

chitis, went to and the Church I summer." I formed pastoral pia, a number w tired of him get rid of him. as called, but nd, as the pay was quite in- v provision for ment of living speedily ended th with power his sermon he t was given in solos for the brilliant, while left-hand play- mance of the m Alexandria by the sexton Paul visited Alexander the eliever, held a a, belonged to ially to the ghly regarded nstances were lpit, preached rse, carefully rt Alexander's

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BIBLE.

the morning, the repose of thought may selected. But, orning brings res, the daily e, are the first re hours must nd time to sit

one who may the plan be s from God's

Book for the first meditation of the morning. If you have a fire to light, or breakfast to prepare; if you must hurry forth in the early gray of dawn to take down shutters and sweep out a shop; if you must hasten to dress the little children, or start off for a long journey to the store you attend, or the school in which you teach, or the factory where you toil, still you will be wiser, richer and happier, if you are resolute about this.

But to the multitude whose mornings are comparatively within their own control, I would say, make for the next month a fair, steadfast trial of the plan of studying the Bible when your faculties are at what a writer somewhere calls "mental highwater mark." Very often there is pressing work on hand; the little dress must be finished, the cake must be made, the dinner must be ordered, the sweeping must be attended to, the letters must be written, and the newspapers must be read. By-and-by will do for the Bible reading. Thus we argue, and before we know it noon comes, guests arrive, unexpected affairs crowd upon us, and there is no room any where for the still hour with God, for the sweet preparation of the heart to seek him.

Every Christian admits the duty of frequent reading of the Bible. To how many is it more than a duty, even a dear and thrice precious privilege, so that they are ready to cry, "How sweet are Thy words unto my taste!" This experience comes only to those who make it part of their life's work to study the scriptures. You wonder at the familiarity of this or that friend with the Psalms, the Epistles, the Gospels. It has been gained a little at a time, by patient daily reading, too, which was hived by the soul as something worth treasuring. We shall all gain immeasurably in our influence, as well as in our own comfort, by giving more of our unwearied thought to the Holy Book. A few tired, sleepy, worn-out moments at night, and those only are almost an insult to the Master whom we profess to serve.

WHAT SHALL WE DO WITH OUR SONS?

Give them a good education. Teach them to be brave, strong, true. Teach them to respect women and treat them as their equals. Teach them to put in thought, deed and action, to despise meanness and falsehood. Teach them to be self-supporting and ashamed of idleness. Show them the way to love nature, to love the sunshine, exercise in the fresh air and honorable work. Teach them to hate tobacco, rum, all strong drinks, and to love fruit and simple foods. Teach them to spend their evenings at home or in good society and never go into the haunts of vice and sin. Teach them all the virtues, none of the vices, and they will, when you are old and ready to depart, rise up and call you blessed.

DOCTRINE ON LIFE.

One of the most false and dangerous prevailing errors is that sanctimonious teaching which makes little of Christian doctrine, and affects to exalt to the first and highest place what it is pleased to call the practical duties of religion, but which according to the vocabulary of this insidious school, includes mainly, or entirely, a showy and proud externalism. It is just the spirit that inspired the poet when he wrote those lines of falsehood aping truth:

"For forms of faith let graceless zealots fight;
He can't be wrong whose life is in the right."

To which, as a solemn warning against it, we respond:

"This sounding sophism is a syren's song;
He can't live right whose faith is wrong."

Every genuine virtue springs from and is born upon some Gospel truth—some doctrine of God—even as the grape clusters spring from and are borne upon the branches of the vine. In so far, and only so far, as the doctrines of Divine truth are embraced and cherished by the heart, reigning there in the inner man, and thence working themselves out, wherever they may properly affect the outward,—only thus is a life of true virtue and piety formed and filled and rounded out to the glory of God.

CHRISTIANITY.

