

HOW TO BRING THEM IN.

It is assumed that if people, whether in the city or country, be expected to attend church-people, that is, not in the habit of attending church they must be looked up and persuaded to do so. This is regarded as one of the pressing duties of the Church at the present time. But how is this to be done?

A first thought with many people, and perhaps a natural one, is that the minister must do it. The pastors are to look after the flock, but also build up the congregations by bringing into them men and women who shall thus be helped on the way to salvation.

Another thought coming more slowly is that it should be done by persons appointed to it, who, being chosen because of fitness for that kind of duty, shall be paid for their services.

A third one, coming more slowly still, is that it should be done by Christian men and women as part of their ordinary religious practice. And this, though it do come slowly, and has, therefore, but a slight hold upon the mind of the churches, is the one that is now being urged by many of those who are for most in usefulness. It gets to be more and more believed that in proportion as the members of the churches, elders, deacons, men and women, and even children, interest themselves in its work, it will succeed. The outside people will come into it, drawn by the life it exhibits or the efforts it puts forth, and it will assimilate them so well that they will become permanent parts of its. This will not do away with pastoral work, but it will give it better direction and increase its efficiency.—*United Presbyterian.*

WHY THE CHRISTIAN SHOULD CONFESS CHRIST.

Every human being is the centre of a circle of influence. The upright, moral men of our congregations, who are non-communicants, do unintentionally an immense amount of harm to the church. The purer, the better, the higher they are, the more prejudicial is their example; for they are pointed to as noble specimens of what men can be without religion, and they are contrasted with mean spirited and inconsistent professors; and the contrast

is used to point harangues against church membership, and to put stumbling-blocks in the way of tempted souls. In truth it is religion which has made these excellent men what they are. They will admit it. They have grown up under the influence of the gospel. To it they are indebted for what they are. They have received many of its benefits, and are showing much of its power, and conforming to many of the obligations that it imposes. But by failing to confine to one duty, which is looked upon by the world as the peculiar mark of religion in the church, they are practically attacking what they admire. It is not a light thing for them thus to permit their lives, whose inspiring influence really is religion, to be pleaded against that religion itself.

THE SABBATH.

By the law of the Fourth Commandment, the merciful Creator ordains that all classes of men should have one day in the seven for rest and worship. And this law is essential to all men's well-being. Science demonstrates that just as seven or eight hours' sleep in every twenty-four are essential for the continuance of life and reason, so, equally, the safety-valve of life is one day's rest in every seven: It is equally the rule, which may possibly have exceptions, that the man who has no Sabbath has no religion; and if you want to rob a man of his religion, you have only to rob him of his Sabbath.

The Lord's Day is the special season for the worship of God, for the services of the sanctuary, for the cultivation of household piety, and for works of usefulness. But where will be the pleasure, even the possibility, of engaging in these duties aright, if the cares and disturbances of the week are permitted to intermingle with the proper business of the day?

The covetousness which would gather riches at all hazards, is the reason why so many labors are carried on on the Lord's Day, for which there can be no plea of either necessity or mercy. We have the word of the living God that prosperity, temporal and spiritual, follow honest Sabbath-keeping. "The mouth of the Lord hath spoken it;" and the experience of all ages and of all men testifies to its truth.—*Rev. A. F. Douglas.*