#### Anstor and Prople.

"But."

BY RLV. W. PRUISION, Dr.

Nasiaan was the prime minister of a mighty monarch, the commander mehief of the armies of Syria, an illustrous and successful soldier, the favorite of its sover-eign and the idel of the array. He was a may of consumnate ability and unblemished reputation. He doubtless had command of unlimited resources, with which to secure all the luxurious delights which the most magnificent ancient metropolis, "the head of Syria." "the eye of the East, 'could supply, a princely residence and retinue, a nuhousehold and an extensive patronage. He was moreover a man of lefty stature, noble mien and great personal attractions. Frank and generous in disposition, affable and courteous in manners, confiding and unsuspicious in temper, he was eminently qualified to enjoy to the fullest extent, all the advantages of his peculiarly felications circumstances. Honoured, admired, beloved, and probably envied, he stood on the pinnacle of human greatness, having ettained all the usual objects of desire and ambition among men—fame and fortune, power and pleasure. He had all that his heart could wish. Bur he was a leper. The appliances of wealth, the resources of power, the skill of science, the screenies of the priestly rites of pagan invocation had all been resorted to, but in vain. was still the victim of a loathsome and deadly disease, which closed every avenue of enjoyment, and throw a pall over all his possessions. He was a doomed man. He was nobly endowed, greatly prospered and highfavored, and might have been happy Bur l'

We have here a picture of human life. Naaman is a representative man. A shadow more or less heavy falls on every path, darkening even the brightest. There is a skeleton more or less hideous in every home, diminishing its joy. There is a worm at the root of most grounds, lessenin, if not destroying, their shade. At the g e of the magnificent palace sits some More scai, whose presence dims its splendor, or toreshadows its downfall.

Look around; are there not many who are placed in most enviable circumstances? Surely they must be contented and happy, and so they would be. "But"—

There is one, who bears an honoured name, a descendent of a noble family, and

the owner of a large patrimonial estate. He has received a liberal education and all the culture which the institutions of his own country and foreign travel can bestow. He is surrounded by many friends, and . deservedly beloved, His home is all that love and duty can make it, the sweet restingplace of his heart, and the elegant centre of attractions to his friends. Life to him is very pleasant and full of promise, much is expected of him, and a bright future is pre-dicted for him. "Bur," alas I liko Naaman, he feels that an insiduous and fatal disease is already wasting his strength, and in the springtime of his years, he is laid aside and anticipates only a few wearisome days and restless nights, before hidding adieu to all his fair possessions and prospects, to all he

loves and by whom he is beloved.

Another, blessed with bodily strength and mental vigor, has by years of unflagging industry and tireless energy acquired a for-tune larger far than he had ever dreamed of in his boyish days. He has surrounded himself by all that wealth can procure. His home is elegant and superbly furnished, his family is numerous, prosperous and happy his friends deem him a fortunate man, and his name stands high among the merchant princes of the land, his counsel and support are eagerly sought in all large financial enterprises. He looks back upon the past with complacency, and upon the future with great expectation, as he purposes soon to to withdraw from the cares and responsibilities of active business, and to retire to the quiet enjoyment of social and domestic life. the wished for gaol so long kept in view "But," an unlooked for panic in financial matters, some dire disaster in commercial affairs, the utter failure of a promising speculation, or the discovery of fraud on the part of some trusted partner or agent, brings upon him sudden ruin. What it has taken many years of anxiety and toil to accumuamid the wreck of his fortunes and his hopes, he suffers the pangs of wounded vanity and disappointed ambition, embittered, it may be, by the pressure of narrowed means or the fears of future penury.

