

Board of Philadelphia. This Board has accumulated a large amount of the religious literature of a sister Church for a long period. Its publications are eminently sound in doctrine and polity. They are also suited to the requirements and tastes of our people; and the Board is anxious to furnish them to us on the most reasonable terms. There are also many tracts and works published by the London Tract Society which are very valuable and can be had at a cheap rate. What is wanted is not so much to encourage ministers to write books and tracts as to encourage them to introduce into their congregations and neighbourhoods the great abundance of good religious literature that is fairly within our reach. This is a thing that can be done at once, at little cost, and with no risk. If ministers would seek to foster a taste for reading such books, and use means by which the taste might be gratified and increased, the end contemplated would be sooner and better secured than by establishing a Publishing House. Thus in a newly settled country—which our Church at present resembles—when hardware is needed, people do not proceed to seek for iron mines and erect costly furnaces and foundries, but they ask merchants to import the hardware they require.

If our ministers should desire to write books or tracts—and it is few indeed that have leisure to write—they will have no difficulty in finding men willing to publish them, if they are worth publishing. Hence the great, cumbersome, and costly machinery, of a Board of Publication, and a Publishing House, may very well be dispensed with, as unsound in principle, unsuited to produce the best quality of religious literature, and in present circumstances unnecessary.

PRESBYTER.

AN EXPLANATION.

MR. EDITOR.—As the figures given in the sermon of the Rev. F. W. Farries, in your issue of last week, are calculated to create a false impression regarding the growth and progress of the Presbyterian congregations in this city, I beg to call your attention to the following figures taken from the statistical tables found in the Assembly's Reports which show the number of persons added to the four churches during the nine years, from 1875 to 1883 inclusive. Bank Street Church, 295, Knox Church, 251, St. Andrew's Church, 237, and Daly Street Church, 315. The figures for St. Andrew's Church cover only eight years, that is from 1876 to 1883 inclusive.

Ottawa, May 26, 1884.

WM. MOORE.

PRAISE IN PRAYER.

Some one, writing in the *Southern Churchman* to young Christians, says "prayer should not be merely making out a list of your wants." There is a hint here that older Christians may heed. Besides the making known of our requests, there are other things for which we should come, and love to come, to the throne of grace. The recorded prayers of our Saviour are full of thanksgiving, so should be ours. On every mercy, which the believer prays for, he has already received some measure; and in the very asking for its continuance and increase he is reminded to give thanks. And, then, there is the element of praise, which is always a reasonable service in our approaches to God. When we come to address Him, we can but think of what he is—how great and good—and of what He is to us, as the God of salvation. But such thoughts must kindle feelings of reverence and adoration, and lead us to pour out our hearts before Him in praise. Before the Christian comes, indeed, to the throne of grace, he ought not seldom to have admiring and adoring thoughts of God. These should be the occasion of times rather than the result of prayer. We should go before Him, as David often did, purposely to offer the sacrifices of joy. If we are to rejoice in the Lord always, this rejoicing is not to be shut up within our own breasts; it is to be freely expressed, as well upon our knees as in songs of praise. The apostolic command significantly runs, "rejoice evermore, pray without ceasing." As we cultivate the tone and spirit of hearty, joyful praise, so shall we be able to abound in the spirit and act of prayer.

It is estimated that the annual contributions to Foreign mission work throughout the world now amount to nine millions of dollars, one-third of which comes from America.

PASTOR AND PEOPLE.

GIVING AND LIVING.

Forever the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow;
To withhold his largeness of precious light
Is to bury himself in eternal night.
To give
Is to live.

The flower shines not for itself at all;
Its joy is the joy it freely diffuses,
Of beauty and balm it is prodigal,
And it lives in the light it freely loses;
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom.
To deny
Is to die.

The seas lend sunny rays to the land,
The land its sapphiric streams to the ocean;
The heart sends blood to the brain of command,
The brain to the heart its lightning motion;
And over and over we yield to our breath,
Till the mirror is dry and images death.
To live
Is to give.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the strength of his lifelong ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies.
To deny
Is to die.

—Boston Transcript.

DIVERSITY OF SERVICE.

No one follower of Christ could condemn another because the others spiritual life is not of the same stamp as his own. Let not Martha, wearied with her much serving, running everywhere to missionary meetings, or to visit the sick and the poor, find fault with Mary in her quiet devotion, peaceful, thoughtful, gentle, loving, because she does not abound in the same activities. Nor let Mary, in her turn, judge Martha, and call her piety superficial. Let each of these follow the Master closely, see as much as possible of the infinite loveliness of His character, and copy all she can see into her own life. But let her not imagine that she has seen or copied all of Christ, and let her look at every other believer's life with reverence, as bearing another little fragment of the same divine likeness. Let every man do earnestly and well the particular work which he is fitted and called to do, but let him not imagine that he is doing the only kind of work which Christ wants to have done in this world. Rather, let him look upon every other faithful servant who does a different work as doing a part equally important and equally acceptable to the Master.

