Enstor and Leople.

Failure and Success.

There were seven thou and seven hun-There were seven thou-and seven hundred and forty failures in business in the United States during the year 1875, involving liabilities to the amount of over two hundred millions of dollars. In the five years—1871-1875—the whole number of failures reported was twenty five thousand seven hundred and thirty seven, and the liabilities of these bankringtees were the liabilities of these bankruptoies were nearly eight hundred millions of dollars (794,111,158). It is estimated that eighty-five per cent. of all who go into business, fail in the course of a few years; and that only three out of every hundred gain more than a living. Such are the uncertainties of trade, with all its opportunities, its shrewd and daring operators, its varied

experience, its versatisty, its capital, its enterprise, and its power over men.

There is nothing parallel to this enormous and continuous ratio of failure in any other line of active life. The ranks of the liberal professions show no such propor-tionate losses of position and for time. The number of lawyers and physicians who eucceed in their callings is far more to the credit of their training and their powers. The ministry are generally set down as having little knowledge of landage and at having little knowledge of business and of the world; but they certainly know their own business well enough to make a better showing of reasonable success in the world than the most of the business men who re-ord them with so much patronizing nive gard them with so much patronizing pity.

Whatever the causes may be, the facts remain. Some men gain ultimate success by previous failure. They do not find out their own talents and their true vocation until they have been taught by bitter experience what they were not fit for. Others break down hopelessly in fortune and spirits, and end their days as "wrecks of their former selves." Villains recover themselves from ignominious failures, and themselves from ignominious failures, and sometimes "die in their neste" without shame or fear. Good men yield to successive misfortunes which hasten them to their graves in permature old age. The wicked prosper and the godly suffer affliction. Providence includes these inequalities in its mysterious orderings, and with the grave of fed often makes risk comthe grace of God often makes rich compensations for the greatest trials. If the kingdom of heaven can only be entered "through much tribulation," it has ample resources and glorious rewards for those who "endure unto the end." Jacob went halting upon the thigh whose sinew shrank at the touch of the angel whom he conquered, and who made him a prince, and gave him his new name on the field of con-flict. Paul could well afford to keep his "thorn in the flesh" while he remembered

the sights and sounds of the third heaven.
We need the discipline of failure in order
to secure the best success. Uninterrupted
prosperity is the bane of many a soul that
takes its asset like Time in takes its ease, like Dives, in purple and fine linen, until the midnight cry is heard. Broken fortunes, chastened experiences, checkered lives, losses and crosses, sorrows and tears, night-wrestlings and life-battles, have been rare, and yet are "things that accompany salvation" to thousands, who but for the rod would not get their robes and crowns.

In these trying times, this lesson of the in these trying times, this terson of the failure of the many and the success of the few, is like the preaching of John the Baptist, heralding the Saviour and His grace. Great financial revulsions have often been the precursors of great revivals of religion. The plough cuts deep into the fallow ground; the heavy rains soften the hard clods, and the seed falls into open furrows. God makes His strength perfect in our weakness, and broken spirits and contrite hearts learn to shout hosannas and hal

lelujahs.

If we had accurate statistics of the proportion of religious failures to the successes in any given Church or denomination, we should not find great cause of gladness. It is estimated by our Methodist friends, howthat only about one, out of every seven persons who are admitted on probation, afterward make a full profession of their faith. This was the average in several large conferences a few years age. It is well that there is a back door, out of which unworthy probationers, who have been quickly received, may depart, as soon as they are proved to be unfit for full membership. But all Churches suffer from this wasteage in greater or less degree; and few of the whole body of communicants in any single Church make large religious attain-The average Church member seems to aim only at keeping in line with the march of the sacramental host. The leaders and heroes are always few; but these, too, depend largely upon the rank and file. Yet while, among real Christians, failure to reach the highest eminence is common, the wrecks are only those of misfortunes such as Paul and millions of humble bel'evers have endured; and even then final success has come out of these very failures.