Another has attained not only competents.

tence, but an assured position, and a place of high honour for intellectual and moral worth. His home is adorned and enriched with the choicest treasures of literature and At his hospitable table meet the wise and the witty, the great and the gifted of his day. His word has weight in the councils of his country, and his name is a tower of strength to every cause, literary and sci-entific, political and social, moral and religious. Every eye blesses him, and he has made many a mourner glad. "But" his made many a mourner glad. "But" his hair is prematurely gray, he bows beneath a heavy sorrow, his first-born, the son of his strength, once the joy of his heart and the light of his home, is now living a life of reckless dissipation and infamy, saved from public disgrace and a felon's cell, only after repeated and unacknowledged sacrifices made by paternal affection and long endur-ing hope. While receiving the cordial congratulations of friends upon his abundant prosperity and his manifold sources of gen- part, and when the whole congregation nine enjoyment, he feels the soreness of a hidden wound, for which their words bring no balm, and while the plaudits of the people or the thanks of a senate is sounding in his car, he knows how much sharper than a serpent's tooth it is to have a thankless Another still has attained the summit of

worldly prosperity; no disaster has ever be. fallen his fortunes, no friend has ever grieved him by desertion, nor foe maligned him with the voice of detraction. Strong provails in modern times on the subject of the Delnge and its incidents—a scenticism in health, in honour, and in power, he reaps the full reward of intelligence, integrity, and well-directed effort. The world's highest prizes are within his reach. Many chap-lets are stready around his brows. S'ill in the meridian of life, surely his joys are

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great, Bur" though his home is beautiful and his heart is strong, both are sad. Again and again have infant voices been beard and hushed, within that home. One fair child after another has been carried forth and laid in their low cold beds, nor son nor daughter now remains. The weeping mother too has followed them, and the hearth is desolate; the poor man stands upon it sione, childless and widowed. He has wealth, and wisdom, and power. "But" he could neither bribe, gameay, nor resist the grim foe, which has strewed his Eden with ashes.

Every condition of human life has its exceptions, every record of earthly happiness has a "Bur," whether failing health, or flying wealth, sore disappointment or eruel detraction, heart griet or home beto meet, and grievous enough doubtless they are, and very bitter to the taste; "Bur" they are designed for noble issues, and work out in us a grander life, and for us a more glorious destiny. Health and wealth, friends and family, all may fail. "Bur" we may lay up treasures where they will never fail, and find a friend "closer than a brother" who never forsakes. Earth may become to us sad and drear, "Bur" it will soon pass away, and we will enter into the heavenly home, where happiness is unconditioned by a "But." Mourning a brother in adversity, you bow beneath a crushing blow. "Bur," look! help is near. Weeping sister in sorrow, your heart bleeds from deep wounds. Bur dry your tears, He is nigh who healeth thee. Varied and manifold are our earthly trials! Bur earth knows no sorrow that heaven cannot heal." And when we get there, we will look back and bless God for all the "Buzs" which marred the joys of earth.

#### Messrs. Moody and Sankey.

The evangelistic work continues to progress in all the places in and around London, not the slighest abatement of interest being discernible. On Friday, the 7th ult., hedin the Agricultural Hall, convened by the Young Men's Christian Association, when Mr. Moody had the opportunity of addressing 15,000 young men.

A second special service for children was iven at the Opera House on Saturday afternoon, the preacher being the Rev. J. Robertson, of Edinburgh. There were many children scattered amongst the audience, and several rows or batches of school children faced and flanked the stage; but the majority present evere grown-up people.

Mr. Archibald D. Brown was the preacher in Bow Road Hall on Sabbath evening, where also discourses were delivered on Sabbath afternoon and evening by Dr. W. P. Mackay, author of "Grace and

The Revs. William Haslam and Dr Donald Fraser were the preachers on Sabbath in the same way at the Opera House, and Mr. Henry Drummond conducted similar services at the Victoria Theatre, New Cut, where the Rev. M. G. Pearse addressed a large audience on Saturday night.

On Sabbath afternoon and evening the meetings at Bow Road Hall were very crowded. At both Mr. Moody spoke thankfully of the faithful results of the two months' Islington Mission, and invited his hearers to follow him to the Haymarket Opera House, which he has occupied overy night this week. Mr. Sankey

overy night this week. Mr. Sankey at each meeting sang soveral hymns, one by particular request, "Jesus of Nazareth passeth by."

