

faithfully and lovingly with an unconverted person. Vastly easier and cheaper to rise and deliver a fluent exhortation in a crowded meeting; yet the exhortation which means everybody may move nobody into the pathway to endless life."

This individual way was Christ's method. Among the most wonderful words spoken by him were his personal talks with individual inquirers, as when he conversed with Nicodemus by night and with the woman at the well in the sultry noontide. The apostles followed the same plan; they preached to multitudes, but they did not neglect their opportunities to speak with individuals. Peter and John stopped on their way through the beautiful gate to heal the poor old lame man who lay there. Ananias went to visit the blind persecutor to lay his hands upon him and to help him start in his new life. Thus Paul was a hand-picked Christian. Philip may have done much good preaching to crowds, but that which shines most brightly in the story of his work is his long talk with the Ethiopian inquirer in the chariot. The greater part of the book of the Acts is filled with the narratives of individual efforts to win souls. Paul's two years work in his prison at Rome was chiefly work with single individuals, but its influence spread over all the world and is going on yet.

The men in all ages of the church who have gathered the greatest number of souls have been those who were ever watching to speak the personal word of affectionate entreaty or solemn warning, and gently to lead the penitent to the Saviour's feet. A pastor who was permitted in a few years to receive more than a thousand new converts into the church said that he knew the spiritual history of nearly every one of them, as, with very few exceptions, they had all been gathered in by personal seeking, and had made their decision in the inquirer's seat. A teacher of a large Bible class out of which in a few years came more than three hundred to make public confession of Christ testified that it was the quiet talks after the lessons that in nearly every case had led to decision. Sometimes it was a single word whispered with the handshake as the class passed out; sometimes it was a little note sent when the teacher had marked in a face the evidence of serious impression; sometimes it was a visit made to a timid scholar at home. This teacher believed that his work was but begun when he had taught the lesson to his class as a

whole, and that he must find some way to bring the vital truths of the gospel to bear directly and closely upon the individual soul. With this conviction, and ever prayerfully watching for opportunities, opportunities always came, came divinely sent, and proved open doors set before the worker for souls.

This is work in which every man, woman, and child can take a part.—*Phil. Pres.*

### THE SABBATH IN EUROPE.

While such persevering attempts are being made in England to secularise the Lord's-day, it is encouraging to learn that on the Continent efforts are put forth in the opposite direction. Signor Sciarelli, a minister connected with the Wesleyan body at Naples, has been urging all protestants to form a league for the sanctification of the Lord's-day. He has also appealed to the Italian House of Representatives on the subject, especially on behalf of the men employed on the railways. In Denmark an influential society has been formed for securing Sunday rest. Some practical reforms have also been effected in Holland and Belgium, the postal and railway service on Sundays being considerably diminished, and a large number of men set free on that day from the Government workshops. Our working men ought to take note of these things, and learn that those who wish to make Sunday no longer a day of sacred rest are not their true friends. Sunday pleasure would soon end in Sunday slavery.—*British Messenger.*

The example of the Digby mission station in the Halifax Presbytery is well worthy of imitation. Mr. E. W. Byington of Hartford closed his labours there in Sept. Before leaving it was resolved to keep up the Sabbath School during winter to hold a meeting for reading and prayer on Sabbath afternoon when a sermon is not preached, conduct a prayer-meeting every Wednesday evening, and also continue the literary society organized by the catechist.

Rev. John Cameron has resigned his charge of Bridgewater congregation. During the six years of his pastorate there, forty-six names have been added to the communion roll on profession of faith, a new manse has been built and the debt on the congregation largely reduced.