

eyes, and give them to the world, so that we who cannot see with our own eyes may see through the poet's mind. He is Canadian in so far as he deals with Canadian scenery and Canadian subjects, just as Tennyson is English in his fine local touches; but he appeals to the common heart, in so far as every spot of earth that man can inhabit is of interest to mankind. Hundreds have been drawn to Lincolnshire and the Isle of Wight by Tennyson's vivid pictures, and few, I think, can read 'Tantramar Revisited,' 'Fredericton in May Time,' etc., without a yearning desire to see these places for themselves.

Roberts, like almost every modern, has essayed classical themes, and has had his measure of success. His efforts will stand well with the very best of such men as Gosse. But these show the scholar and the artist rather than the poet. Given a certain amount of Hellenistic culture and the Grecian spirit, and any man with a fine ear might produce exquisite work in that line.

We turn from 'Orion,' from 'Memnon,' 'Ariadne,' 'Actaeon,' etc., to 'Tantramar Revisited,' 'Salt,' 'In September,' 'The Potato Harvest,' 'Birch and Paddle,' etc., and in these we see a poetic power not found in the more scholarly work. It is with very much the same feeling that we turn to the 'Angelus,' 'Winnowing the Grain,' 'The Reapers,' after the sensuous delight of paintings on classical themes. Too much could not be said in praise of the poems mentioned. They are absolute transcripts of Nature. To one acquainted with Acadia, with sea-sights, sea-sounds, and sea-odors, they have the power of bringing these things vividly before the mind's eye. Roberts has done more to give the outside world an insight into the scenes of his native land than any historian or essayist could have done. This has been a part of his mission to mankind, and he has done his work well.

Mr. Roberts has had an even more important task than this. He has one of the highest ambitions a man can have—a whole-hearted desire to stir his countrymen up to a sense of the weakness of their present position, and to fill them with a national spirit. Throughout the entire Dominion of Canada there is a subtle influence at work, infusing into the young and active minds a desire for something different from their present system of dependence on the Monarchy of England. Annexation, seemingly the most simple of all changes, has been for years held up by the mercenary and the pessimistic as the only salvation of the Dominion; Imperial Federation, with its enthusiastic apostle, Mr. Parkin—Mr. Roberts' old master, by-the-way—has been vigorously presented to Canadian minds, and has met with but small success.

Prof Roberts might be considered the Coryphaeus of the Independence movement in Canada. His 'Collect for Dominion Day,' his 'Canada,' his 'Ode for the Canadian Confederacy,' are all full of the fire that makes a nation; and if the tide of national feeling only rises to the height that the hopeful amongst us anticipate these songs will become deeply graven on the hearts of all patriotic sons of the 'Child of Nations.' If, in his Tantramar poems, he has succeeded in portraying his native land with truthful eye and loving heart, in his patriotic poems he has caught so gloriously in the heart of Shelley; and he has struck a stronger chord of patriotism than any other Canadian. But his power in this direction will not be recognized until others have been filled with something of the same spirit—till the sons of Canada are determined that earth shall know the 'Child of Nations' by her name. And the day is not far distant.

ROSE AND THORN.

Our most golden conditions in this life are set in brazen frames. There is no gathering a rose without a thorn till we come to Immanuel's land. If there were nothing but showers, we should conclude the world would be drowned; if nothing but shine, we should fear the earth would be burned. Our worldly comforts would be a sea to drown us if our crosses were not a plank to save us. By the fairest gales a sinner may sail to destruction, and by the fiercest winds a saint may sail to glory.—*Rev. William Secker.*

PRAY FOR WHOM THOU LOVEST.

"Pray for whom thou lovest; thou wilt never have any comfort of his friendship for whom thou dost not pray."

Yes, pray for whom thou lovest; thou mayst vainly, idly seek

The fervid words of tenderness by feeble words to speak;

Go kneel before thy Father's throne, and meekly, humbly there

Ask blessing for the loved one in the silent hour of prayer.

Yes, pray for whom thou lovest; if uncounted wealth were thine—

The treasures of the boundless deep, the riches of the mine—

Thou couldst not to thy cherished friends a gift so dear impart,

As the earnest benediction of a deeply loving heart.

