

## THE MANUSCRIPT ALBUM OR PAPER.

These sheets are writ by women and by men,  
Some with the fairest, some with foulest pen;  
And here they show the words upon them writ,  
Whether in wisdom done, or void of wit:  
Each blot and blur they constantly expose  
To future readers, be they friends or foes!

*Moral:*

Some souls are like this Album or blank sheet,  
(Yet not in whiteness,) every man they meet,  
Be what he may, a good man or deluder,  
A knave or fool, the dangerous intruder  
May write on them and cause them much to err  
In doctrine or in life with blot and blur.  
Nor will that soul conceal wherein it swerves,  
But shows it: elf to each one that observes,  
A reading man may know who was the writer,  
And of such hellish nonsense the injiter.

J. BUNYAN.

## A LILT O' THE MAISTER.

In Capernaum toon amang bad an' guid,  
The Maister spak o' his body an' bluid:  
An' the wheen wha had followed him melted  
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Like the last thin wreath o' the simmer snaw,  
Whase lere they followed, I canna tell,  
But they walked nae mair wi' Emmanuel.

Oh, sad was the tear i' the Maister's ee  
The unbelief o' their he'rt's tae see!  
But He turned tae the Twal' that had bided  
thro' a',  
An' He said: "Will ye also gang awa'?"  
Ye hae seen hoo the lave offence hae ta'en—  
Hairs, will ye gang us the rest hae gane!"

Then oot spak' Peter—bald was he,  
The foremaist ane o' the foremaist three—  
"Maister," he said, "whaur else can we gang?  
For the words o' life tae Yersel' belang.  
We hae seen an' we ken whase Son Ye be—  
Ye're the very Christ o' God maist hie!"

Maister, the lere o' the world is fair,  
But it says, "Lo, here," and it says, "Lo, there!"  
An' some wan'er East, an' some wan'er West,  
But nane o' them kens which way is best;  
An' some follow efter the fause marsh-licht,  
An' are lost i' the everlastin' nicht.

Oh, whaur can we gang, if we gang na wi' Thee?  
Wha canst guide tae the lan' whaur the angels be?  
Or whaur is the path way that leads like Thine  
Tae the fields whaur the sancts in glory shine?  
Whase lere tae follow we ken fu' well;  
We will walk for aye wi' Emmanuel!

—John T. Napier, in *The Pilgrim Teacher*.

## SELF.

Who risks his life for worldly gain,  
Does what he has no right to do;  
Who gives his life for human weal,  
Does that which proves him brave and true.

Who worships self doth hate his kind;  
Who hateth man despiseth God,  
And speeds on self-inverted wings  
Toward Hell, self's natural abode.

Who loveth most, he liveth best;  
Love is the life-germ of the soul;  
Self-love is hate, the soul of death;  
He dies who yields to self's control!

Byron, *Mitch*.

A. S. WILTSE.

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## OUR SHORTER CATECHISM.

 QUESTION 21. The only Redeemer and Saviour of the world is the LORD JESUS CHRIST, who, being the eternal Wisdom and Word in the bosom of GOD who is Love, created the universe; and when men sinned and were perishing He came in the flesh to redeem them from ruin; and now He comes continually in the Spirit to convert and sanctify all who will repent, believe, and obey Him. For He has completely united the two distinct natures of God and man in His one Person, the Perfect God-Man in whom dwelleth all the fullness of God, the same yesterday, to-day, and forever.

22. CHRIST the Eternal Word of God became man by taking to Himself a real material body and a human soul, formed by the power of God's Spirit, and conceived and born of the Virgin Mary; growing up in wisdom, stature, and grace, as a babe, a boy, a youth, and a man; enduring our infirmities and temptations through His maternal humanity, but utterly resisting and conquering every temptation to sin, by His Paternal Divinity; until He perfected Himself through suffering, and fully conquered sin and Satan, death and hell; fully united His manhood with the Eternal Godhead, and ascended far above all heavens, filling all the universe, and being with us always, even to the end of this life and to all eternity.

23. CHRIST is the Divine Prophet, Priest and King, (viz., the Supreme Teacher, Reconciler, and Ruler,) of His people; not only while on earth in His flesh, but also while He reigns in glory in heaven forever.