

the spirit of Christ. Elders must be shepherds to the flock, and if they are properly qualified and are doing their duty, then the flock should follow their advice.

### Selections and Comments.

**A NOVEL PRAYER MEETING.**—An exceedingly novel prayer meeting took place recently in the upper part of town, which it is believed was the first one of its kind ever held in Ulster county. It occurred at the Court House, in the petit jury rooms. A jury had been sent out to deliberate on a case, about six o'clock, and had vainly endeavored to agree upon a verdict for six long and wearisome hours. The midnight hour had arrived. Discussion had been waging hotter and hotter. The debate was most pronounced. The jurymen were well worn out and sleepy, when they were startled into a thoroughly wide-awake condition by a proposition to them made by one of their number, a venerable man, who had not been so demonstrative in argument as many of his companions. He proposed that the jury hold a prayer meeting. It would certainly do no harm, and might better fit them for the further discussion of the case. All the jurors agreed, and the meeting at once began, the gentleman proposing it reading from the Bible. The scene was peculiarly one of unusual interest. It was the dead of night. No one was stirring. The Court House was dull and dark, and the jury, in a little room by themselves, were engaging in a service of a devotional character. Not one on the panel will ever probably forget the occasion. When the prayer meeting was over, the discussion was resumed, and it is a fact worth of note that an hour or two afterward the jury agreed upon a verdict.—*Kings-ton Leader.*

**THE ADORATION OF MR. SO AND SO.**—Oh dear no, we have nothing in the shape of idols of wood and stone in this Christian land, but if you want to see the object of our weekly obeisance look in the popular pulpits of the day. To some good people the voice and presence of a certain individual is apparently absolutely essential to their worship; when he is to be there they can trudge through pouring rain, get up in good time in the morning, be in their seats in good time, and sit like delighted beings as they

are all through his discourse, only stopping in their rapt attention to glance round at their friend with a look which says, "Wasn't that lovely?" But if the revered object is absent, the stream stops and breaks up into a thousand little divergencies. People run hither and hither to get spiritual food, the supply having ceased in the ancient temple, where, however, perhaps some earnest but not over-glittering servant of the Lord is "supplying" to empty benches, hassocks and closed books. In the name of all that is true, what do these people go to the House of God for?—*Christian Commonwealth.*

**RELIGIOUS INDIFFERENCE.**—The one overwhelmingly sad truth that perpetually confronts us in this land of churches and religious opportunities is, that the great bulk of the people are living in absolute neglect of religion; in apparent unconcern about their soul's well-being. The question is discussed in religious papers, at ministers' meetings, and in conventions both in this country and in Europe. How shall we reach with the gospel the masses? They will not come to the churches. It was once hoped that through the efforts of evangelists, holding meetings in public halls, pastors and Christians, people cooperating, they might be reached, but where hundreds come, thousands stay away—thousands who live on from day to day without God and without hope, who care nothing for the Bible, who never bend the knee in prayer, who are hurrying on, except they repent, to a woeful eternity.

Now with the accumulation of evidence that men have, in this Christian land, is this wisdom? Is this rational? Is this what intelligent men, and many of them are intelligent, would call prudence? No! There is nothing in this world more certain to befall every man than death; and there is nothing more certain in the world to come than the judgment throne, at which every man must give account of himself to God. To trifle here; to be insensible to the pity and mercy of God; to refuse the love and blood of Christ; to neglect the great salvation, when it is brought to the very doors of the people, and urged upon them, is the most consummate folly of which they can be guilty. The Christian religion does not prohibit attention to their daily vocations; on the contrary, it en-

joins "diligence in business;" at the same time, however, and with mightier emphasis, it enforces the care of the soul, the importance of which is indicated by our Savior in the question; "What shall it profit a man, if he shall gain the whole world"—all its riches, all its honors, all its enjoyments—"and lose his own soul?"—*Christian Intelligencer.*

**MONEY.**—Urgently and repeatedly at the present time the churches are called upon to give money. Our work abroad and at home is enlarging by growth and by the opening of new fields, and is making larger requests. Now it is difficult for many persons, for the majority of men, to give away their money. It has been said, "How hard it is for even good men to part with their money!" But it is not strange. The getting of money has been a costly business. The money we have represents a great deal—in fact, it represents ourselves. We have put ourselves in it. It stands for our thoughts and plans, our work and labor—a great deal of long-continued work, our sagacity, our self-control, perhaps self-denial, our economy. It is one of the chief results of our application to the occupation of our lives. It is not a fact to be wondered at, therefore, that men part reluctantly with their money. Nor on the other hand is it to be wondered at that money being what it is and representing so much, God should call on us to give it. We are his. We are his stewards. He has a claim upon and a right to the best of what we have. He asks for our hearts, and money stands for the hearts of many of us. We do not mean in a low and carnal sense, but in a noble sense. We do not love our money as mere money, but we do love and properly that which it represents—what it has cost us. It is to us a great deal more than mere dollars and cents. O, how much the first one thousand dollars we invested represented to us! How much honest effort, and wise application, and self-control, and economy, and prayer—yes—prayer! It was God's blessing on honest work. We so regarded it. But, dear reader, because your money is such, therefore it is a mighty power among men, and God, through his servants, is asking you for it. It does not lose its representative character when it goes into the Lord's treasuries. There it is still yourself; still the concen-

tration of the wisdom and work, the courage and fidelity, the honesty and patience of your life. If it were not it would fail to accomplish what it does. God is in need of it, calls for it, because he needs you, needs the accumulated force of your life. The calls made upon us by the Christian college and academy, the Christian mission at home and abroad, the Christian asylum and refuge are God's calls for our best, our results, for that in which the activity and power of our lives is concentrated, that is, for our money.—*Christian Intelligencer.*

**DOGMATISM.**—What is dogmatism? Dogmatism is the positive assertion that certain things are true. Are not all first principles dogmatic? You never say two and two ought to make four; but you say, dogmatically, they *do* make four. You never say, "Perhaps it is safer to build on a rock than on the sand." There is no perhaps in the case. The King of Nature never says, "You may, if you like, sow in August and reap in January; and no matter what you sow, you shall reap wheat." No, his teaching through nature is dogmatic, and you are shut up within the bars of sovereign limitations. The same King rules in gaace; and is he likely to be less decisive in the higher sphere than in lower? Never! With a voice that puts down all other voices, and with the glow of a glory that turns all the other glory into darkness, he declares positively that certain things are true, and we evangelists do but repeat his assertions. If you object to dogmatism, complain to the Master, not to the men. Say what you will it is true that men are lost; it is true that Jesus is the Stone of Salvation; it is true that "neither is there salvation in any other, for there is none other name under Heaven given among men, whereby we must be saved." It is true that he is the Son of Man; it is true that he is Son of God. Is Pilate to be our ideal of charity? Pilate was liberal, but he crucified Christ! He gloried in having no bias one way or another; one religion was as good to him as another, and he was ready with the most contemptuous courtesy to tolerate them all; yet he crucified Christ! Pilate was the father of those who say, "What is truth—who knows?" yet he crucified Christ! Pilate was not dogmatic, yet he crucified Christ!—*Dr. C. Stanförd.*