

the re-appearance before the mind of a fair young face, or a stately lady, or a lady-like poor woman, or a man courteous and well behaved. The little scene and the trifling incident returns as in a dream; it becomes a cherished recollection. Still some people deny us this satisfaction, they do not say "thank you." Several little occurrences lately have started us thinking upon this subject, and we have been trying to fix a reason for what has appeared to be inexplicable conduct. A gentleman well dressed and well able to enjoy art and beauty, accosted us the other day as he stood before a large public building and asked if the public were permitted to enter. We answered, "oh yes!" and then added, "if you will come with us we will show you what there is to be seen." Now we spent some time in this effort to oblige him, but when we parted he did not say "thank you." We think we deserved it. A lady the other day, a stranger in the city, was enquiring of a man for the house of some friend. She evidently had made a mistake as to the number. We were appealed to. Though very busy, we tried to help her, and at last suggested that she should come with us and consult a directory. She walked a short distance with us and then abruptly left us and never said "thank you." A boy riding in a cart shouted out to us as he passed by, "Say, is that—street over there," pointing exactly in the opposite direction from where it was. He knew nothing about it, but it was a rough way of obtaining desired information. We put the boy right, but he did not say "thank you." Now, what was the matter with these people? We are sure they did not mean to be rude or uncivil. We think it was simply because they did not see how to perform this little act of politeness, and that very likely, while in their hearts they were deeply sensible of a kindness done, they were too shy to express it. They did not see the way to make a graceful acknowledgment, and so clumsily shirked it altogether. Such people deserve our kindest consideration. It is a thing to be thankful for that the Church comes to our aid in this matter of politeness. Every Church child is taught to say "My duty towards my neighbour is to love him as myself and to do unto all men as I would they should do unto me; to love, honour, and succour my father and mother; to honour and obey the Queen, and all that are put in authority under her; to submit myself to all my teachers, spiritual pastors and masters; to order myself lowly and reverently to all my betters." Love lies at the root of politeness, and though some people may not like the language of the catechism, it is the teaching of the Church and her Scriptures. It is taught by the example and teaching of our Lord, and in the writings of St. Paul, who besides being a great apostle, was a refined and courteous gentleman. He gives us over and over again precepts concerning courtesy and politeness to others. We are fortunate in having such instruction given us when young, and more fortunate still if we have had parents or friends who have taught us how to act up to it. These good things grow with us and become habits, and bring any amount of happiness and prosperity with them.

#### SELF-APPRECIATION.

It is exceeding important, and exceedingly difficult, to every man to make a right estimate of himself. If the only thing we had to do was to humble ourselves, the difficulty would not be so great; at least it would be a difficulty of a different kind. The cause of this difficulty is two-fold. One, because, as an object may be too near the eye for vision to act upon it distinctly, so a man's

mind is too near a man's mind for a man's mind to see it clearly. And the other because in this court the judge, the witness, and the person examined are all one and the same. Hence the confusion; and out of the confusion an uncertainty about the result; and because we find an uncertainty about the result, an unwillingness to undertake the work at all. It is not, then, to be wondered at that there should be a tendency in man to run into great extremes; or that the same man should, at different times in his life, be very inconsistent in himself in this matter of self-appreciation. There can be no doubt that by far the most frequent, and it is the most dangerous error, is an over-estimate. One man lives so much with himself and in himself; another is so fond of comparing himself with certain persons whom he likes to select for that purpose; another is so apt to compare himself with what he used to be at another time; one man is always seeing himself so entirely as a certain little loving circle, which lives about him, sees him; another takes himself as the measure, not of what he is, but of what he is always hoping and intending to be; another has altogether such low and unworthy standards of what a man may be, and what a man ought to be; another is always so fixing his eyes on his good parts and intentionally turning away from his bad ones, till that class is exceedingly large of which the Apostle speaks, who "think of themselves more highly than they ought to think." (Romans iii. 3). On the other hand, there are not a few who dangerously, and even sinfully, depreciate themselves. Many, no doubt, do this simply in affection. They think proudly, while they speak humbly about their own state. Those are mere hypocrites! But besides these, it is quite plain that there are others who do really think of themselves loweringly, in a way and to a degree that, in the first place, is not true; secondly, it brings with it much depression and distress in their own feelings; thirdly, it often incapacitates them for work, and for the very work which God sets them to do; and fourthly, it thus darkens the grace of God in them, and His purposes are frustrated. St. Paul warns every man "not to think of himself more highly than he ought to think;" there is the caution against the prevalent sin of human nature. And now, notice, he goes on, "but to think"—now observe he does not say lowly, he does not say humbly, as we probably should have expected him to say, or as we probably should have written it, but he says, accurately, justly in a proportion, "think soberly according as God hath dealt to every man the measure of faith."

