

souls that have been made sceptics by the mere clamouring of new truth to add itself to that which they have been taught to think finished and final!

6. These are no times for trimming. He is weak to-day who does not preach the highest spirituality to the materialist, and the highest morality to the profligate. The unbelievers of to-day despise compromise, and love to hear the fullest truth.

7. We need to remember how irreligion has invaded religion, and to imitate its methods. It has got hold of the passions and enthusiasms of men, and there has been its strength. We must claim those passions and enthusiasms for religion. No cold faith or preaching will reclaim the world.

8. The life of Jesus must be the centre of all believing and all preaching. Not abstract, but personal, is the saving power. "Behold the Lamb of God," "Behold the Man," those are the summons to which men will always listen.

9. The Church must put off her look of selfishness. She must first deeply feel, and then frankly say, that she exists only as the picture of what the earth ought to be. Not as the ark, where a choice few may take refuge from the flood, but as the promise and potency of the new heavens and the new earth she must offer herself to men.

10. And, tenth, about almost everything to-day, you and I must keep our means worthy of our end. Long enough have preachers asked men to believe in a pure and lofty truth which was administered in impure and sordid methods. Down to the least argument we use, down to the least bit of church machinery that clicks in some Dorcas society or guild-room, let the truth and dignity of God be felt.

These are the ten. I dare not say that the preacher who tries to do all these things will change all the scepticism around him into faith; but I am sure that he will live a very brave, healthy, happy, useful life while he is busy in his struggle.

For behind him he will always feel the power of the great God and dear Lord for whom he worked, and he will know that, whether by him or not, that God and Lord must certainly some day assert his truth.

And before him, however dark the great mass of unbelief may still remain, he will see single souls catching the truth and shining with a goodness and joy which must become new centres of faith.—*Phillips Brooks, D.D., in Princeton Review.*

PRAY FOR YOUR PASTOR.

Take two ministers; both are alike earnest, and preach the gospel in all faithfulness and love. They work and pray for souls. One meets with much success; the other with apparently none. Why?

Take just one minister; he preaches, say, at two places stately. At both he preaches the very same truths, in precisely the same way, and prays as much and as really for one place as another. In one place there is visible good as the result; in the other, none. Why?

Look at Moody's success. But many men preach just as earnestly, and lucidly, and forcibly as he, and all apparently in vain. And then Moody, and men engaged in work like his, are blessed more in some places than others.

The secret is prayer—the prayer of the Church. The Church prayed and the Pentecostal blessing came. This is the whole secret. This explains why the minister, just as good and faithful in every way as the much favoured brother, fails. This explains why a man is blessed at one place, while the very same sermons at another bear no fruit. This is the great secret of Moody's success. Think of the multitudes praying for the success of his labours.

Ministers need the prayers of God's people. Especially do they need the prayers of Christians in the congregations where they preach. The greatest Apostle felt the necessity of such prayer in his own behalf, that the Word preached by him might do good.

Oh, churches that have faithful men of God as your ministers, but are just where you stood ten years ago, don't you know it's time for you to fall upon your knees? The fault is yours. God will not give you what you never ask Him for, though your minister

were the Apostle Paul. Jesus himself performed very few "mighty works" in a certain place, "because of their unbelief."

Where a minister knows there are members of his congregation praying for him, how it helps him to preach! Not only does such prayer bring down real and rich blessing from above, but the very thought of it is inspiring.

My old pastor in Bradford, Canada, had two appointments, at both of which he preached every Sabbath. Driving to the afternoon service, he used to carry with him an old man who lived two miles from the church and had no conveyance of his own. One day the old man was not out as usual for his ride, though by and by he was in his place in church. After service the minister asked him why he was not out to meet him as usual. In Christian earnestness and simplicity the good old man answered: "I was praying for you, and forgot all about it till it was too late."

The old man was in earnest. This is the kind of prayer we need. A great many say prayers for the minister; not so many pray for him. I fear that many of those prayers are like what is told of a "daft" man who used to pray behind a dyke. Some scamps hid themselves behind it one time to listen and have fun. The old man confessed how very bad he was, and acknowledged that God would be doing just right to push the dyke over on him and kill him, whereupon the mischievous fellows gave the dyke a shove and it fell over on top of him. He picked himself up, saying, "Hech, sirs, it's a strange thing that a boddy canna say a thing in a joke but it's tae'n in earnest."—*Rev. Roderick Henderson, in Christian Observer.*

AUTUMN.

BY THE REV. C. OLDF, M.A.

I love the autumn's hectic flush,
No longer now the maiden's blush;
It is the hue of ripened life,
Of mother's love and labours' strife.

