

to-day, and he says: "You take care of the bodies of your children and the minds of your children; what are you doing for their immortal souls?" I read of a ship that foundered. A lifeboat was launched. Many of the passengers were in the water. A mother, with one hand beating the wave and the other hand holding her child out towards the lifeboat, cried: "Save my child!" And that impassioned cry is the one that finds an echo in every parental heart in this house to-day. "Save my child!" That man out there says: "I have fought my own way through life; I have got along tolerably well; the world had buffeted me and I have had many a hard struggle, it doesn't make much difference what happens to me, but save my child."—*Dr. Talmage, in Frank Leslie's Sunday Magazine for July.*

#### CARE OF NEW MEMBERS.

Does any one believe that by the influence of Christian character, pecuniary contributions, or personal efforts to do good we can rightly feel compensated? Ought we not rather to be humbled in the dust? The unused power in our churches is frightfully large. Take the numbers reported by almost any church and compare its workers with its members and there is evidence at once of fearful delinquency. The great majority, like ancient Meroz, do not think of coming to the help of the Lord. There are multitudes in all our churches who never have made a single effort to save a soul from death by personal entreaty, and who beyond a scanty offering for missions have never tried to promote the world's evangelization. It is to be hoped that the bulk of the many thousands lately added to our churches will not prove as powerless for good as have so many of those who preceded them in church relations.

What can be done to make more of our new members efficient? The great need is more care of new members. There is a command to "feed" and "tend" the lambs which is grievously neglected. Too often in every denomination there is a great deal more of anxiety to secure new members than there is to develop Christian character afterwards. There is a necessity of kindly watchfulness and constant instruction in spiritual truth which is not general in the churches. The reason why many young Christians, who promise in the beginning to be "good workers," do not fulfil that promise is because they do not themselves live on the Divine Word. There can be little strength where there is meager aliment. Bible study is necessary to a strong and immovable Christian character. As a consequence of the conviction which follows the study of the word there will be a disposition for labour, and there will be wisdom in that labour. As we get good we are impelled to try to do good. Growth in grace will be promoted by exercise of Christian sympathies. Study and work will each be helpful to the other. To promote these ends in our new members ought to be the first aim of pastors and the more spiritual members of the churches.

#### CHILDRENS PIETY.

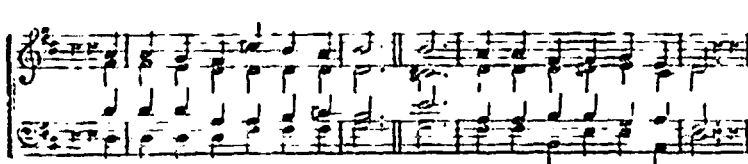
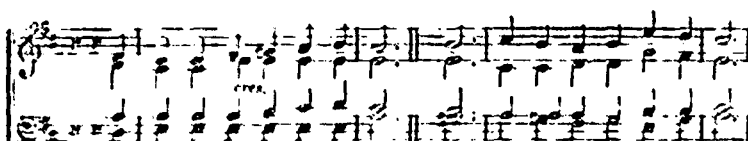
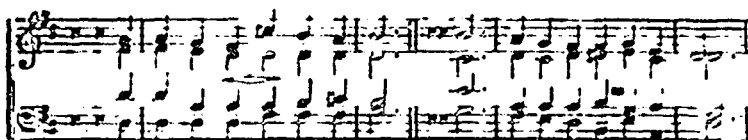
Every child should be a true child of God. Every one might be. Somehow—whether it be said out in so many words or not—it will be made evident enough to the children in the home, and the Sunday school, whether this is really expected of them. What is child piety? How can it be secured? How can its full, strong, natural, and sweet development be helped on most favourably? These are questions which every intelligent Christian, heartily engaged in Sunday school work, is continually asking. Of course, the Sunday school is not for the young alone. For it is not only the church's school, but is the church-at-school, and has its eye on all in it, of whatever age. Yet, doubtless, its most eager outlook is toward the children.

In explaining what the being a Christian is, make it plain, but do not explain it all away. Cant phrases

usually have become such, because they originally were so apt and expressive. What is wanting is some fresh thinking, such as any earnest mind can give, so as to translate them into certain fresher forms of thought. Such ideas and reasonable obligations as are expressed by the words love of God, trust, obedience, gratefulness, sincerity, honour, repentance, unselfishness and prayer, children readily can be made to understand. Yet the sinfulness of the human heart, a tempting devil, and a wicked world, begin early to deceive the child's mind here. How early and how eagerly, than, should parents and teachers begin, so as to get the start of these fatally misleading influences.

