Anstor and Reople.

How Not to Keep a Minister. A HINT TO CHURCHES BLESSED WITH A PASTOR.

BY ONE WHO REARD THE CONVERSATION.

A tow gentleman and ladies were invited to spend a social evening at the house of Mr. B --- in a pleasant suburb of London. Among the guests was a grey headed Congregational minister, a man of extensive experience, unblomished reputation, vast mental resources, high culture, and careest picty. There was also in the company a young man, of very good position as so-licitor, who held the office of deacon in an Independent church in the metropolis. Though at first strangers to each other, we observed that from the time of introduction the minister and the solicitor seemed raning, when there was a pause in other parts of the room, and the voices of the reverend senior and the youthful deacon attracted the attention of the company. As we were all Dissenters we felt an interest in the subject discussed. The conver-sation ran as follows:

Deacon: "Of course, there have ever been circumstances that ronder necessary the removal of pasters from one sphere of usefulness to another, but do you not think the changes in the pastoral office are

now more prevalent than over?"
Minister: "I lamont to say I do think so, and when I contrast the state of things in our churches now with our experience as a denomination some of years ago, I am constrained to say concerning Independency what David said when lamenting the fall of Jonathan, 'I am distressed for thee—very pleasant hast thou been unto me.' Forty-five years ago, when I commenced pastoral duties, the settlement of a pastor was regarded as the commencement of a most selemn relationship—a relationsaip which in all probability death only would sever. Our ministers cherished for the people the most tender and sacred attachment, which was reciprocated by the flock; they labored with fidelity and zeal to lay the foundations of many generations, as though they expected to live and die with their first leve. But new instability and change are prevalent features of paster and people, the exception being to find a church retaining its spiritual leader more

Deacon: "Where lies the reason? Surely you will not say that the fault is not very frequently to be found with the

Minister: "Unquestionably, sir, ministors have sometimes deserved blame. With all affection for and sympathy with my brothron, I am compelled to confess this much. Still, as a pastor of 45 years' experience, I am bound also to say that, in nine cases out of ten, the minister has resigned his charge because of the unkind, unjustifiable treatment of the people. Indeed; church members now-a-days are too eften a paradox to me. In my many travels to and fro in the country I find poope professing to esteem their paster very highly in love for his work's sake, and yet taking a most certain course to dissolve their connection with him.

Deacon: "In what way?"
Minister: "Let me reply by instancing
case which has recently occurred in a well known town in one of the eastern countries. The minister, Mr. W. --, had been settled there upwards of ten years. When he settled he was an aumarried man, and consequently the stipend then guaranteed was enough for his respectable maintenance. But, naturally enough, he doubled his joys, and soon tound he had not diminished his sorrows. God gave young lives, and the prattlings of spertive childhood were heard in the pastor's home. Domestic expenses jucreased. The mins ter and his wife strove, by the most rigid economy, to 'provide things honest in the sight of all men,' but each quarter their expenditure exceeded their income. Worried by worldly care, and cast down by pe-enniary embarrasement, the paster laid his case before the deacons, and requested more liberal remureration. The deacons stated the case to the church members, and urged them to contribute larger sums to ie support of the Gospel. The majority heeded not the application, and left the burden on the shoulders of a few. They did their best, but could not very materi ally augment the income, and the pastor was allowed still to struggle on with a heavy heart. There was wealth in the congregation, the members and attendants all spake in entogratic terms of their spiritual adviser and friend; most earnest prayers were offered for a blessing on their 'belov ed minister' and his nousehold, and yet they were indifferent to his temporal comfort, or unwilling to contribute thereto Who could blame the paster, under such circumstances, for removing to another part of the Lord's vinegard, where he may hope to realize the Divino injunction, 'They that preach the Gospel shall live of the Gospel '-live, not starve, not drag out a misorable existence?"

Deacon: "Yes, truly, the people erred in that instance. I think we who are office-bearers should speak to, and when necessary expostulate with the members on the duty of supporting the munstry. It must be known that a gentleman giving his whole time to the service of the Church of Christ, has very many demands upon his purso in addition to the items of necessary expenditure. Ou. pastors, unitke persons in business, or other professions, cannot savo money yearly, or make provision for old age, and yet they are expected to have a respectable appearance in the eyes of the community. I'me least we can do is to see that they have adequate support. They sow unto us spiritual things, they should reap our carnal things.'

