

same time I speak sincerely. You are and have been for some time in a morbid state of mind. Let my simple common sense come to your aid in this emergency. In every condition under which you have been working at the mill imposed a continuous strain upon your nervous power. You were steadily approaching a point where mere human endurance would give way. Mark, I do not say that you might not have been helped to endure longer, and to endure everything; but mere human nature could not have endured it much longer. It is often wiser to shun certain temptations, if we can, than to meet them. You could not do this; and if, taking into account all the circumstances, you could have submitted to this insult, which was the culmination of long-continued and exasperating injury, I should have doubted whether you possessed the material to make a strong, forceful man. Of course, if you often give way to passion in this manner, you would be little better than a wild beast; but for weeks you had exercised very great forbearance and self-control—for one of your temperament remarkable self-control—and I respect you for it. We are as truly bound to be just to ourselves as to others. Your action was certainly wrong, and I would be deeply grieved and disappointed if you continued to give way to such ebullitions of passion; but remembering your youth, and all that has happened since spring, and observing plainly that you are in an unhealthy condition of mind and body, I think your course was very natural indeed, and that you have no occasion for such despondency."

"Yes," put in Mr. Growther; "and he went away without his breakfast, and it is mighty little he took for lunch; all men are savages when they haven't eaten anything."

"Pardon me, Mrs. Arnot," said Haldane, gloomily; "all this does not meet the case at all. I had been hoping that I was a Christian; what is more, it seems to me that I had had the feelings and experiences of a Christian."

"I have nothing to say against that," said the lady quietly; "I am very glad that you had."

"After what has occurred, what right have I to think myself a Christian?"

"As good a right as multitudes of others."

"Now, Mrs. Arnot, that seems to me to be contrary to reason."

"It is not contrary to fact. Good people in the Bible, good people in history, and to my personal knowledge, too, have been left to do outrageously wrong things. To err is human; and we are all very human, Egbert."

"But I don't feel that I am a Christian any longer," he said, sadly.

"Perhaps you are not, and never were. But this is a question that you can never settle by consulting your own feelings."

"Then how can I settle it?" was the eager response.

"By settling fully and finally in your mind what relation you will sustain to Jesus Christ. He offers to be your complete Saviour from sin. Will you accept of Him as such? He offers to be your divine and unerring guide and example in your every-day life. Will you accept of Him as such? Doing these two things in simple honesty and to the best of our ability is the only way to be a Christian that I know of."

(To be continued.)

FAMILY READING.

"To get children to read good books," I put them into the infant Sunday school at four years; read to them the little papers and cards they get there; read, or relate, to them Bible stories, and others, as being contained in books where they can find many more, I tell them, as soon as they have learned to read. This begets a desire to learn how to read. Then I teach them (that is, my "better half" does) to read the Bible before they are sent to school. I find that then, afterwards, with a Bible always in the sitting-room, as the book they have first learned to read in, they will pick it up as a playmate and read its stories for amusement. A little later I give them free range through those "yarns," so broad there is no danger of their believing them—"Crusoe," "Arabian Nights," and "Gulliver's Travels." I then find no trouble in engaging children of nine to twelve years in history, travel and biography written for them, especially if I talk, or rather get them to talk about the contents and let them teach me some new facts. A boy of ten years who cannot be induced to sit down and read up Dickens' "Child's History of England," Abbott's volumes of early American history, etc., has one or two parents at fault. I keep them clear of bad books, and supplied with good ones; I use a public library and make their selections—books in which they take such interest that they put faith in my choice. They never see a "Dime Novel," "Ledger," etc., and, so far as possible, I keep them from children likely to read "trash." Familiar science I read to them in mild doses. I read to a boy of eight, parts of Winchell's "Sketches of Creation," with running comments, and he had so much to tell his playmates that they thought him a prodigy; but almost any child would feed on the same. At ten that boy has read all the books here favourably mentioned for children; and, among others, Taylor's "Boys of Other Countries," Bonner's, Coffin's and Higginson's United States history books, "Swiss Family Robinson," "Tales from Shakespeare," some of Abbott's "American Pioneers," Stanley's "Dark Continent," etc., etc.; his sister of fourteen, much more in that line, and on into the affectionate reading of Rolfe's edition of Shakespeare's plays. And from these I select some of their school declamations. I calculate that in their taste for good literature these children are grounded safe.

SCENE OF PAUL'S DEATH.

