

Moore, G. M. Hill, Church Sec." Mr. Rose responded for Mrs. Rose and himself with much feeling, and "hoped that the church's token of love to the n that day, and the beautiful new parsonage they had entered the day before, would help them to be yet more useful to the church and congregation, and for the dear Master's sake, to serve them more affectionately and successfully."—A few brief reports were then given of the church's financial and spiritual position. Mr. A. K. Moore reported on behalf of the Building Committee that although they had now a property worth \$1,600 at least, yet the church would only be \$400 in debt. Mr. S. G. Moore, for the Finance Committee, stated that it had cost the church \$660 to carry on its work, which had been cheerfully met. Mr. James Hill, the Superintendent of the Sabbath school, observed that the whole year had been a very happy one, and much good fruit had been seen amongst the scholars from the year's work; four scholars had joined our own church, and a fifth a neighbouring church. Mr. Rob. Hill, spoke for the young people, and stated that the Young Men's, and the Young Women's, prayer meetings held at the pastor's house weekly, had been a great help to their spiritual advancement, and he believed not only himself, but every member, felt very grateful to God for this privilege. The attendance had been very good. Mr. C. Ed. Hill, one of the deacons of the church, remarked that while thankful to God for what had been accomplished in the past, yet he felt with a true consecration to God as a church, there was yet a greater good to be accomplished. The pastor then closed a very happy evening by seeking the Father's blessing to rest upon all.—GEO. M. HILL, Church Sec.

Religious News.

The following are the numbers of the clergy officiating in the Episcopal Church of Ireland on the 1st of January, 1880.—Archbishops and bishops, 12; incumbent, 1,261, curates, 363; other officials, 43; total, 1,679.

The conditions of peace between the Church and State in Germany will probably be the consent of the Vatican to recognize the State's right to control the education and nomination of Catholic priests, and in return the Government will repeal all the other clauses in the Falk laws passed for the purpose of coercing the clergy.

The Italian residents in Berlin have roused the wrath of the Catholic clergy there. The Italians had arranged to hold a commemorative service on the anniversary of the death of the late King Victor Emmanuel, but the Catholic clergy objected, because the deceased monarch was excommunicated by the late Pope, and carried their opposition to the length of refusing the use of the church.

The Church of Jesus, in Mexico (Episcopal), has been maintaining services in Vera Cruz, which were conducted by a lay reader, Albino Soto. Being informed that it would be necessary to withdraw the support heretofore given him, Soto declared that the mission must not be closed, and for the purpose of keeping it open he would get some work to do, so as to pay the rent of the hall and support his family.

A ROMAN CATHOLIC layman, *apropos* of a sermon by Dean Stanley in Westminster Abbey on Holy Innocent's Day, wrote to the distinguished dignitary modestly expressing a hope that the Dean "might die a member of the Roman Catholic Church." The Dean wrote the following appropriate reply:—"Dear sir—I beg to thank you for your kind letter. Probably there are not many of your creed who would join you in the matter, and I therefore the more value your approval. Yours faithfully, A. P. Stanley"

The orthodox clergy of Berlin, playing into the hands of the Ultramontanes, have for some time been carrying on a vigorous agitation against the Jews. Pastor Gruber, one of their number, has lately published a pamphlet exposing the impolicy and impropriety of the anti Jewish crusade; and he has been rewarded by a letter from the Crown Prince, in which His Imperial Highness says:—"I have been particularly pleased at receiving your book, 'Christian and Jew,' and owe you my sincere thanks for it. I hope with you that your call for peace will be listened to by all circles, and will find the appreciation which it deserves."

A LETTER to the "Golos" from Susdal, in the Province of Vladimir, reports that an archbishop and two bishops of the Faith of Old Believers, are confined in the fortress there on account of their creed. The archbishop has been there twenty-six years, and the bishops twenty-two and seventeen years respectively. The "Golos," in a letter on the subject, supposes they had been forgotten by the authorities. The Minister of the Interior has deprived the "Golos" of the right of inserting advertisements during the present month, for publishing an article suggesting that the three bishops incarcerated at Susdal had been forgotten by the Government.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON X

THE SAVIOUR'S GOLDEN RULE. Matt. vii. 1-12.

GOLDEN TEXT.—"Whatsoever ye would that men should do to you, do ye even so to them." Matt. vii. 12.

HOME STUDIES.

