Tithes of all we Pessess.

Mr. Shorburne knitted his brows, gave on and leaned back in his chair. Mrs. sigh, and leaned back in his chair Mre. Sherburne started from her knitting and her thoughts, and said in rather an suxious

"What is it, Walter?"

"The same old story." There was a poculiar discouragement in his voice. "Another deficiency, as I supposed there would be, although it is laner than I imagined.

" How much ?"

"One hundred and twenty odd dollars, and the insurance; well, say one hundred and fifty. Fmade a good deal of allowance and fifty. Fmade a good deal of allowance in the summer, because so many people were away and the collections small. And now it is worse than then."

She had been thinking before her husand spoke of ... hat she would do this spring. She was tired of the green and gold in the one was tired of the green and gold in the library, so she would have a pretty drab moquette carpet with a blue border, chairs to match, the edges relieved with blue gimp, blue and pearl damask lambrequing over the relief on takes and blue picture cords. the white ou tains, and blue picture cords How lovely the room would look

"It's too bad," she said, as a blue and silvery haze floated through her brain.

"I am willing and glad to contribute my share, always, but it is putting your hand in your pocket continually. Expenses must be lowered somehow."

"And Mr. Murray's salary is only eightoon hundred. You can't very well begin there. We could not live on that."

"No, we could not have the face to offer him any less," and Mr. Sherburne smiled ver his perplexity.

"There must be something wrong about the giving," said Mrs. Sherburne, thought fully. "It seems as if we were giving all the time. The congregation is small, to be sure, and it comes harder upon those who can afford to give--"

"All can contribute something. I mean to have a good talk at the next meeting." "I suppose we give laway a tenth, at

"Oh, more than that," returned Mr. Sherburne. "And if every one did-"

She rose, and opened a drawer in her dainty writing desk, taking therefrom an account-book

"Walter," she said, just to be certain, let us count up our charities for the past year. Your income was—how mach? At least you said you had invested three thousand outside of your business.

"Yes, and we spent nearly five; call it eight thousand. But I am sure we have given away eight hundred."

"I think we have, she returned slowly, but let us be sure. We may owe a little," "but let us be sure. and she smiled archly.

Some moments of silent calculation clapsed. The Sherburnes were quite methodical in their habits, and always kept in account of their expenses. "Two hundred and thirty," said Mrs.

Sherburne. "Three hundred and ninety seven, ' said

Mr. Sherburne.

"Which only makes six hundred and twenty-seven," exclaimed Mrs. Sherburne in surprise.

Mr. Sheiburne laughed. "I would not have believed it," he declared, good naturedly, and yet a little annoyed. "So we owe enough to make up the deficiency. And yet it seems as if we had given continually the past year. There was one hundred toward the debt, and our yearly submiristic of two hundred." scription of two hundred-

"We have not given it all to the church, said Mrs. Sherburne. "There have been somr private charities. But you know we resolved when we were married to devote one tenth of our income to the Lord's

"And I have never regretted it. My income was three thousand a year then, and though I am not rich, I feel that I have prospered abundantly."

"How much do you suppose our church expenses are in the course of a year?' she

"I can tell you very soon," turning to his books. "For pastor's salary, eighteen hundred, sexton, music and incidentals, five hundred, and a floating debt of four hundred has been paid. Three thousand a year would be ample and allow us a little on the

"There are in our congregation at least five men who have as large an income as you.

"The Thompson's and the West's arc much richer. I have no real estate besides this house.

"Granting that each one gave five handred, which would still allow a margin for outside charities, you see there would be three thousand immediately."

Mr. Sherburne glanced up in surprise.

"There are five families who spend perhaps two thoosand a year, and twenty per-haps who spend a thousand, and quite a number of poor people, though very few who are destitute. So it seems to me that our regular church income ought to be be tween three and four thousand without any special effort."

"What a calculator you are! I have never looked upon it quite in that light.'