"The religion of Jesus," says Bishop Taylor, "triumphed over the philosophy of the world, the argument of the subtle, the discourses of the eloquent, the power of princes, the interest of states, the inclination of nature, the blindness of zeal, the force of custom, the solicitation of passions, the pleasure of sin, and the busy arts of the devil." Sir Isaac Newton set out in life a clamorous infidel; but on a nice

examination of the evidences of Christianity, he found reason to change his opinion. When the celebrated Dr. Edmund Halley was talking infidelity before him, Sir Isaac addressed him in these or the like words: "Dr. Halley, I am always glad to hear you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied, and well understand; but you should not talk of Christianity, for you have not studied it. I have, and am certain that you know nothing about it." This was a just reproof and one that would be very suitable to be given to half the infidels of the present day, for they often speak of what they have never studied, and what, in fact, they are entirely ignorant of. Dr. Johnson, therefore, well observed that no honest man could be a Deist, for no man could be so after a fair examination of the proofs of Christianity. On the name of Hume being mentioned to him, "No, sir," said he, "Hume owned to a clergyman in the Bishopric of Durham, that he had never read the New Testament with attention."

THE LORDS PRAYER PRACTICALLY APPLIED.

Our Father which art in Heaven. Is it to God we apply the term *Father*, when we oppress or injure our brethren? Are those who commit such acts children of God in the full sense of the word? *Hallowed be Thy name.* Do we not strive to bring the name and gospel of Christ into contempt and abhorrence among the nations? What kind of Gospel must Pagans consider ours to be, which allows men to rob and murder without compunction, and more than that, rewards them instead of punishing them? *Thy kingdom come.* *Thy will be done on earth as it is in heaven.* Do we desire the advent of Christ's kingdom, when, instead of doing God's will, we break through all laws human and divine? *Give us this day our daily bread.* This our prayer, when we leave the poor and houseless to starve? *Forgive us our trespasses.*—We say, while we rejoice in our sins, and glory in our disgrace. We presume to ask forgiveness for sins of which we have repented not; and while we are prepared to perpetrate similar crimes again, and ready to punish those who have not trespassed against us. *Lead us not into temptation.* We pray thus, while we lead other nations astray by alternations of vacillating cowardice and insolent oppression, while we mislead those who would be honest and virtuous, by exclaiming against and ridiculing too scrupulous honesty, and too strict justice. *Deliver us from evil.* Such is the prayer that on each seventh day rises from the congregated millions of this stained land. In mockery, even in their Maker's presence, they ask to be delivered from the lust to which they cling—they send up this impious prayer to the Throne of that Grace, whither has already ascended and witnessed against them the cry of the wronged. No, the prayer that is offered without repentance shall be answered with fear as a desolation, and destruction as a whirlwind. "He will laugh at our calamity, and mock when our fear cometh." Do we believe while we say, *Thine is the kingdom, and the power and the glory, for ever and ever!* Being God's subjects, do we respect and obey His laws? Do we do homage to his sovereign power, or render to Him the glory that is His due? Do we continually seek to enlarge His kingdom according to His will? No; we are, on the contrary, impious and lawless; we neglect all duties, and scoff at all laws, and name the name of Christ without putting away our iniquity. Cheat not, at least, yourselves. The Mussulmans, whom we despise, adhere to the letter of their law, and might well give us a lesson in obedience to, and reverence for, God's commandments.

JUDGMENT OF MEN.—Don't Judge a man by the clothes he wears. God made one and the tailor the other. Don't judge him by his family connections, for Cain belonged to a very good family. Don't judge a man by his failure in life, for many a man fails because he is too honest to succeed. Don't judge a man by his speech, for the parrot talks, and the tongue is but an instrument of sound. Don't judge a man by the house he lives in, for the lizard and the rat often inhabit the grandest structures.

Christ's Yoke is like feathers to a bird; not loads, but helps to motion; without them the body falls.—*Jeremy Taylor.*

The other morning a gentleman and his wife were in such haste to reach a railway train that they were obliged to omit family worship. The next time they sat down to read the mother remarked that the first chapter of Ephesians was the place.

