

"Wait a minute, brother. This committee won't know what they can do unless they know how much they are to be backed up. How many of these people will stand by one another and by us in pledging themselves to have no dealings with a shop at which criminal and corrupting papers are sold? I would like to know."

And when the chairman put the question it would have done your heart good to see how all the roomful, men and women, came to their feet. Well, they appointed a committee in three minutes, and then these appointed a sub-committee to go around and call on the news-dealers; and I was put on this sub-committee, though I confess I did not want to be. But the gallant colonel was going to lead, and I did not see how I could refuse to follow.

We were fortunate—rather, we were providentially guided—in our first call. For the head of the firm met us like a man and a gentleman, let me say like a Christian. For, though he did not deny that he had felt annoyed at some things that had been reported to him as said in our meeting, he said frankly, "You are right. The abuses you complain of ought to cease. But where will you draw the line? What rule do you propose to lay down, gentlemen?"

For my part, I was perplexed what answer to make to this very obvious question. So I stood in the background and let the colonel speak. And he said just the right thing. Said he: "Mr. Jenkins, you have met us like a gentleman in this matter, and we cannot do better than refer this question back to you. You understand it better than we do. What do you say?"

"Well," said Mr. Jenkins, "you will find some difficult questions about this business before you get through with it. But I will give you a start. Just look over that counter, and I will hand you six or seven papers from it that are not fit for any body to sell or read. I had as lief have a rattlesnake come into my house as one of those papers." And he made up a bundle of them—the majority were "boys' papers"—and said, "You have my promise that these shall not be sold here in the future. There are some others about which I am willing to talk to you another time."

"You shall not be a loser by your honourable and straightforward conduct," said we in reply. "We will undertake that if your competitors attempt to get an advantage by picking up what you frankly abandon, they shall lose more than they gain by it."

And so we broke the line that morning. You will easily understand that when we went around to the other news-stands and told them of the handsome proposal of Jenkins and Jobson, all the rest had to fall into the same arrangements, and even to show a little advance in public virtue over their competitors.

And now we propose to hold an adjourned prayer-meeting to hear the committee's report, and clinch the matter so it will hold. I suspect that the church will be pretty full, and I should not wonder if it should turn out to be a praise-meeting. And we do not feel as if we had been working instead of praying, but as if the action to which we were inspired at that Week of Prayer meeting had been God's own answer to our prayers.—*Christian Weekly.*

STOP AND SHAKE HANDS.

Why is it that men dart out of a prayer-meeting as they do, the moment the benediction is pronounced? The true idea of the church is that it is a family—God's family. Its members are children of one Father, and brothers and sisters one of another. A prayer-meeting, therefore, is a family meeting. It is a reunion of brothers and sisters. The service is of the character of a feast; and we all know that after feasting comes talking and the exhibition of good nature. After the formal portion of the service is over brethren, why not stay and have an informal service of your own? Talk of whatever the Spirit suggests. Tell your joys and your sorrows, your hopes and your fears, to one another. "Laugh with those who laugh, weep with those who weep." Don't file out of the room solemn as crows flying to the groves at night, passing through gloom into deeper gloom; but go

forth happy as children pouring out of the door when father and mother start out with them for a ramble in the bright sunshine across the fields. At least stay long enough, after the formal service, to shake hands with pastor and each other, and greet any stranger that may have chanced to drop in among you of an evening. Lubricate the wheels of your church machinery with the "oil of gladness," and you will be astonished at the ease with which all parts will be working together. "Salute every saint in Jesus Christ."—*Golden Rule.*

Littell's Living Age.

Boston: Littell and Gay.

The numbers of the "Living Age" for the weeks ending March 1st and 8th contain articles on important and interesting subjects from "The Edinburgh Review," "The British Quarterly," "Saturday Review," "Chambers' Journal," "The Economist," "Nature," "The Cornhill Magazine," with instalments of serial stories from advanced sheets. The subscribers to this publication have a very large quantity of reading matter at a low price.

The English Reformation: How it came about, and why we should uphold it.

By Cunningham Geikie, D.D. New York: D. Appleton & Co. Toronto: Hart & Rawlinson.

To guide persons in deciding whether to speak or keep silent, the following test has been given: Is what you are about to say true? Is it necessary to say it? Is this the proper time to say it? This test might very properly be extended to the writing of books; and the work now before us will certainly bear the test. Resting on an ample basis of undeniable, though partly forgotten history, its truth cannot be called in question. But is it needed? We are sorry to say that it is, and never within the last four centuries more than at the present time. The battles of Protestantism have to be fought over again, not only against Rome, but against reactionaries nominally at least within the Protestant pale. There are ultra-liberals in all our Protestant denominations who, having really no creed at all of their own, believe that all creeds and practices—including the creed and practice of the Church of Rome—are equally good. The Anglican Ritualists, while continuing in the bosom of a Protestant Church and receiving its emoluments, consider the Reformation a most unfortunate occurrence at the best, and hate the name of Protestant. And although Dr. Geikie does not himself belong to the Church of England, the evangelical portion of that Church will not reject aid from without in the fighting of its battles, especially when the aid is as efficient as in the present instance. In these days, when the Church of Rome is quietly and cunningly extending her power and influence, in England, in the United States, in Canada, and even in Scotland, it will not do to forget the Reformation. Its annals must be re-written and its principles re-asserted, not for the purpose of fostering bitter feelings in the hearts of men, but for the purpose of saving them from error and keeping them from being seduced by the wiles of the great sorceress. We should like to give copious extracts from this ably-written and most valuable book but have at present only space left for a few sentences from the closing pages. Speaking of the Reformation, our author says:

