

"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 apprehensions, and call for special notice in prayer and effort.

The latter is the subject of complaint, though it is obviously not without some connection with the former, for an undecided and divided Church is not a formidable opponent to her enemies.

We are liable, 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.

There is a broad line drawn in Scripture between God and mammon, Christ and Belial, flesh and spirit, the will of the flesh and the will of God.

What makes it worldly is not its high or low character; it is its godlessness. The "honourable merchant" loving his money;

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.

Let us keep the churches, as churches, free of worldliness. If they be the scenes of theatrical displays; if they parade themselves 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 catch the spirit, and "better the instruction?"

Let us seek in all appropriate ways—by praying, studying, teaching, preaching, and holy living—the power which has ever best resisted the encroachments of worldliness.

It is said that among the high Alps, at certain seasons of the year, the traveller 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 gun may destroy the equilibrium, and bring down an immense avalanche that will overwhelm every thing in its path.

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developed, Christian character of the people.

"Then do you think excessive dressing, and dancing and entertainments, and theatrical displays, right things for Christian people?" "No, indeed, I think them generally exclusively childish; sometimes very pernicious."

The pastoral epistles emphatically require gravity in ministers. 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 Dickens or the like; never make people laugh with an "amusing speech;" never 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 those points but by this formal prohibition, I am not fit to be a minister at all. If I am a true minister, my preoccupation of heart and life with God 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, sober, such that no man can despise, let it be an educated, an intensely earnest ministry, thoroughly engaged in God's work; and to have a church free of worldly trifling, let her be thoroughly educated and intensely occupied in God's work.

But how to get this, or rather, how to seek it? With great diffidence we venture a few hints:—

1. There is a broad line drawn in Scripture between God and mammon, Christ and Belial, 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 principle, its life. That which makes worldliness is the love of what is not God, just 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 harlot.

What makes it worldly is not its high or low character; it is its godlessness. The "honourable merchant" loving his money; the "mother of Israel" loving her position; the deacon loving his power in the Church; the minister "putting" 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 worldliness.

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, self-seeking, self-indulgence, 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.

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."

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DR. WILLIAM ANDERSON AND THE CAMERONIAN ELDER.

THAT, said Dr. Anderson, reminds me of an incident in the beginning of my ministerial life. I had just been licensed to preach, and was despatched to Kirtland, Ohio, to officiate on the coming Sabbath. The mode of conveyance was by the night canal boat, leaving Glasgow at nine o'clock; the cabin of these vessels was so narrow that the knees of passengers sitting opposite touched. In the centre was a long narrow table, at the stern 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 elder of the "straitest sect," 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, see ye hae been in Glasgie, hae ye? What is the world hae ye been there for man? Its nae a journey that everybody takes; and above a', wha wad hae expectit to see ye there?" "Weel, ye see," replied David, "my dochtor got married to a lad that stays there, an' they wad hae me to gang thro' an' see them."

"Weel, David, an' what think ye o' Glasgie?" "O, ma, it's an awfu' place, it's aboon a' my thochts, I had nae idea o't, an' I'm just gled to get awa' hame again."

"Weel, David, an' wha did ye hear preachin'?" "O, ye ken, I gaed to our ain place, o' course; we hae a kirk in Glasgie, ye see."

"But ye dinna mean to tell me, David, that ye didna gang to hear Tammas Chalmers, do ye?" "Awsoo, aweel (scratching his head as if in a dilemma), I s'e so say that I didna, but then, do ye see, it was on Thursda' nicht, an' I didna think there wad be nae kirk, when it wasna the Sabbath day; but, ma, he's an awfu' man that; I never heard a man like him, for I was sittin', whan, an' afore I kent wha I was, I was up on my vorra foot, stretchin' o'er the board, wi' my o'er-wide sturin', an' my mouth wide open, feard I wad loss a word. But ea' ye yeon preachin'?"

"Na, na, it was rawk black preachin'; ma, he read ilka word o'd; na, na, name o' that abomination for me—na, na."

"I thought I might have a little banter with the old man also, and so I said—'David, you need not be so hard against prology or read sermons, for ye know it is a fact, which ye cannot deny, that you read prayers yourself every morning.'"

With a smile of contempt, mixed with pity, the old man fixed his eyes on me, and in a solemn tone said—"Laddie, ye'll na ken wha I am, or ye wadna speak that way, for ous body that kens me that has been an elder o' the Cameronian Kirk o' K— for aboon thirty years wad 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 read 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' ever fauld ye that I care na, but it's a black lee."

Feeling that I had perhaps led him far enough I said—"Be calm, David, and answer me a question. Do ye not read the Psalms of David every morning?"

"To be sure I do; but wha has that to do with the readin'?"

"Well, David, are not David's Psalms the best prayers ever written?"