Seek not the worldling's friendship; it shall droop and wane ere long

In the cold and heartless glitter of the pleasure loving throng;

But seek the friend who, when thy prayer for him shall murmured be,

Breathes forth in faithful sympathy a fervent prayer for thee.

And should thy flowery path of life become a path of pain,

The friendship formed in bonds like these thy spirit shall sustain;

Years may not chill, nor change invade, nor poverty impair,

The love that grew and flourished at the holy time of prayer.

OUR FATHER.

We need to get in at the tenderness and helpfulness which lies in these words, and to rest upon it—our Father. Speak them over to yourself until something of the wonderful truth is felt by us. It means that I am bound to God by the closest and tenderest relationship; that I have a right to his love, and his power, and his blessing, such as nothing else could give me. Oh, the boldness with which we can draw near! Oh, the great things we have the right to ask for! Our Father. It means that all his infinite love and patience and wisdom bend over me to help me. In this relationship lies not only the possibility of holiness—there is infinitely more than that!—*Mark Guy Pearse.*

COMMON PEOPLE.

Some one remarked in the hearing of Abraham Lincoln, when he was President of the United States, that he was quite a common-looking man. 'Friend,' he replied, 'the Lord loves common-looking people best. That is why he has made so many of them.' We read that the 'common people' heard Jesus gladly. He made his teaching so plain and attractive to them that the uneducated masses fully understood, and appreciated it accordingly. Never, however, did the Saviour speak of his brothers and sisters as common people. He knew not only what was in man generally, but what was in each individual. He does not think of men in masses and crowds, but as individuals, each having a precious soul with joys and sorrows all its own, and a most interesting and quite unique life-history. 'What God hath cleansed call not thou common.' If there are any 'common people,' it is the thoughtless ones who use this phrase when speaking of others.—*California Advocate.*

A WISE NEBRASKA JURY.

Liquor sellers do not sway the whole world, as a little transaction in Kearney, Nebraska, illustrated the other day when a widow, whose husband had lost his life in an 'accident,' was awarded \$4,800 damages said accident having such relation to the liquor seller, through whiskey, as to make him liable. Three time three for the Nebraska jury?

NOT A BEVERAGE.

The Supreme Court of Mississippi has decided that alcohol is not a beverage. The case under consideration came from Hinds County, where all the druggists had been fined \$100 each for selling alcohol without a retail liquor license. The Supreme Court quashed the indictments on the ground that alcohol was not a beverage.

CHANGES.

In making changes in the Sabbath-school, do so from a pressing necessity. Mere change is no benefit. Life consists not in constant agitation and unsettlement, but in healthful activity undersuitable and healthy conditions. Put more zeal and energy into the methods sanctioned by experience. Yet do not be wedded to old ways. If what is new is really better, adopt it. If the majority are dissatisfied with what has been tried, and it is not what it ought to be, then fall into line and give the new measure a fair and honest trial. Have continually in view the one aim—the good of the school and the glory of Christ.—*Presbyterian Observer.*

SCHOLAR'S NOTES.

(From Westminster Question Book.)

LESSON IV.—OCTOBER 22, 1893.

CHRISTIAN LIVING.—Rom. 12:1-15.

COMMIT TO MEMORY vs. 1, 2.

GOLDEN TEXT.

'Be not overcome of evil, but overcome evil with good.'—Rom. 12:21.

HOME READINGS.

M. Rom 12:1-15.—Christian Living.
T. Rom. 12:16-21.—Revenge Forbidden.
W. Rom. 13:1-14.—Love the Fulfilling of the Law.
Th. 1 Cor. 12:1-13.—Diversity of Gifts.
F. Matt. 5:38-48.—Love your Enemies.
S. John 14:1-31.—Love and Obedience.
S. John 15:1-19.—Love One Another.

LESSON PLAN.

I. A Living Sacrifice. vs. 1-2.
II. A Faithful Service. vs. 3-8.
III. A Loving Fellowship. vs. 9-15.

TIME.—Spring, A.D. 58; Nero emperor of Rome; Felix governor of Judea; Herod Agrippa II. king of Chalcis and Galilee.

