

Selected Articles.

"STAND UP FOR YOUR SABBATHS."

A WORD FOR OLD AND YOUNG.

Stand up for your Sabbaths; let nothing have power to take from God's children their birthright and dower. The rest is appointed in Eden's fair bowers. Ere it had yet reached earth's field of morning hour.

Stand up for your Sabbaths; the Sabbath of rest, God's solemn commandment from Sinai's rest. When a veil by the timor, by darkness is opposed, Their sin and their weakness His people confest.

Stand up for your Sabbaths; the Saviour arose In triumph on Sunday, and scattered your foes, His Law, of old, and borne all His woes, That you might have pardon and faith's sweet repose.

Stand up for your Sabbaths; the Spirit came down On Sunday, and gave it a gladness as known; On calm Christian Sabbaths no thunder-louds crown; Ome, peace, and rejoicing are Sabbath's bright crown.

Stand up for your Sabbaths; earth's business and care In six weary work-days have more than their share; Then come the best Sabbaths of labor beware Which steals from the rest-day to which you are heir.

Stand up for your Sabbaths; of pleasure take heed Which seeks from God's worship your footsteps to lead. Oh, pause, Sabbath-day, that flower is a weed Which things as you pluck it, and bears deadly seed.

Stand up for your Sabbaths; the earnest and sign Of rest that "reneweth" in mansions divine; With streaks of heaven's glory our Sabbaths now shine, Some rays they now yield us from Echo's rich vine.

Stand up for your Sabbaths; these happy Lord's-days Of wings as of eagles your souls shall upraise, Whal faith's joyful worship and hope's cheering lays Ring in the grand Sabbath and thunders of praise!

Richard Wilton, M. A.

These verses can be sung to the popular hymn-tune "Hanover," or old 104th, by the addition of a note in the middle of the first and second lines.

SERMON PREACHED IN GOULD ST. CHURCH, TORONTO ON THE DAY OF THANKSGIVING, NOV. 14th.

BY REV. J. M. KING, M. A.

Jeremiah—4.2. The Lord beliveth in truth, in judgement, and in righteousness, and the nations shall bless themselves in Him and in Him shall they glory.

We have assembled to-day, on the invitation, both of the ecclesiastical and civil authorities recognised by us, to make devout and thankful acknowledgement of the goodness of God in the abundance of the Harvest, and in the general prosperity vouchsafed to the country throughout the year; to say together and amid the solemnities of worship, we owe our peace and security, our plenty, our exemption from war, and famine, and pestilence, to Him, to His wise and righteous and merciful government of us and of all things. We must not be regarded as overlooking the proximate causes which have been at work to secure to us the enjoyment of these and other blessings, such as the sunshine and rain from heaven, the labourers industry and skill, the enactment of wise and equitable laws. We willingly recognise in the production of some or of all them, the operation of those general laws which the Almighty has instituted. But we may not stop at these. A feeling of gratitude is awakened within the devout mind by the experience of providential blessings, which cannot spend itself on proximate causes or on the blind, however beautiful and wondrous sequences of nature—a feeling, which demands for its satisfaction a personal Ruler, which carries the soul at once up to Him "who worketh all things after the counsel of his own will."

We watch with interest the working of the secondary causes of nature, we observe and admire the operation of law everywhere in the domain of providence, and we govern our conduct accordingly; "but the Lord reigneth" and "we come before His presence with thanksgiving and make a joyful noise unto Him with psalms." We met this morning to offer unto God this homage and we have already, in the exercises in which we have engaged, let us trust in a manner acceptable to Him, discharged the main duty of the occasion. To-day, if not indeed, always, the exercises of prayer and praise, are not only the first in order of time but the most important. In connection with a service of public thanksgiving, our speech to one another must ever take rank a ter our expression of gratitude to God.

And yet it is not only usual, but right and proper that both should have a place in the services of the day; that having spoken to God of His undeserved goodness to us we should speak to one another, however briefly, of the duty we owe to Him, especially in the capacity in which we have been invited to recognise our dependence on Him. It is, indeed, one of the not small advantages of a service like the present, that our attention is naturally directed to cer-