"I had occasion to go to the laundry this afternoon while Mrs. Briggs was ironing. She asked me for some old clothes for a poor woman whose husband had died sud donly, and we had a little talk about giving. She said she had always considered it a saered duty to lay by one tenth of all she earned, which she dul every Saturday night. She earns from eight to ten dollars a week That must be a great sacrifice to her, although it is a great pleasure as well. Her whole heart is in the cause.

And the Apostolic injunction was to lay by as we were prospered. God has blessed us in every respect—in health, prosperity. us in every respect—in health, prosperity, happiness, and our two lovely children. Surely we can do this for the sake of Him who died while we were yet sinners. Even if it is for a poor, struggling church, it is for His sake as well."

"A very good sermon, my dear," said Cole.

Mr. Sherburne. "I am almost sorry that you cannot come to the meeting to-morrow night and explain the matter in this straightforward way. Why, if we church members, we Christian men and women, gave one tenth even, which surely is not so wonderful a sum, there would be no want in our churches. We should not have to preach begging sermons, and there would be a surpius in the treasury for the calls of our needy brethren. And if such a woman as Mrs. Briggs, with a hopoless invalid son, can do it, surely we more fortunate people ought.

"And we surely mean to try," she said, with a sweet smile, her face still flushed, and her eyes brightly earnest.

"I'll never complain again until I have looked over my accounts," said Mr. Sherburae. "I am afraid our charities appear much larger to our partial eyes than they really are. Neither will I add what I ought really are. Neither will I add w to give with what I have given.

Melrose was a pretty city suburb. The residents had found it rather inconvenient to go down town two or three times on a Sunday. By degrees two or three chapels had been built. Mr. Sherburne and several of his brethren had resolved theirs should be free. Subscriptions paid monthly or quarterly, and collections at the principle. pal services, were the chief dependence. For two years there had been considerable enthusiasm, but now it was an old story. You are always begging," one member after another would say; and Mr. Sherburue being treasurer, sometimes found his task hard and ungracious.

But he went to the meeting the next evening with a light heart, and a check for one hundred and seventy-five dollars in his The paster's monthly stipend was due, the last quarter to the sexton, the insurance, part of an unpaid coal bill, and several small odds and ends.

The brothren glanced at each other in

"There must be some unpaid subscriptions," said one.

"The collections have fallen off a good deal," said another.

"It seems as if we were making special efforts all the time," said Mr. West, in a rather dissatisfied tone.

Mr. Sherburne rose in his grave, quiet fashion.

"Brothren," he began, "I have a few words to say on this subject. Last evening my wife and I had a little talk. We resolved long ago that since the Jews gave a sorved long ago that since the Jews gave a tenth of their substance toward religious purposes, we as Christians could do no loss on principle Even this to my mind does not cover the whole ground. It soldom compels us to cast into the Lord's treasury all that we have. Mrs. Sherburne and I were quite sure that we had kept our pledge the past year, but come to look over our accounts we were surprised to find quite a deficit on our side. I am very happy to make an offering of this amount to-night, which more than covers our indebtedness. And I am resolved never to complain of giving largely again until I have given more than a tenth of my income. Some of our poorest members do this, and I for one wil not be shamed by the widow's two mites.

Then he began to do up the separate par-cels in envelopes and address them. There was a hush of silence in the room.

"Brother Sherburne, I expected to help make up the deficiency, said Mr. West. "We must not allow you all the generos-

"Mine is a just debt," replied Mr. Shorburne. "I hardly call jit generosity until we give more than we can afford, and feel the pinch somowhere."

"You may add another hundred to my yearly subscription," exclaimed Mr. West. "And to mine," said Mr. Landor. "I confess that I have not come up to the Scriptural injunction in giving. It has sometimes seemed a hardship to me to be importuned for one thing and another, yet

I have been importuned year after year. I have hardly thought of myself as the steward of the Lord."

The ice being once broken, the brothrenbeto compare notes. They could not help but see that with an average of much less than one-tenth they would be in a very prosperous condition. It was a personal question with them, and it was not necessary to gauge their benevolence by what brother Smith or brother Brown did. They parted with a warm and heartfelt shake of hand, each resolved to do a little better in the future.