Probably there are more children in our homes and schools whose souls have been touched by the Saviour's love than we are apt to suppose. It is not safe or kind to assume that all the young are indifferent or undecided. Let us be natural, true, sincere, devout Christians ourselves, and then pray that our children may be, and expect and help them to be, such

#### BLESSED ARE THE DEAD THAT DIE IN THE LORD.



1 **R**EJOICE for a brother deceased,  
Our loss is his infinite gain;  
A soul out of prison released,  
And free from its bodily chain;  
With songs let us follow his flight,  
And mount with his spirit above,  
Escaped to the mansions of light,  
And lodged in the Eden of love.

2 Our brother the haven hath gained,  
Out-flying the tempest and wind;  
His rest he hath sooner obtained,  
And left his companions behind,  
Still tossed on a sea of distress,  
Hard toiling to make the best shore,  
Where all is assurance and peace,  
And sorrow and sin are no more.

3 There all the ship's company meet,  
Who sail'd with the Saviour beneath;  
With shouting each other they greet,  
And triumph o'er trouble and death:  
The voyage of life's at an end,  
The mortal affliction is past,  
The age that in heaven they spend,  
For ever and ever shall last. —C. Wesley.

in their turn. In boys and girls only boy and girl piety must be expected, but this may be as genuine, fruitful, and inspiring as adult piety.—*Congregationalist.*

#### THE NEED OF THE AGE—THE GOSPEL.

A little candid thought should be sufficient to convince one that the real evils against which communism and socialism rage—a mischievously unequal distribution of property, monied and hereditary aristocracies, the want of opportunity for the poorer and weaker members of the community, and so on—are in no way to be so effectually met and remedied as on the basis of the New Testament revelation, rules and requirements. The essential spirit of Christianity is the spirit of fraternal love. Far more rapidly than the realization of the most lauded theories of socialism would the practice of the Golden Rule alone, when practiced from hearts made new through repentance for sin and in fellowship with God, bring about the happier state of things for which men are yearning. The only socialism that is healthful in its nature and hopeful in its outlook is that known as Christian

Socialism, which takes its principles and inspiration from the words and life of Him who spoke as never man spoke. It is a pity that Christianity is often so grossly mis-represented to the world that men who should and would adopt it are repelled therefrom. In its true nature it bears the only hope of mankind. This will become evident to all men after a few more generations of waywardness and unrest.—*The Morning Star.*

#### THE TRUE CHURCH.

The "Literary Churchman" recently remarked that "Congregationalism was so entirely at variance with the whole scope of revelation that a critic is entitled to reject it on its merits, even before he refers to the ascertained fact of its modern and not too respectable origin." After quoting the above, the "Christian World" informs its readers that "Bishop Lightfoot, Canon Curteis, and Mr. Hatch—three Church authorities of high repute—have shown that Congregational polity was the polity of the Apostolic Church." Now it is cer-

tain that these writers have destroyed the High Church view of prelacy; but it is rather too much to claim them on the side of Congregationalism. In reference to the first and most eminent of the three, we may quote a passage from a sermon preached by the late Dean Stanley, four years ago, in a Presbyterian church: "The most learned of all the living bishops of England, whose accession to the great See of Durham has been recently welcomed by the whole Church of England with a rare unanimity and enthusiasm, has, with his characteristic moderation and erudition, proved beyond dispute, in a celebrated essay attached to his edition of St. Paul's Epistle to the Philippians, that the early constitution of the apostolic churches of the first century was not that of a single pastor, but of a body of pastors indifferently styled bishops or presbyters; that it was not till the very end of the apostolic age that the office which we now call the episcopate gradually and slowly made its way in the Churches of Asia Minor; that presbytery was not a later growth out of episcopacy, but that episcopacy was a later growth out of presbytery; that the office which the apostles adopted was a rule not of bishops but of presbyters."—*Outlook.*

#### A PRACTICAL RELIGION.

We want a religion that softens the step and tunes the voice to melody, and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, courteous to inferiors, and considerate to friends; a religion that goes into the family and keeps the husband from being cross when dinner is late, and keeps the wife from fretting when the husband tracks the newly-washed floor with his muddy boots, and makes the husband mindful of the scraper and the door-mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants besides paying them promptly; projects the honeymoon into the harvestmoon, and makes the happy home like the Eastern fig-tree, bearing in its bosom at once the beauty of its tender blossoms and the glory of the ripened fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway of life and the sensitive souls that are travelling over them.

He that carefully attends to the operations of his own mind will not be long in discovering that when he speaks confusedly and obscurely, there is in his thoughts, at the time, a corresponding want of order and clearness.—*McElligott.*

VERY few now follow the example of Isaac of old, and get out into the fields to meditate. The old law of composition is reversed. Men do not appear to write because they cannot help it, but to whip and goad their unwilling minds into expression by extraneous means.—*Whipple.*