Broken fortunes may be mended, business may be resumed or changed, prosperity may follow adversity; but dishonoured character is seldom retrieved. Christians, who make shipwreck of their faith, are not often restored, like Peter, but perish, like Hymenues and Philetus. In such cases, failure is fatal and forever, be-cause its victims are given up to their own

ways. But in our times Providence is making so many great opportunities, and Christian life has such noble incentives, that our past failures should operate as powerful motives to higher aims, and to the most untiring exertion in wider circles of experi-ence and of practical work. It is a grand age to live in for Christ and for His Church. And the very troubles of the country and of the period may point out the ways of the highest success to many who are now staggering under the depression of temporary failure. New callings will invite, and new methods will be struck out, and new incenmethods will be struck out, and new incentives will stimulate fresh courage and large endeavors. Thus, what seemed to be failure will prove to be only God's way of making full proof of our lives. "It is not in man that walketh to devise his steps." making full proof of our lives. "It is not ment! He who lives amid coils, and in man that walketh to devise his steps."

Providence maps out the course, and the some day, while he who scorns to use them way opens as we go forward. Grace sanewill be able to trample all those of his titles the means and brings out the ends of encuries under his feet.

the pilgrimage, under the cloud and through the see and all over the wilderness, down to Jordan's banks, and then into Cansan at last. The sharp turns, the thorny ways, and the discipline of life are full of surand the discipline of the are full of surprises; and the best surprise of all will be to find at the close how, even now, "all things work together for good to them that love God."—Christian at Work.

Dwelling in God.

Let a man set his heart upon obediencesimple obedience to the commands of God, and that man will dwell in God. And every command will bring him closer to God; and he will find more and more what God's commands are.

The natural man does not know what God's commands are. He thinks they are very grievous, though the Word of God says his commands are "not grievous." And so Paul says we have to be transformand so that says we have to established by the renewing of our mind, that we may prove what is the good and acceptable and perfect will of God.

We will find out that God's commands,

as has been said to us, are so many pro-mises. That when God says 'Arise,' it means "I hear you; I give you power to arise." When He says "Do a thing," it means "I enable you to do it." This is the meaning of a rouarkable verse in that long and wonderful psalra, that is just one hymn of praise to the glory of God—Psalm ozix. 66: "Teach me good judgment and knowledge; for I have believed thy commandments:" not, I have heard thy commandments:" not, I have heard them; or, have loved them; or, have obeyed them; but have believed them. Believed that it is wise, and good; that it carries with it—because every word of God is a word of power—the ability to obey it. Then, keeping His commandments, you will dwell in Him. If not,—if we think that we can have a pareliess walk, live a calculate life, and yet in some feasiful way.

that we can have a caroless walk, live a selfish life, and yet in some fanciful way be dwelling in Christ, perhaps by working up our feelings with books, and hymns, and addresses, and the like—we delude ourselves. If we will not obey, we cannot dwell in Christ. And there is a great danger here, because many will persuade up that we are all right. We are not if we us that we are all right. We are not, if we live in disobedience. Through Christ we have access to the Father at all times. If any man has disobeyed, has sinned, we have an Advocate with the Father. Let us go and make a clean breast of it: con-fess the sin; "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Then let us go on, and not sin; let us fear and abhor sin, and go to God unceasingly—not so much for comfort and joy, but for obedience, and the comfort and the joy will be given us besides.—T.

Missions in Japan.

"The Japanese are a most inquisitive people. Whatever is new, as well as what ever is very old, has a great attraction, and they will swarm to it as flies to honey. They are also a most mercurial people. They have minds as bright and nimble as can be. They remind one of the French. can be. They remind one of the French. The Chinese may fittingly be called the Germans of the East, and the Japanese the French. Outwardly they are a very, very pleasant people. Inwardly, they are thorough-going heathens or infidels. "Time, work, continuous instruction, and all the things necessary to produce Christians at home are necessary here. The Bible way may, and doubtless will, become

Bible way may, and doubtless will, become very popular here, and superficial believers may be many at an early day, but bone and sinew are not made in a moment. Young Japan is fully occupied in becoming 'civilized' (a pet phrase of the people), and religion is beneath his attention. Old Japan is intent on the old ways and landmarks. It bows its head, folds its hands reverently, and worships the sun, or idols made of wood and stone.