But, oh, to think how very soon
The morning has passed into noon;
That ere life's afternoon has gone,
Its twilight hour fast rushes on.

Yet let me tarry here a while,
That on me may the dying smile
Of life's full, golden, earthly years
Fall sweetly, till my rest appears.

SOMETHING FROM THE FATHERS.

Barnabas says, "The way of darkness is crooked, and full of cursing; for it is the way of eternal death with punishment."

Clement of Rome, a fellow-labourer with Paul, says of Christ, "If we disobey His commands, nothing shall deliver us from eternal punishment."

Ignatius says of some, "They shall depart into unquenchable fire."

Polycarp warned the proconsul "of the eternal fire of God's judgment, reserved for the wicked in the other world."

Justin Martyr declares "that every one is stepping forward into everlasting misery or happiness, according to his works."

Hermas speaks of an irreparable apostacy, and of departing from God forever.

Tatian states that some "will undergo a death in immortality."

Theophilus advises one to "study the Scriptures in order to shun eternal torments."

Irenaeus asserts a general resurrection and judgment, "when the wicked shall go into everlasting fire and the righteous into life and glory forever."

No wonder Universalists dread an appeal to the early fathers.—*Methodist Recorder.*

THE New Testament has been translated into Japanese by Dr. L. H. Gulick, one of the missionaries of the American Board.

I VERY often think with sweetness, and longings and pantings of soul, of being a little child, taking hold of Christ, to be led by Him through the wilderness of this world.—*Jonathan Edwards.*

SUNDAY SCHOOL NOTES.

AGE may sometimes take a lesson from youth. A little fellow asked his parents to take him to church with them. They said he must wait till he was older. "Well," was his response, "you'd better take me now; for when I get bigger I may not want to go."

DR. VINCENT, on the notion that church is for grown people and the Sunday school for children says: "If a little five-years-old can attend only one service, let it be the preaching service. Even if he don't understand the sermon, the whole service is an object lesson to teach reverence and worship. It is a good thing for the child to sit with his parents and hear the minister lift up the standards of righteousness."

ANYBODY will do to teach an infant class—and so the infant classes are taught almost anyhow. It is about time this grave mistake was corrected. None but the best teachers should have charge of the little ones. An English dean's view of the case is ours precisely, that the man who thinks that though he could not manage an elder class he could easily get along with the infants, is like the medical student who modestly remarked that "he had not got far in his profession, but he could cure children."

MR. MOODY combats the favourite idea that, "if you get the lambs, you will be sure to get the sheep." He says that his experience is just the reverse of this. If he got the parents, he was sure to get the children, and "if the father and mother were all the week pulling right against the instruction you give the children on the Sabbath, there isn't much power to do them good." Granting this to be so, there still is truth in the other view. Perhaps the better way of stating it would be: Get the mother, and you will be sure to get the lamb; get the lamb, and you will be pretty likely to get the mother.

REV. DR. JOHN HALL emphasizes the importance of having parents co-operate with the teachers of their children. That they should look to it that the lessons are learned at home, and that the children are punctual and well-behaved, he properly regards as one of their duties in the case. He would also have parents cordially invite teachers to their homes and identify themselves with the interests of the Sunday school in every way possible. The converse of all this, any one can see, might work most unfortunately, for if the children once become convinced that their parents care little for their Sunday instruction, it will not take long for them to be equally indifferent to it.

REV. DR. ORMISTON adds his strong voice upon the necessity of furnishing the infant classes with the very best of teachers. "Primary-school teaching," he says, as a great many others are as ready to say, "is far more difficult than the work of college professors. I know this by experience. When a boy, I amused myself, as is common in Scotland, in hunting birds' nests. In order to feed the callow young birds it was necessary to chirp to them like the old bird to get them to open their mouths to receive the food. I found that chirping right was very difficult. So you infant-class teachers will find it difficult to 'chirp right.'" He adds that God gives the little ones to mothers to train, and not to infant-class teachers, from which we are to infer that he would have none but mothers, or at least none but motherly individuals, take charge of these classes.

AS to teaching children to cultivate the spirit of giving, Mr. Ralph Wells urges it at every opportunity. "We must teach them," he says, "not always to ask mother or father for what they give, but to give what cost themselves something. 'Would I take pennies saved from lunch-money from poor children?' Certainly. Does any one suppose that Christ, who noted the widow's two mites, will not return manifold what they give?" He does like to encourage such donations, however, as came from a little boy once who brought eggs for the contribution-box; the objection being not against the eggs, but against the ragged youngster's theory of giving out of his own earnings. When asked how he came by the offering, he confessed to having tied up a neighbour's hen to his bed-post,—"and," said he, triumphantly, "them eggs is mine, for she laid 'em in my straw bed."