

a most excellent step toward a better life. You can gain society's respect again only by doing your duty, and nothing can be duty more plainly than this.

After a moment's hesitation he said, "I do not think an interview with mother now will do either of us any good, but, as you say, you have a right to ask this, and much more, of me. I will go to her hotel and do the best I can; but somehow mother don't understand human nature—or, at least, my nature—and when I have been doing wrong she always makes me feel like doing worse."

"If you are to succeed in your endeavour you are not to act as you feel. You are to do right. Remember that in your effort to win the position you wish in this city, you start with at least one friend to whom you can always come. Good bye." And Mrs. Arnot returned home weary and sad from the day's unforeseen experiences.

In answer to Laura's eager questioning, she related what had happened quite fully, veiling only that which a delicate regard for others would lead her to pass in silence. She made the young girl womanly by treating her more as a woman and a companion than as a child. In Mrs. Arnot's estimation her niece had reached an age when her innocence and simplicity could not be maintained by efforts to keep her shallow and ignorant, but by revealing to her life in its reality, so that she might wisely and gladly choose the good from its happy contrast with evil and its inevitable suffering.

The innocence that walks blindly on amid earth's snares and pitfalls is an uncertain possession; the innocence that recognizes evil, but turns from it with dread and aversion is priceless.

Mrs. Arnot told Laura the story of the young man's folly substantially as he had related it to her, but she skillfully shewed how one comparatively venial thing had led to another, until an act had been committed which might have resulted in years of imprisonment.

"Let this sad and miserable affair teach you," said she, "that we are never safe when we commence to do wrong or act foolishly. We can never tell to what disastrous lengths we may go when we leave the path of simple duty."

While she mentioned Haldane's resolution to regain, if possible, his good name and position, she skillfully removed from the maiden's mind all romantic notions concerning the young man and her relation to his conduct.

Laura's romantic nature would always be a source both of strength and weakness. While, on the one hand, it rendered her incapable of a sordid and calculating scheme of life, on the other it might lead to feeling and action prejudicial to her happiness. Mrs. Arnot did not intend that she should brood over Haldane until her vivid imagination should weave a net out of his misfortunes which might ensnare her heart. It was best for Laura that she should receive her explanations of life in very plain prose, and the picture that her aunt presented of Haldane and his prospects was prosaic indeed. He was shewn to be but an ordinary young man, with more than ordinary bad tendencies. While she commended his effort in itself, she plainly stated how wanting it was in the true elements of success, and how great were her fears that it would meet with utter failure. Thus the affair ended, as far as Laura was concerned, in a sincere pity for her premature lover, and a mild and natural interest in his future welfare—but nothing more.

Mr. Arnot uttered an imprecation on learning that his wife had gone security for Haldane. But when he found that she had acted through Mr. Melville, in such a way that the fact need not become known, he concluded to remain silent concerning the matter. He and his wife met at the dinner-table that evening as if nothing unusual had occurred, both having concluded to ignore all that had transpired, if possible. Mrs. Arnot saw that her husband had only acted characteristically, and, from his point of view, correctly. Perhaps his recent experience would prevent him from being unduly harsh again should there ever be similar cause, which was quite improbable. Since it appeared that she could minister to his happiness in no other way save through her property, she decided to leave him the one meagre gratification of which he was capable.

The future in its general aspects may here be anticipated by briefly stating that the echoes of the affair gradually died away. Mr. Arnot, on the receipt of a check for one thousand dollars from Mrs. Haldane's lawyer, was glad to procure Mr. Melville's release from the bond for which his wife was pledged, by assuring the legal authorities that he would not prosecute. The superior young man, who made free drinks the ambition of his life, had kept himself well informed, and on learning of the order for his arrest, left town temporarily for parts unknown. The papers made the most of the sensation, to the disgust of all concerned, but reference to the affair soon dwindled down to an occasional paragraph. The city press concluded editorially that the great manufacturer had been harsh only seemingly, for the sake of effect, and with the understanding that his wife would show a little balancing kindness to the culprit and his aristocratic mother. That Haldane should still remain in the city was explained on the ground that he was ashamed to go home or that he was not wanted there.

(To be continued.)

#### FIGHT A GOOD FIGHT.

A stingy Christian was listening to a charity sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his ear-trumpet directed upward toward the preacher. The sermon moved him considerably. At one time he said to himself, "I'll give \$10;" again he said, "I'll give \$15." At the close of the appeal he was very much moved, and thought he would give \$50. Now the boxes were passed. As they moved along his charity began to ooze out. He came down from fifty to twenty, to ten, to five, to zero. He concluded that he would not give anything. "Yet," said he, "this won't do—I am in a bad fix. This covetousness will be my ruin." The boxes were getting nearer and nearer. The crisis was upon him. What should he do? The box was now under his chin—all the congregation were looking. He had

been holding his pocket-book in his hand during this soliloquy, which was half audible, though in his deafness he did not know that he was heard. In the agony of the final moment he took his pocket-book and laid it in the box, saying to himself as he did it, "Now squirm, old natur!"