"Naturally (if the word may be allowed) They are eminently capable of becoming a peculiarly religious people; but it must not be expected at once. The one who is infidel, having shaken off the old gods and not yet having become adjusted to the true God, cannot be expected to have the disday. The one who, from youth up, has worshipped as the fathers and mothers through many generations have worshipthrough many generations have worshipped and taught, and has grown old in that service, cannot be expected to be weaned in a day. Both and all may flock to hear, and may hear with pleasure of the new and better way, but both will shake their heads and say, 'But it's hard to change.'

"There can be little doubt that Christianity will make rapid progress here, but I

tianity will make rapid progress here, but I trust that, to all our other burdens, the churches will not lay on our backs the heavy burden of an expectation of hundreds, if not thousands, added to our churches in a year. It is not yet three years since the Bible began to be taught here, and yet see the result. The seed must have time to root before it can come to the surface, and even then the harvest is not."-Missionary Herald.

Christian Candor.

In all the Scriptures, a premium is set on frank openness. Deceit, treachery, and all the practices that grow out of a want of candor, are in open conflict with the Word of God. When Christ was on earth, He did noting in secret. His life was open. He was infinitely above any trickery or fraud, and in no case spoke or acted as a deceiver. Some men seem to he born to artifice. It is their nature to do things by manipulation; and by practicing he born to artifice. It is their nature to do
things by inanipulation; and by practicing
a kind of every-day legerdemain, they
seem to glory in their wizardly achievements. It is all wrong. Good ends are
always more easily secured by straightforwardness and honesty, than by any kind of tergiversation or other manage

Thoughts about Preaching.

Feel that this sermon may be your last.
It is not enough that the preacher know how to load; he must know how to fire. A sermon without a personal application

is like a letter without an address. Let every minister, while he is preaching, remember that God makes one of his

"Vigorous consecutive teaching of leading tuthe" is one of Dr. Hall's recipes for making a "sustained pastorate successful."
Dr. Emmons says:—"'Style should be like glass—perfectly transparent and very little sash."

He who can always find the word which is appropriate and adequate to his emotions, is not the man whose emotions are

doepest. Some one compares a text to "a gate opening into the Lord's garden," and says that many ministers "instead of unlatening the gate and leading their hearers to pluck the fruit and flowers, content themclves by getting upon it and swinging to and fro.

"To how many people did your pastor preach last Sabbath?" asked an emulating Christian of his neighbor. "Well, I should say about six." "Six! 'What do you mean? What went wrong?" "O, nothing went wrong but the sermon; it went over the heads of nearly all, though I think about a half-dozen caught some

It is said of Dr. McAustane, of London, that he "always on a Sunday morning, divides his sermon into two parts—one for the little ones, and the other for the adults in the congregation." Ministers, who thus recognize the presence of children in their congregations, have little cause of complaint that the children do not attend the services they lead.

Mr. Moody's success in Great Britain began with a prayor meeting, at which only four persons were present. When all is over, and our feet will run

no more, and our hands are helpless, and we have scarcely strength to murmur a we have scarcely steamen to instant a last prayer, then we shall see that, instead of needing a larger field, we have left untilled many corners of our acro—and that none of it is fit for our Master's eye, were it not for the softening shadows of the

Dr. Hawes used to say that his style of preaching was moulded by the criticisms of prescuing was moulded by the criticisms of Dr. Emmons on a single sermon. Dr. Hawes read a paper to his tutor exuberant with rhetoric. "Joel," said the sage, "I kept school once. When I whipped the boys, I always stripped the leaves off the rod"—drawing an imaginary rod through his fingers. his fingers.

The Rev. Rowland Hill used to like Dr. Byland's advice to his young academicians:
"Mind, no sermon is of any value, or likely to be useful, which has not the three "Ruin by the fall.