Minister: "I often think of the words of the Rev. Thomas Binney, in his sermon for the London Missionary Society, preached some 29 years ago, 'I hesitate not to say that there are some churches among us who do not give their minister half what they ought, and who yet contribute very

Christians who keep adding and accumula ting, and accumulating and adding, and still subscribing their annual pittance to the cause of Christ! Ah, my dear friend, such churches wilfully violate the sacred law of our Divine Master, and caunch reasonably expect that the tokens of his approval we evanted them. You may lepond on it that this is increasingly a reason why our churches do not keep their pasters. There is much more expected of a minister than formerly, yet there is not more, but in some cases less, rendiness to contribute to his remuneration."

Deacon: "I met Mr. Jenkins last week, and he referred to the present position of the church at —, of which he is dencen. You are perhaps aware that Mr. -- has intimated his intention of resigning? The cause of his determination to remove is of a different order."

Minister: "Indeed! I have not heard anything of Mr. —— for some months. I concluded the was comfortably and successfully working on amidst a warm-hearted people. What has happened?

Deacon: "Woll, as I understand the case, it is as follows:—Some of the young ease, it is as follows:—Some of the young members, who were children in long clothes when Mr.——settled, have lately thought themselves capable of sitting in judgment on the minster. Instead of being pupils at his feet, instead of receiving with machines the invested ward they with merkness the ougrafted word, they have found fault with Mr.—'s method of putting truth. Then they have gone hither and thither spreading dissatisfaction among people who were before profiting under their pastor's ministrations. The result is, a little party having been mustered, with anything but Christian tempers they take opportunity to disturb the peace and destroy the usefulness of the minister. Ex-aggorated reports have been circulated, and some of these mere youths who were led to profess Christ by Mr. ——'s instrumental-ity, now so far torget the gratitude and respect due to him as to treat him with open indignity. He feets that there is httle prospect of doing good in such a state of things, and not being a courageous man to grapple with such hindrances, he has resolved to leave."

Minister. "But how injudicious of the

elder members to give heed to such croaker ors! Hearing complaints injurious to their minister, they should have represed the talo bearers, cast the mantle of Christian charity over any minor failings, and buried in total forgetfulness all trust was said. I have never known a sincrely earnest Chris-tian—one whose soul is in a healthy state find fault with his minister. Such a man will regard his paster's reputation and influence as dear to him as his own. When the infantry of a regiment form a square to receive cavalry, the commander of the regiment is placed in the centre, and around him are clustered all the su ordinate ofhim are clustered all the su ordinate of-ficers and men. He is the last to be affec-ted by the onslaught. So should it be in our churches. The paster should be fenced round by his deacons and members, that the breath of calumny may not be al-lowed to touch him. Least of all should one of his own band turn to fight against him. The Pauline injunction should be remembered. Know them who labor among you, and are over you in the Loid, and admonish you, and esteen them very highly in love for their work's sake. highly in love for their work's sake. I have known parents to speak lightly and unkindly of their minister before their children and I have seen children shun the house of God, to tread the paths of sin. I have known men too eager to listen to the tengue that deviseth mischief like a sharp razer; and, crediting wifat they have heard, leanness has soon crept into their souls. I am convinced that many, many a church member is thus entailing evils on himself and associates, over which he will moura on his dying couch.

Decoon: "Yes, such conduct, whilst obnoxious to God, must be extremely painful to the minister. Nothing, I should but a strong conviction that he should brave the difficulties, frustrate the efforts of the enemies of peace, and steer the church through the perils of the storm

would induce a minister to remain among such a people."

Minister: "Very true, but we are not all cast in the same mould. I have known some men to face extraordinary opposition, and remain at their post till the cloud had passed away, but the majority of our pastors are men of sensitive disposition and delicate feeling. Moore well says.