The Church of Melcose prospered abundantly. One and another wondered what could be the secret of its success. They gave to the missionary cause, to their poor-er brethren, little debis were wiped out, and salaries paid promptly. Yet the congregation was scarcely above the average of ordinary churches in pretty country towns, not to be called a poor church, but many with as available resources fall into a languishing state. The paster is disheartened, the brothren are always impor-

tuning.
It is right? If we felt the matter as ob ligatory upon us as the Jews did, would the cause drag wearily? If we laid by as we were prospered, thinking of our Lord and Master first, would it seem a heavy burthen to us, and grievous to be borne? Ah, this to us, and grievous to be borne? fund, this tenth, would be the most precious part of our earnings, the most joyous of all our gifts. We should not lay it grudgingly upon the alter and glance at it with longing eyes that strangely enough magnify it to twice the amount. For "the Lord loveth the cheerful giver.

The Gospel doth these two things, viz., sets before us our lost undene condition by nature, and shows us the remedy in Christ, lways offering mercy in Christ to all whom God calls to repentance. This offer of marry received by faith implies a secret hops of pardon, which I conceive is the first saving work upon the soul. Faith, being thus wrought, causes a looking unto Christ only for salvation; and such a faith vrought in never so low a degree, I take to be true evangelical repentance, which, though it be no cause of our justification, yet it is always an effect of justifying faith found in all who are justified .- Thomas

Extempore Preaching.

There is no need of any argument in favor ot good extempore preaching. The most tund and subservent slave to pen and paper, who never dared give himself in a paper, who never dared give himself in a public assembly with onthusiastic abanden to any subject, has at least had scoret long-ings for the better way. Even the most learned and cruical audiences in New England, who count verbal errors unpardonable sins and who have been brought up on written sermons, give as decided testimony in favor of independent speaking as do the people of the frontier who never heard a written discourse.

It is a curious fact that but a small proportion of those who spend most time in preparing for the ministry ever learn the of preaching in that manner which is most pleasing and profitable to the masse It is of no use to plead lack of ability, for nothing is more completely under the control of a man's will than what he shall say and how he shall say it. Fortunately for the frontier preachers, this question of tempore preaching is generally decided for them. A captain of a sailing ship might as well write out every order for a long voyage in advance as for one of them to confine himself to written discourses, preaching in private houses, in school-houses, in churches, in protracted meetings, basket meetings camp meetings, in-doors and out-doors, in daylight and darkness, and on week-day and Sunday alike. Instead of waiting in dreamy silence for natural gifts, they learn right speedily the art of thinking on their feet and saying what they have to say in most direct and efficient manner possible. Though compelled for the most part to learn the art of war by fighting, their school of experience and difficulty has developed many of the ablest preachers who have ever lived.

Unfortunately, the graduates of the East-orn seminaries are not thus compelled by necessity to take bold risks and learn selfrchance at the very outset; and however much of discipline and knowledge they ob-tain from the schools, they generally acquire at the same time artificial habits and a servile fear of petty criticism which prevent their ever becoming perfect masters of the art of preaching.

The scholar does not prepare his lesson with a view to converting his teacher and classmates to his opinions, but the main idea through all these years of study is to recite is such a manner as to escape convic-tion at the hands of this critical judge and jury, who hold the slightest mistake to be discreditable. When the student writes or speaks it is oftener to show his skill than to carry a point. Even after he has entered the theological seminary he is solemnly forbidden to preach during the first two years, for fear this plastic play may suddonly harden in the heat of some premature offert before the final tenders are interest. effort before the final touches are given. At the end of his ton years of classics and theology he comes forth equipped with a few model sermons, each having four heads and two moral reflections, together with an iningenious exordium and an impressive peroration. They were written to stand criticism and they have been trimmed by professor and classimates till they have the artificial symmetry of a clipped overgreen. He takes a parish, and all goes smoothly so long as the little stock of essays lasts, but he soon becomes painfully conscious that he cannot write two sermons a week which shall come up to his standard of excellence without either impairing his health and neglecting important duties or becoming a mere compiler of abler men's opinions. He sees plainly enough that if he could only command his thoughts and language in the presence of his hearers, he could discuss many practical questions suggested by the needs of his parish more to their profit as well as his own. But however fluent he may have been in college debates, he finds it quite another thing to speak to the same audience continuously, even with the aid of a well prepared brief. He will be sure to be reminded by some critic in his congregation that he does much better when he writes his sermons in full, and no young preacher likes to feel that he is running down during the first few months of his pastorate. If he have that sensitiveness which is essent. I to true eloquence he will suffer torture from his early mistakes, and it would not be strange if in common with hundreds of others, he finds his courage un

