(Continued From First Page

stalk about on the stilts of a scholasic dogmatism as high as they please, has you place yourself at the feet of Jesus Christ, and learn from him directly. Take your Greek Testament, interleave it, and make notes carefully of what you read ; make a vow to read no 'Body of Divinity' or two years, and after that you will likely find that they are not worth reading." I followed his instruction conscientiously, and have during the whole course of a life protracted considerably beyond the usual term, known how to combine prefitable and carefully the study of the original Scriptures with a total abstinence from theological systems and sectarian commentaries.

Transplanted to Germany at the age of twenty, with an eye open to all 10-w impressions, some notable revelations were soon made to me. First I learnt low to learn languages, not by a painful mailminery of dry rules and dead books, but just as we learn to swim by plunging into the water and plashing about, and never fear. The next thing I learned was that the German universities are the model institutions of the kind, the real πανεπιστημείου, as the Greeks phrase it, or bazaar of universal knowledge, while the Scottish universities except in the medical department Edinburgh, are mere shops for retail to de in certain useful articles; and the English universities are shops of a higher order and more gentlemanly appearance, dealing only in a few select articles soughtafter by persons of much money and grat leisure, more from a certain aristocratec tradition and respectable show, than from any practical fruits which they are destined to bear.

Nothing better for all Britons, Swech as well as English, than to follow the example of Patrick Hamilton and others of our noble reformers in the sixteenth contury, and study, for six months or a year in some German university, before they are old enough to be encased in the narrow bonds of Scottish orthodoxy, or dressed upin the dainty self-containment of English sholarship. Travelling, in fact, in these sys of easy and cheap transmission, is not to be looked on so much a matter of pleasure for the few as of duty for all that aspin to the higher culture. For myself I can salely say, looking back on my pedestrian tours hough various parts of Europe, during a periodnow of more than sixty years, extending from Iona in the far west to Stamboul in the far east, and from Petersburg in the freezing north to Cairo in the sunny south, that I have learned more, and more vividly from the realistic stimulus of travel, than I could have learned from all the books in the British Museum. A dead record can mever

do duty for a living fact.

At Gottingen for six months, and at Berlin for other six, I had the admintage of looking face to face on some of the leading names in German scholarship and reflection-names now part of the currency of all educated men, but at that time only beginning to be known in their European With such advantages I could not fail to take the first step in true blolarship, by being made fully alive to the smallness of my own, and indeed of all Scottish attainments in the higher Hearning; but after all, the greatest benefit which I got from my twelve months' experience of German academical lie was from a letter of introduction which Nesander gave me, when leaving Berlin for Rome, to a great German man at that tinneacting as Prussian ambassador at the papal court, the Baron von Bunsen. Familiar intercourse with a noble, well rounded and highly cultured man is the greatest piece o € good fortune that can happen to a youngman in his entrance on life. This good fortune was mine; and I advise all young men to pray for no higher blessing than the reverential and loving fellowship with such a ıy look up d man, to whom they ma grow by his gracious influence, as the flower looks up to the sun, and grows with the

brightness of the summer.

During a residence of fifteen months, chiefly in Rome and the neighborhood, I naturally fell into the society of artists, both German and English, and received the greatest benefit, not only from the pure humanity and genial sociality that Inarac-

residence in Rome was archæology.

My youthful probation was now nearly at an end the quadriennium utile of the Scottish law was nearly exhausted, and I had now to choose a definite profession I must learn to stand on my own legs and march on a road of recognized advance. The Church, as the reader knows, was my natural and self-chosen career; why then did I not enter it? Not from any change in my inclinations; but simply because had a remarkably tender conscience, and did not choose to adhibit my signature without reservation to a document of de-tailed propositions on the most serious subjects that can occupy the human intellect marshalled in formal array by polemica men, in a polemical age, and for polemical purposes. I was at the same time much given to thinking, and thinking is twin sister to doubt; and besides, the absolute orthodoxy with which I started on my theological career some half-dozen years before, had been rudely shaken by continued familiar intercourse with such large and liberal Christian men as Professor Neander and the Baron von Bunsen. I accordingly drew back from the Church; and now there was nothing left for me but the law, with a side glance at literature, if the Pandects and the statute books should fail. My father, with his old liberality, promised to give me an allowance of \$500 for three years, and after that I was to shift for myself. I knew he was a man of his word so I set my face to the writer's desk and the Institutes; bravely passed as advocate on the usual presentation of a Latin thesis and examination in the general outlines of Scottish law; and by the expiration of the appointed term, though my practice and my fees at the bar were almost null, I managed to make up \$500 a year, independently of paternal aid, by writing articles in Tait and Blackwood and the Foreign Quarterly Review.