They who will may follow him in imagination to the possible scene of his martyrdom, but every detail must be borrowed from imagination alone. It may be that the legendary is also the real scene of his death. If so, accompanied by the centurion and the soldiers who were to see him executed, he left Rome by the gate now called by his

name. Near that gate, close beside the English cemetery stands the pyramid of C. Cestius, and under its shadow lie buried the mortal remain of Keats and Shelley, and of many who have left behind them beloved or famous names. Yet even amid those touching memorials the traveller will turn with deeper interest to the old pyramid, because it was one of the last objects on which rested the eyes of Paul. For nearly three miles the sad procession walked; and doubtless the dregs of the populace, who always delight in a scene of horror, gathered round them. About three miles from Rome, not far from the Ostian road, is a green and level spot, with low hills around it, known anciently as *Aque Siliæ*, and now as *Tre Fontane*. There the word of command to halt was given; the prisoner knelt down; the sword flashed, and the life of the greatest of the apostles was shorn away.—*Farrar*.

"THEY SAY."

"They say!"—ah, well, suppose they do! But can they prove the story true? Why count yourself among the "they"? Who whisper what they dare not say? Suspicion may arise from naught But malice, envy, want of thought.

"They say!"—but why the tale rehearse, And help to make the matter worse? No good can possibly accrue From telling what may be untrue; And is it not a nobler plan To speak of all, the best you can?

"They say!"—well, if it should be so, Why need you tell the tale of woe? Will it the bitter wrong redress, Or make one pang of sorrow less? Will it the erring one restore, Henceforth to "go and sin no more?"

"They say!"—oh, pause and look within, See how thine heart inclines to sin; And lest in dark temptation's hour Thou, too, should'st sink beneath its power, Pity the frail, weep o'er their fall, But speak of good or not at all.

TRUTHS FOR SIXTEEN-YEAR-OLD MEN.

Remember, my son, that the world is older than you are, by several years; that for thousands of years it has been so full of smarter and better young men than yourself that their feet stuck out of the dormer windows; that when they died the old globe went whirling on, and not one man out of ten million went to the funeral, or even heard of the death.

Be as smart as you can, of course. Know as much as you can without blowing the packing out of your cylinder-heads. Shed the light of your wisdom abroad in the world; but don't dazzle people with it, and don't imagine a thing is so simple because you say it is. Don't be too sorry for your father because he knows so much less than you do. Remember the reply of Dr. Wayland to the student of Brown University who said it was an easy enough thing to make proverbs such as Solomon wrote. "Make a few," tersely replied the old man. And we never heard that the young man made any; not more than two or three, anyhow. The world has great need of young men, but no greater need than young men have of it. Your clothes fit you better than your father's fit him; they cost more money, they are more stylish, your moustache is neater, the cut of your hair is better, and you are prettier, O, far prettier than "pa." But, young man, the old gentleman gets the biggest salary, and his homely, scrambling signature on the business end of the check will drain more money out of the bank in five minutes than you could get out with a ream of paper and a copper-plate signature in six months.

Young men are useful, and they are ornamental, and we all love them, and we couldn't engineer a pic-nic successfully without them. But they are no novelties, my son. O no, nothing of the kind. They have been here before. Do not be so modest as to shut yourself clear out; but don't be so fresh that you will have to be put away to keep from spoiling. Don't be afraid that your merit will not be discovered. People all over the world are hunting for you, and if you are worth finding they will find you. A diamond isn't so easily found as a quartz pebble, but some people search for it all the more intently.—*Burlington Hawkeye*.

A ROME despatch says it is alleged the Pope, having learned that several Catholic dignitaries in England used violent language against the British Government and supported the Irish movement, has expressed his disapproval of their conduct, and despatched letters of remonstrance to England.

In the eyes of French Protestants, a saved and enlightened France, means a saved and enlightened Europe. And all France seems now alive to discussions of Bible themes. Take a hall, announce a lecture on Protestant phases of religion, and your hall will be crowded in whatever town or city you try it.

DR. HOWARD CROSBY says: "The preacher who exaggerates, so that the coarse world exclaims 'he lies!' who takes advantage of his position to make sweeping assertions unsupportable of proof; who manufactures his facts, and stakes everything on an antithesis; or, again, the preacher who makes engagements only to break them; who is ever ready to say yes, without any regard to the issue; who raises hopes and leaves them to wither—these are preachers who are steadily forming a sentiment in the world against the Gospel which they profess to preach, for there is nothing on which the world has such correct notions (however little it practises them) as the necessity for truth and honour in a high and guiding soul."

BRITISH AND FOREIGN ITEMS.

ON the recommendation of the Archbishop of Canterbury, the Christian Knowledge Society has made a grant of £1,250 for educational purposes among the Nestorians.

EVIDENTLY the temperance movement has not gone far enough yet in England. The London Baptist Union is just beginning to consider the question whether ministers ought to have wine at their association dinners.