"No, mamma," said one of the little girls, "it is the second chapter: we read the first chapter after you were gone."

The children were all under ten years old, but they had conducted family worship in the absence of their parents. How many older boys and girls are ashamed to do their duty under such circumstances!

If we want to conquer the world for the Lord Jesus Christ we must take men one by one.

The sweetest life is to be ever making sacrifices for Christ; the hardest life a man can lead on earth, the most full of misery, is to be always doing his own will and seeking to please himself.—*Edward Bickersteth.*

Chemists tell us that a single grain of the substance called iodine will impart colour to several thousand times its weight of water. It is so in higher things—one companion, one book, one habit, may affect the whole of life and character.

When may a person be charged with cowardice? When he fears to tell the truth when he should do so; when he insults the weak; when he is afraid to do right; when he shrinks from maintaining that which he knows to be good; when he prevaricates on being detected in error or falsehood; and especially when he knows certain things of himself and is afraid to own it.

Christ descended to us that he might unite us to God; until we have reached that point, we are, as it were, in the middle of the course. We imagine to ourselves but a half Christ, and a mutilated Christ, if he did not lead us to God.—*John Calvin.*

A learned man has said that the hardest words to say in the English language are, "I made a mistake." When Frederick the great wrote to the Senate, "I have just lost a battle, and it's my own fault," Goldsmith says, "His confession shows more greatness than his victories."

I must pray to God that somebody else may do whatever I left undone. But I shall not have any right to that prayer unless I do my duty whenever I see it. And Oh! to how much duty we are blind and deaf! But at least we may pray that God will lighten our eyes and open your ears, and I believe a sincere soul was never left with that prayer unanswered,

MONEY!—There is a being who is a citizen of the world, who travels incessantly. The air is not more subtle; water is not more fluid. He moves everything, replaces everything. He is mute, yet speaks all languages, and is the most eloquent of orators. He appeases all quarrels, all tumults, and he fomented and encourages all law and law-suits. He excites courage and instigates cowardice; braves all seas, breaks down all barriers, and will never sojourn anywhere. He diminishes all geographical distances, and increases all moral ones. He makes rougher all social inequalities, or levels them. He has power over all trades. He procures repose and banishes sleep. He is the strong arm of tyranny, and the guarantee of independence. Virtue dispises, and yet cannot do without him. His presence gives birth to pride; his absence humbles it. He is audacious, imperious, and imprudent. He is benevolent, and willing to relieve. He is the best of friends, and the most dangerous of enemies; the wisest and most fatal of advisers. At the voice of the prodigal he transforms his land and house into dust which may be given to the winds; and he assists the provident man to heap up his savings. Innocent himself, he corrupts innocence. He provokes all crimes, protects all vices, and attacks all virtues. He is no less the idol of universal worship. Nations, individuals contend for his exclusive possession, although he is their mutual and necessary interpreter. He causes pleasure and satiety. He is equally servicable to caprices and wants as to tastes and passions. He gives nourishment and toys to infancy, and he is nourishment and toy to old age. He conveys bread to the mouth of the paralytic, and daggers to the hand of the assassin. He is deaf to the poor who implore him, and he forces himself upon the rich who prosecute him. He is the maker of all marriages, and the divider of all families. His natural disposition is to travel unceasingly. He is fit for every kind of service, but withal a wanderer. If he come to you, it is but to leave you. If you retain him, he is good for nothing—he sleeps. Take care that he returns, for he knows how to do everything—he is successful in all. If you want employment, orders, titles, honors, or even absolution, address yourself to him; he knows all the magazines; he has all the keys. Are you weak, or powerful? No matter, he will make you either a Croesus or an Iru. He is in the midst of all good and all evil. He burned Copenhagen and built St. Petersburg. He is inactive, and yet the universal mover. He is inanimate, yet the soul of the world. In the plenitude of his power, would he bestow health, he sends Hippocrates; would he defy death, he raises pyramids. Lastly, sprung from the dirt, he is regarded as a divinity. But of whom or what are we speaking?—Money.