like a sweet, smiling picture, it is set in a dark and frowning frame.

For one in the Church, however, that is too austerely unl'ke the world and too strict in his adherence to his consecrating yow there are hundreds too much conformed to it. An intelligent, whole-hearted consecra tion is no bridge of crossing between Christ and Belial for the convenience of those who wish to serve God and Mammon. It provides for the service of one Master only. It includes the three marked features of Christian ethics and economics—to be ever producing something for Christ by industry, ever saving something for him by economy and ever sparing something for him by

the destrine 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 indignant student, but when in better circumstences said "I cannot afford to teach for nothing"—"James, don't say the like o' that. A poor scholar never came into the house that I did not feel as if he brought the fresh air from Heaven with him. I never miss the bit I give them. brought the fresh and hold leaves were bim. I never miss the bit I give them. My heart warms to the soft and homely sound of their bare feet on the floor and the door almost opens of itself to receive them."—Rev. E. A. Laurence, D. D.

Dr. Guthrie's Sermonizing

Rev. Dr. Hannah says:—"Those happy days of colleagueship with him gave me the opportunity of hearing Dr. Guthrie preach more frequent than has fallen to the lot of any other clergyman. I often spoke to him after the service of anything in the discourse by which I had been particularly struck, and with that frank cordiality so eminently characteristic of him, he told me of the time, and place, and mode of the composition of his sermons; exhibiting at times the manuscript, showing me the changes and additions made in the course of their preparation, and the abstract upon a single sheet of paper which he had before him in the pulpit to aid him in their delivery. No discourse over delivered from the pulpit had more the appearance of extempore addresses. None were ever more carefully thought over, more com-pletely written out beforehand, or more accurately committed to memory. If ever there was any one who might have trusted to the spur of the moment for the words to be employed, it was he. No readier speaker ever stepped upon a platform; but such was his deep sense of the stacredness of the pulpit, and the importance of weighing well every word that should proceed from it, that he never trusted to a paging impulse to much even rensted to a passing impulse to mould even a simple phrase. Yet in the manuscript there were often phrases, sentences, illustrations, that one on hearing them could scarcely believe to have been other the suggestion of the moment, linking themselves as apparently they did with something as apparently they that was sometime that was then immediately before the speaker's eyes. The explanation of this lay in the power (possessed in any consid-erable degree by but few), possessed by him in perfect reasure, of writing as if a large audience were around him, writing as if speaking, realizing the presence of a crowd before him, and having that presence as a continual stimulus to thought and constant moulder of expression The difference in fact that there almost invariably is botween written and spoken addresses, was by his vivid imaginator, and quick sympathies reduced to a minimum, if not wholly obliterated. Heroin lay one secret of his great power as a preacher."

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. Her heart was greatly affected by an allusion so interesting to herself. She felt she was cared for though unknown to the preacher, and though far from her own home. She must attend that church again, under the influence of such an attraction. At her next attendance a sermon about the prodigal son gave her impressions speedily resulting in her conversion, and union with the church. She has returned to her distant home, rejoicing in such a blessed result of her visit to this city, and never to forget the kindness of the pastor whose prayer for the stranger had an issue of which he had not dreamed, and which will give new stimulus to the fervor of his interest in behalf of strangers and visitors here from distant lands.

Cannot other preachers see their own duty and privilege in the fact above related? "I was a stranger, and ye took me in." Congregationalist.

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, and sends away the spirit of darkness and gives light to a cock, and calls up the lark to matine, and by and by gilds fringes of a cloud, and perps over the eastern hills, thrusting out his golden horns. like those which decked the brow of Meses when he was forced to wear a veil, because himself had seen the face of God; and still, while a man tell the story, the sun gots up high-er, the he shows a fair face and full light, and then he shines one whole day, under a cloud often, and sometimes weeping great and little showers, and sets quickly; so is a man's reason and his life.—Jeremy Taylor.

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, and that ready response al ways given to their appeals. If you would make more out of your small man. listen to him occassionally as though you were rolling his words like a sweet morsel under your tongue. Practice a little deception if need be.

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

We mount to heaven mostly on the ruins of our cherished schemes finding our fail-

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. It is a solemn truth, though much ignored by the Christian world, that they are responsible to a very large extent, and will be held so in God's sight for their heathen brother's keeping.

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, has entrusted them with abundant means for carrying out that command, and He will hold them accountable for the manner in which that solemn trust is discharged Nay, more, the fields have long oven ripening and are now white unto the harvest, bars are broken down, doors are wide open, and the heathen mind is now showing an nnwonted willingness for receiving the Gos-pel, hungering and thirsting for the bread of life, while free access is given into almost all those lands that were until recently closed against the Gospel. God has brought the heathen world to our very doors to leave us without excuse. The Church of Christ is now in easy communication with the distant parts of the world, and enjoys facilities and opportunities for entering those fair domains where Satan's kingdom is, and conquering them for Christ, that were not enoyed by the apostles themselves.

