#### "WORLDLINESS."

BY REV. J. HALL, D.D., NEW YORK.

In the judgment of many excellent persons, the Church of Christ is now suffering from worldliness to such an extent as to raise grave approhension, and call for special notice in prayor and effort. The complaint might mean one of two things; either that the worldly, as such, are pressing upon and dominating the Church, as, for example, in carrying against the general Christian feelcarrying against the general Christian Reling such points as the opening of libraries and galleries on Sabbath; or that Christian people, themselves within the Church, are adopting the style of life peculiar to "the

The latter is the subject of complaint though it is obviously not without some con nection with the former, for an undecided and divided Church is not a formidable opponent to her enemies. The prevalence of prosperity, the diffusion of wealth, the adoption of many continential usages, the recep tion into society of many persons educated to continental ways, may be specified as causes of the relaxation in question.

As a help to just thinking on this matter the writer ventures to offer a few thoughts which may possibly disappoint some readers because we are all accustomed to hear worldliness" blamed rather than defined), but may yet awaken salutary thought in

We are diable, as we learn from faithful friends and sarcastic neighbours, to judge severely those things which we have escaped and to rate highly the virtues we possess "The good young man," who neither uses tabacco nor stimulants, and has been brought up so, may easily assign himself, or have given him by others, a higher place than those who "smoke and take wine," while in the eye of God the smoker may be the better of the two. The good young man may be conceited, mean, van even of his goodness, consorious, and selfish. A gentleman of hospitable nature and easy means, with a family of young people and a wide circle of friends, keeps a tolerably open house, entertains and "sees a deal of company." may be looked askunce at, as exceedingly worldly, by his next door neighbour, who early learnt to economize, and practised the lesson after its necessity had ceased, who never has company, and does not understand such "goings on." Yet the latter may be narrow-minded, cold-hearted, secretly constant in the latter may be narrow-minded, sold-hearted, secretly constant in the latter may be narrow-minded, sold-hearted, secretly constant in the latter may be narrow-minded. gratulating himself on his prudence and prosperity, and so hard and honest that he is hardly honest. I have been brought up, let me suppose, on the soundest theology took it with my mother's milk; lived in controversial times when the "points" were sharp indeed, and all the lines of doctrine as definite as the ten commandments. I am liable to rate too low my neighbour who grew up under a different regime, and who, cross-examined about some of the distinc-tions familiar to me, would probably say bluntly, "Upon my word, I don't know." Yet he may have a simple, devout, earnest, manly piety, in the sight of God of greater value than mine.

These examples I give, because no one will suppose me to be in favour of tobacco, drink, fast living, or loose religious thinking, and because they illustrate, I hope harmlessly, the position laid down at the beginning of the paragraph.

What is true of persons is true of classes Among the inhabitants of tenement houses. there is a good deal of roughness, coarse speaking, rude boxing of human ears, blows even, in bad times; and some excesses of wine, revellings, and such like, unrefined freedoms, and boisterous and unregulated jollity, in good times. These things are apt to be lassed very far down in the scale of human worth by the educated and well-to-do, who forget that a bitter word may be as bad as a blow, and shocking vice may be indulged in with great refinement of manner. Mary Ann, whose duties as lady's maid require hor to dress and undress ther young ladies four nights in the week for external displays thinks it dreadful dissipation; while the young ladies think it shocking that Mary Ann will dawdle as she does about the basement-door with her "friend." We total abstainers have not much patience with the moderate drinkers; but Dr. Thomas Chalmers wound up his day's labours with a glass of toddy, and put it in his journal, too; and place as any of us in ours, sees no harm in the like, greatly to the distress of good Dr.