The bird praises God by singing. The flower pays its tribute in fragrant incense as its censer swings in the breeze. The tree shakes down fruit from its bending boughs. The star pours out its silver beams to gladden the earth. The clouds give their blessing in gentle rain. Yet all with equal faithfulness fulfil their mission. So among Christ's redeemed servants, one serves by incessant toil in the home, caring for a large family; another by silent example as a sufferer, patient and uncomplaining; another with the pen, sending forth words that inspire, help, cheer and bless; another by the living voice, whose eloquence moves men and starts impulses to better, grander living; another by the ministry of sweet song; another by sitting in quiet peace at Jesus' feet, drinking in His spirit, and then shining as a gentle and silent light, or pouring out the fragrance of love like a lowly and unconscious flower. Yet each and all of these may be serving Christ acceptably, hearing at the close of each day the whispered words, "Well done."—*Primitive Christian*.

EXTRACT FROM AN OLD SERMON.

One extract can never do justice to a preacher, yet perhaps the following words, taken out of a sermon on the fifth chapter of Luke, in which Peter is told by Christ to cast his net again in the sea, will vivify our conception of him:—

"Two fishings that Peter fished betokeneth two takings of men unto Christ's religion, and from the fiend to God. In this first fishing was the net broken, to token that many men ben converted, and

after broken Christ's religion; but at the second fishing, after the resurrection, when the net was full of many great fishes, was not the net broken, as the Gospel saith; for that betokeneth saiths that God chooseth to heaven. And so these nets that fishers fishen with betokeneth God's law, in which virtues and truths ben kaitted; and other properties of nets tellen of God's law; and void places between knois betokeneth life of kind (nature), that men have beside virtues. And four cardinal virtues ben figured by knitting of the net. The net is broad in the beginning, and after strait in end, to teach that men, when they ben turned first, livon a broad worldly life, but afterward when they ben deeped in God's law, they keepen hem straitlier from sins. These fishers of God shoulde wash their nets in the river, for Christ's preachers shulden clearly tellen God's law, and not meddle with man's law, that is troublous water; for man's law containeth sharp stones and trees, by which the net of God is broken and fishes wearden out to the world. And this betokeneth Gennesareth, that is, a wonderful birth, for the birth by which a man is born of water and of the Holy Ghost is much more wonderful than man's kindly (according to nature) birth. Some nets ben rotten, some han holes, and some ben unclean for default of washing; and thus on three manners faileth the word of preaching. And matter of this net and broken thereof given mon great matter to speak God's word, for virtues and vices, and truths of the Gospel ben matter enow to preach to the people."—*John V'ycliffe*.

LAZY CHRISTIANS.

There are some in every church who are willing to work, and do work. You hear of them among the poor and sick; you find them in the prayer-meeting, and see them in all church activities. They are always willing to do more than their part. You can rely upon them every time. But many professors seem surprised that you should expect any work from them. They come into church to enjoy religion, not to help others to be saved, not to work. As for visiting the sick, feeding the poor, gathering in destitute children, or speaking to the unsaved, they never try it, "have no gifts for it," and so pay their money, hear the sermon, enjoy the singing, try to be respectable, and call that religious living, without making a personal endeavour to do good from one year's end to another.

It is surprising what easy Christians some men make. A set of merchants who can run a bank or mill, and make trade pay, and know how to manage corporations, will let a church run down for the want of a little religious enterprise, and very likely call upon the women and children to help them out. A community of Christian farmers, who know how to improve stock and make a farm pay, who, on hard soil, will get a good living, and keep their own houses neat and trim, will let the house of God become shabby, and the church die out, because as farmers they work, but as Christians they do not work. What our churches and our committees most need is not more talent, or more truth, or more money, or more opportunities, but downright and upright earnest work.

POVERTY AND POOR PREACHING.

The calamity which I stand in dread of, and which is, next to the withdrawal of the divine blessing, the greatest a church can suffer, is that the rising talent, genius and energy of our country may leave the ministry of the Gospel for other professions. "A scandalous maintenance," Matthew Henry says, "makes a scandalous ministry." And I will give you another equally true. "The poverty of the parsonage will develop itself in the poverty of the pulpit." I have no doubt about it. Genteel poverty, to which some ministers are doomed, is one of the greatest evils under the sun. To place a man in circumstances where he is expected to be generous and hospitable, to open his hand as wide as his heart to the poor, to give his family good education, to bring them up in what is called genteel life, and to deny him the means of doing so is enough, but for the hope of heaven, to embitter existence.

In the dread of debt, in many daily mortifications, in harassing fears as to what will become of his wife and children when his head lies in the grave, a man of cultivated mind and delicate sensibilities has trials to bear more painful than privations of the poor. It is a bitter cup, and my heart bleeds for brethren who have never told their sorrows, concealing under their cloak the fox that gnaws at their vitals.