Messrs. Moody and Sankey having finished their labours in the North of London, and nearly completed them in the East-end, have now commenced their working read-energy in the second. work in good carnest in the southern and wostern districts. The Opera House even-ing services this week have been crammed, and thousands were unable to gain entrance. The inquiry and young men's meetings which follow already show some gratifying results. At the close of each service many flock to the inquiry-room, and persons of both sexes and of various ages are seen in earnest prayer. The young men's meeting was inaugurated by Mr. Henry Drummond, of Stirling, on Monday evening, who from a raised platform in the pit the theatre addr of young men who stay to the after ser-

The mid-day prayer and Bible meetings continue to be held in the same place, and have large attendances.

A vast congregation assembled at the Agricultural Hall on Monday night to join in the fiftieth and last service held by Messrs Moody and Sankey under that roof Mr. Moody preached at greater length than usual, subject of his address being the salvation of Noah and his family in the ark. The address was listened to with breathless attention, and the congregation seemed deeply moved by the earnest and pathetic appeal which he made to second by their prayers the efforts of himself and his fellow-labourers, to bring the unconverted portion of his audience within the say

ing influence of the Gospel.

The following tribute to the labours of Mesers. Moody and Sankey appears in dditorial type in the Times:—"A vast congregation assembled at the Agricultural Hall last night to join in the fiftieth and last service held by Messrs. Moody and Sankey under that roof. By seven o'clock the vast building was crowded in every rose to join in the opening hymn-38, Wondrous love — a more impressive sight could hardly be imagined. The other hymns sung during the service were the 48rd-' the ninety and nine'-and the 81st—"Yet there is room—with which the service concluded. Mr. Moody preached at greater length than usual, the subject of his address being the salvation of Noah the Deluge and its incidents—a scepticism which the preacher said he had no doubt was generally shared by the antidiluvian society which witnessed Noah's preparations

character of the faith which preserved one faraily alone amid all the households of the earth from perishing by water; and urged his hearers to exhibit and enforce by then oxample, the like faith in their own families and households, against the still more terrible day of judgment by fire, for which the present world was reserved. Mr. Moody's address was listened to with breathless attention, and the congregation seemed deeply moved by the earnest and pathetic appeal which he made to them to second by their prayers the efforts of himself and his fellow-labourers to bring the unconverted portion of his audience within the saying influence of the Gospel. No one who has witnessed these services car doubt their powerful agency for good, not only apon the ruder masses of society, reavements, or any other form of earthly but upon many also who have been acill. There is some form we must all expect customed to associate the idea of "revivalismi with more fantacism and excitement. There was certainly nothing of this kind in yesterday's service. The devotional part of the service was as calm and unexciting as in the soberest parish church, while the sor-mon was not less calculated to benefit the most steady-going churchman than arouse the attention of those who had litherto thought little about religion. We have no doubt that the West-end of London, to which Mr. Moody is now devoting his at tention, will gain quite as much from his preaching as the North. —Review.

#### Should Christians Put on Mourning?

We have felt and thought much upon this question, and hardly know what answer to give. Long usage has made it the fashion, and Christians are not called on perhaps, to start a crusade against fashion. Were they to take a stand against the prac-tice of putting on mourning for their dead, it would no doubt make a stir and call attention to the subject. But before anything of this kind can take place, individual Christians and families must think about it, and consider what they ought to do. To look at the matter and think about it can do no harm and may do some good. And to this end we give two extracts, one from a recent will and the other from a medical journal. The following is from the will:

"And I hereby subjoin my carnest request, that none of my family or friends will incur any needless expense for what is, in my view, most improperly and anomal ously styled 'mourning dresses;' assuring them, as my deliberate and long-practiced opinion, that they will do the greatest honour to my memroy by complying with my present wishes in this particular. But to preclude misconception, I would add that I do not object to a simple badge of mourn ing, if the feelings of any one demand it; but to the customary expenditure for new and costly habiliments, which are better calculated to foster pride in the living than to show respect for the dead; but, more than all, as this common practice imposes a useless and oppressive tax on all classes of society, which many may with difficulty sustain, I feel it to be my solemn duty to bear my dying, as I have always my living, testimony against it.