Now it is not meant that there is no right and wrong for the individual in these things, but that a general judgment upon particular points is so difficult as to make general judgments of little value. Legislation against particular follies has had little real Even special preaching has had, we himoly think, no great results. Congrega-tional action has been taken to the exclusion of dancers, for example, from Church fellowship; and then have begun fine distinctions between "square dances" and round dances," kard to be understood, and easily wrested by the unlearned in such things Deeds done thoughtlessly, as we drop a witticism, are roade into formal transgressions. An artificial standard is set on for conscience, and religion is made to be a little too much in the things we keep from doing. The further evil ensues that men are need lessly set to pick holes in other people's coats. "I'm no worse with my dress—hair and all—than the deacon with his hair dyed." "There was less naughty talking at my reception than at Mrs. Smith's Dorcas." And these retorts getting whispered about, and being in the air, the spirit of even good peo-ple is "riled," and perhaps the minister is led to lay out as much force for a Sabbath or two, in dissuading from dress, or dance. or theatre, as he ordinarily does in dissund ing from rejection of Christ and eternal death. And some of his dear people, who love and respect him, come to have two sets of sing in their mind's eye—those that are clearly against God's word, and those that are against the minister's. We do not mean that this latter word should not be taken into securit by Christian people. It should be; and a good man will not willingly shock the feelings, or weeken the hunds, of a minister; but the fewer the points on which a minister, or indeed a shinrel, thus exercises the obedience of members, the better for the minister, and fees the manly, independent, well

developed, Christian character of the peo-

"Then do you think excessive dressing, and dancing and outertainments, and theafrienl displays, sight things for Christian peo-ple?" "No, indeed, I think them generally exclusively childish; sometimes very perni-

"Then would you do nothing? Do you advise 'masterly inactivity?'" "No. There is something to be done. Let an example indicate what."

The pastoral epistles emphatically require gravity in ministors. Now, suppose it were put in the ordination-vows, or "charges," that a minister should never make a pun in English, Greek, or Latin; never wear a coloured necktie; never allude to Dickons or the like; never make people laugh with an "amusing speech;" nover throw a fly, or shoot game, or knock down nine-pins (which things could be shown to be unfavourable to gravity)—would it mend matters? Would not a wise man say, "My dear sir, some of these things, in proper time and place, are well enough;" est modus in rebus;" and if I am not capable of judging and obtaining help to form a judgment on such things, if there is no way to keep me right on these points but by this formal prohibition, I am not fit to be a minister at all. If I am a true minister, my precocupation of heart and life with Go I and the souls of men will keep me from trifling.

Now it is just here that the right line of treatment of the Church's worldliness seems to lie. To have a ministry grave, sodier, such that no man can despise, let it be an educated, an intensely carnest ministry, thoroughly engaged in God's work; and to have a church free of worldly trifling, let hor be thoroughly educated and intensely occu-Filled with the wheat pied in God's work. Filled with the wheat of true Christian life, there will be no room in her vessels for the chaff of fashionable

But hew to get this, or rather, how to seel With great diffidence we venture a few hints :-

1. There is a broad line drawn in Scrip ture between God and mammon, Christ and Bolial, flesh and spirit, the will of the flesh and the will of God. That which makes godliness is the love of God shed abroad in the heart. That is its essence, its animating heart. That is its essence, its animating principle, its life. That which makes world liness is the *love of what is not God*, lust of the flesh or of the eye, or pride of life. The object may be dignified, like honour or small and mean, like gain, or personal display. It may be pure, like literary fame or social influence, or it may be sensual and beastly, like the pleasures of the table or of the harem.

What makes it worldly is not its high or ow character; it is its godlessness. The honourable merchant" loving his money "honourable merchant" loving his money; the "mother of Israel" loving her position; the deacon loving his power in the Church; the minister "purring" over the "society" of which he is the "honoured head;" all may be worldly in God's sight; as truly as the butterfly that shines in over-dress in the boxes, or the poor creature that gyrates on the stage in half-dress, and with less excuse. One may conduct a prayer-meeting, or manage a mission-station, in essential world-

A ball thrown away on the top of a hill will obey the law of gravitation and run down. What side of the hill it will take will depend on the impulse given to it, and the lay of the ground. So human beings without the dominant love of God will be worldly, and what form of gaiety, display, hoarding, gossiping, solf-seeking, solf-indutgence, mean gains, or sense of power, the sin will take, is only a matter of detail, and of secondary moment. Men, like trees, will bring forth fruit after their kind.

2. Let there be close and faithful dealing with those whom we take into the Church. Let us be more concerned about quality than quantity. "They are not all Israel which are of Israel."

