

Master when He said, 'Ye must be born again.' More than two hundred have just testified that their names are recorded on Church records, whilst only fourteen out of this great number have signified that they have been redeemed, born of the Spirit. What do we understand by this admission? I, too, have my name enrolled on a Church book, and yet I never found peace and safety until my name was registered in the book that is kept for the ransomed of the Lord. We are to forget every name and every creed and remember there is but one name whereby we can be saved. We should say, first of all, I love 'Thy Church, O God,' and then we may say we love the church man has instituted, if God is pleased with its work. When I wanted salvation I found the arms of the church far too short to reach my case. I wanted to be saved, and there was no power in any church to save me. I must look to a Redeemer for redemption. I must go to a Saviour if I would be saved. Remember what the angel said unto the churches, 'I know thy works.' You may say, 'I am rich,' or that you fill exalted stations, but that will not do; you are counselled to be in possession of gold tried in the fire if you would be rich, otherwise you are poor, and naked, and unsaved. A name on a church record may be important, but such record may be lost, burned or destroyed. Like all earthly things, it has an end. It can only go with you to the grave. Where then is your prospect? I have to say to the fourteen who have told us that they have been redeemed, I can rejoice with them with exceeding great joy, assured that their names are written in the book of life, but I admonish them to give God the glory; yes, all the glory. If you are poor in the things of this world you can rejoice in the possession of the richest of rich gifts; you can look forward to your inheritance happy in the thought that you are the child of a King, and as you journey along through life keep telling the story; tell it at home and abroad, tell it everywhere, for there is more in it to convince and convict than there is in all the fine spun theories and flowery sermons that were ever delivered from a pulpit or read from a manuscript. Work for the Master. Gather in the golden grain, for the harvest is already here. Let us pray." And whilst he kneeled he seemed to be talking in great earnest with some one that was very near. The burden of his prayer was that the Lord would give him a message for every congregation, and if need be to every individual.

He arose and dismissed the congregation with these words: "May God be with you till we meet again."

And he was gone.

In conversation with him a few days later I referred to his peculiar mode of conducting his meetings, and asked him why he seemed to avoid all the old ceremonies in opening and closing his services. "Time is too precious," he said; "a great deal of valuable time is wasted in the pulpit; the old forms are worn threadbare, there is nothing in them that is impressive, nothing in them that is edifying, nothing that will convict or convince. Why use them? If at the opening I read a whole hymn, and then a whole chapter, and then sing a few 'Te Deums,' all because it is an old-time usage, I have lost precious time and gained nothing. We are at work for the Master. People come to hear us because they are hungering for spiritual food; and if we asked God in all earnestness to give us some crumbs from His table that we may scatter them among the hungry ones, He is faithful to grant our petitions. The time has come when the truth must be preached in a different and more effectual way. Our Methodist Church is doing a great work, and yet I sometimes fear she is too intent in adding numbers to her churches, in taking in many that are dead weights, who never had a true Christian experience. We should teach more positively that membership is not sufficient for salvation. Otherwise we mislead, and many may be lost and we brought to account for it. We may boast of the increase in our members, but the Catholics can do the same. We are stronger with a few armed with the sword of the Spirit than we are with a host well drilled in forms and ceremonies."—*The American Methodist*.

A CURE FOR SUICIDAL MANIA.

Suicides are becoming so common that the causes leading to, and the means of preventing, ought to be seriously considered and investigated by the public. If there is a remedy it ought to be known. Several cases of cure have been brought to our notice during the last year. Last fall a young man called at the Bleecker Street Mission rooms and enquired for work. After a short conversation it was learned that he had only been a short time from the old country, and that he was greatly burdened at not being able to find work to meet his wants. He was advised to begin on the