Here is a key to the problem of covetousness. Old natur must go under. It will take great giving to put stinginess down. A few experiments of putting in the whole pocket-book may, by-and-by, get the heart into the charity-box, and then the cure is reached. All honour to the deaf old gentleman. He did a magnificent thing for himself, and gave an example worth imitating, besides pointing a paragraph for the students of human nature.—*Good Words.*

#### WHAT WE MAY DO.

No human being can be isolated and self-sustained. The strongest and bravest and most helpful have yet, acknowledged or unacknowledged to themselves, moments of hungry soul-yearnings for companionship and sympathy. For the want of this, what wrecks of humanity lie strewn about us—youth wasted for the mocking semblance of friendship; adrift at the mercy of chance, for the grasp of a true firm hand, and a kindly, loving heart, to counsel. It is affecting to see how strong is this yearning, so fatal to its possessor if not guided rightly, such a life-anchor if safely placed! "Friendless!" What tragedy there may be hidden in that one little word! None to labour for; none to weep or smile with; none to care whether we lose or win in life's struggle! A kind word or smile, coming to such a one unexpectedly at some such crisis of life, how often has it been like the plank to the drowning man!—lacking which he must surely have perished. These, surely, we may bestow as we pass those less favoured than ourselves, whose souls are waiting for our sympathetic recognition.

#### WORKING FOR GOOD.

It is only in the Word of God that we learn to consider affliction as a blessing. The utmost which the most refined philosophy can effect is to remove from our sorrows that which is imaginary, to divert the attention from the cause of distress, and to produce a sullen and stoical resignation, more like despair than hope. The religion of the Gospel grapples with the evil itself, overcomes it, and transforms it into a blessing. It is by no means included in the promises made to true Christians that they shall be exempt from suffering. On the contrary, chastisement forms a necessary part of that paternal discipline by which our Heavenly Father fits His children for their eternal rest in glory. The Psalmist asserts the blessedness of the man who is chastened by the Lord, with this qualification, as necessary to constitute it a blessing, that he is also instructed in divine truth. By this we understand that the influence of chastisement is not physical: that mere suffering has no inherent efficacy; but that the afflictions of this life are, in the hand of God, instrumental in impressing divine truth upon the heart, awakening the attention of the believer to the consideration of his own character and situation, the promises of the gospel and the rewards of heaven. The child of God is assured that all things work together for his good; in this is plainly included the pledge, that chastisements and affliction shall eventually prove a blessing; and this is verified by the experience of the whole Church.—*Rev. J. W. Alexander, D.D.*

#### CLERGYMEN'S SONS.

I think that of all sections of mankind the clergy are those to whom, not only for their own sakes, but for the sake of the community, marriage should be most commended. Why, sir, are you not aware that there are no homes in England or Scotland from which men who have served and adorned their country have issued forth in such periodical numbers as those of the clergy of our Church? What other class can produce a list so crowded with eminent names as we can boast in the sons we have reared and sent forth into the world? How many statesmen, soldiers, sailors, lawyers, physicians, authors, men of science, have been sons of village pastors? Naturally, for with us they receive careful education, they acquire, of necessity, the simple tastes and disciplined habits which lead to industry and perseverance; and for the most part they carry with them through life a purer moral code, a more systematic reverence for things and thoughts religious, associated with their earliest images of affection and respect than can be expected from the sons of laymen, whose parents are wholly temporal and worldly.—*Lord Lytton.*

Wise and good men will avoid controversy and disputation, as far as they can; yet they must not determine against them, or condemn them indiscriminately; for when false teachers come in unawares to subvert men's souls; when the fundamental truths of the gospel are opposed or perverted, and the principles of men are poisoned by pernicious tenets, we ought to "contend earnestly," (though in meekness) "for the faith once delivered to the saints;" and to decline controversy in such circumstances argues lukewarmness and cowardice, rather than meekness and wisdom.—*Dr. T. Scott.*

A MINISTER, visiting in the house of a lady, aroused the criticism of her son by speaking "impolitely," as he rightly said, of the ministers of his own city. He ignored all titles, and talked of "Hall," "Jones," "Dick," "Smith," and others. A theological student was shortly afterwards discussing churches, and mentioned their pastors in the same rude manner, exciting the remark in one who heard him, that he "has yet to learn some of the rules of politeness." In both cases the criticism was just. When ministers are spoken of, and especially when they speak of each other, so primary a mark of courtesy ought not to be forgotten. But it is a rule that does not apply exclusively to ministers. It should shape the manners of all persons in all their relations. It is easy to be polite, and as it is so much more becoming, there is no excuse for the rudeness that is so often practised in this particular.