equal to the issue. No man has greater need of courage than the preacher, and the chief reason why so many fail to attain the best method of speaking is because they will not take the necessary risks, or, to be more accurate and concise, from cowardice. How shall a speaker gain perfect confidence and selfcontrol, if he never throws immself upon ins own resources? and to do this is to meur the danger not only of making slight mistakes, but of breaking down utterly.

Furthermore, no amount of painstaking will insure one against such accidents, which are most likely to happen to the very ones who are naturally adapted to attain the highest elequence. The hold and fluent frontier preacher, who is perfect master of himself under all circumstances, will tell you the story of his early discomfitures, just as the bravest hunter, who never makes a false shot and takes steadlest aim when the danger is greatest, had the "buck fever" the first time he was stationed alone at a stand on a deer lunt, and stood trembling and bewildered without so much as firing his gun, while a magnificent buck bounded past within easy range.

The writer has a vivid recollection pausing, several years since, in the midst of a long antithetical sentence, which remains unfinished up to the present time. On reaching the end of the first part of the sentence, he found to his surprise that the con-trasted thought, which a moment before had been clearly in mind, was gone, and in its place came that indescribable sensation which one experiences in the midst of a sudden accident. The readiest solution of the difficulty which presented itself was to commonce the sentence anew, thinking that the lost idea would be found meantime, while the repetition would only give em-phasis to the thought. This was done; but instead of bringing relief or impressive emphasis, it simply made the ludicrous dilem-ma of the speaker the more apparent, who; after a brief pause, passed on to the next topic in order, amid the smiles of a large portion of the audience.

Now, it certainly is not pleasant to make such a display of one's self in public, espa-cially to sensitive young preachers, who often lose their sleep from far smiller causes, and there are many who would fore go the highest power and pleasure and remain bondmen all their lives rather than incur the risk of such failure. Yet one such experience may be worth more to a preacher than all he ever learned in the schools—worth more, I mean, toward teaching him the lesson of first importance in the art of public speaking; for there is no occasion to public speaking; for there is no occasion to underrate the importance of the schools or blame them for the failures of preachers. The knowledge and discipline which they can impart are invaluable, for no royal road has yet been discovered to the art speaking eloquently and profitably out what one does not underabout stand

It would seem, however, that our theele great schools might prove more helpful than they generally do in training young men to become successful speakers and leaders in the art of doing good, if they would make their preparatory discipline conform more perfectly to the actual demands of professional life, and bring them selves into closer sympathy with missionary work and practical charities, especially in our own country. That is the true religion which does the most good in this we rid, and we cannot improve upon Christ's plan of reaching the masses by ministering to their material wants. Why should there be found in every theological seminary a professor ship of Hebrew, which, however desirable, not one student in twenty over keeps up after entering the ministry, while a department of Practical Charity, or one that shall cover the whole ground of the relation of the gospel to the development of wealth ond its legitirate uses, is a thing unheard of. It was the opinion of Dr. Chalmers that social science should be taught in the logical schools, and both he and Dr. Guthrie owed no little of their preeminent eloquence and power over men to their earnert, systematic labors among the poor. Practical Christian work is the most natural introduction to preaching, and it can make a better preacher out of an uneducated man than the schools can ever make