"Redemption by Christ.
"Regeneration by the Holy Spirit."
The discourses of our Blessed Saviour

when on earth, were personal in their character, such as:—

"Ye are the salt of the earth."

"Ye are the light of the world."

"If thou bring thy gift to the altar."

"If thy right eye offend thee," etc.

"Unless ye repent," etc.

Any number of quotations could be made, showing the direct, earnest and personal manner in which the Lord Jesus addressed His hearers.

Three Steps to Perdition.

There are three steps to the lost world. The first is neglect. All a man has to do is to neglect salvation, and that will take him to the lost world. Some people say, "What have I done?" Why, if you merely neglect salvation, you are lost. I am on a swift river, and lying in the bottom of my little boat; all I have to do is to fold my arms, and the current will carry me out to sea. So, all that a man has to do is to fold his arms in the current of life, and he will drift on and be lost.

The second step is refusal. There are The second step is refusal. There are many who have got on the first step, neglect. If I met you at the door, and pressed this question upon you, you would say, "Not to-night, not to-night." But there are others of you who, if I said, "I want you to press into the kingdom of God," would politely refuse:—"I will not become a Christian to-night; I know I ought, but I will not to-night." ought, but I will not to-night.'

Then, the last step is to despise of you have already got on the lower round of the ladder. You despise Christ. I see some of you looking at me with scorn and contempt. You hate Christ; you hate Christianity; you hate the best people on earth and the best friends you have got; and if I were to offer you the Bible, you would tear it up and put your foot upon it. Oh, despisers, you will soon be in another world. Make haste and turn to God.

Now, on which step are you, my friend, neglecting, or refusing, or despising? Bear in mind that a great many are taken off from the first step; they die in neglect; and a great many are taken away refusing; and a great many are on the last step, despising salvation.

I wish I could settle this question for you. I wish I could believe for you; will you not come? Everything that is pure, and holy, and lovely, is beckoning us world of love and peace; everything that is polluted, and vile, and hellish, and carnal, beckoning us down. I set before you life and death; which will you choose?

When Pilate had Christ in his hands, he

when Flate had the thin?" And the multitude cried out, "Away with Him? crucify Him!" Young men, is that your language? Do you say, away with the Gospel, away with Christianity, away with your prayers, your sermons, your Gospel sounds; I do not want Christ; or, will you be wise, and say, "Lord Jesus, I want thee, I need thee, I will have thee?" May God bring you to that decision !-D. L.

HARD, horny hands, embrowned by the sun and roughened by labor, are more honorable than white ones that never reached out to help a fellow creature, or added a dollar to the world's wealth.

Church Fairs.

Mr. Mondy comes down severely on Church fairs, as a means for swelling church funds, and we cordially agree with nim. Ho says, "the devil is sure to get into them some way or another before they are ended," and we believe he is right. At the Christian Convention lately held in New York, in reply to the question, "If a should you know the chiral test in the characteristics." church is sadly in dobt, would you favor a fair? "he replied as follows:

"I am a sworn enemy to them. I never knew one yet but the devil got in before we got through. Just conceive for a moment Paul going down to Corinth to open a fair. God's people have money enough, they don't want to go into the world to get it. There was a time when the Church was trying to get out of the world, but now the world less come into the church. the world has come into the church. A young lady is put behind a table to draw young people by her beauty. I don't know when I v s more mortified than by an advertisement of a church fair in the West, where it was said that any young man could come in and take a kiss from the handsomest woman at the fair for twenty-five cents. I hope the time is come when we shall be rid of these abominations. It would be a good deal better to preach in the streets than to get a church put up in

that way."

Q. "How would you get members to work?" A. "Well, keep them out of fairs. (Loud laughter.) I don't think you can move the church in a mass; you have got to work with them privately and personally. A great many persons would work if they were shown what to do, and there are a great many others of executive shilliv in great many others of executive ability in the church who could set them about it. Suppose the politicians wanted to carry New York; they would know how every nan would vote. The most precious hours
I ever spent were employed going from
house to house preaching Christ. There is
plenty of work, the fields are already white
for the harvest."