From the Medical Joannal : "Never wear mourning long unless you wish to become sad and sorrowful be-ond what nature intended."

## Family Religion.

"David returned to bless his household," so should every head of a family turn to his home when his day's work is done. "The smile of the Lord is the feast of the soul," and there will be no light of gladness in your home without the favor of God. "The candle of the wicked shall be put out." There are many nominal Christians that have no home-altar. No wonder that they cannot pray in public, or that their spiritual comforts have fled. No wonder that the thorns of contention spring up in their bowers, and that they find it easier to kindle a hell at home than be

happy.
When Whitefield was asked if a certain man was a Christian, he replied: "I do not know; I never lived with him." That affords a true test. If a man is a Christian, he is religious at home. He is a priest in his own house, and his house is a Bothel. The time for devotion must be observed. The children may have their part in the service, and "the voice of rejoicing will be in the tabernacle of the righteous." "John Howard, the phila n thropist, never neglected the duty of family prayer, though there was but one, and that one a servant, to join him; always declar-ing that where he had a tent God should have an altar." The example of this good man might well be initiated in certain sections that we know. A prayerless family is like a house without a tenant—grim, desolate, and wasting away. Such a family will pass by the prayer-meeting to the theatre; its members are late to church and early to the ball-room; never at praythe animals, of course. A true Christian will delight to honor God in the presence of his family, and God is in the habitation of the righteous.

## Unconscious Skepticism.

We believe it is Dr. Holland who has said in his own choice words that a convic-tion may slip into one's life as unconsciously as a cork within a bottle, and that thus it may no more form a part of the life than the cork of the bottle; only the presence of it is known by the souring of the liquid. A skeptical thought may be thus destroying all the sweetness of a believer s life- a silent, unconscious presence in the soul, turning all its strength and goodness into insipid or bitter substitute; a conviction whose existence is only denoted by its ovil effects upon the inner heart. The easy, compromising way in which a pernicious thought is often dealt with, grows into actual excuse for it after a time, and bold defence of it in the end. The conviction does not make itself manifest at once, more than the cork did. See that these dangerous tendencies are auticipated by alle-Methodist Recorder.

wanch the presenter said no had no doubt was generally shared by the antediluvian society which witnessed Noah's preparations to meet the threatened judgment, Mr. Moody expaciated on the patriarchal of God renewing his heart.—Heubner.

#### The Romish Weathercock.

MR GLADSCONE'S controversy with the Vatican and its defendors has revaled among other things that Roman Chiholics are cap able of a faculty of subserviency which is almost incredible, and which is sertainly incompatible with either manliness or ingenerousness. In the Appendix to Mr. Gladstone's second pamphlet, he quotes some information respecting a Roman Catholic book, known as Keenan's Cate-chism, which has been extensively used in Great Britain and America, and two copies of which, protessedly of the same addition, were lying before his informant. In the preface to the third edition of this "Catechiem," the author states that it has "the high approbation of Archbishop Hughes, the Right Rev. Drs. Lyle, Carrithers, Gillis and Mardoch," The four last named were Vicars Apostolic in Scotland, and their separate episcopal approbations are profixed to the "Catechism."

In one of the copies of this "Catechism, certified to as above stated, it being a "new edition, corrected by the author, twentyfourth thousand,' appear the following question and answer:

"Q .- Must not Catholics believe the Pope in himselt to be infallible?

"A .- This is a Protestant invention; it is no article of the Catholic faith; no decision of his can oblige, under pain or heresy, unless it be received and enforced by the teaching body-that is, by the bishops of the Church.'

It now transpires, as Mr. Gladstone's in-formant shows, that "on the passing of the Vatican Decree, apparently while this very edition was passing through the press, the above crucial question and answer were quietly dropped out, though no intimation whatever was given that this vital alteration was made in the remainder of the edition. Had a note been appended, intimating that this charge had become needful, no objection, of course, could have been made. But no word has been inserted to announce or explain this omission of so material a passage; whilst the utmost pains have been taken, and, I must add, with great success, to pass off this gravely-altered book as boing identical with the rest of the edition."

