

class of the *One Stranded*, who keep everybody trembling for fear they will at last snap that only brittle *thread* that holds them to their profession.

Then there are the *Stumblers*, who are always falling; but they get up again. With these confession and repentance are as natural as *eating and drinking*.

Then, again, are the *Stumbling Blocks*, who are always in the way of other people, who hinder but do not help. How shall we make these fellow-helpers of the truth?

In regard to all church projects for advancement and aggression, the fraternity may be divided into two classes—the *We-cans* and the *We-can'ts*. Do not suppose these are given to cant; no, but they express their imagined inability by speaking for themselves and others by meeting every proposed effort, with the cry, "*We can't*." We can't build sheds to our church; we can't build a parsonage; we can't do without missionary help; we can't pay our minister; we can't get up a soiree; we can't build a church. In fact, these commonly back the *Objectors*. They are the men of little faith, and without effort, and if they get their way everything will stand still, nothing can go on. The *We-cans*, on the contrary, are men of faith, and courage, and effort; men of prayer and progress usually. When these men are in force in a church, and a minister of the same class, something must move. "Faith laughs at impossibilities, and says it *shall* be done." This class says it *can* be done; it *shall* be done. *We* will do it by the help of God. Paul belonged to this class. He bravely said, "I can do all things through Christ that strengtheneth me." Zerubbabel was of this class; before him the great mountain became a plain. So difficulties vanish before the *We-cans*, and obstacles melt, and all things advance.

The class of *Innocents*, or, as some call them, *Negatives*, are very interesting to study. These are not chargeable with anything. They do nothing either good or bad, they would not willingly hinder others from doing. The peculiarity of their speech always betrays the Innocents. They speak of the church of which they are members in the third person. It is not *we*, but *they*. They are going to have a soiree; *they* are going to admit some new members; *they* are going to pray for a revival; *they* are going to build a new church. *We*, would sound much better. These require no comment.

I shall not prolong this article by referring to the *Homœopaths*, who want services *once* a day on Sundays, within the hour—twenty minutes for sermon, and everything in proportion. These, like most sickly persons, have a poor appetite for spiritual food. Their religious stock-in-trade is so small that it takes very little to keep them going. The Epistle of Jude gives several other classes—The *Spots*, *Dead Trees*, *Wind Clouds*, &c.

We shall never be all alike in this world. But there is room enough for variety, without giving way to unchristian foibles.

Certainly, in all that serves the common interest of the church and the glory of God, we should strive to be like-minded, and all like the Master.

Paris, April 1st.

W. H. A.

WALKS WITH THOLUCK.

That honoured man, throughout his long active life, has exerted most of his great influence by walks with students. I had almost written "by conversations," but in his walks Tholuck was often silent. His intercourse has been a blessing to mankind. A distinguished orientalist said the other day, "I believe that to-day Tholuck, even feeble as he is, exerts a greater influence than any other theologian in Germany. It is not by his lectures, for they are next to nothing now; nor by his books, which may grow out of date. But it is by his personal intercourse with students, which he still keeps up." This speaker stands in such a position outside of the world of purely theological thinkers, that he can take a good survey of all, and give a fair opinion. Although he is thus qualified, and qualified also by intercourse he himself had with Tholuck years ago, as student