"As to the results of these great principles, to which more might be added, they are seen on every hand. They have made England independent of an Italian priesthood. She alone now makes her own laws and is mistress in her own house. . . . They have freed the land from monks and monkery, which even Romanist countries have since put down as an intolerable evil. . . . They have dispelled the belief that a sinful man, who calls himself a priest, can judicially absolve a man from his sins. They have swept away from amongst us the hateful system of compulsory secret confession—have purified our churches from miracle-working pictures and images, and have turned to ridicule the thousand inventions and impostures by which Rome kept her hold on the souls of men. . . . Britain knows how her fathers went to the stake to drive out the priest from her borders, and she will not let him re-enter them to rule. Like all other citizens, he may enjoy his religion and publicly preach it, but let him beware of doing more. As to the "Conspirators," England loathes them, and will not rest till they be ejected from a Church whose wages they take while they betray her faith."

Cleanings.

THEY are never alone that are accompanied with noble thoughts.—*Sir Philip Sidney.*

Dost thou love life, then do not squander time, for that is the stuff life is made of.—*Franklin.*

To love in order to be loved in return, is man; but to love for the pure sake of loving, is almost the characteristic of angels.

MAN is an animal that cannot long be left in safety without an occupation; the growth of his fallow nature is apt to run to seed.

MANY a one is worn out in body, embarrassed financially, and discouraged in spirit because he thought he could find another path than that which he felt persuaded the Lord wished him to take.

HE who looks on beauty with a pure affection forgets the loveliness of the body in that of the soul and rises by means of that earthly beauty to the great artist, to the very essence of loveliness.

FOR every work we do we need special preparation. Sometimes we may make it ourselves, assisted and directed by the Lord, but oftener He sends it in ways we could not have foreseen and in lessons so plain we cannot mistake the source whence they have come.—*United Presbyterian.*

THE sermon or any other religious exercise is good to us only when we use it as a help to a better life. If it have pleased our taste or commended itself to our judgment without stimulating us to seek an attainment in the direction of its instruction, it has been utterly profitless. Rain falling on the desert—what good does it do?

IN the humblest dwellings and in the obscurest corners the noblest, the most successful, and the most honourable lives are lived as truly as on the wide avenues and beneath the gaze of myriads of eyes. Every life which Christ guides by His light, and cheers by His smile, and crowns with His forgiveness and His reward, is thoroughly worth living for its abundant rewards.—*Pres. Porter.*

A LIFE, to be good, must be uniformly developed. A large and brilliant flower growing in one corner of an enclosure, the rest of which is crowded with weeds, does not make a beautiful garden, and no more does some pretentious act of generosity or heroism make the life attractive that is otherwise barren and deformed. Piety seen and felt in every word and deed, day by day all the year through; it is this that secures the well proportioned character.—*Exchange.*

LIVE out the gospel. This is the best and highest style of preaching. It is a kind of preaching which our Lord Jesus Christ expects of every follower. Every believer is called of God, as was Aaron, for this, and is anointed of the Holy Ghost and sealed with the spirit of promise. A Christian life is the most commanding pulpit. No words are so telling as a good man's daily walk, and nothing so counteracts the preaching of God's ministers as the want of a consistent life on the part of God's people. The thunders of a Christian Demosthenes may roll along the skies and no one trembles, because the unfaithful lives of the members of the church muffle the sound. If Christians will live out the power of Christ's life, great will be the company of the preachers and glorious the results achieved.

"I HAVE heard a man with a bottle of whiskey before him have the impudence and assurance to say, 'Every creature of God is good, and nothing to be refused, if it be received with thanksgiving;' and he would persuade me that what was made in the still-pot was a creature of God. In one sense it is so; but, in the same sense, so is arsenic, so is oil of vitriol, so is prussic acid. Think of a fellow tossing off a glass of vitriol and excusing himself by saying that it is a creature of God. He would not use many such creatures, that's all I'll say. Whiskey is good enough in its own place. There is nothing like whiskey in this world for preserving a man when he is dead. But it is one of the worst things in the world for preserving a man when he is living. If you want to keep a dead man, put him in whiskey; if you want to kill a living man, put whiskey into him. It was a capital thing for preserving the dead admiral when they put him in a rum puncheon; but it was a bad thing for the sailors when they tapped the cask and drank the liquor till they left the admiral as he never left the ship—high and dry."—*Dr. Guthrie.*

THE reason why a great many people seem to be always changing their faith, is that they never really have any faith. They have indeed what they call a faith and are often very positive about it. They have gathered together a number of opinions and fancies, often very ill considered, which they say that they believe, using the deep and sacred word for a very superficial and frivolous actions of their wills. They no more have a faith than a vagrant has a home who sleeps on a different doorstep every night. And yet he does sleep somewhere every night, and so these wanderers among the creeds, at each given moment, are believing something, although that something is forever altering. We do not properly believe what we only think. A thousand speculations come into our heads, and our minds dwell upon them, which are not, therefore, to be put into our creed, however possible they seem. Our creed, our *credo*, anything which we call by such a sacred name, is not what we have thought, but what our Lord has told us. The true creed must come down from above—not out from within. Have your opinions always, but do not bind yourself to them. Call your opinions your creed, and you will change it every week. Make your creed simply and broadly out of the revelation of God, and you may keep it to the end.—*Rev. Phillips Brooks.*