3. Let us keep the churches, as churches, free of worldliness. If they be the scenes of theatrical displays; if they parade thom-selves before the world; if they follow in its wake in style, "effects," music, and general accommodation to the fashion can it be wondered at if the members eatch the spirit, and "better the instruction?" What minister does not know that it is possible to preach on humility, with a spirit as proud as Lucifer's? And so may a church be sound in creed, and most respectable in character, and yet differ from other institutions only in this; that they serve man's natural tastes and wishes on the six days. and it gratifies the same in the ways approprinte to the seventh.

4. Let us seek in all appropriate waysby praying, studying, teaching, preaching, and holy living—The Power which has over best resisted the encroachments of worldliness, so called, which enters the heart; dispossesses its occupants; raises the tastes; purifies the affections, sets the hands to work makes life solemn, carnest, and dignified gives efficacy to law; creates sustaining pubsimple, unconstrained and spontaneous, holding men back from frivolities, not so much by the iron fence of "Thou shalt not," as by the lefter inspiration of positive Christian living, that replies to all syron calls of the world, "Why should the work cease while I leave it, and come down to you?" While I leave it, and come down to you Wo may err in dealing with symptoms; we may mistake by governing too much; but we are safe in declaring, by word and deed, "I believe in the Holy Ghost."

# L'NCONSCIOUS INFLUENCE.

It is said that among the high Alps, at certain seasons of the year, the travellor is told to proceed very quietly, for on the steep slopes overhead the snow hangs so evenly balanced that the sound of a voice or the report of a gan may destroy the equilibrium, and bring down an immense avalauche that will overwhelm every thing in rion in its downward path. about our way, there may be a soul in the very crisis of its moral history, trembling between life and death, and a mere touch or shove may determine its destiny. How important that we should always and everywhere walk worthy of our high calling as Christians.—Rev. B. Stork, D.D. DR. WILLIAM ANDERSON AND THE CAMERONIAN ELDER.

THAT, said Dr. Anderson, reminds me of an incident in the beginning of my ministorial life. I had just been licensed to reach, and was despatched to Kirkin tilloch to officiate on the coming Sabbath. The mode of conveyance was by the night canal boat, leaving Glasgew at nine o'clock; the capin of those vessels was so narrow that the knees of passengers sitting opposite touched. In the centre was a long narrow table, at the storn end of which sat a fiddler, whose duty it was to fill up the gaps between the political and theological discussions which often made pleasant those otherwise weary night voyages. Opposite me sat an old grey-headed man the whole make up of whom indicated a Cameronian older of the "straitest seet," and on my right sat a young man, going to the same place, the twinkle of whose eye seemed to say, let us have some fun; and hardly had the boat left the wharf till he looked over to his friend, and said, "Ay, David man, sae ye hao been in Glaskie, hao ye? What i' the world has yo been there for man? Its na a journey that everybody taks; and above a', wha wid has expectit to see ye there?" "Weel, ye see," replied David, "my dochter get married to a lad that stays there, an' they wad ha's me do cane there. there, an' they wad ha'e me to gang thro' an' see them." "Woel, David, an' what think ye o' Glaskie?" "O, mau, it's an awfu' place, it's aboon a' my thochts, I had awfu' place, it's aboon it my intents, I had not idea o't, an' I'm just gled to get awa' hame again." "Woel, David, au' wha did ye hear preachin'?" "O, ye ken, I gaed to our ain place, o' course; we had a kirk in Glaskie, ye see." "But ye dinna mean to tell me, David, that ye didna gang to hear "Chalances" da ye?" "Awael. Tammas Chalmers, do yo?" "Awool, aweel (scratching his head as if in a dilemma), I'se no say that I didna, but then, do ye see, it was on Thursda' nicht, an' I didna think there wad be meikle sin, when it wasna the Sabbath day: but, man, ho's an awfu' man that; I never heard a man like him, for I was sittin', whan, an' afore I kent whar I was, I was up on my yorra foot, stretchin' o'er beukboard, wi'my o'en wide starin', an my mouth wide open, feared I wad loss a word. But ea' ye you preachin'? Na, na, it was rauk black prelacy; man, he read illa word o'd; na, na, name o' that abomination for me—na; I thought I might have a little bapter with the old man also, and so I said—"David, you need not be so hard against prolacy or read sermons, for ye know it is a fact, which ye cannot dony, that you read prayers yourself every morning."
With a smile of contempt, mixed with pity the old man fixed his cycs on me, and in a solemn tone said—"Laddie, yo'll na ken wha T am, or yo wadna speak that way, for ony body that kens me that has been an elder o' the Cameronian Kirk o' K—for aboon thirty years wid na set sic a sin to my door; na, na." "But, David, I have good ground for what I have said, and I know that you do road prayers every morning." At this reiterated charge the old man's wrath began to wax warm, and rising to his feet, he exclaimed in a passion—"It's a lee; fa over tauld ye that I care na, but it's a black lee." Feeling that I had perhaps led him far enough I sand—"Be caim, David, and answer me a question. Do ye not read the Psalms of David every morning?" "To be sure I David every morning? "10 be sure I do; but what has that to do with the readin?" "Well, David, are not David's Psalins the best privers ever written?" The face of the old Cameronian relaxed into a smile as he sat down and exclaimed -"Ay, ladde, but ye ha'e caught me noo, ye ha'e caught me noo." "But David," I continued, "I am afraid that from the way you have been talking you do not know what a sormon means." "I sud think," he rejoined, "I sud think that a man wha has been an elder o' the Cameronian Kirk aboon thirty years sud ken what a sermon means, if ony body keus." "Well, David, let me tell you that a sermon is a proclamation; now, you know that when the king makes a proclamation it is written on paper, and read at the Cross, and that it is not a proclamation unless it is read; now you know that the Gospel is the proclamation of the King of Kings; there-fore, as all proclamations must be read, so a sermon, being a proclamation, must be read, or it is not a sermon." David looked declared that the organization of any religi-dumb-foundered; the boat had reached our outs order shall not be interfered, with by destination, and the old Cameronian, in stopping out, exclaimed-"Tuts, tuts, laddic, yo'r ower muckle Latin for me."— George Gilfillan's Life of the late Dr William Anderson.