Such duplicity as this argues both a defective cause and want of moral honesty, as well as great stupidity. It does not appear to have entered into the mind of those who were accessary to the mutilation of the Catechism that their act could not escape discovery and exposure, or that it partock of the nature of fraud. Neither do they seem to have perceived that the mutilation, if discovered and exposed, would have the invested of the control of the c inevitable effect of concentrating atten-tion upon the doctrine which was taught as truth at one time, and which was afterward sought te be surreptitiously hidden out of sight, Hereafter, and in view of such imbecility, duplicity, and versatility combined, let us hear no more of the un-changeableness of the Romish Church. Truly it more resembles "a reed shaken with the wind" than the "rock" to which it so fondly likens itself.

## Lending to the Lord.

I am a going to tell you a story about three little children whom I met not long ago. They showed me their little wooden savings-banks, which their sick father had made for them; for he was too poor to buy them tin ones, such as you sometimes see in the shop-windows, and as some, perhaps, have. Each of the children had some pennies, which they had saved, instead of spending them on worthless notions which can do them no good. I asked them what they were going to do with their money. They replied that they did not just then know, but would find some use for it.

Some time after this I again visited the home of these children, and picking one of the little savings banks found it empty. Inquiring what had become of the money, one of the children told me he had lent it away. I told 'hem they should be careful to whom any loaned money, else they might never get it again. "We have lent it," said they, "to one who is ever so rich!"
"What! rich and borrowing pennies!" we

exclaimed. They then told me this story: "One day a minister of the gospel came "One day a minister of the gospel came along. He was poor, and was on his way to a neighborhood in which the people were noted for their wickelness. He was going to preach to them. While riding along he lost a shoe; and he had no money to pay a smith for putting it on. The horse was getting lame from travelling without the shoe; and we emptied our savings-banks, giving him the money. And doesn't the shoe; and we emptied our savings-banks, giving him the money. And doesn't the Bible say, that if we give to the poor we lend to the Lord? So, you see, we have put it out at interest, and we have no doubt but we shall be repaid, not, perhaps, in money, but in blessings. Besides, by helping the preacher on his way we have helped to spread God's Word, which teaches sinners the way to get to heaven."

Don't you think, children, that we all might learn a lesson from the action of these little children? Some of us are not so these little children? Some of us are not so poor as they, and yet do we do as much? They, like the widow, gave all; we give only a small part of what we have. Let us pray that the Lord will give us liberal hearts, so that we may not refuse to give hiberally, according as he has blessed us with the means, for the spreading of his word, in our own country.

## Ever Fruitful.

We hardly ever expect a season that shall be free from droughts. Earlier or later there is likely to be a time when the parched earth and shivering vegetation tell of the brassy heavens overhead, and when men are crying out for rain. But the trees growing on the banks of streams and the grass matted on the margins are not suffering They are fresh, cheerful and luxuriant. The Christian may have his time of drought. A whole community may be at a stand still, showing signs of death more than life. But he who is planted by the rivers of waters knows nothing of the drought and droughtness. His roots are reaching out to the floods, and his branches, so, foliage and fruit tell of perpetual freshmess.—United Presbyterian

# Bandom Readings.

What a person has experienced within cannot be argued out.

BEAUTY without honesty is like prison kept in a box of gold.

Make triends with the bear, but keep hold of your hatchet.

THE darkest day of life is when we start to get a dollar shorter than by earning it. To the mariner in the wild sen ex-perience is everything. Only to have studied maps at echoof will prove of utils

account. It is quite easy to peform our duties when they are pleasant, and imply to self-sachine; the test of principles is to perform them with equal readiness when they are

onerous and disagreeable. THERE never was a hero in this world. there never was anyone that the human race conceived as royal, who had not sufrace conceived as royal, who had not suf-fered for others, who had not given him-self in some sense for his fellow men. "Whosoever will be great among you shall be your minister." These words of the Master are constantly proving true.