". The heart that is soonest swake to the flowers,

Is always the first to be touched by the thorns. Many a man, pressed down by the responsibilities of his office, has succumbed before the absence in his people of confidence, sympathy, and affection. Ay, it is a sore trial to solicit the hearers to workers with you, and yet bear the heat and burden o the day alone-to preach week after week, and yet receive no expressions of gratitude for your services -to come down every Sabbath from the pulpit to the restry to encounter only cold sileneo, un sympathizing indifference in the dencons.

Deacon: "But when a minister is conbefore God, ought he to look for such acknowledgments of his work from men, or suffer himself to grow discouraged if he should not find it?"

Minister: "The absence of gratitude in the people should not interfere with his fidelity, but, my dear sir, you and I know what human nature is, and ministers are men of like passions with ourselver. They have the treasure in earthen vessels. Next to grace from on high, the minister sighs for human sympath; and a word of en-couragement is easily spoken, or if timility seal the hips, there can be a look of grati-tude and satisfaction. The seeds of happiness we may scatter at little expense, and no one is too young or too poor to shun

Deacon: "On the other hand it must be remem'ered that if a deacon or a private member of the charch were to address the minister in words of encouragement, or make remarks on his sermons, he may be deemed intrusive, dictatorial, patronising.

Minister: "Not at all, if the observa-tions were offered in a becoming spirit of largely to the Missionary Society, giving deforence to the minister's judgment, and tast appears to me) the bread of the pastor to feed the nations; and there are rich pastor would silence such a speaker; con-

trariwize, he would be glad to find such interest taken in his subject. But when a man presumes to counsel his minister, or contradict what he asserts, and that with no air of gracefulness, it is not a matter for surprise if the pastor resist the intrusions. How would such a person like another to intertero with the business to which he had devoted his life? I perceive clearly that arrogance on the part of a deacon or a church member—a determination not to submit his opinion to that of the minister or majority of the church—is becoming a very fruitful source of division among us. There is a Dietrophes too frequently in the discounte or the church. Allied to this cause of trouble is another—the undue assumption of superiority on the part of a wealthy or influential man in the congregation. I say not a word against mon of wealth, wisdom, and authority taking ofmore of them; but I do say that such more of them; but I do say that such more should remember that they are the scrvanis of the church; that they should not exact too much of the paster's time, or expect humito he always at their beck and

Deacon: "I wish our churches had the opportunity of hearing your experience, and taking your advice on these matters."

Minister: "It is kind of you to say so; but I have often longed to whisper a few things into the ears of some of our worshy office-bearers. Had I the chance, I should say—if you wish your church frequently disturbeed by the remount of one minister and the election of another—then take the antiving directions: - Keep your minister anxious by stuting his remuneration; or culate slanderous reports concerning him; make undecessary and uncharitable complaints against him; withhold all manifestations of sympathy from him; put him in leading strings as if he were in his second childhood; take exception to what he preactes; and treat his opinions as nothing worth. Then, if the muister peaman worth knowing, you will soon loss him, but possess in his stead the disapproval of Honven."

The Need of Revivals.

BY T. DE WITT TALMAGE.

(Prepared for The Christian). .

To the Christian people of Great Bri tain, greeting,-In accepting the invitation to write you some articles on Revivals, I first congratulate you on the mighty things we hear from Scotland and Iroland. We ha e stopped in America praying for a Pent est, and ask for a blessing like your own Dr, statistics of conversion on your side the sea have all the freshness and enthusiasm of a hosannah! But what is the work done in your midst compared with that which the Lord is willing to do?

The dying want of a church is a great and universal awakening. I prove it first from the coldness in the majority of church thousand mombers, eight hundred of them are sound asleep, if it have five hundred members, four handred are lethargic. If professed Christians can raily for Communion-day, how many of them are satisfied! If it he a choice between Christ and the world, the world has it. It a religious meeting be on a certain night, and on the samo night there be an extratodinary operatic entertainment, or a social gathering, or a literary club, or a political ineuting, or a reemason society, or an Oddiet'ows organization, you know which they go to-God thus fairly demonstrating that while such professed Christians protend to be on his side, they are really on the other side.

