

"What do you think to be the most common stumbling block in the way of Christian confession?"

"What is the distinction between *confessing* and *professing*, as the words are used in reference to joining the church?"

It will be observed that in all these questions the objective is the same, viz., the young convert at the door of church fellowship.

The following also group well, but any one of them would be diverting if brought up in connection with the group just mentioned :

"To what extent is the precept 'Whosoever shall smite thee on thy right check, turn to him the other also' applicable in ordinary life?"

"Should I forgive one who has willfully injured me before he repents?"

"To what extent is a Christian required to give up his own rights in order to placate others?"

5. The leader, having thus judiciously arranged the subjects, should not try to hold discussion to them *seriatim*, but allow members to speak upon any one of them at any time during the meeting. One topic may throw light upon another; or some timid brother who desires to speak upon the first question read may not get up courage to do so until the meeting is well advanced.

6. Whenever the intellectual warmth of discussion seems greater than the spiritual, call upon some one to pray.

7. Read all the subjects which are to come up at the very beginning of the meeting, that the preliminary prayers and Scripture passages may be preparatory.

8. Encourage briefest remarks, even if they take merely the form of other questions which the younger may ask of those who are wiser; and especially encourage the quotation of single passages of Scripture bearing upon the topics. We have known the Question Night, judiciously managed, to effectually break up the

stiffness of routine in the dulllest meetings, and ordinarily it will be found the most interesting of the week night services.

People's Drawer.

SOME ILLUMINATED TEXTS FROM THE PSALMS.

Psalm cxv: 4-8. John Leclerc, a wood-carder of Meaux, one of the earliest French Protestants, was subjected to most horrible torments for breaking the images of the saints. His right hand was cut off at the wrist, his nose torn out with pincers, great pieces of flesh were cut from his arms and breasts, a double band of red-hot iron was put about his head; but instead of disavowing his faith, he chanted through all his pains these verses: "*Their idols are silver and gold, the work of men's hands . . . and they that make them are like unto them: so is every one that trusteth in them.*" His voice was stopped only when they threw him into the flames.

Psalm cxlvi: 3. When Lord Strafford discovered that Charles I. was hypocritically abandoning him to the mercy of his enemies, who brought him to execution, he exclaimed, "*Put not your trust in princes, nor in the son of man, in whom is no help.*"

Psalm cxviii. *Confitemini Domino.* Luther said of this Psalm, "It is my friend; it has saved me in many a strait from which emperor, kings, sages, nor saints could have delivered me." Very remarkably this was also the favorite Psalm of Charles V., Luther's enemy, and a man totally unlike the Reformer in all other qualities of mind. When Clement Marot sent the Emperor his metrical version of the first thirty Psalms, Charles returned a present of two hundred doubloons, "praying him to send him as soon as possible the Psalm *Confitemini Domino*, he was so fond of it." (Correspondence of Catherine de Medici.)

Psalm xli: 1, 2. "*My soul thirsteth for God, for the living God.*"

Augustine read the "Hortensius"