# LIBERTY IN THE KITCHEN.

Does it ever occur to you to enquire whether the "spring fever" which makes you so languid and idle finds its way into the kitchen? Do you realize that after the exhausting labors of spring cleaning and the enerveting warmth of the season Mary Ann and Bridget may feel as tired as yourself? The little restful trip you have taken has reinvigorated you, and why should you not try the same remedy with your servants? If you live in the city, give them an hour's ride into the country, and the chance to make a picnic dinner, or if in the country, lot Pat take the "girls" in the wagon a pleasant rue in search of some pleasant lot Pat take the "girls" sight, or some old friend. Some dyspeptic body may suggest that you must not give the "help' any liberties. He will quote the proverb about "giving an inch and taking an ell," but our experience has proved that such is not the case. Among those who serve us faithfully are some to whom much of motherly advice has been given, and who also have been allowed many breathing spells in their work. The dullest of comprehension will soon learn to love and respect those who treat them with consideration, and in our own home many an hour of extra hard work has been cheerfully done for love's sake, which we could not have got done for hire.

The ancient gates of Constantinople, which endured the attacks of decay for more than 1,100, years, were made of cypress wood. MISTAKEN DISCIPLINE.

Parents sometimes try to teach their children to avoid danger by giving them a fright, It is a poor plan. The little ones are wiser than they are supposed to be, and they seen learn to four the father more than the danger he fears. A little child on a ferry-boat had been repeatedly told not to go near the end where he might fall into the water. He frequently forgot, or possibly was determined not to obey, and as the child on one occasion approached the forbidden spot, the father eaught him up, held him over the railing, and said, there, do you want to be drowned?" child was terrified in the extreme, and kept still for a fow:minutes, and then commone ed to run about as before, quite as careless of the dauger as ever, and only afraid of his father, dodging him as much as possible. The father frightened the child, but failed to give him any instruction about the danger, and a necessity of obodience.

### KNOWING AND NO-ING.

Henry Ward Beecher, when a school-boy, had no fondness for study, but owing to the judicious severity of his teacher, he became the subject of a distinct intellectual "conver-He tells the story thus :

I first went to the blackboard uncertain, soft, full of whimpering. "That lesson must be learned," he said, in a very quiet tone, but with a terrible intensity, and with the certainty of fate. All explanations and excuses he tred under foot with utter scornfulness. "I want that problem. want any reaso why I don't get it."