The face of the old Cameronian relaxed into a smile as he sat down and exclaimed—"Ay, laddie, but ye hae naught me noo, ye hae naught me noo."

"But David," I continued, "I am afraid that from the way you have been talking you do not know what a sermon 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 wha a sermon means, if ony body kens."

"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; therefore, as all proclamations must be read, so a sermon, being a proclamation, must be read, or it is not a sermon."

David looked dumb-founded; the boat had reached our destination, and the old Cameronian, in stepping out, exclaimed—"Tut, tut, laddie, ye'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 enervating 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, let Pat take the "girls" in the wagon a pleasant ride in search of some pleasant 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.

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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 soon learn to fear the father more than the danger he fears. A little child on a forty-foot 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 caught him up, held him over the railing, and said, "See there, do you want to be drowned?"

The child was terrified in the extreme, and kept still for a few minutes, and then commenced to run about as before, quite as careless of the danger 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 obedience.

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 "conversion."

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 trod under foot with utter scornfulness. 'I want that problem. I don't want any reason why I don't get it.'"

"I did study it two hours."

"That's nothing to me; I want that lesson. 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!"

"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 voice 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 satisfied with 'No!' but went 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 enough 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 TOLERATION.

The following is the text of the Charter of Japan, giving religious liberty to the people 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 opinions or interpretations on any other in matters of religion, since every 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 declared that the Imperial Government of Dai Nippon will make no law prohibiting, either directly or indirectly, the free exercise of conscience or religious liberty within its dominions.

"And it is further solemnly resolved and declared that the organization of any religious order shall not be interfered with by 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 recognize 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 to one to every other.

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

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

PERFUMES.

From the Middle Ages up to the last century, musk, civet, ambergris, 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 enriched by so many new ingredients as we find at present. Nevertheless, 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 turban-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 vanilla dashed with almonds, and so on. Add to these six bases geranium, lavender, 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 manufacture of perfumes—add also the peel of bitter oranges, of which the fruit goes to make curacao; the peel of citrons and bergamots, of which the fruit goes to feed the cows of the district, and is good for the milk; and gum musk, sandal-wood, ambergris, and gum benjamin; after days add the leaves of the patchouli (pogostemon patchouli, one of the labiate), from India; winter-green (gaultheria procumbens), from the United States; various of the andropogons, which we call goat's-beard in our own wild flowers, from Ceylon; illang-illang (anona odoratissima one of the anonaceae), from the Philippine Islands; vanda (aerides sauculens, an orchid), chiefly from Java, but from other places too in the India, Atchappalago; frangipani (plumorialba, one of the apocynaceae), from both the East and West Indies—and we have some of the principal sources whence our scented-bottles are filled, and the delicate soaps and pomades perfume. But still, where so ever the material is to be found, the French always remain the greatest producers; and, save as regards a few exceptional perfumes—as attar-gul for one, eau-de-cologne-for-another—are the best manufacturers of the sweet scents which pervade the world.

They do an immense trade in perfumery, and England is their best customer, as Russia is their worst. England took, in 1867, when this table was drawn up, 424,500 kilograms of perfumery, valued at 2,546,000 francs; Russia only 13,800 kilograms, at the value of 79,800 francs. After England comes Brazil, then Belgium, 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 kilograms, valued at 844,400 francs; Austria only 14,600 kilograms, paying for their own 87,600 francs. Germany, in spite of her own special industry at Cologne, took 107,800 kilograms, spending 646,800 francs on her purchases; but it would be interesting to know what amount of her own perfume she exports, and which of her numberless Joan Marie Farinas has the largest clientele. England does a good trade in her own indigenous lavender water, but by far the greatest proportion is exported, perfumes, like prophets, not having 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 perfume. Gas can be weighed, but not scents; the smallest known creatures—the very monads of life—can be caught by the microscopic lens and made to deliver up the secrets of their organization, but what 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 substances 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 success 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 increased at the rate of 150 per cent., the highest rate in any other church being 109 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 churches are being founded (Wandsworth, Brompton, Kensington, and the Palace Gardens). To the first charge Mr. D. Macgill, author of "Work in the Wynds," has removed from Glasgow. 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 told, 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 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 mellow by rounding the Cape; and Scotchmen, by crossing the Border, soften and improve. Many obstinate points of difference retreat into the background, while a common interest comes more strongly to the front, thus enabling them to pull more heartily together. To this may, no doubt, be attributed in some measure the recent growth and activity in Presbyterian Church life.—London, Cor. of Inverness Courier.

A Methodist preacher "out West" has found eight leading members of his church, each of whom spends about \$200 a year for tobacco and \$40 for the support of a pastor, and cannot afford to take a religious paper. Of course, a man 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.

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