

but you and they both "testify" together. If they are invited at every meeting, there will be constraint on the part of the young people, and they will never be able to "walk alone."

Our Contributors.

LIVING SERVICE.

As the minister utters choice thoughts in beautiful language, the heart asks, "Where does he get his ideas?" If it is felt they are extracts from good authors read up for the occasion, the words of the preacher fall flat; but if it is felt that they are truths made his own through meditation and prayer, he speaks with power. How fresh and real even trite forms of religious truth and experience become when confessed by a soul in which they are alive! We have often wished for the return of the joys felt at conversion. We desired to tell again with the same unction the story of our deliverance from sin, and peace in the Saviour's love.

We are convinced that this and greater blessedness may be ours. To this goal our Lord leads the way. He did not "live by bread alone." He had "meat to eat" that His disciples knew not of. By such an example the Master teaches us how we can escape from the deadening influences of professional service. No matter how well it is done, how dry the service is when pastor, choir, people and S. S. teachers "perform" their parts! The soul that hungers for life feels offended at such trading in the house of God. The place of prayer has been made a den of thieves. Oh, that all had spent one short hour, or part of an hour, alone with God that morning! or, better still, each morning of the whole week. Then what a preparation for service would have been made; what fulness of life would have been offered in worship!

It is one of our misfortunes that we are overmuch helped. We can acquit ourselves very well and let the Bible alone. The principle that underlies the practice of using the "Quarterly" in the Sabbath school exists in other forms everywhere. The temptation to use and present thoughts gleaned from the special studies of others to the exclusion of special study on our own part,

is manifest. In vain we strive to make stones into bread. We may attempt to convert and build up our fellow-men with bricks without straw, and we may get a good deal of applause, but in our own souls we confess with shame that we have miserably failed.

What shall we do? Let us have a method of systematic beneficence for our own life. A time set apart, a time occupied, a time to which no other use can be applied. Steadfastness in this grace of giving will save our own souls from poverty, and will enrich others with its bounty.

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Paris.

HOW TO CONDUCT A MISSIONARY MEETING.

READ BEFORE THE CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS, HELD IN TORONTO, JUNE 3RD AND 4TH, 1891.

Madame President, Christian Friends:—

When the subject for this paper was first laid before me, I shrank from it; I declined it as respectfully as possible. I was even childish enough to say *I can't*; and why, wherefore? Is the thought of a missionary meeting so repulsive? Quite the contrary; some of my very pleasantest early recollections are of missionary meetings. That was in the days of the long ago; before our land was so bound together with railway and telegraph lines, that a whisper in the city can be heard in the remote farm district; before time became so scarce and the weeks so short that our settled pastors could not look at the idea of a prolonged missionary tour.

Alas! our ministers of to-day sadly miss some of those good old institutions of the past: the break in the monotony of a long Canadian winter's steady pastorate, turning out of the well-worn grooves of every day life—change of air, change of scene, interchange of ideas, inevitable in the necessarily close intercourse of lengthened drives from meeting to meeting—hearty greetings and joyous hospitality of expectant friends and hearers—and oh, the glorious sleigh rides! For then the snow came to stay, and built oh such roads, so smooth, so fair and glistening; and the