Ualled to Preach.

A revival replenishes the ministry. The fathers will fall actoep; therefore, there must be new ministers. But there are dangers here, and a word of caution may be limitly. We speak it to the young convert, the already thinks of the product as his who already thinks of the pulpit as his appointed place.

1. Be cautious about this, because there are a great many men in the ministry whose "call" has always been a mystery to their congregations. Mistakes have been made;

congregations. Elistates have been made; you may me mistaken.

2. Be cautious, because the desire to be a useful Christian, to do your best for God, does not mean that you are called to preach only that you are called to be a whole-hearted Christian.

8. Be cautious, because the gift of speech,

then the soul is on fire with zeal, is not a call to preach—or the smallest sign of such a call. Most of us can talk; and there is plenty of room for our voices.

4. Be cautious, because your "call" may be only a temptation. It looks splendid to you, the position of a minister. It means more respect than you have had, more wages than you ever earned—the honours and emoluments may be in your eye, when you honestly think you are confronting a

5. Be cautious, even in the presence of your reluctance. That you do not want to preach is no proof that you ought to preach. 6. Be cautious, just because your friends are urging you to accept this as your calling of God in Christ Jesus. They are possibly under unconscious bias of one sort or another, and it is not their office to call you into the ministry. Unwise friends have called a great many who have become a

"How then shall I know?" The answer caunot be precise; some hints may help you. The conviction that you ought to preach will, if you ought, be strongest in your bours of secret meditation and prayer. If the reverse is true, and the conviction comes to you in social meetings, rather than in your closet, be cautious. 2. The conviction that comes of a true call will grow sonviction state of the solution of a minister, and to be willing to make all sacrifices that you may be "an able minister," You will remember that it is a call to feel the feel that good and will dilicently set for the feel that good and will dilicently set. to feed the flock, and will diligently est about the business of a shepherd. 4. The call will not be associated, even in your most secret thought, with being a bishop, a popular preacher, or a well-paid minister; it will involve sacrifices—less rather than more honor, less rather than more wages, being a self-denying pastor. Some time the church may ask over your case: "Has he gifts, grace, and usefulness?" But these are not the questions you are to ask or answer. "Has God chosen me to bear the standard of his Son?" That is your question. We have enough time-servers working for wages, enough am-bitious men using the ministry as a career, enough men who were useful when they were hot, but who have been cold for long years. The old doctrine is the only safe one. Let God choose his own ambassadors for Christ.—Methodist.

Ujiji, or Kawele, as Cameron usually styles it, is on the eastern shore of Lake Tanganyika, about a quarter of the distance from the northern end of the lake. It is very nearly in latitude five degrees, S., longitude thirty degrees, E., about 600 miles a little north of west from Zanzibar, and about 900 miles from the west coast. The Mteme, or head chief of the country of Ujiji, lives in a village at some distance from the lake; but lage at some distance from the lake; but every district is ruled over by a Mutwale, who is usually assisted by three or four Wateko, or elders. The natives are fluelooking, good smiths and porters, and ex-pert fishermen, but their reputation for honesty and sobriety is more than dubious. their dress is usually a single piece of bark cloth, two corners of which are tied in a knot over one shoulder and passing under the opposite armpit. The chiefs usually wear colored cloths, bought from the trad-ers, instead of bark cloth, but worn in the same manner, There are a number of Arab traders settled here, of whom three quently exercised a considerable influence over the fortunes of Cameron and his party. These were Mohammed ibn Salib, "a fine portly old half-casts Arab," who had not been east of Ujiji since 1842, and although he held no official authority from the Sultan of Zanzibar, was looked upon by the traders as their head; Syde Mezrui, also a halfcaste, a kind of "speculator," a great brag-gart, and, as afterwards proved, a great rascal; and Muinyi Hassaui, a slave-

Cameron was assured that it would be impossible to travel west of the lake for at least three months, until the rainy season

About the only thing that could be done during the period of waiting was to make a voyage around the lake. Stanley and Livingstone had sailed around the northern part, above Ujiii, but the southern and much larger portion was unknown to Europeans, although, as we now know from his Last Journals, Livingstone had made almost the entire circuit of its shore. The first difficulty was to procure a boat. The only one large enough for the purpose be-louged to Syde ibn Habib, and this was hired at an exhorbitant price, and after much difficulty in contriving the mode of Payment. Sydewanted ivory, but Cameron had none. Ibn Salib had ivory but would bell it only for cloth, of which Cameron was destitute; but Ibn Gharib had cloth, and wanted wine, which Cameron had. So the wine was sold for the cloth, the cloth for the ivory, and the ivory paid over for the boat.

The principal sight at Ujiji is the market, held every morning and afternoon in an open space near the shore. It is attended by all the tribes bordering on the lake, who bring flour, corn, sweet-potatoes, yams, banancs, tobacco, encumbers, pombe, palm-oil, palm-wine, sugar-cane, salt, fish, mean, bakets, nets, spears, bows, bark cloth, pettery, fronwork, and so forth. Many of the vendors build small arbors to

sheller them from the sun. There are also traders who come from a distance to dispose of their ivory and slaves. All bar-gaining is carried on at the top of the voice, and the din is deafening. The currency of trade here is soft, a kind of beads looking like broken pieces of pipe-stems, all prices being estimated in this; but they are not actually current as money. In the mora-ing brokers go around with soft, which they sell for other beads; and in the evening they buy up the soft, making a handsome percentage on both transactions.—From "Cameron's Journey Across Africa," by A. H. Guernsey, in Harper's Magazine.

Religion Not a Hindrance But a Help.

It is worthy of our note that eminence in the Christian life does not hinder, but rather helps us to eminence in any one point in the life that now is. If a person were to give his attention to two or more worldly pursuits, he would in a measure, perkaps, fall in both; buthe may be a good physician, or a skillful farmer, and none the less so because he is a good Ohristian. the less so because he is a good Christian. Nay, there is no honest calling in life in which a man will not be helped to eminence by true and deep picty. Everything good grows in the growth of religion. Let the man of business work on Sundays, neglecting religious duties, and his broken health will tell him his mistake; or from over eagerness in grasping at gain let loss after loss come upon him, and he will be taught that the moderation which the Gospel inspires was needful for him. Many a worldly man may say, at the close of his worldly man may say, at the close of his life, that he has gained nothing by neglect-ing religion. The Christian physician may say, I might have been elminent in more professional matters without piety, but I doubt whether I should have been so successful, certainly not so happy. Every one that has truly sought to serve the Lord will acknowledge that godliness is profitable for all things, for the life that now is, as well as for that which is to come.

The Churchman.

Tell It.

Many a physician has gained his practice by one patient telling others of his ours. Tell your neighbors that you have been to the hospital of Jesus, and been restored, though you hated all manner of meat, and drew near to the gates of death; and maybe drew near to the gates of death; and maybe a poor soul, just in the same condition as yourself, will cay, "This is a message from God to me." Above all, publish abroad the Lord's goodness, for Jesus' sake. He deserves your honor. Will you receive his blessing, and then, like the nine lepers, give Him no praise? Will you be like the woman in the crowd who was healed by touching the hem of his garment, and then would have slipped away? If so, I pray touching the hem of his garment, and then would have slipped away? If so, I pray that the master may say, "Somebody hath touched me," and may you be compelled to tell the truth, and say, "I was sore sick in soul, but I touched Thee, O my blessed Lord, and I am saved, and to the praise of the glory of Thy grace I will tell it, though devils should hear me; I will tell it, and make the world ring with it, according to my ability, to the praise and glory of Thy saving grace."—Spurgeon.

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