There is a point bank issue between

Christ and the world, and the world has it. You know very well that the dividing line between the courch and the world to day is like the Equator, or the Actic or Antar-tic Circle, an imaginary line, and that there are mon and women sworn to God, who sit discussing inflanesumal questions—
"Shall we dance? Shall we play cards?
Shall we go to the theatre? Shall we attend the opera?" while there are five hundred millions of the race going down to darkness unwarped! These Christians will go on, occasionally taking a little religion with the tip-end of their fingers, sauntering on lazily towards the bar of Christ, until they come in front of God's swift revolving mill, and find themselves to be "the chaff which the wind driveth away." On, how much dead wood we have in all our churches! The day of judgment will make a fourful thing and among professed Christians. towards the bar of Christ, until they come ning out among professed Christians. I suppose it will be found on that day that there are hundre s of thousands of men who have their names on the church-books, who really made religion a second-rate or third rate thing, inving for themselves, unmindful of God and the salvation of the ruce, and then tumb is over the embank. ment where Judas went, and Achan went and where all those shall go who do not make religion the primordial thing, the first and the last matter of the soul. O worldly professor of religion, vacilliating professor, bile profe sor, tremble before God to-day! Do you not know that if you die as you are, all the Communion tables at which you have ever sat will lift up hands of blood, demanding your condomnation? And your neglected Bible, and your prayerless pillow, will cry, "Go down! go down! You pretended to have religion; but you had none. Out of the seven days of the week you gave not five hours to Christ. You broke your sacramental oath. Go down! Go down!" And the fireiest and mightiest thunderbolt of God's in figure tion that is ever torgod will smite thee into darkness. On! I would rather be the man in the last day, who has never seen a church, than you who profess to be samuch, and to do so much, and yet did nothing. You shall period in the way when God's wrath is kindled but a little.

Worldly professor of religion, if you could to-day realize your true position before God, you would bite your hip until the blood came, you would wring your hands until the bones cracked; you would utter a cry that would send all those who sit mear you to their feet with horror. Oh, may God wake you up, worldly professor of eligion, before you wake up in the barred and flaming dungeon of a destroyed cternity. When Immanuel, and reyou look abroad and see such lethargy on I This is no ti among professors of religion almost all the time to advance."

world over, de you not see that there is need that the bugles, and the cymbals, and the drams, and the trampets of all earth and heaven call upon the church to arouse? Awake, thou that sleepest and arise from the dead, and Christ shall give thee light.

Still further, I see a need for a great awakening in the fact that those of us who preach the gospel have so little outhweeten and zeal, compared with what we ought to have. Now you see the gun kieks. Oh, it is a tremendous thing to stand before an audience on Sabbath days realizing the fact that the majority of them will believe what you say about God, and the soul, and the great future. Suppose a man asked of you the read to a certain place, and you care-lessly told him, and afterwards you heard that through lack of right direction that man was lost on the mountains, fell over the rooks and died. You could not for give yourself. You would say, "I wish I had taken more time with that man. I wish I had given him specific directions, so he would not have been tost. How sorry I feel about it." But oh! to misdirect the I noitregard of a large congregation l How cold and solid we stand in our pulpits, accually sometimes priding ourselves on our deliberation, when we have no right to be cool, but ought to be almost franție with the perils that threaten our hearers Some of us give no warning at all, and we stand Sabbath after Sabbath talking about development and manhood, and we pat men on the back, and we please them, and we hide oternal retribution, and we sing them all the way down through the rapids, to the last plunge. Or as the post has it— Smooth down the studborn text to cars polite, And snugly keep damnation out of sight."

My brethren in the ministry, we cannot My brethren in the ministry, we cannot afford to do that way. If you prophesy smooth things to your people, without regard to their character, what chance will, there be for you in the day when you most them at the bar of God? You had better stand clear of them then, or they will tear you to pieces! They will say, "I heard you preach five hundred times, and I admired your philosophic disquisition, and your graceful gestures, and your incely movided sentences, curvilinear and stelliform, and I thought you were the prince of proprieties: thought you were the prince of proprieties; but you did not help me to prepare for this day. Cureed be your rhotoic! Cursed be your sentimentality! I am going down, and I will take you with mo! It is your fault! Witness all the hosts of heaven, and ail the hosts of darkness, it is his fault?"
And the chorus will come up from all worlds—" His fault! his fault!"

