

THE PREVAILING ARGUMENT

Professor Henry Drummond, the author of "The Natural Law in the Spiritual World," has been very earnestly at work in the revival at Edinburgh University. His address have been intensely evangelical, and have been wondrously powerful in their effects on the students. Says the *London Christian*.

One anecdote seemed to have touched them deeply. Substantially it was to this effect:—Some years ago, in the University there was a fine, manly fellow, a medical student, a very Hercules in strength, but as gentle and loving as he was strong. He was immensely popular, the captain of the football club, and not a cricket match was considered complete without him. He was a man of good intellectual gifts as well. He caught *typhoid fever* while attending the Royal Infirmary, and soon he lay dying in a private ward. One of the house-physicians, an earnest Christian and successful soul-winner, spoke to him about God and eternity. The dear fellow listened, became anxious, and eagerly heard the story of redeeming love.

"Will you give your self to Jesus?" asked the doctor.

He did not answer for a space, and then earnestly regarding the man of God he said, "But don't you think it would be awful mean just to make it up now, at my last gasp, with One I have rejected all my life?"

"Yes, it would be mean; but, dear fellow, it would be far meaner not to do it. He wants you to do it now, for He has made you willing, and it would be doubly mean to reject a love that is pursuing you even to death."

The dying man saw the point, and apprehending the excess of that exceeding love he launched his soul into the ocean of it.

SOCIAL IDEA IN THE CHURCH.

It has come to be asked often whether a church is "social;" and the meaning is that to merit this character it must be given to encouraging merry making of one sort or another. These entertainments run through all grades, from the so called "sociable"—which is generally any thing but really social—to the dancing party of the full fledged dramatic representation. Then there comes the fair for raising money, a device too often perilously near substituting gain for godliness, a combination of sham business and sham charity, which would be ridiculous if it were not sad.

The tendency of all this is to drive out the spirit of devotion. The desire for merry-making and the religious spirit cannot be successful partners in business. We do not mean to say that social life is not desirable, nor that social entertainments should not be sought. We do not deny that, within wise limits the church may make a legitimate use of social forces. We know of cases where this is done to manifest advantage. We have a conspicuous example of it in our mind as we write. But in this case this social business is held in subordination. The church does not build its success upon a social foundation, but upon its religious worship and religious work. Its social life is an addendum, not the substratum. This is very different from expecting the church, as such, to furnish either distinctively social life or social amusements. "Social life arising out of church relations," "ought to be merely incidental, and not included within the duty of the church or subjected to its supervision." —*Phil. Pres.*

THE OPENING OF THE WATER

-LILIES.

When comes the first gray dawning of the day,

And earth with light of early morn is blest;

The lilies that at evening sank to rest Under the water dark, in their array Of gleaming white and gold, no longer stay

Beneath the waves, with petals inward pressed,

Like folded hands across a pulseless breast;

But rise to greet the light they love. Its away

They own; each flower unfolding silently Its chalice bright, to let the sunshine steep

Its heart. O mystic flowers! that victory

Ye type, when Christ shall waken from the deep

Repose of death His own, and gloriously To meet Him, they shall rise from their last sleep.

C. W. B.

"How greedy you are," said one little girl to another who had taken the best apple in the dish—"I wanted that apple.