On the game subject the New York Wife

On the same subject the New York Witness speaks as follows:

"Among many other important ques-tions put to Mr. Moody at the late Christian Convention in this city, was one concerning fairs for the swelling of church concerning fairs for the swelling of church funds. When Moody talks about the social cup he uses the blunt and truthful words "accursed stuff" which ruins millions yearly. There is nothing like using right words to describe things. When a rebellion breaks out, spreading debt and distress over the entire people, it is called a little unpleasantness. When an official has been found stealing from the public treasury, his accounts are pronounced somewhat irregular. In official life there is the circumlocution way of doing things which is indirect and provoking. That is the way how not to do things. ing. That is the way how not to do things. The quickest way to stand an egg on end is to place it on the table with a gentle pressure. So the true way to provide funds for Christian work and philanthropic movements is to unloosen the purse strings and ask how much is wanted. Making fancy work at considerable cost of time and money for replenishing the repleted exchequer of a church, shows that those who follow this plan have only been half converted. They are keeping back a large portion. They talk about entire consecra-tion, but that is a dousion. Where the purse has not been wholly placed at God's

"Mr. Moody tells us that the devil is sure to get into the fair in some way or other before it is ended. Observation fully verifies his opinion. When the sons of God were assembled the devil came also among them. When the ancient Jew was building the temple, the funds came pouring in so fast that the contributors had to be restrained. These were manly and whole-souled men. There were no church debts at that time. 'Shall I make and whole-souled men. There were no church debts at that time. 'Shall I make an offering to the Lord that costs me nothing?' was the suggestive question of one of their leaders. In those days it was the habit of God's children to inquire often of those who were administering good things whether more money was needed. The congregation which resorts to fairs and other devices to make the duty of giving cther devices to make the activy of giving easy, have missed the enjoyment which the liberal possesses. We need to be taught from our pulpits that it is more blessed to give than to receive. This lesson we have not yet learned. Our purses are very freely opened for the worldly expenditure of luxury and adorument, but too often closed when the workers our but too often closed when the workers on God's side appeal to us for help. Men will not accept and follow the divine plan. but hew out miserable devices of their

service, the work is of a questionable char-

"And who are the managers of these affairs? In many cases is it not the fri-volous and the giddy, on whose persons is found great value in jewels and apparel, and who are at the fair on exhibition. and who are at the lair of exhibiton. Consistency, thou art a jewel. The world takes knowledge of us. Our light is surely very dim. We are not walking well towards them that are without. We have adopted the Romish idea that the end justifies the means. Had we not better retrace our steps in these matters, and get back to solid rock where reason and religion bid us stand. The world points the finger of scorn at us, and says often to us we are worshippers of mammon and not of There is no debt hanging over the fashonable club-houses, where too many church members assemble. Their build-ings are free, but on the churches the debts are long past due. This is our reproach. It is not too much to say that the blessing of heaven remains not where the people are indisposed to liberal things for the glory of God and the good of men. Moody is eminently sound on church fairs. We commend his view to all the churches. Let us get the spirit that was in the widow's mita"

ONE of Richard Baxter's quaint sayings was, "I am large about redeeming time."
And it was no doubt because he was careful, not only of his days, but of his hours and minutes, that he was able to do so much work and leave such an enduring name. Wasted time is so much detracted from our usefulness, so much from the world's good, and so much from the glory of God.

The Open Door.

"I AM THE OPER DOOR."

The mistakes of my life are many, The sins of my heart are more, And I scarce can see for weeping, But I come to the open door.

I am lowest of these who love Him, I am weakest of those who pray, But I'm coming as He has bidden, And He will not say me "Nay"

My mistakes His love will cover, My sins He will wash away. And the feet that shri- k and falter, Shall walk through the gates of day.

If I turn not from His whisper. If I let not go His hand, I shall see Him in His beauty. The King in the far-on land.

The mistakes of my life are many, And my soul is sick with sin, And I scarce can see for weeping, But the Lord will let me in. -Mrs. Ranyard

The Works of the Church.