We who preach this gospel need to speak as though the pulpit quaked with the tramp of eternal realities, as though beneath us were the bursting graves of the resurrec-tion morn, as though rising above us, tier after tier, were the myrauls of heave us, fier, after tier, were the myrauls of heave looking down ready to applaud cur faithfulness, or hiss at our stell lity; while coming through the Sabbath air, were the long, deep, harrowing groun of the nations for ever dying, yet never dead! May God, with a torch from heaven, set all the pultits of Eugland, Scatland, Iraliand, and the pits of England, Scotland, Iroland, and tho United States, on fire. As for myself, I feel as it I had never begun to preach. If God will forgive me for the past, I will do better for the future.

"'Tis not a cause of small import, The paster's care domands; But what might all an angels heart It filled a Saviour's hand

They watch for souls for which the Lord Did heavenly bliss forego . For souls that must forever live, In sapture or in woo."

Still further, I see a need for a great wakening in the fact that the kingdom of God is making so slow progress. I simply state a fact when I say that in many places the charch is surrendering, and the world is conquering. Where there is one man brought into the kingdom of God through Christian institumentality, there are ten men unagged down by dissipation. Fifty grog shops built to one church established. Litterary journals filled with seem, and dandruit, and slang, controlled by the very scuttons of society, depraying everything they put their hands on. Three hundred and ten newspapers, journals, and magazines in New York, and more than two

Christmanity. What is true in the United States as true in Great Britain. Look abroad and see the surrender even on the part of what pretend to be Christian churcues, to spiritualism, and humanitarianism, Huxleyism, Darwinism, and all the forms of devilism. If a man stand in his pulpit and say that unless you be born again you must be lost, do not the tight kid gloves of the Christian, diamonds bursting through, go up to their forereads, in humiliation and sname. It is not elegant. A mighty host in the Christian church positively professing Christianity do not believe in the Bible out and out, in and in, from the first word of the first verso of the first chapter of the Book of Genesis, down to the last word of the last verse of the last empter of the Book of Revelation. Oh, there is magnificent church machinery, there are hundreds of thousands of ministers, we have costly music, we have great Sunday schools, and yet I give you the appaling statistic that, in the last twenty-five years, laying aside last year, the statistics of which have not yet been tabulated-within the last twenty-five years, the charches of the United States have averaged less than two conversions a year each. There has been an average of four or five deaths in the churches. How soon at this rate will this world be brought to Christ? We gain two; we lose four. Until the recent Penticostal showers in Scotland and Iroland, things were no better in Britain. Eternal God, what will this come to?

I toll you plainly, that while here and there a regiment of the Christian soldiery is advancing, the church is falling back for the most part, and falling back, and falling back; and if it do not come to complete route, ay, to a glassily Bull-run defeat, it will be because some individual churches hurl thomselves to the front; and ministers of Christ, trainpling on the favour of this world, and sacrificing everything, shall snatch up the torn and ripped banner of Immanuel, and rush shead crying. "On! on! This is no time to run. This is the time to advance."

