

## THE SICK PASTOR'S PRAYER.

(*Preferring his Lord's Service, to a Peerage above.*)

I thank Thee, gracious Sovereign,  
For the offer thou dost make  
To set me among nobles,  
And the burden from me take:  
But let me serve !

I'm often very weary,  
And both flesh and spirit fail;  
The way seems somewhat dreary,  
And with joy the end I'll hail:  
But let me serve !

There's so much work remaining,  
So many souls are lost,  
And sin needs such restraining,  
And triumphs at such cost:  
O let me serve !

The idlers are so many;  
The workers are so few—  
In some fields are not any  
Who yet can dare or do :  
O let me serve !

The prospect is so pleasant,  
The harvest is so white,  
Success e'en now is present,  
And work is such delight:  
O let me serve !

The work is not yet finished  
Which I had hoped to do ;  
My zeal is not diminished,  
My heart is firm and true:  
O let me serve !

I want to lift the lowly;  
I want to help the weak;  
I want to make men holy,  
Glad news of peace to speak :  
O let me serve !

I want to make men brothers ;  
To teach the rich and poor  
To seek the good of others,  
And aid them from their store:  
O let me serve !

Dear Lord, Thou ne'er hast left me  
To work and serve alone;  
Nor of Thy Grace bereft me,  
But more and more hast shown;  
O let me serve !

What offering can I tender  
For what Thou gavest me ?  
What service can I render  
That's worthy Lord, of Thee ?  
But let me serve !

And when Thy hand has raised me  
Unto thy heavenly throne,  
I'll say when I have praised Thee  
For the "Well done" and crown !  
Still let me serve !

## ENGLISH RADICALS.

SIR HENRY S. MAINE has published an able book showing (like Herbert Spencer) the dire dangers of Radicalism in this land. He shows that the British Constitution has not been fenced against sudden and violent changes, the elaborate precautions which guard the Constitution of the United States. The tendency of things, then—indeed, the avowed ideal which the Democracy set before it—is to clear away both the House of Lords and the Established Church, to reduce the Crown to an absolute cipher, and so transform the ancient constitution of Great Britain into a single chamber, resting upon what the Democracy is pleased to call "the will of the people." The two most popular leaders of the Democracy, Mr. John Chamberlain and Mr. Henry Labouchere, are forever harping upon this dogma, "the will of the people," as though they possessed a self-evident right to sweep away all impediments that hinder a rapid and complete translation of its wishes into action. Mr. Chamberlain if we are to accept his speeches as a genuine expression of his convictions, confidently relies upon the popular wisdom to deal successfully with social and political problems which have baffled the wisest philosophers and the greatest statesmen, and Mr. Labouchere never wearies in expressing his warm approval of all this bosh. The Democracy, as is the way with Democracy, yields a ready ear to these flattering tales. It accepts with eager credulity this marvellous description of its own excellence and burns with desire to begin the work of destruction upon whatever has the presumption to exist, independently "of the will of the people." Sir Henry Maine's book may be described as an acute and reasoned protest against the dogma, "the will of the people." It is a dogma, as he points out, potent for destruction but powerless for purposes of construction. It is easy to discover what institutions do not rest upon "the will of the people" and thereupon in that sacred name to work their destruction; but when an endeavour is made to build up new institutions in their place, all efforts in that direction are thwarted by the impossibility