PLACE.—Written from Corinth, at the close of the three months' residence there of Acts 20:3; the wintering of 1 Cor. 16:6.

OPENING WORDS.

The apostle in the preceding part of this epistle treats of the doctrines of Christianity—man's ruined condition by nature, and the way of salvation through Jesus Christ. He now draws from these doctrines important practical lessons. He first exhorts us, by the mercies of God in our redemption, to devote ourselves to him as a living sacrifice, conformed to his will, and not to the manners of the world. He then goes on to give minute rules of Christian life and duty and practice.

HELPS IN STUDYING.

1. Therefore—in view of all that has been said in the preceding part of the epistle. *The mercies of God*—bestowed in and through Christ. *Your bodies*—yourselves in the body. *Reasonable service*—a service of the spirit, in contrast with a merely outward and bodily service. 2. *Be not conformed to this world*—in its sinful spirit, maxims, customs and habits. 3. *The grace given unto me*—my apostolic office, for which the grace of God has furnished me. *To every man the measure of faith*—thus fitting him for some services, but not for others. 5. *One body in Christ*—he is the head, and we are the members of his own body. 6. *Prophecy*—inspired teaching. 7. *Ministry*—any kind of service. 8. *With simplicity*—singleness of aim, purity of motive. 10. *In honor preferring one another*—in acts of mutual respect and kindness going before each other, or setting an example one to another. 12. *Instant in prayer*—persevering in the duty. 15. *Rejoice... weep*—show a deep interest, a tender sympathy in the joys and sorrows of others.

QUESTIONS.

INTRODUCTORY.—What was the subject of the last lesson? What did you learn from it? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. A LIVING SACRIFICE. vs. 1, 2.—What does Paul first beseech Christians to do? What is meant by the *mercies of God*? By *present your bodies*? By *living sacrifice*? What duty is next enjoined? In what sense is the word *world* here used? Why is this word used to designate the wicked? Meaning of *conformed*? Of *transformed*? What is the nature of the charge here spoken of? What are we here taught about conformity to the world?

II. A FAITHFUL SERVICE. vs. 3-8.—To what duty are we next exhorted? How is each one to think of himself? How does the apostle enforce this duty? What inference does he draw from the fact that Christians are *one body*? What constitutes the body one? What makes Christians one? What duty is enjoined? What is each one to do? What gifts are especially mentioned? How are these gifts to be exercised?

III. A LOVING FELLOWSHIP. vs. 9-15.—What are we taught about love? Meaning of *without dissimulation*? What are the effects of this love? Meaning of *fervent in spirit*? Of *loving the Lord*? To what duties does verse 12 refer? What is our duty under affliction? What duties are enjoined in verse 13? What is our duty towards those who persecute us? What other exercise of love is enjoined?

PRACTICAL LESSONS LEARNED.

1. God has bestowed upon us great mercies in the gift of his Son for our salvation.
2. We should therefore consecrate ourselves, all that we have and are, to his service.
3. Whatever of good there is in us is not of ourselves, but of God.
4. Christians are one body in Christ; they should therefore love one another as brethren in Christ.
5. We should seek the good not of our friends only, but of our enemies also.

REVIEW QUESTIONS.

1. What is the first duty enjoined in this lesson?

Ans. Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2. What are we taught about the oneness of Christians? Ans. We, being many, are one body in Christ, and every one members one of another.

3. What is therefore our duty? Ans. Be kindly affectioned one to another with brotherly love.

4. What is our duty to our enemies? Ans. Bless them which persecute you; bless, and curse not.

5. What is the last duty enjoined in this lesson? Ans. Rejoice with them that do rejoice, and weep with them that weep.

LESSON V.—OCTOBER 29, 1893.

ABSTINENCE FOR THE SAKE OF OTHERS.
1 Cor. 8:1-13.

A Temperance Lesson.

COMMIT TO MEMORY vs. 12, 13.

GOLDEN TEXT.

'We then that are strong ought to bear the infirmities of the weak and not to please ourselves.'—Rom. 15:1.

HOME READINGS.

