

little sleep during the sermon, so much the better.

2. Notice carefully any slip he many make while you are awake; point out the dull portions to your children and friends; quote what is in bad taste; mark the neglects of your advice; find all the fault you can; it will come round to him.

3. Censure his usefulness; deplore his want of good sense; let him know you won't help him because A. B. does, because you were not first consulted, or because you did not start the plan yourself.

4. Let him know the folly and sin of his hearers. Show him how much he overrates them, and tell him their adverse criticisms on himself.

5. Tell him when he calls what a stranger he is; how his predecessors used to drop in for an hour's chat, and how much you liked them.

6. Never attend the prayer meeting; frequent no special service. Why should you be righteous overmuch?

7. Occasionally get up a little gayety for the young folks. This will be very effectual about the communion season. "There is a time to dance."

8. Give him no intimation of when you are ill; of course he should know; and your offended dignity, when he comes to see you, will render his visit pleasant. On no account intimate your recovery.

9. Require him to swell the pomp of every important occasion, unless, however, there are prudential reasons for passing him over.

10. If he is always in his pulpit, clamor for strangers; if he has public duties, and some times goes abroad, complain that he is never at home.

11. Keep down his income. Easy means are a sore temptation, and fullness of bread is bad for every one—but the laity.

12. As he will find it hard to be always at home to receive callers, and always running among the people, and always well prepared for pulpit and platform, you will be sure to have just cause for complaint one way or another. Tell it to every one, and then lament there is so general dissatisfaction with him.

Patient continuance in courses like these, modified according to circumstances, has been known not only to dis-

courage, but to ruin the usefulness, and break the spirit of ministers; to send them off to other charges, and sometimes to their graves. Those who desire to avoid such results should avoid the practice of such things as are here referred to. Let us "help one another."

LIFE.—Live for something! Yes, and for something worthy of life and its capabilities and opportunities and noble deeds and achievements. Every man and every woman has his or her assignment in the duties and responsibilities of daily life. We are in the world to make the world better; to lift it up to higher levels of enjoyment and progress, to make its hearts and homes brighter and happier by devoting to our fellows our best thoughts, activities and influence. It is the motto of every true heart, and the genius of every noble life that, "no man liveth to himself"—lives chiefly for his own selfish good. It is a law of our intellectual and moral being that we promote our own happiness in the exact proportion we contribute to the comfort and enjoyment of others. Nothing worthy of the name of happiness is possible in the experience of those who live only for themselves, all oblivious of the welfare of their fellows.

GERMANY.—Three hundred Chinese have been received as members of Protestant churches of California and in addition to these church members there are seven hundred Chinamen in Christian associations for learning Christian doctrines. Seven hundred and fifty Chinese attend the mission schools of San Francisco. About one thousand go every Sunday to the Sunday schools.

The pupils of Mr. Jack's Sabbath School Class, St. Andrews Church in this town, presented him with a beautiful Stereoscope and a number of Views, as a New Year's gift. This is but one of a number of such presents which he has received during his thirty year's connection with this Sabbath School. He replied suitably to the donors of the gift.