#### A REVIVAL NEEDED.

BY REV. DR. MORGAN DIX.

We need a great revival in true religion. And when I mention true religion, I mean a religion which speaks with authority, and not as the scribes; which has something positive to teach, and teaches it so plainly that no one can help perceiving exactly what is taught; which regulates conduct and forms character. He knows best how great is this want, who is most familiar with the shallow literature of the day; there he will find what passes for religion among those who pretend to respect it, and there he will find the absolute flippancy of those modern writers who have their fling at doctrines and institutions of the Gospel in the magazine, the review and the sensational novel. Contempt for divine authority, sneering criticism of the Holy Scriptures, denial of miracles, prophecy and the supernatural world; the substitution of private opinions for the Articles of the Christian faith; the individualism of sectarian religion; the discontinuance of the worship of Almighty God, the denial of God's existence, of man's immortality and the life of the world to come; the degradation of our Lord from the throne of the universe to the chair of a philosophical teacher and the position of a mere exemplar of natural goodness and purity; the assumption of infallibility, each man being a pope in his own sphere; the intolerable arrogance of skeptics, the effrontery of unbelief; to what are we to look for a remedy and defence against the features of the time? To what but to a strong dogmatic Christian teaching, carried on evenly,

with bodily exercise and intellectual culture; such teaching as can hardly now be found anywhere except within the precincts of the historic Church of Christ? Consider the signs of the times, the unrest of the day, the fermentation now in progress all over the civilized world; the development of a species of savages more brutal, more reckless, more alarming than any ever seen before, right in the eyes of the preacher of human progress; the tendency to lawlessness all through society; and further consider how long and how hard the prophets of error have been at their work of corrupting the springs of mental and moral health, how actively the enemies of the Cross of Christ have been working at their mines beneath the walls of the Church of God. None need wonder at what he sees; it is the outcome of the idea that every man must seek the criterion of truth within himself and make his own wish and will the law of his action. That is the cardinal principles of which the end is to reverse the progress of civilization and turn men back into the position of the brute and the slave.

#### "THE PRIESTHOOD OF THE LAITY."

BY THE REV. W. N. DUTHIE, LUCKNOW.

Necessarily—in a paper on the subject of "The Priesthood of the Laity," composed in the brief leisure I have had since I received the request to take the topic—I can only deal with so large a subject in a very superficial way, and the very scanty time for preparation will be my apology for its many defects. The first thought which occurs to us is, what is "Priesthood," or rather, what constitutes "a Priest"? He is one who represents, mediates, or teaches, with the object of worship to God; and from its earliest institution the function of sacrifice is associated with the office. I am, of course, putting aside, as foreign to our purpose, the priestly castes (so called) of ancient times—whether Egyptian, Chaldean, Phœnician, or others: or of those existing in modern days, such as Buddhism, Brahminism, Confucianism, and the rest. My object is to show the "Priesthood of the Laity," as seen from the only point of view in which we shall care to regard it, viz., as those who believe in and worship Jesus Christ, our Saviour and great High Priest, the adorable Son of God! The Patriarchs were priests, each to their own family or tribe; Noah, Abram, Isaac, and Jacob, and in each case, their call to priesthood is special to them. The selection of one family (that of Abram's) to be, with their descendants, the chosen media of communication between God and man, accentuates and develops the idea of priesthood. The people of Israel, however, imperfectly filling the part intended for them by God, i.e., as we see in Ex. xix. 3 to 6, "Ye shall be a peculiar treasure unto me above all people: ye shall be unto me a kingdom of priests, and an holy nation," (or Deut. vii. 6). "thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth,"—they falling from this high standard, a further choice of their number is made; and we have the Levitical Priesthood of the Old Testament. Still the institution and its executants are faulty in the eyes of Him "who seeth not as man seeth," and we therefore find that, rather than dwell for illustration of our subject upon those who, in spite of their high privileges, elaborate ceremonial, and strictly guarded functions, were but erring human representatives of similarly erring men, it is our wisest course to look to the Pattern Priest, Him who "was in all points tempted like as we are, yet without sin." (Heb. iv. 15). The Lord Jesus Christ is therefore our standard and model when we ask what is a priest, or what constitutes priesthood; and we shall find that "the Priesthood of the Laity" becomes the measure of their appreciation and illustration of the position He has won for them, as well as the consequence of their faithful fulfilment of His commands. It will be needful to say here, now we are regarding the Lord Jesus as our Pattern Priest, that there is a final and complete character about His priesthood which has greatly changed the character of ours. The principal duty of the Jewish