THE rupture between France and Madagascar is in consequence of a misunderstanding between the French Consul and the Government of the Island. The Consul hauled down his flag and appealed to his Government.

IN Toulon, France, two hundred persons fill one room, in the other from eighty to one hundred, three times a week; a third is demanded, and there are children's meetings besides. These represent the interest in Protestant work.

THE "National" says the Cabinet Council has decided to enforce the decree of 1804, which provides for the dissolution of unauthorized religious orders and the formation of any fresh community with permission of the Government.

A ROME despatch says that the Papal Nuncio at Paris has telegraphed that the French Government has decided to expel prohibited religious corporations, but the Government will advise the Pope of the particular measures contemplated.

PROTESTANTISM in Spain is to have a "Review," to be published at Madrid by Pastor Fliedner, under the title "Revista Christiana, Periodica, Scientifica, Religiosa." A society in London will provide for the expenses of the undertaking.

ACCORDING to "La Justice," over a hundred and fifty-eight thousand persons, male and female, belong to religious communities in France. The number has been tripled since 1789, and twenty-one thousand belong to unauthorized congregations. The Jesuits number fifteen hundred.

A BERLIN despatch says the Pope, having made a concession that the names of priests appointed to livings are henceforth to be officially communicated by the bishops to the secular authorities, peace between Berlin and the Vatican has become possible. About a thousand vacant livings will be refilled, and some vexatious clauses in the ecclesiastical laws be repealed.

ICELAND, the region of intense natural cold, is full of religious warmth. The Word of God is the text-book of the people. Every home has its Bible, not just as an ornament, nor as the well-kept cherished marriage gift, nor because of some undefined superstitious feeling of reverence, but for daily use. In Iceland the Bible is constantly read. As a consequence, Iceland is without a theatre or a prison. There is no such office as sheriff. They own no cannon, and military drill is an unknown science.

NEV'S has reached the Presbyterian Mission House in New York of the death, at Sierra Leone, Africa, December 2nd, of the venerable missionary, Dr. Albert Bushnell, who, after a brief visit to America, was returning to his mission work in the Gaboon region. Mrs. Bushnell and Miss Cameron, after burying the doctor, continued their journey to Gaboon. Dr. Bushnell had been warned by physicians that his health could no longer endure the climate of Equatorial Africa, but he could not find in America a young man to go and take his place. He therefore returned to his work.

"Le Telegraphe" says the principal Jesuits are so persuaded Premier de Freycinet is in earnest that they no longer hope to remain in France, and are preparing to emigrate to Spain and Belgium. At a Cabinet Council on Saturday, the Government will finally decide upon measures regarding the Jesuits. It is understood the French Ambassador at the Vatican will enter into negotiations with the Pope, with a view of inducing unauthorized congregations to submit to the orders of the Government. It is stated the Jesuit authorities have already caused all members of their society who are not Frenchmen to leave France.

THE following has been announced as the programme for the observance of the centenary of Sabbath-schools in London:—June 26: Reception of foreign delegates at No. 56 Old Bailey. June 28: noon, inaugural meeting at the Guildhall; evening, choral service in St. Paul's Cathedral. June 29: morning, first meeting of the International Convention at No. 56 Old Bailey; afternoon, second meeting of the International Convention; evening, meeting in City Road Chapel. June 30: gathering of teachers and scholars at the Crystal Palace, concert by the great orchestra, singing on the terraces, etc. July 1: morning and afternoon meeting of the International Convention; evening, great meeting in Exeter Hall. July 2: meetings of the International Convention; evening, sermon by the Rev. C. H. Spurgeon, and communion service at the Metropolitan Tabernacle. July 3: unveiling of the Raikes Memorial Statue on the Thames embankment; afternoon, concert in the Royal Albert Hall.

ADVICES from Basutoland, by way of Capetown, state that affairs are growing critical, and the Colonial Government will insist upon disarming the natives, who evince a growing indisposition to submit to authority. The restlessness of the Basutos dates back to 1866, when they were obliged to conclude a peace with the Orange Free State by ceding a large portion of their territory to that republic, and they have apparently been only awaiting their time to strike a blow for their independence, which they wholly lost in 1868, on the occasion of the annexation of the remainder of the territory to Natal. It is believed that the Basutos having been told that the late Zulu war was unpopular with the English people, are inclined to accept that fact as a sign that no serious opposition will be made by the Colonial Government in case they now make an attempt to regain their former political tribal union. In military circles in South Africa, it is felt that while the safety of the neighbouring provinces may require the disarming of the natives, a military movement to do this is almost certain to be followed by widespread and bloody insurrection.