

Pastor and People.

Failure and Success.

There were seven thousand seven hundred and forty failures in business in the United States during the year 1875...

There is nothing parallel to this enormous and continuous ratio of failure in any other line of active life.

Whatever the causes may be, the facts remain. Some men gain ultimate success by previous failure.

We need the discipline of failure in order to secure the best success.

In these trying times, this lesson of the failure of the many and the success of the few...

If we had accurate statistics of the proportion of religious failures to the successes in any given Church or denomination...

Broken fortunes may be mended, business may be resumed or changed, prosperity may follow adversity...

But in our times Providence is making so many great opportunities, and Christian life has such noble incentives...

the pilgrimage, under the cloud and through the sea and all over the wilderness, down to Jordan's banks...

Dwelling in God.

Let a man set his heart upon obedience—simple obedience to the commands of God—and that man will dwell in God.

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."

We will find out that God's commands, as has been said to us, are so many promises. That when God says "Arise," it means "I heal you; I give you power to arise."

Then, keeping His commandments, you will dwell in Him. If not—if we think that we can have a bareless walk, live a selfish life, and yet in some fanciful way be dwelling in Christ...

Missions in Japan.

"The Japanese are a most inquisitive people. Whatever is new, as well as whatever is very old, has a great attraction, and they will swarm to it as flies to honey."

"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 very popular here, and superficial believers may be many at an early day, but bone and sinew are not made in a moment."

"Naturally (if the word may be allowed) the Japanese are a worshipping people. They are eminently capable of becoming a peculiarly religious people; but it must not be expected at once."

"There can be little doubt that Christianity 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."

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.

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 hearers.

"Vigorous consecutive teaching of leading truths" 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 deepest.

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

"To how many people did your pastor preach last Sabbath?" asked an exulting 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 of it."

It is said of Dr. McAulane, 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."

Mr. Moody's success in Great Britain began with a prayer 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 last prayer, then we shall see that, instead of needing a larger field, we have left untilled many corners of our acre—and that none of it is fit for our Master's eye, were it not for the softening shadows of the cross.

Dr. Hawes used to say that his style of preaching 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.

The Rev. Rowland Hill used to like Dr. Ryland's advice to his young academicians:—"Mind, no sermon is of any value, or likely to be useful, which has not the three R's in it:—

- "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."

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.

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."

Then, the last step is to despise it. Some 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.

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 to a 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 said, "What shall I do with Him?" 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. Moody comes down severely on Church Fairs, as a means for swelling church funds, and we cordially agree with him. He says, "the devil is sure to get into them some way or another before they are ended," and we believe he is right.

"I am a sworn enemy to them. I never know 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."

On the same subject the New York Witness speaks as follows:—"Among many other important questions put to Mr. Moody at the late Christian Convention in this city, was one concerning fairs for the swelling of church funds."

Among many other important questions put to Mr. Moody at the late Christian Convention in this city, was one 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.

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.

The quietest 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 loosen the purse strings and ask how much is wanted.

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.

And who are the managers of these affairs? In many cases it is not the frivolous and the giddy, on whose persons is found great value in jewels and apparel, and who are at the fair on exhibition.

There are hundreds of good people who cannot tell the difference between a prejudice 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 yeoman peasant, stooping in his little patch of ground, all his earthly possessions, to pick the pear which fell 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."

There is one throne in heaven which Paul the Apostle could not fill; it was made for me, and I shall have it. O Christian, what a joyous thought! thy portion is secure; "there remaineth a rest."

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The Open Door.

"I AM THE OPEN 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.

The Works of the Church.

The Church must grope her way into the alleys, and courts, and purlieus 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 for-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.

Religion in Business.

Christian men must not attempt to separate their religion from their business. No doubt there may appear, even to an honest mind, to be some reason for trying to do it.

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.

The Bible rule is, "Whatsoever ye do, do all to the glory of God." Certainly this must cover the doing of our regular work, which is the main thing we do.

Random Readings.

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

If 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.

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It 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 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 in heaven which Paul the Apostle could not fill; it was made for me, and I shall have it."