- M. Matt. vii. 1-14. The Golden Rule.
- L. Luke vi. 30-42. Judge not.
- W. Prov. ix. 1-12. Reprove not a Scornor.
- Th. James i. 1-11. In Faith.
- F. 1 John v. 11-21. Confidence in prayer.
- S. Matt. xxii. 31-46. The Great Commandment.
- Sab. Luke xiii. 22-30. The Strait Gate.

HELPS TO STUDY.

The Saviour's "Golden Rule," "Whatsoever ye would that men should do to you, do ye even so to them," is a re-assertion of the substance of the second table of the Moral Law, "Thou shalt love thy neighbour as thyself."

This grand generalization of Christian duty occurs among a number of comprehensive statements of truth which may be considered under the following heads: (1) *Consciousness Condemned*, (2) *Discrimination Recommended*, (3) *Prayer Invited*, (4) *The Golden Rule*, (5) *The Two Ways*.

I. CENSORIOUSNESS CONDEMNED.—Vers. 1-5. It is not public, official judgment, neither is it private judgment, that is here forbidden. The former is permitted and commanded, both in the Church and in the State. As for the latter, we are repeatedly enjoined to distinguish between the clean and the unclean, to judge of actions, and even of personal character, "not necessarily for publication," but for our own guidance. In doing so, however, we must be careful not to break the golden rule.

Judge not that ye be not judged, means that we are not to pronounce upon motives. These are known only to the person implicated and to God. It is natural to impute to others the motives which actuate ourselves; and how often does it happen when a person imagines he is exposing the faults of his neighbour, we recognize in the description, not his neighbour's character but his own.

With what judgment ye judge, ye shall be judged. What else can we expect, even from men? In this respect the world is a mirror which reflects our smiles and our frowns. And, besides this, those who can find no good principle in others betray the absence of good principle in themselves, and shew that they are still under condemnation; if not converted, the harsh judgments which they so freely dispense shall recoil with accumulated force upon their own heads, and in the final reckoning they shall realize the terrible doom expressed in the words, with what measure ye mete it shall be measured to you again.

The mote and the beam. A mote is a particle small and light enough to float about in the air; a beam is a large log of wood. It is easier for us to see small faults in others than to detect great faults in ourselves. In order to get David to see the enormity of his own crime, the prophet Nathan described to him an analogous, but much less serious crime which he represented as having been committed by another person, see 2 Sam. xii. We should always combat this tendency. It is against the golden rule.

We are not forbidden to point out the faults of other people, if this is done in kindness; but we are urgently exhorted to get rid of our own faults first. They are the most injurious to us; and to assume the censor's part without reformation, is only tempting our offending brother to throw a stone at our glass house.

II. DISCRIMINATION RECOMMENDED.—Ver. 6. The figure is still sufficiently forcible; but the Jewish estimate of dogs and swine was even lower than ours. By "dogs" we are to understand, not the domestic pets of the present day, but the half-savage animals that prowled around the streets of eastern cities, and were only tolerated on account of their services as scavengers.

The Christian, and especially the Christian teacher, is directed to exercise the utmost prudence in speaking of the precious things of the kingdom to those who cannot appreciate them because they know not the rudiments of religion. That which is holy means, primarily, flesh from the altar, and may here be taken for Christian ordinances; pearls may stand for those truths which can be understood only by those who are well advanced in the Christian course. To expect the unconverted to appreciate the higher truths and ordinances of religion is as unreasonable as to expect dogs to distinguish between sacred and common flesh, or swine to regard pearls with that admiration which is usually accorded to them by human beings.

III. PRAYER INVITED.—Vers. 7-11. The form in which the invitation to prayer is given, indicates that our prayers are to be characterized by earnestness, diligence and perseverance.

- A sk, and it shall be given you;
 - S eek, and ye shall find,
 - K nock, and it shall be opened unto you.
- Believing, importunate prayer will procure all needed blessings.

It there is a tender spot at all left in the heart even of a wicked man, will it not be touched by the cry of his children for bread; and may we not rest assured that our

Father which is in heaven will not mock the distress of those who really seek salvation at His hands?

