

in religious services. They instinctively feel that something is wrong when so many of the class who heard Jesus gladly shun those who stand forth as His followers and ambassadors. That many in a similar social circle would be as much opposed to the Master at the present time as they are to the pastors of many of our churches may be freely admitted. Yet with others we believe it would be different. We are not in such close touch with the requirements of our fellow-men as He was. In too many cases we are not sufficiently acquainted with their mental processes and the methods by which their conclusions are reached; even their language is in a good measure different from ours. Then labor problems and questions that lie at the basis of our social system are engrossing their attention to a degree that never has been equalled or approached before. Their intellectual life is being fed at other tables, and the spiritual side of their being is being crushed out of sight in a great many instances. If we are to help them to a higher plane of life and thought we must come nearer their every-day life, and know their ideals and aspirations. Personal contact is essential. Our ordinary family visitation will not do for this. As the household is a mixed one, our ministries and conversation must be general in their character. We must meet them on equal terms in those gatherings where they are at home, and discuss together the problems in which they are interested. There must be a touch of friendship and helpfulness in our intercourse, something to make *them* feel that they are esteemed as our brethren. In this way we are most likely to increase the interest in our own work and find fresh listeners to the Gospel message.

That this can be done is evidenced by the fact that it is being done. A number of the Protestant ministers of Montreal are at the present time meeting with delegates from the workmen's unions to discuss the problems in which they are most deeply interested. To

our brethren who are similarly situated we say, "Go and do thou likewise."

J. M.

Ministerial Busybodies.

IN this department of HOMILETIC REVIEW, in January number, there appeared, under the headline "Pastoral Busybodies," some exceedingly timely and sensible comments. "The subject of this sketch" was justly and soundly scored.

I only wish that C. H. W. had gone a little further and warned us all to beware of the minister who "seems to have a feverish itch for meddling" with the church affairs of other *ministers* of his own denomination. Disagreeable and silly as is the pastor who meddles with affairs of the congregation quite out of his own province, I think he is far less in fault, and far less obnoxious than the fellow who wants to know all about the little unpleasantnesses in the ministerial life of his brethren of the same association, diocese, presbytery, or conference. There are such men. They make it their business to become acquainted with the details of all the church squabbles within their ecclesiastical body. It seems to be a matter of pride with them. It can hardly be denied that such habits are characteristic of men of small calibre. A minister of any parts would rather be ignorant of all such unpleasant information regarding his fellows. The shallow man, though, enjoys it. If you do not want to be annoyed, beware of him.

PAUL.

WE can never so well see the true color of Christ's love as in the night of weeping. Christ in the dungeon, Christ on the bed of sickness, Christ in poverty, is Christ indeed to a sanctified man. No vision of Christ Jesus is so truly a revelation as that which is seen in the Patmos of suffering. This He proves to His beloved, not by mere words of promise, but by actual deeds of affection. As our sufferings abound, so He makes our consolations to abound.

—Spurgeon.