The Church must grope her way into the alleys, and courte, and purlieus of the the alleys, and courts, and purificus of the city, and up the broken staircase, and into the bare room, and beside the loathsome sufferer; she must go down into the pit with the miner, into the forc-castle with the sailor, into the tent with the soldier, into the ship with the mechanic, into the factory with the operative, into the field with the farmer, into the counting room with the merchant. Like the air, the church must press equally on all the surchurch must press equally on all the surfaces of society; like the sea, flow into every nook of the shore line of humanity; and, like the sun, shine on things foul and low as well as fair and high, for she was organized, commissioned, and equipped for the moral renovation of the world.—Simpson.

Religion in Business.

Christian men must not attempt to senrate their religion from their business. No doubt there may appear, even to an honest mind, to be some reason for trying to do it. There is a maxim that "business is business," that is, it is not to be mixed up with friendship or charity. So a man may perhaps be tenacious of all that is due to him in making a trade, and may abate nothing. He may choose to serve his friends, or bestow his charities, in a different manner and as part of a separate transaction.

transaction.

So far, perhaps, no fault need be found.
And where, exactly, the wrong begins, it
may not be easy to say. But it does begin
somewhere. And the beginning may be
near at hand. A man must be a Christian
in his business. All that this means, it is
not for me new to undertake to say. But not for us now to undertake to say. But it is for him to find out, if he will be a But it is for him to find out, if he will be a Christian. It is plain that a man may not be hard, and grasping, and selfish in his business transactions. Business, too, with most persons, occupies so large a share of life, that if religion and charity are kept out of it, they will have but small space left to cover. It is but a poor shift to grind the labourer in his wages and then give him a dollar in pity. Have love for him rather, when you hire him; and act like a Christian when you pay him. This will be more to the credit of your religion in his mind, and more pleasing, we may not doubt, in the sight of God, than much making up afterward by gifts. than much making up afterward by gifts. The gifts, withal, afterwards, are apt to be forgotten.

The Bible rule is, "Whatsoever ye do, do all to the glory of God." Cortainly this must cover the doing of our regular work, which is the main thing we do. The question how the management of our business can be made to appear to be, and actually to be, thoroughly Christian in its rules and purposes, is one of some difficulty; but it is also one of indispensible practical importance; and one of the very first for each individual to lay hold of and settle.—Boston paper.

Rundom Rendings.

I should say sincerity, a deep, great sincerity, is the first characteristic of all men in any way heroic.—Carlyle.

Ir there be tossing and doubting, beloved, it is the heaving of a ship at anchor—not the dashing of the rocks.

WE often speak of being settled in life. We might as well think of casting anchor in the midst of the Atlantic ocean, or talk of the permanent situation of a stone that is rolling down hill.

THERE are hundreds of good people who cannot tell the difference between a preju-dice and a principle. They will contend and deny themselves for one as well as the other, and their grief over the giving up of an obsolete notion will be as deep as that with which they contemplate the sacrifice of an article of faith.

An English lady observed an aged year man peasant, stooping in his little patch of ground, all his earthly possessions, to pick the pears which fell from its one tree, and the pears which left from its one tree, and said to him, "you must grow weary in such labor, at your time of life, so bent and burdened with infirmity." His reply was a delightful illustration of the serenity which true faith induces, for he said:
"No madam! I have been in my time foods marking servent. He has prompted God's working servant. He has promoted me to be His waiting servant. One of these days, when I fall as these pears are falling, He will pick me up.

Ir was a quaint saying of a dying man who exclaimed, "I have no fear of going home; I have sent all before; God's finger home; I have sent all before; God's finger is on the latch of my door, and I am ready for Him to enter." "But," said one, "are you not afraid lest you should miss your inheritance?" "Nay," said he, "nay; there is one crown in heaven which the angel Gabriel could not wear; it will fit no head but mine. There is one throne is heaven which Paul the Apostle could not fill; it was made for me and I abill have fill; it was made for me, and I shall have it." O Christian, what a joyous thought thy portion is secure; "there remained a rest."