

Mackay to leave, but he was firm and, rejecting the offer of a site outside the city, insisted on erecting a building where the ruined one had been. After much protest, this was acceded to, and was followed by the building of a commodious church on a larger site.

Bang-Kah had fallen, and from this time on the triumph of Christ's faithful few became more and more apparent. After the French invasion of 1884, a handsome new church was put up in the city, with a stone spire seventy feet high. Two other churches were also erected in the neighborhood. In 1893, when Dr. Mackay left for Canada, the head men of the city escorted him from its precincts, not with jeers and stones as they had done sixteen years before, but with a wonderful pageant including eight bands of music, innumerable flags and banners, three "umbrellas of honor," all the civic officials, six horsemen, twenty-six sedan chairs, three hundred footmen in regular order, and countless squibs and firecrackers. History records no greater triumph than this. Truly Christ is the mightiest of conquerors, and "God is faithful that promised."



### Paragraph Talks.

By the Professor.

THE best thing that any prayer meeting can have is that something which, for want of better terms, we call the right temperature. When that is secured interest, fervor, freedom are easily awakened, and everybody goes away saying, "What a delightful meeting we have had!" Unfortunately, the spiritual temperature is not always warm. In the climatology of prayer meetings there are great variations, and most people know how chilly the atmosphere may at times become. There are occasions when a polar wave sweeps over the meeting, and the degree of cold is lower far than on Keats' "Eve of St. Agnes," when,

"Ah, bitter chill it was!

The owl, for all his feathers, was a-cold."

It meets you at the door in the frosty reception. It shows itself in all the exercises. The singing drags wearily along, the prayers are forced and vague, the remarks are commonplace, and the leader in vain tries to infuse warmth into the meeting by entreaties and exhortations. It is an arctic experience that no one wishes to repeat. A correspondent, complaining of "cold" meetings, asks, "What should be done to awaken fresh interest?" Sometimes the difficulty may be partially overcome by fresh methods of conducting the meeting. Threadbare plans, like threadbare garments, are poorly adapted to keep out the cold. But the trouble in most cases is very much deeper. When rivers run low, it is not because there is any defect in the channel, but because there has been a drying up of the brooks and rills and rivulets that run among the distant hills. The failure of the river finds its

explanation in the failure of the streams. When there is a lack of life and warmth in the meeting, it is not likely that a fresh method will remedy matters. The difficulty is personal. The individuals who compose the society lack life and warmth. The religious fervor of a meeting is only the aggregate of the religious fervor of the units. If each person brings some contribution, the aggregate may be considerable; but if the individuals bring nothing, the sum total is nothing. No multiplication of ciphers can give any other result than a cipher. It takes live Christians to make live prayer meetings. When every soul is aflame with love, and every heart glows with zeal, it only requires that they should be brought together to have an altar fire, the warmth and cheer of which shall be scattered all around.

WHAT a child says in all soberness, may be, quite unintentionally, ludicrous and even irreverent. Among the Junior incidents, published last month, was one which tells of a little boy who, in repeating a text which the superintendent had endeavored to teach, substituted the word "blanket" for "Comforter." Everybody who understands the child mind will see at once how the mistake came to be made. The incident is of interest as an illustration of the law of association, but its usefulness ends there. "Reverence," of Montreal, sees in it an illustration of that flippancy that gives to a text some ridiculous turn for the purpose of producing a laugh. She says: "Though we may not be so small and shallow-minded that we consciously treasure these irreverent and sacreligious thoughts in our hearts, yet when we have laughed over a twisted text or hymn, it is very difficult to rid one's mind of the association of ideas, or to take pleasure in hearing the text again."

ALL Christian workers agree that the most effective means of advancing the kingdom of righteousness is through personal effort. Five minutes direct, personal conversation will often accomplish more than scores of meetings. Words addressed to a hundred may mean anyone in a crowd, but there is no parrying a personal appeal. It is this hand-to-hand evangelism that counts. Multitudes might be reached if individuals would do for their acquaintances what Andrew did for Simon—bring them to Jesus by the power of personal influence. This is work that costs. That is probably the reason why it is so sure. It is easy to pray and plan and form committees and pass resolutions, but unless there is also personal self-sacrifice these amount to nothing. The world needs disciples who will take up the cross of service and go out into the highways and hedges and bring the wanderers in. The effort may mean the sacrifice of ease, the word spoken for Jesus may cost a momentary struggle, but they may also win a soul from death, and open to you a well-spring of eternal joy. "But," you say, "I do not know how to deal with individuals on matters of personal religion." Then learn.