IV. THE GOLDEN RULE.—Ver. 12. If you wish to know how you ought to deal with anyone, "put yourself in his place" and then consider the matter; "do as you would be done by;" or in the words of our lesson:

All things whatsoever ye would that men should do to you, do ye even so to them. This covers the whole duty of man to man, and it is neither more nor less than another way of saying "Thou shalt love thy neighbour as thyself." Christ came, not to teach a new code of morality but to raise man to the standard of the old code. He enunciates this rule, not as a new dictum, but as the sum of Old Testament teaching as to the duty of man to his fellow; for this, says He, is the law and the prophets. See Rom. vii. 8-10; Gal. v. 14.

V. THE TWO WAYS.—Vers. 13, 14. The way of life, the way of holiness, the way to heaven, presents an unvarying appearance to fallen human nature; but the fault is in the fallen nature and not in the way; reformed, sanctified human nature finds it to be a way of pleasantness. It is strait, or narrow, because it affords room neither for sin nor for self-righteousness.

The gate or door to the way of holiness is Christ Himself, that is, only those who believe in Him, and are taught and strengthened by the Holy Spirit, can practise holiness. We are urgently entreated to come to Christ and to walk in the way of life.

Enter ye in at the strait gate. Why? Because there is another gate and another way, and that gate is wide and that way is broad; its master is exceedingly "liberal," quite as liberal as the woman who told Solomon to divide the living child; but, alas, it is the way that leadeth to destruction.

Read Bunyan's "Pilgrim's Progress."

GOING TO HEADQUARTERS.

Before the Reformation in Scotland a good old gentleman, who had seen her better days, was reduced to the necessity of taking a small moorland farm under the Earl of Huntly, ancestor of the Duke of Gordon. On this barren spot the widow and her two sons, by their unwearied industry contrived to glean a scanty subsistence. But, miserable as this dependence was, they were likely to be deprived of it by the practices of a greedy, ruthless land-servant, or factor, as he is denominated in Scotland. This unfeeling scoundrel stained every nerve to dispossess the widow and her orphan children, and adopted an infallible method to attain his diabolical object, namely, raising the rent almost beyond their means of paying.

In this emergency she applied to several persons who were said to possess the favour of the Earl; but all in vain. Seeing ruin inevitable, she summoned up resolution to wait on his lordship himself. The Earl, who was a man of bluff, open, and generous disposition, received her with great kindness, and after some conversation found her to be a person of superior sense and worth, and expressed much surprise that the poorest of his cot-farms should be occupied by one who had most obviously moved in a higher sphere.

"But," quoth the worthy nobleman, "you must dine with me and my family to-day; I must let them see what sort of stuff at least one of my tenants is made of."

The a-tounded widow was very reluctant to accept the invitation; but the Earl would not be denied. She had the good fortune to make herself equally acceptable to the countess and all the family. After dinner she was shewn over the castle, and finally was conducted into the chapel, where there was no lack of images. But fearfully scandalized were the feelings of the good woman when, coming in front of the Virgin Mary, she saw her noble hostess and children sick down before it, as if a signal had been given for their immediate prostration. When they had ended their devotions, they were equally astonished at the unbending posture and homed looks of their heretical guest.

The Earl, who had been absent, now made his appearance. Seeing how matters stood he asked her how she could be so neglectful of her duty to the Holy Virgin? Where could she find such an all-sufficient intercessor for sinful creatures as the blessed mother of our Lord?

"Please you honours," quoth she, "allow me to answer ye in a homely way, but—by your favour—nor so far, I reckon, from the subject in hand. Ye well know, my lord, that I have a small farm under you lordship; and for some years hard we had striven—my two boys and myself—to make two ends meet. Few as our comforts have been, they have been seasoned with content, which is a pleasant, though uncommon drop in the cup of poverty; but now we are to be turned out of house and home by a factor who shuts his ear to the widow's cry. I, too, have made supplication to intercessors of well-known power and favour with your honourable lordship. I have applied to little Sandy Gordon, and muckle Sandy Gordon, and got neither solace nor satisfaction from them. In short, all has proved vanity and vexation of spirit. Before I and my bairns go forth, the sport of the winds of heaven, I now do what I should have done at the outset—I apply to the great Gordon himself."

This most judicious and touching appeal produced an ecclesiastical effect on the noble persons to whom it was made. The widow and her sons obtained a long lease of an excellent farm, on a rent merely nominal, and it is believed that her descendants enjoy it to this very day.

The common people in Aberdeenshire believe the conversion of the Gordon family from the Roman Catholic to the Protestant religion to be in no small degree owing to the above pithy address.—*Southern Presbyterian*.