out of a man who lacks missionary experience. Judged by the standard of practical results, the most successful preacher that has arisen in the West of late years is Mr. D. L. Moody, of Chicago, who has been edueated wholly in the school of experience. No young man ever showed less promise of gaining a world-wide fame as a preacher than did Mr. Moody when he become city missionary in Chicago, for he lacked fluency and ease of address, and was even deficient in some of the rudiments of an English education. Yet he had what was vastly better, great faith in God and a passion for doing good, together with a courage that feared nothing and a kindness that feared nothing and a kindnes that worked for enemies as readily as for friends. No cannon-shot over went to its mark with more energy and directness than he displayed in relieving suffering and seeking the conversion of sinners. He gave himself fearlessly and wholly to his mission, making a solemn covenant with God that if he could only have success in his work he would never ask a favor for himself. And he kept his promise, cheerfully enduring privations and taking risks that try men's souls. His duties led him to talk constantly, at first with individuals and in social meetings, and later, as his labors took a wider scope, more public ways. When Farwell Hall was completed, he saw that here was an opportunity for gathering in the multitude who were not reached by the churches, and he remarked to a friend that he would fill the hall if he had to cover the stage with a brass band; but he found his blunt, earnest manner sufficient to give him a larger audience than any preacher in the Northwest could call together of a Sabbath even ing. His discourses lacked the little beauties of alliteration, of ingenious arrange-ment, of poet's imagery, and contained a few fine sentiments culled from rare authors. They were straightforward arguments and earnest appeals, illustrated by striking incidents, largely drawn from his own varied experience. They aimed at direct results, experience. They aimed at direct results, and were followed by a meeting of prayer and inquiry. Thus he grew into the art of preaching by the practice of those things which ear most helpful to several the present of the practice of the pr which are most helpful to a preacher, such as speaking and praying with individuals, organizing and managing Sanday schools raising large sums of money and conducting practical charities on an extensive scale Meantime he acquired rate tact and power in enlisting the active co-operation of all classes of men, and this largely explains his success in Great Britain at the present There is no need that our theological

students forsake the seminaries for the rug-ced discipline of the city missionary or the frontier preacher. The art of natural, suc-cessful preaching can be learned wherever there is good to be done, if one has the courage to follow his better instincts; and the way to success is much simpler than many suppose. As there is no need of shouting and mouthing in training the voice, so there is no necessity for students to seek opportunity to develop their latent powers by inflicting long addresses upon in-nocent children at Sunday school concerts. If one wishes to speak for practice, let him talk to trees or cattle, but let no man dare address immortal souls in the name of Christ unless it is the unmistakable call of duty, and when duty bids him speak let him give to his words that fearless energy which the truth deserves. If one is slow and awkward of speech, so much the better perhaps. Moses excused lumself on this plea from leading the Israelites, but in the end he proved more elequent than Aaron, and fluency has proved the worst enemy of many a preacher in our day, Every preacher owes it to Christ and the gospol that he acquire perfect self-mastery, to sorvile four in any form; that he be no slave to pon and paper nor to sorvile four in any form; that he be an honest man, not parading a borrowed wisdom and eloquence; and that to the solid foundations of all true preaching he add the utmost possible grace and culture -Christian Weekly.

Giving and Receiving.

Is it not a higher function to impart that to receive? Think of all the good a fellow man might require for body and mind heart and soul, for the life that now is and the life that is to come. He famis in weak ness and wants a strong, sustaining arm thrown around inm. Which would you rather be, the fainting man or the strong supporter. He is hungered, and must be supporter. He is hungered, and must be fed, thirsty, and some hand must he acup of water to his hips. He is ignorant, and must be enlightened. He is out of the way and must be led into the right path. He is alone, and needs society and sympathy. He is somewhal and must be comforted. He is sorrowful, and must be comforted. He is tempted, and must be succored with some quickening and strengthening call, or he will fall into sin and shame. Which now is superior all along, the man who receives or the man who communicates in these manifold exigencies? Is it not more to be the author and maker of happiness. than simply to rejoice over some acquis-tion to our stores? Conceive the different feelings of one who produces gladness in the heart of another, and of one who u merely conscious of pleasurable emotions in his own heart.—Rev. A. L. Stone, D. D.