tain aspects of truth and duty which can be easily overlooked in the ordinary ministrations of the sanctuary. The blessings for which, on an occasion like the present we render thanks to God, are those of a public kind, those which we have shared in common with others, in our capacity of citizens, rather than those with which we have been ourselves favored in our character of private Christians; the blessings which have been vouchsafed to the Province as a whole, though not in every case to us as individuals. Some of you may have had precious spiritual experiences throughout the year—experiences of quickened love to God and heightened joy and confirmed obedience. To some, we trust, it has been the year of their birth from above, of their translation from "darkness to light, and from the power of Satan unto God," and if so, this or any similar visitation of mercy will doubtless be reflected in the tone and spirit in which the thanksgivings of this day have been rendered, even though not forming their subject matter. For such blessings, though the highest of all, do not form the proper, the distinctive subjects of devout acknowledgment on an occasion like the present, but rather, as has been stated, those of a more public and general character, those which protect and promote the well-being of the community at large. Our minds are to-day, therefore, naturally thrown in the direction of such questions as these: In what does national well-being root? What are the elements which constitute it? How far is our individual welfare, even the purity and strength of Christian life among us affected by the social and political condition of the period? and what is our responsibility as individuals and as professing Christians in relation thereto? It seems a pity—perhaps it is not altogether creditable to the intelligence of the pulpit any more than conducive to its power—that questions of this nature do not receive at least its occasional attention on other occasions. We may to-day, at any rate, without, I trust, anyone calling in question the propriety of the course, look at some or all of them, and let us do so in the light of this striking declaration of Scripture, "The Lord liveth in truth, in judgment and in righteousness, and the nations shall bless themselves in Him, and in Him shall they glory."

Let us endeavor, in the first place, to weigh the force of the words themselves. The Lord liveth in truth, in judgment and in righteousness." He does not simply execute truth and judgment and righteousness, being governed by a supreme regard thereto in all His dealings with the creatures He has made, but He liveth therein. The exercise of these perfections form the life of God. He could sooner cease to be omniscient or almighty, than He could cease to be true and just and righteous. It is true the nature of the Divine existence must ever remain a mystery to us. No finite intelligence may hope to comprehend it. No process of research can give us even an approximate solution of the mystery in which that existence is shrouded, which is the cause and ground of all other existence; for "in Him all live and move and have their being." But the impossibility of comprehending the nature of His being, must not be allowed to render us inattentive to the statements of Scripture in regard to its attributes or to such of its condition as He has been pleased to reveal. The essential rectitude of His nature is one of these. Truth, justice, righteousness, are not necessary attributes of existence with us, or so far as we know, with created being in any form. The angels fell, but they retained their existence and, in a measure, their power. Men violate truth and right very often, and still live on. But God (let us say it with reverence), in ceasing to be true and just and righteous, must cease to be. These qualities form the very essence of the Divine life. "We walk in light," or, fall from it into darkness. "God is light." The Lord liveth in truth, in judgment and righteousness." It is added, "and the nation shall bless themselves in Him, and in Him shall they glory." In the connection in which these words are spoken, they can only be regarded as meaning, that nations must seek their life in that which God finds His, that they can bless themselves only in the exercise of truth and justice and righteousness, even as God liveth therein; in a word, that national well-being, to be real and durable must lean on God, and therefore on the practice of those excellencies which are inseparable from the Di-

vine favour, from the Divine existence even.

Let us direct our attention, then, for a little to the truth respecting public or national well-being, which these words teach us. It may be stated in this form, that all true and enduring national prosperity has its foundation in the reverent fear of God cherished among the people and in their service of Him in truth and righteousness. I am far from saying that nothing further is necessary to make nations great and prosperous; that the outward conditions of soil and climate and race, and physical boundaries, count for nothing in this connection. Every observant and reflecting mind must admit the very great importance of these and other such circumstances. But we have only to read history, we have only to look over the world at the present hour to see that even the most favorable conjuncture of these physical conditions is of itself insufficient to secure national weal. We have only to look to Spain, to Turkey, to Mexico or the republics of South America, to learn that, in the absence of intellectual piety and the moral virtues which it sustains, we can have the greatest misery and degradation co-existent with many or with all the material elements of prosperity and grandeur; while instances, on the other hand, are not wanting to show the possibility, where the fear of God is generally cherished, of rearing a fair and stable structure of national greatness and outward circumstances anything but advantageous. The facts are not difficult of explanation, did time and the proper limits of this discourse suffice for its development. The force of such considerations as the following will be at once felt by every intelligent hearer. The fear of God, the just and reverent sense of His claims, or let us say, true religion, is eminently conducive to industry, to self-control, to integrity, to perseverance, to those qualities generally which contribute directly to material prosperity and to the general amelioration of human life. While not unfriendly even to a moderate ambition it is the foe only and the constant one, of indolence, of vice and of crime; that is, of the things which minister to a nation's poverty and wretchedness. It manifestly promotes social order, lending a stability to government, an authority to human laws, and a protection to the rights of man, not easily reached by any other means, and yet without these how impossible of attainment even a very moderate degree of prosperity! It is found that men will not, as a general rule, exert themselves beyond what is necessary simply to procure the means of life from day to day where they are not secured in the just result of their toil, and this security it is difficult, if not impossible, to give them where the restraints of religion are not generally felt, and where the only fear with a large portion of the population, is the fear of the policeman's baton or of the gaol. Again, capital, so necessary to develop the resources of a country, refuses to enter or to remain where it does not find the security which is almost inseparable from that general respect for law never so effectually inculcated and inspired as by religious principle. National well-being means, whatever else, stability of government, successful business, humane attention to the poor and suffering classes; but where respect for law, where successful business without integrity, where attention to the poor and suffering without human kindness, and how shall we secure these, respect for law, integrity, human kindness, so well and so surely, as through that fear of God in which they find their strongest support?