M. 1 Cor. 8:1-13.—Abstinence for the Sake of Others.

T. 1 Cor. 9:16-27.—To the Weak as Weak.
W. 1 Cor. 10:14-23.—Lawful, but not Expedient.
Th. Rom. 15:1-14.—Christ Pleas'd not Himself.

F. Gal. 5:10-26.—The Fruit of the Spirit.
S. Gal. 6:1-10.—Bear One Another's Burden.
S. Matt. 18:1-11.—Avoid Offences.

LESSON PLAN.

I. The Liberty of the Strong. vs. 1-6.
II. The Conscience of the Weak. vs. 7-8.
III. The Duty of Christian Love. vs. 9-13.

TIME.—Early in A.D. 57; Claudius Caesar emperor of Rome; Felix governor of Judea; Herod Agrippa king of Chalcis and Trachonitis.

PLACE.—Written from Ephesus, near the close of Paul's residence in that city (1 Cor. 16:8).

HELPS IN STUDYING.

1. *As touching things offered unto idols*—when a sacrifice was offered to idols, only a part of the animal slain was required for religious rites, and the rest was eaten by the officers or the priests. Sometimes this meat was offered for sale in the public markets. Much of it was used in social feasts to which Christians might be invited. Was it right for them to partake of this food? The apostle answers this question, and gives a rule of great importance for the regulation of our conduct. *Knowledge puffeth up*—makes conceited if without love. *Charity*—love. *Edified*—builds up the individual and the church. 4. *Nothing*—the person represented has no real existence. 6. *To us*—Christians. Whatever the heathen think, we know there is but one God. *The Father*—our Father. *One Lord*—the only Mediator between God and man. 7. *There is not in every man*—all are not convinced that the heathen gods have no existence. *With conscience of the idol*—Revised Version, 'being used until now to the idol.' *Is defiled*—burdened with a sense of guilt. 8. This verse is the view of those who favored partaking. The mere act of eating or abstaining cannot make a man better or worse. 9. Paul's reply: Though what you say is true, you are not so to act as to injure your brethren. 12. *Ye sin against Christ*—because they are so closely united to him that to injure them is to injure him. Luke 10:16. 13. *Make my brother to offend*—lead him into sin.

QUESTIONS.

INTRODUCTORY.—On what subject did the Corinthians ask Paul's advice? What was customary with regard to the flesh of animals that had been sacrificed to heathen gods? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. THE LIBERTY OF THE STRONG. vs. 1-6.—What did the Corinthians say about things offered to idols? What was Paul's reply? What is said of the one conceited and self-confident in his knowledge? Why can there be no spiritual knowledge without love to God? How is the one who loves God known of him? What has this to do with the question of the Corinthians? What did they know about idols? Of what were they not in danger? What, then, might they do so far as they were concerned?

II. THE CONSCIENCE OF THE WEAK. vs. 7, 8.—How did some eat of things offered? What was the effect? What did the Corinthians reply to this? Meaning of this reply?

III. THE DUTY OF CHRISTIAN LOVE. vs. 9-13.—How did Paul answer their reply? Why should they not use this liberty? What effect might their thus eating have? What was Paul's determination? What should Christian love lead us to do? When should we abstain from what is not in itself wrong? Give examples of this. How does the principle of abstinence for the sake of others apply to the use of intoxicating drinks? What stronger reasons for total abstinence can you give?

PRACTICAL LESSONS LEARNED.

1. All our conduct should be regulated and governed by love.
2. We should so live and act that it will be both safe and right for others to follow our example.
3. We should do nothing, even though right in itself, that may lead others into sin.
4. We should abstain from intoxicating drinks for the sake of others, and also for our own good.

REVIEW QUESTIONS.

1. On what subject did the Corinthians ask Paul's advice? Ans. About eating things offered to idols.

2. What did some of them think about it? Ans. Some thought there was no harm in doing it?

3. What reason did they give for their opinion? Ans. The idol gods had no real existence, and the meat was not hurt by being offered to such dumb idols.

4. What reason for abstinence did Paul give? Ans. Their example might lead others to sin.

5. What was Paul's own determination? Ans. If meat make my brother to offend, I will eat no flesh while the world standeth.