"I did study it two hours."

"That's nothing to me; I want that leson. You need not study it at all, or you may study it ten hours—just to suit yourself. I want the lesson. Underwood, go to the blackboard f

"O yes, but Underwood got somebody to show him his lesson."

"What do I care how you get it? That's your business. But you must have it."

In the midst of a lesson his cold and calm roice would fall upon me in the midst of a demonstration—No!" I hesitated, stopped, and then went back to the beginning; and on reaching the same spot again—"No!" uttered with the tone of perfect conviction. barred my progress. "The next!" and I sat down in red confusion. He, too, was stopped with "No!" but wont right on; finished, and, as he sat down, was awarded with, "Very well."

"Why!" whimpered I, "I recited it just as he did, and you said 'No!"

"Why didn't you say Yes, and stick to it? It is not onough to know your lesson. You must know that you know it! You have learned nothing till you are sure. If all the world says No. your business is to say Yes, and to prove it!"—Exchange.

#### THE JAPANESE ACT OF TOLERA-TION.

The following is the text of the Charter of Japan, giving roligious liberty to the poople of that Empire:-

"Whereas, In matters of conscience and religious faith, it has been justly observed that the manner of exercising them can be properly determined only by reason and conviction, not by force or violence; and

"Whereas, No man or society of men has any right to impose his or its opinious or interpretations on any other in matters of religion, since overy man must be responsible for himself; and

"Whereas, We have no other purpose than that of avoiding for our nation the misery which the experience of the world shows has followed the patronage by the State of any particular religion;

"It is now solemnly resolved and declar-od that the Imperial Government of Dai Niphon will make no law prohibiting, eith-or directly or indirectly, the free exercise of conscience or religious liberty within its dominions.

"And it is further solounly resolved and either local or national authority, so long as such organization does not conflict with the laws of the State.

"And it is further solemnly resolved and declared that the law of the empire shall recognizo no religious institution as special or different from any other kind of social institution.

"And it is further solemnly resolved and declared that no special privilege or favor shall be granted by either local or national authority to any particular sect or religious denomination, without extending the same at once to every other.

"And it is further solomuly resolved and declared that no religious or ecclesiastical title or rank shall be conferred by the State upon any person belonging to any religious

"And it is further, and in conclusion, solõmuly resolved and declared that no action which may promoto religious anunosity shall be permitted within the realm."

Mongratu Exencise.—After days of starvation it is not safe to allow a person to eat as much as he crayes. After the little ones have been boxed up all winter it will not do to allow them as much nor as vio-lent outdoor exercise as they desire. It must be allowed sparingly at first, and the clothing must be suited to the day and the sport, lest the overheated child take a fatal cold in a sudden cooling off.

A BENEFICENT INVENTION .- The Mossrs. Baird, a wealthy fron firm near Glasgow, have introduced into their extensive coal mines a cutting machine, which, working by mines a cutting machine, which working by compressed air and requiring only three men, in eight hours cuts out about eighty tone of coal, an amount equal to the work of forty men. At the same time it improves the ventilation of the mine, while it re-lieves miners of their disagreeacle and danPERFUMES.

From the Middle-Ages up to the last century, musk, civet, amborgris, and lavender sum up the best known and most popular perfumes. It is only of comparatively quite late years that the art has made so much progress, and been emiched by so many new ingredients as we find at present. Never-tholess, and in spite of all additions, the base of European flower scents is contained in six flowers only, namely, orange flowers, roses, jasmine, violets, acacia, and turbo-roses. Others that have been tried are found of small use, and their special odor is best given by imitative compounds, as heliotrope is imitated by vanilia dashed with almonds, and so on. Add to these six bases goranium, lavendor, rosemary, thyme, and some other aromatic herbs, the last three growing chiefly on the mountains round Grasse, Nice, and Cannes, which are the principal European centres for the man-tractory of perfumes—add also the peel of bittor oranges, of which the fruit goes to make curacon; the peel of citrons and bergamots, of which the fruit goes to feed the covis of the district, and is good for the milk; add musk, sandal-wood, ambergris, and gum benjamin; of later days add the leaves of the patchouli (pagestemen patchouli, one of the labiata), from India; winter-green (gaul-theria procumbons), from the United States; various of the audropogous, which we call gont's-beard in our own wild flowers, from Ceylon; illang-illang (anona odoratissima one of the anonacce), from the Philppino Islands; vanda (aerides suaveoleus, an orchid), chiefly from Java, but from other places too in the India, Archipelago; frangipani (plumeri aalba, one of the apocyunceu), from both the East and West Indies-and we have some of the principal sources whence our rent-bottles are filled, and the still, wheresoever the material is to be found, the French always remain the greatest producors; and, save as regards a few excep-tional perfumes—as attar-gul for one, eaudo cologue for another -are the best manufacturers of the sweet scents which pervade the world.