Long-Prayers.

We wree once asked by a devout wor-shipper if we did not think preachers com-mitted a sin by their long prayers. We were not bound to answer directly, and did not. We preferred to draw out the reasons for such a question, and they were meekly but freely given. It was what is known as the "long prayer," that preceding the ser-mon in the ordinary services of the pulpit, to which attention was particularly directed. It was insisted that the prayer was often unduly long, and made so by mere platitudes or rambling utterances, in which what supplication was in them was obscured and weakened by a multiplicity of words; that such prayers were not only wearisome, but harmful, and that in making them "wore certainly at fault." is almost to sacred an exercise of our re-ligion to be a subject of criticism. And yet there are proprieties and improprieties, especially when leading in public prayers, which it is of use to have pointed out. Is must be admitted that there is often a want of becoming simplicity, directness, and appropriateness. In respect to the "long prayer," as it is called, it does seem to be considered by some ministers that it must be long for length's sake. The Bible gives no rule on the subject of length, but the longest prayer it records can be selemily and deliberately revented in eight or nine minutes, and that prayer was made on the great occasion of the dedication of the temple. There may be occasions still when a public prayer may properly be as long, or longer than thus. But for ordinary occasions it may be shorter. It is not necessary on every occasion to range over all the on every occasion to range over an use subjects of prayer, or all the ascriptions to God of the Glory that pertains to Him, in Himself, or in His works of creation, produce, and grace. Nor is it proper to sell out atmost every sentence with a repetition of some one of the sacred names of God. Everything of the nature of redundancy of vain repetition, of mere platitudes of prays without point or relevancy, to the creumstances or occasion, is sadly out of chara-ter in leading the prayers of a congregation. There is no exercise of our religion in which there should be more simplicity than a prayer. And there should be verify it m prayer. And there should be variety, u in preaching, 's there always will be if appropriate to the subject and occasion. There will also be comparative brevity in prayers if governed by this rule. While these remarks have special reference to the prayers in the congruention on the Tord's prayers in the congregation on the Lord's day, yet the spirit of the remarks apply equally to the prayers in the weekly prayer meeting. Will those who lead the prayers there think of the weak brothron who may be present?

The Pilgrims in Doubting Castle.

" Now, there was, not far from the place where they lay, a castle, called Doubling Castle, the owner whereof was Giant Despair, and it was in his grounds they now were sleeping, wherefore he, getting up in the morning early, and walking up and down in his fields, caught Christian and Hopeful asleep in his grounds. Then, with a grim and antly voice, he bid them awake and asked them whence they were, and what they did in his grounds? They told him they were playing and that they had what they did in his grounds? They told him they were pilgrims, and that they had lost their way. Then said the giant: You have this night trespassed on me, by frampling and lying on my ground, and therefore you must go with me. So they were forced to go, because he was stronger than them. They was stronger than them. they. They also had but little to say, for they knew themselves in fault. The giant, therefore, drove them before him, and put them into his castle, in a very dark dungeon, rasty and stinking to the spirits of those two men. Here they lay from Wednesday morning till Saturday night, with the latter of the state of cut one bit of bread, or drop of drink, or light, or any to ask how they did; they were therefore here in evil case, and were far from formals and any constants. far from friends and acquaintances. -

The conversion of the Jews to Christianity has always been a subject of considerable unterest to the Christian world. Opinions have greatly world. have greatly varied. Some have no faith in the conversion of this peculiar people, while others believe the time will come when they will all be brought under the influence of the same than the same time. fluores of the gospel. Just at this time greater interest than usual is manifested in some sections in the work among the descendants of Abraham. More than £500,000 were contributed in Great Britain alone the past year for this object. In Jerusalem there are sixty Jewesses meeting daily to hear the Gospel; ministers are now welcome in every house in Jarusalem. Within the in every house in Jorusalem. Within the last sixty years, since the catal-lishment of the society, 25,000 people have been converted to the Christian religion.