If thou seest anything in thyself which may make thee proud, look a little further, and thou shalt find enough to humble thee; if thou be wise view the peacock's feathers with his feet, and weigh thy best parts with thy imperfections. He that would rightly prize the man must read his whole story.—Quarles.

A woman is naturally as different from a man as a flower from a tree; she has more beauty and more fragrance. but less strength. She will be fitted for the rough and thorny walk of the masculine professions when she has got a rough beard, a brazen front, and hard skin, but no sooner.—Prof. Blackie.

PEACE does not dwell in outward things, but within the soul. We may preserve the the midst of the bitterest pain, if our will remain firm and submissive. Peace in this life springs from acquiescence even in disagreeable things, not in an exemption from suffering .- Fenelon.

It is related when Andrew Fuller went into his native town to collect for the cause of missions, one of his old acquaint-ances said, "Well Andrew, Ill give five pounds, seeing it's you." "No," said Mr. Fuller, "I can take nothing for this cause, seeing it's me-and handed the money back. The man felt reproved, but in a mo-ment he said, "Andrew, you are right. Here are ten pounds, seeing it's for the Lord Jesus Christ."

We need to labour with our minds and to develop what is within us, to make the rost of our possibilities and to enable us to ive nobly and worthily. We need a careful balacing of our duties and relations in life, and a due allotment of time and energy to each, that we may not develop into one-sided and unshapely characters, but attain the symmetry and beauty of

There are blessoms that has budded, been blichted if the cauld.

And lammies that has perished, because they left the fauld;
But cowerve in aneath His wing wha died upon the tree.

An' gaithers in his bosom helipless weans like you an 'me.
In the warl there's tribulation, in the warl there is wae;
But the warl it is bennie, for our Father made it sae; Then britchen up your armour, an' be happy as ye Though yor sky be aften clouded, it win' na be for lang.

ALL lower natures find their highest good in semblances and seeking of that which is higher and better. All things strive to ascend, and ascend in their striving. And shall man alone stoop? Shall his pursuits and desire, the reflections of his inward life, be like the reflected image of a tree on the edge of a pool, that grows downward, and seeds a mock-heaven in the unstable clament beneath it, in neighbourhood with the slim water weeds, and oozy bottom-grass, that are yet better than itself and more noble, in as far as substances that appear as shadows are preferable to shadows mistaken for substances? Not it must be a higher good to make you happy. While you labour for anything below your proper humanity, you seek below your proper humanity, you seek a happy life in the region of death.—Coleridge.

Take detached parts of any system what-soever, and you will make it absurd and in-consistent with itself. I do not confine this observation to human performances An anoodoto which I have heard exemplifies this observation. When Sternhold and Hopkin's version of the Psalms were usualltopkin's version of the Psaims were usually sung in churches, a line was first read by the clerk, and then sung by the congregation. A sailor had stepped in and heard the clerk read this line: "The Lord will come, and he will not"—The sailor stared, and when the clerk read the next line: and when the clerk read the next line: and when the clerk read the next line.

"Keep silence, but speak out"—
the sailor left the church, thinking the
people were not in their seuses. This
story may convey an idea of the treatment
of the plan before you; for, although it
contains sound seuse when connected, yet,
by the detached warner of considering it. by the detached manner of considering it, it appears highly absurd.

"Your tempers. How are they? Do you become impatient under trial; fretful when chided or crossed; angry, revengeful, when injured; vain when flattered; proud when prospered; complaining when seemingly forsaken; unkind when neglected? ed? Are you subject to discontent, to ambition, to selfishness? Are you worldly? Covetous of riches, of vain pomp and parade, indulgence, of honor or oase? Are you unfeeling, contemptuous of others, seeking your own, boasters, proud lovers of your own selves? Beware! These are sedi-ments of the old nature! Nay if they exist in you, in however small a degree, they are demonstrative that the old man of sin is not dead. It will be a sad mistake if you detect these evils within and yet close your eyes to them and continue to make professions of holiness. These are not infirmities; they are indications of grace." Bishop Foster