They do an immouse trade in perfum-ery, and England is their best customer, as Russia is their worst. England took, in 1867, whou this table was drawn up, 424,500 kilogrammes of perfumery, valued at 2,546, 000 frances; Russia only 18,809 kilogrammes at the value of 79,800 francs. After England comes Brazil, then Bolgium, and then Spanish America, but even Brazil does very little more than half the English trade, and Spanish America less than half. The United States took 57,400 kilogrammes, valued at 544,400 france; Austria only 14,600 killogrammes, paying for them 87,600 francs.
Germany, in spite of her own especial industry at Cologne, took 107,800 kilogrammes, spending 646,800 france on her purchase; but it would be interesting to know what amount of her own perfume she exports, and which of her numberless Jean Marie Farinas has the largest clientele. England does a good trade in her own judigenous lavender water, but by far the greatest pro-portion is exported, perfumes, like prophets, not liaving much honor in their own country—all that is foreign being instinctively preferred to what is homebred, and the question of comparative excellence counting for nothing in the choice.

No one has yet been able to analyze or demonstrate the essential action of per-fune. Cas can be weighed, but not scents; the smallest known creatures—the very monads of life—can be caught by 'the mi-croscopic lens and made to deliver up the secrets of their organization, but that it is that emanates from the pouch of the musk-deer, that fills a whole space for years and years with its penetrating odor, and odor which an illimitable number of extraneous aubstances can carry on without diminishing it in size and weight—no man yet has been able to determine.

# PRESBYTERIANISM IN ENGLAND.

Many of your readers, I am sure, will be interested in hearing of the remarkable succoss of Presbyterianism in England. I suppose the ritualist excesses partly cause this result. In eighty-four of the largest towns it is found that Presbyterians have increasod at the rate of 150 per cent. the highest rate in any other church being 108 per cent. In London the increase is manifest. A decided impulse has been given by the efforts of Dr. Oswald Dykes and Dr. Donald Fraser; and four new charges are being Fraser; and four new charges are being founded (Wandsworth, Bermondsey, Kensington, and the Palace Gardens). To the first charge Mr. D. Maccell, author of "Work in the Wynds," has removed from Gla ..... Mr. Donald Fraser is to have a new church, the present edifice being much too small for the increasing congregation. There was some difficulty in getting a proper site, but at length a spot has been found off the Edgware road, and building will, I am teld, be begun at once. The missions of the English Presbyterian Church are also flourishing; hitherto they have hardly been recognized among the crowd of greater mission interests; but a few years age an experiment of a May meeting was of greater mission interests; out it do years ago an experiment of a May meeting was made, and by the efforts of Dr. Fraser and others it was so successful that it is now established and popular. Wine, you know, gets mellower by rounding the Cape; and Scotchmen, by crossing the Border; soften and improve. Many obstinate points of difference retreat into the background, willo a common interest comes more strongly to the front, thus chiabling them to pull more heartly together. To this may, no doubt, be attributed in some measure the recent growth and activity in Pros-byterian Church life.—London Cor. of Inverness Courier.

A Mothodist preacher "out West" has found eight leading numbers of his church, found eight leading mombers of his church, seach of whom spends about \$200 a year for tobacco and \$30 for the support of the pastor, and caunot afford to take a religious paper. Of course, a men has a right to pay for his luxuries according to the value, he sets upon them, and we feel inclined to doubt very much whether that pastor will have a good time during the rest of his stay with that church.