Thus, from whatever point of view we approach the subject of a people's prosperity, we are brought to the conclusion that its foundation is laid in the general prevalence of religious principle and of those moral virtues which this principle sustains. Every consideration goes to show the truth of the statement, "The nations shall bless themselves in Him, and in Him shall they glory," if they are to glory at all. "The Lord liveth in truth, in judgment, and in righteousness," and the nations must learn to cultivate and practise these qualities, if they would have over their prosperity the shield of the Divine protection, nay, if they would not find themselves involved in a conflict at once futile and disastrous with the great moral forces which God keeps in constant operation.

Let this suffice in confirmation and

illustration of the truth have stated. The transition from it is easy and natural to the remark which we make for the encouragement of Christian workers of every class, that every person engaged with any degree of success whatever in inculcating the fear of God and the love of the Saviour, is at the same time promoting the welfare of the State. Every contribution to domestic purity, to integrity and truthfulness, to self-control, to patient endurance, or to that reverent sense of God's perfections and of God's claims, in which these qualities find their surest root and nourishment, is at the same time a contribution of the most direct and effective kind to the strength, prosperity and glory of the commonwealth. "Except the Lord build the house, they labour in vain which build it. Except the Lord keep the city, the watchman waketh in vain. The nations shall bless themselves in Him."

The other side of the truth, or, rather, the complementary truth, is not less important. I have spoken of the influence of the nation's piety on the public welfare, the stability of its government, the development of its resources, and the management of its affairs. We must not forget that these in turn affect the religious life of the nation, and of every Church, we may say, of every individual Christian within it. All life is one. As the life of the Sabbath, and that of the week-day, so the life of the church, the life of the home, and the life of the State or body politic are connected in the closest manner. Whatever exalts and purifies the one, tends to exalt and purify the other. Whatever pollutes and degrades the one, invariably tends to the pollution and degradation of the other. Even if this were not the case, the path of duty for Christian men in relation to public affairs would not be materially different from what it is. There is cowardice in the very thought of surrendering any part of life, any sphere of human activity or enjoyment, any mere outpost even of existence, to the power of evil, even if in doing so, we could protect the other, and to us more sacred parts against its encroachments. But we cannot. It is the vainest of dreams to expect a healthful development of piety among the churches, in the presence of a partizan or corrupt political life, easily tolerated, if not actually helped by professedly Christian men. I am very far from imagining that the revival of the Church's life, its advancement in strength, and purity and spirituality, is to be accomplished at the polling-booth, in the legislative-hall or the council chamber; but assuredly it is to be protected against enfeeblement and deterioration by Christian men going there, to act out, with God's help, the principles of love to God and to man, which form the very soul of religion. They deserve well, therefore, not of the state only, but of the church, they are in a measure the benefactors of both, who interest themselves in the conduct of public affairs, and who give their energies time and means as opportunity offers or occasion requires, to secure for their country the benefits of wise and equitable laws, and of a pure, moderate, and uncorrupt administration. Let not christian men say, as if it were a thing to boast of—we take no interest in public affairs, none in politics. That is a confession to be made with shame, rather than with pride. It is true that political life from its lowest to its highest sphere would seem to be a scene of moral peril, but just because it is so, is it the field in which the highest honors are to be won; most beneficial influence exerted even on the interests of religion, by those who know the right and have the courage to do it under all circumstances.

I ask you, therefore, not as citizens only, interested in all that is fitted to promote the material and social well-being of the community, but as Christians interested in the triumphs of religion, very specially as such, to interest yourselves in the conduct of public affairs, to exert your full influence, whether that be large or small, in endeavouring to secure that this conduct be such as is worthy of a Christian people, and not as it has so often been among us, partizan and corrupt; and therefore affecting injuriously the moral and religious life of the people to an extent we seldom realize.