## BRITISH AND FOREIGN ITEMS.

At the Vatican Consistory to be held on December 15th, it is expected an important allocution will be pronounced by the Pope.

THE Rev. Dr. Donald McLeod, Glasgow, has declined the call to the pastorate of St. George's Church and parish, Edinburgh.

REV. DR. BUDDINGTON, the well-known clergyman, who suffered recently from cancer, died at Brooklyn, N.Y., on the 29th November.

HIS Excellency the Governor-General has presented a bronze medal to be competed for by the pupils attending the public schools at Victoria, New Westminster and Nanaimo.

THE authorities in Rockford, Ill., have issued an order that all saloon-keepers must remove all blinds and screens from their windows, so that the public generally can see what is going on inside.

THE number of unsealed registered letters received at New York alone exceeds 2,000 per annum. In the last six months, the letters of this sort left at that office contained \$211,464.77 in money, checks and drafts.

JOHN DUNN, of South African fame, the influential adviser of King Cetewayo, and now one of the tribal chiefs, is to receive the order of St. Michael and St. George, in recognition of his services to the British Government in Zululand.

THE trustees of Dr. Talmage's church at Brooklyn, N.Y., have unanimously adopted a resolution favouring the separation of the Brooklyn tabernacle from the Presbyterian denomination so long as the attack on Talmage by his ministerial brethren continues.

IN the Frith of Forth, where shoals of herrings are rarely to be seen, steamers have literally of late had to plough their way through myriads of closely-packed fish, and the Volunteer Artillery have received orders not to practise, lest the reports of the guns should disturb them.

A ROME despatch says the Propaganda Fide has approved the proposal of Cardinal McCloskey for the establishment of three bishoprics in America under the jurisdiction of the Archbishop of New York. The Propaganda will instruct Cardinal McCloskey as to the most suitable location of the See.

PRUSSIA has eighteen prisons for tramps and vagrants. In 1874 there were 4,600 commitments to these institutions, but the number has increased every year, and for 1878 was 9,000. Of these 8,000 were men and 1,000 women. They cost the country \$650,000, but earned while in durance \$275,000.

THE Bishop of Massia, vicar apostolic over a portion of Abyssinia, has been imprisoned by King John. The Vatican earnestly requested France and other Governments, through the intermediacy of France, to obtain his liberation. The Pope will also send delegates to the King to intercede for the Bishop's release.

A ROME despatch, says the "Fanfulla," states that the Papal Nuncio was stopped on the way to Belgium, fresh difficulties being anticipated by the discovery that Cardinal Nina, the Papal Secretary of State, has been using one language officially to the Belgian ministry, and another privately to the bishops.

IT is said that one-third of the children in Belgium are being educated by the Clericals and the remaining two-thirds in the communal schools. The London "Times" says that a teacher of a primary school near Liege having, by direction of the Bishop, been refused the Catholic rites of marriage, she appealed to the Pope, who ordered the Bishop to allow the marriage.

THE village of Villard d'Arenne, in the Hautes-Alpes, France, is slowly but surely going down hill in a very uncomfortable and unheard of manner. The church and the cemetery are particularly unfortunate, and seem to be settling a very bad example generally. The inhabitants are doing their best to avert a catastrophe by means of dykes, but so far unsuccessfully.

ONE of the latest Ritualistic developments in England has been the formation of what is called the Guild of St. Luke. This society, which seeks to band together medical men of pronounced Anglican tendencies, recently held high festival in St. Paul's Cathedral and in various ways is thrusting itself upon the notice of the public. The London "Lancet" observes this movement, it says, with profound apprehension.

THE monks of the Gothard Hospice, in the Alps, say that during the year ending Sept. 30, they relieved 11,101 indigent wayfarers of all nations among whom they have distributed 45,966 rations. They have also granted hospitality to 132 persons suffering from the effects of exposure, and made many gifts of clothing. The expenditure of the hospice having exceeded its income, the monks appeal to the public for help to enable them to continue their good work.

IN Villebroek, near Antwerp, the local authorities recently decided that the new school-year should commence with the celebration of the mass. At the proper time they presented themselves with the pupils of their schools and their teachers at the church to take part in the service. They entered the church and waited in vain. When the officiating priest learned of their presence in the church he brusquely left the edifice, returned to his house, and refused to celebrate the mass.

A PARIS despatch says the Archbishop of Mechlin, Belgium, in a recent pastoral, asserts that the Pope is not infallible, except when he judges questions which rest on the testimony of God and that of His revealed truth. It is intended to rebut the charge that the Belgian Bishops are guilty of schism or disobedience in disregarding the Pope's admonitions respecting the educational agitation. The Bishop of Tournay, the most violent opponent of the Liberal Cabinet, has been superseded by an administrator appointed by the Pope. The Bishop's mind is believed to be unsound.