I still see further the nood of a great awakening in the multitudinous going down awakening in the multitudinous going down of unforgiven souls. Since many of you came on the stage of action a whole generation has gone into the gates of eternity. Your opportunity to act on them is gone. They have disappeared from the charcles, from the stores, the shops, the streets, from the stores, the shops, the streets, from the number of my hiding the fact, and being the coward in regard to it? No, I will tell you just as it is), many of them going out of this world without one item of proparation, their souls dropped flat into the lost world. That is, if the Bible is true, and I am upposing it is. You, O, Christian man, had an opportunity of meeting them. You did meet them. You talked with them on other subjects. You had an opportunity of saying the saving word, and you did not say it. Just think of that! Oh, where is the subjects. You had an opportunity of saying the saying word, and you did not say it. Just think of that! Oh, where is the fountain, where, with sleeve rolled up we may wash our hands from the blood of soulet. We may mourn over the fact; we cannot change it. They are dead, and they are destroyed; those who believed not in Ohrist they are destroyed. The only energing in stroyed; those who believed not in Christ they are destroyed. The only question is, whether, as Christian men and women, we can now interrupt the other procession that is marching down, and will after a while, if unarrested by God's grace, fall off. There are going out from our stores inundreds of thesteands of clarks; there are going on thousands of clorks; there are going out from our factories hundreds of thousands of operatives; there are going out of our colleges hundreds of thousands of our students; there are going out of our fields hundreds of thousands of hundreds of thousands of husbandmer—to join the ranks of death. They are fighting their way down. They storm and take every impediment put in their path, and who will throw himself in the way of this stormade of dwin received. who will throw mullen in the way of ones stampede of dying men and women, crying "Halt! halt! It there be eight hundred millions of the race unblessed, and the churches average two souls saved in a year, will you lot this generation go down, and the next, and the next? Is it not time for something desperate? Inanimate solicita-tion will not do. They will not stop for that. You need a momentum gathered by whole night's wrestling with the omnipotent God. Oh, these dying souls, these dying souls! What shall we say to them? What shall we do for them? Catch them before they make the last spring. Put down every-thing else and run for their rescue. Tomorrow may be too late. To night may be too late. Now reach forth and seize that soil before it flashes out of your sight forever. Their house is on fire, and no ladder to their window. They thin it is the property of their window. ever. Their house is on fire, and no ladder to their window. Their ship is going down and no lifeboat. Men and women of God, awaket Flyt flyt Death i death! Judgment! Heaven! heaven! Hell! Oh, that all rewards and punishments, all joys and sorrows, and the agonizing and rapturous vociferation of three worlds would arouse voa to-day! The death-knell of a great multitude of souls is tolling now, and your hand is on the rope! tolling now, and your hand is on the rope! O Ged, flame upon us those overwhelming realities! Kill our stolidity! Knock com under us our couches of case! Consumo our indifference, and throw us into the battle. An eternity of work to do in ten years, ay, perhaps, in one year, verhaps in one month, perhaps in one ay, perhaps in one hour, perhaps in one minute, perhaps in one second, and this the last. But you do not drop down, and so I think God is going to spare you to wake up out of your indolonce, and realize the truth that the dying need of the church to day is a great awakening.

Come Boldly.

"Come boldly to the throne of grace;" not irreverently, out without fear and doubting, and in holy, and the directness. All we need bold praying in those days. Out with the wretched dogmatism which, ever speaking against dogma, is yet ever formulating some dogma as to the limits and place of prayer! Let the spirit which prompts such foeling provan, and the book prompts such feeling prevan, and the book of the Acts of the Apostles will stand for only a dead tale of the past. "Bold praying "—personal, like Baxter's, when he staited the walls of his study with praying breath; social, like that of John Livingstone and the company of brethren who spent in the day for that his says which on the day hundred of them depraying to the public taste, if not positively numeral to our hold like that of the disciples towards the close of this chapter, when the place in , hich they were assembled was shaken. May there be such shakings in Glasgow and throughout the land! Christian brothren, pray more and more boldly. Then should we have more of what old Gurnall has called the double action of the lungs "sucked in by prayer breathed forth again in praise. With controversies in the Church, and the great battle between the kingdoms of light and darkness becoming ever more intense, how necessary the bold "It is time for Thee, Lord, to work!"— Rev. Dr. J. Marshall Lang.

Systematic Habits.

Systematic habits will add infinitely more to your comfort and prosperity in life than perhaps any other trait of character. Be systematic in everything, for it saves time and annoyance, besides gaining for you fame and fortune. Systematic men, who promptly comply with their ongagements, are the only reliable men. Undoubtedly systematic habits have done more for young mon, when starting in life, than anything eise. We remember a few years ago, a shrewd reflecting, and observing young man who left his house on one of the Hudson towns in New York State, to battle, alone and unassisted with the world. He was cool and deliberate, but what he did was done with quickness and precision. He was one of those young men who were not addicted to evil habits that frequently boset our youth -not even using tobacco. By his systematio habits polite, and pleasing ways, he won for himself influential friends, and in a short time his position was all that could be desired.

man that is not systematic in his habits is a mere cipher in society, without weight of character, and utterly destitute of influence. The man that is systematic in his habits is admired, respected and

SIXTEEN thousand seven limedred Catholies in the old proviues of Prussia, have turned Protestants during the past year.