But returning to the point from which we started, let it not be forgotten that the most important service you can render to this end, is by helping to leaven the mind of the community with the principles of the

Gospel of Jesus Christ. Homes in which the rising generation are trained in the fear of God; schools in which the culture of reverence obedience goes hand in hand with instruction in history and science; Churches instinct with the life of Christ, and laboring for nothing less than the conversion of men to God; these are the true foundations of national greatness, the surest, the only sure source, of national prosperity. On grounds alike of religion and patriotism, I ask you to interest yourselves in all that promises to multiply the number, and promote the efficacy of such instrumentalities for good. We shall soon pass away, but our country will remain—let us hope greater and more prosperous than ever—and after it, and above it and all else, the kingdom which cannot be moved, the church which Jesus "purchased with his own blood". Let it be our ambition, the highest we can cherish, to have a place in that church, to be in fullest sympathy with Him who is its living Head, in His purposes of blessing for it and for the world through its instrumentality. Then as we have experienced, as individuals and as a community, the divine goodness in the past, and this day acknowledged it, so we may anticipate as our future and the world's that which is described in the words "God, even our own God shall bless us, and all the ends of the earth shall fear Him."

TEACHING OF PROVIDENCE.

When a soldier falls in battle, another is called upon to fill his place. When a church-member dies, another is expected to carry forward his work for Christ. When a standard-bearer perishes, another must lift up the trailing banner, and bear it to victory. When a missionary is summoned to his reward, a new recruit is called for that the enterprise may not be weakened. Dr. Wade has finished his course, and received his crown. On whom does the task fall of filling his vacant place?

FORMATION OF CHARACTER.

Have you ever noticed an icicle as it is formed? You noticed how it froze one drop at a time, until it was a foot long or more. If the water was clean, the icicle remained clean, and sparkled brightly in the sun; but if the water was slightly muddy, the icicle looked foul, and its beauty was spoiled. Just so our characters are forming. One little thought or feeling at a time adds its influence. If each thought be pure and right, the soul will be lovely, and will sparkle with happiness; but if impure and wrong, there will be a final deformity.

THE PROTESTANT CHURCH IN SEDAN.

The Rev. David Macrae, of Gourock, writing from Sedan, the scene of the final defeat of Marshal Macmahon, and the surrender of Napoleon III., says:—"Sedan had at one time an interest to Scotchmen altogether different from that which invests it now. Previous to the revocation of the Edict of Nantes, it was a stronghold of Protestantism in the north of France, and had a Protestant University, in which many young Scotchmen went to study. In the long roll of its University professors, which is still exhibited in the vestry of the Protestant Church of Sedan, you find the names of several Scotchmen, one of two of whom had more than a French reputation. Conspicuous amongst them is the name of Andrew Melville, who was Professor in the year 1600. Near it stand the half-Gallicised names of 'Jean Cameron' and 'Gauthier Donaldson.' 'Arthur Johnston' also appear as Professor of logic in 1610. The church in the vestry of which this list is to be seen has itself a curious history. It was originally a Roman Catholic convent and was built by Madame de Mainenon as an institution for the gathering in of Protestant children, and the training of them up in the Roman Catholic faith. It was handed over to the Protestants by Napoleon I. The convent chapel is now the Protestant church, and the other parts of the building are used as Protestant schools and orphanages. On the other hand, the Catholic Church of Sedan, a much larger and more magnificent edifice, was originally the Protestant church, in days when Protestantism was the religion of the nobility and the poor people generally. Hence the following strange incident:—When the vaults were under repair, the priests discovered the coffins of the old Protestant Princes and Princesses of Sedan, and insisted upon having the consecrated ground purged from this pollution. The coffins were accordingly removed in state to the Protestant church, in which a white marble pillar, erected by the Duke of Nassau and the King of the Netherlands, now marks the spot beneath which they lie. One of the Princesses, whose name is engraved on the marble, was a daughter of William the Silent, and therefore related to our own Royal family. In the vestry of the church are still preserved two volumes of the old Consistory (or Presbytery) minutes, going back nearly 300 years. The first entry is dated May 8th, 1597. Some of the minutes are signed by the Prince of Sedan, and others by the famous Cappel, as moderator. The mice, however, have nibbled away the history of about half-a-century."

It was a fruitful saying of Thoreau, Be not simply good; be good for something.

The French have a significant saying. It is always the unexpected which happens.