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 Gospe to every creature under heaven, and has had them for years, but she has failed, utterly failed to come up to the full measure of her ability or her duty in this respect. The few men who have been set forth, or the small amounts of money that have been collected for the cause of missions in past years, have been utterly inedequate either to the necessities or the requirements of the case. A fearful sin is now lying at her door for which she must answer. Let the cold and heart-less Christian professor take care how he answer these appeals that God is now making to him; let him beware of answering ing to him; let him beware of answering in the words of earth's first murmurer, "Am I my brother's keeper" lest God reply in wrathful tones, "The voice of thy brother's blood crieth to me from the ground." No, let him rather, when he recalls his past neglect, his shameful unconcern, while perishing millions of his fellowmen were sinking in despair, appealing to him and yet appealing in vain for the word of life; let him rather pray the prayer of another, but a penitent and torgiven murderer, "Deliver me from blood-guiltiness, O God"

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. It begins with love in the soul, and then takes in relatives and friends then neighbors, the community, the country, and finally the whole human race. The best Christian may have failings at home, but for these he is sorry, and labours hard to overcome sins that easily beset.

One should be deeply pious at home, be cause 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 be is at all-but a very little of his time.

One who shows a seeming interest in religion only when in public, and not at home, imposes on those not acquainted with his daily life, in that they take him for a warmly devoted Christian, when in reality that is not the case, the principles of Christianity not being carried out at home, where they are most needed.

It is at home where the main warfare 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. So that at home grace must triumph, teligion abound, and sin be overcome, or it will not be so anywhere.

To be useful to others we must be decidedly religious at home. If so in appearance abroad, and at home, the real charater 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. It will be felt that such speak the truth, but do not live it.

Religion which manifests itself mostly in public, and not in the home circle, is not genume, but is a counterfeit; and the one who has it may at last be weighed in the balance and be found wanting. Let us all examine ourselves, be Christians at home, where our influence on children and others of the family circle will be most powerfully felt, and then it will be easy to be religious abroad.

The One Resting Place-

The true goal where doubt and wearsness, 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 it is TRUTH. It is not theology, it is God. It is not religion, it is Christ! It is not literature and science, but the know-ledge of the free love of God in the gift of ledge of the free love of God in the git of His only begot'en Son. "He that hath the Son hath life, while he "that hath not the Son hath not life" "Without the shedding of blood there is no remission, 'Heb. ix. 22. Without the present for giveness of sin through faith in that blood there is no through faith in that blood there is no through the property of any area. peace, and no power to endure with pa-tience the ills which flesh is heir to. By Christ, all that believe, are justified from all things."—Old School Presbyterian.

Some people cannot be injured. The some people cannot be injured. The smitten check only blushes; the broken heart only pours forth treasures; the lonely life goes into the very heart of God. But let us take the more care lest we injure In the next world we shall have to see the martyr's crowns that we have made.— Kidward Garret.

Bundom Bendings.

Despondency has no place in the vocabal. ary of a Christian.—Cohen Stuart.

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

He who procrastinates reform yields to Satan all ho asks.

The unsolved problems of creation ought to make men modest.—Rev. Mr. Welden 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 earth-ly 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 corner-stone 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 it I had been, I should have been covetons. 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 sorud reason, at once wise and simple. He who has seen such a heart, has colours wherewith he may picture to himself what an augel is.

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 improvident, industrious or indolont, truthful or dissimulating, intelligent or ignorant, temperate or dissolute, so will be be in after years, and it needs no prophet to case his horoscope or calculate his chraces in life.

Miss I llors, who sailed from San Francisco, C. afornia, 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." The appeal was in these words:—"No one for Ningso when there is so much to be done! Let other fields have all the need, but O, do not neglect Ningo.

If the bounties of heaven were given to man without prayer, they would be receivod with acknowledgment. Prayer, alministering the perpetual lesson of humility, of hope and of love, makes us feel our connectant. tion with heaven through every touch of necessities; it binds us to Providence by a chain of daily bonefits; it impresses the hearts of all with a porpetual remembrance of the God of all.—Croty.

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 using the correlation of the control of the contr gone before. Our earthly house must fall to ruin, our heavenly house is eternal. Let us move our goods beforehand, whither we are ourselves getting ready to come .- Auqustino

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 falle from the skies is, sooner or later, good for the land.—New years of the skies is the best tombstone.—Whatever falle from the skies is a sooner or later, good for the land.—New years of the skies is a sooner or later, good for the later of the skies is a sooner or later of the skies is a sooner or later or la 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 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 honours, felicities, and glories; it is the loss of God's favour, which is the life of all rational creature; it is the loss of avourthing that remains the honoiof everything that can contribute to happiness; and a 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 new evangelical obedience proceedeth 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. 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 he which the mattacusobedience of Christ, by which the righteous-ness of the law is fulfilled; and it is false, that faith and our obedience are one and the sams thing. I confess, faith is a virtue commanded by the law of God, and that the believer so for su he believes, does commanded by the l.w 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 thing, and obedience flowing from faith quite another thing, especially in the business of justification, of which we treat, for Paul always coutra-distinguished all manner of works from faith.—Witness.