"I was now thirty years old, and having no special genius for law, must have drifted into the wide field of general literature, with a fair chance of making shipwreck, as I am by nature and habit too much of a severe systematic student to make a living by the graceful playfulness of a writer in magazines, or the pugilistic dexterity of the politician. But a happy combination of personal merit in the travelled scholar, and paternal influence in the world of patronage, led to my appointment as Professor of Latin in the newly created chair in the Marischal College, Aberdeen. With this appointment the days of my professional manhood commenced; and the young man is no more. Here, therefore, the recollections and reflections of the old man in reference to his years of pupilage and minority, must cease. As a P.S., however, I will set down here a few of the rules of conduct which have guided me through life, and which I have no doubt may have contributed largely to any praiseworthy work that I have been able, in the course of a long life, to achieve.

J. Never indulge the notion that you have any absolute right to choose the sphere or the circumstances in which you are to out forth your powers of social action; but et your daily wisdom of life be in making good use of the opportunities given you.

II. We live in a real, and a solid, and a truthful world. In such a world only truth, in the long run, can hope to prosper. Therefore avoid lies, mere show and sham, and hollow superficiality of all kinds, which is at the best a painted lie. Let whatever you are, and whatever you do, grow out of a firm root of truth and a

trong soil of reality.
III. The nobility of life is work. live in a working world. The lazy and idle man does not count in the plan of campaign. "My Father worketh hitherto, and I work." Let that text be enough.

IV. Never forget St. Paul's sentence, "Love is the fulfilling of the law." This This is the steam of the social machine.

V. But the steam requires regulation. It is regulated by intelligence and moderation Healthy action is always a balance of forces; and all extremes are dangerous; the excess of a good thing being often more dangerous in its social consequences than

with it.

VII. Avoid miscellaneous reading. Read nothing that you do not care to remember; and remember nothing that you do not mean to use.

VIII. Never desire to appear clever and make a show of your talents before men. Be honest, loving, kindly and sympathetic in all you say and do. Cleverness will flow from you naturally, if you have it; and applause will come to you unsought from those who know what to applaud; but the applause of fools is to be shunned

IX. Above all things avoid fault-finding, and a habit of criticism. To see your own faults distinctly will do you good; to scan those of your brother curiously can serve only to foster conceit and to pamper insolence. Learn to look on the good side of all things, and let the evil drop. When of all things, and let the evil drop. you smell the rose learn to forget the thorn. Never condemn the conduct of your fellow mortal till you have put yourself dramatically into his place and taken a full measure of his capacities, his opportunities and his temptations. Let your rule in reference to your social sentiments be simply this: pray for the bad, pity the weak, enjoy the good, and reverence both the great and the small, as playing each his part aptly in the Divine symphony of the universe.

While in Marischal college, Professor Blackie entered warmly into the movement for University reform in Scotland, and was the means of effecting some important changes in the higher branches of educa-

tion in that country

In addition to his Academical work, Professor Blackie has been very active as a popular lecturer, and has become noted as a warm advocate of nationality. His name is closely connected with the movement which resulted in the abolition of the Test Act, requiring the professors of the Scottish University to be members of the Established Church. He has published two volumes of songs, one "Songs for Students and University Men," and one of "War Songs of the Germans," with historical claretees. Naturally, pour of his torical sketches. Naturally, none of his writings on philology and kindred subjects have become so well known as his little volume of practical advice to young men on "Self-culture." Among his more recent works are, "The Wise Men of Greece,"
"The Natural History of Atheism," "What
History Teaches," "Lay Sermons," "Language and Literature of Scotland," and "Scottish Highlanders and the Land Laws." The foundation of a Celtic chair in Edinburgh University, is mainly owing to his exertions.

GROCERS' LICENCES.

A correspondent writes :- Among the sad records in the Alliance News, I have noticed some special remarks in reference to the share the grocers and wine licences have as regards the sum total of our drinkcursed country. A man of my acquaintance was at a certain village—a lovely, healthy, and pretty spot—a short time ago, when he heard speak of a case of this sort. A butcher's wife went to purchase some things at a grocer's shop, As she complained of being rather unwell the master proposed to sell her some wine, and observed that it would do her good, so she was persuaded to buy a bottle, and liked it and sent for more and more, and it sent her to an early grave. If it had been arsenic or any poison from the chemist there would have been an inquest; but it was not thought necessary in this case."

The same writer also "knew of a case

where a farmer failed and paid a few shillings in the pound. A gentleman who was one of the creditors and had to do with settling the affairs said that a certain grocer The gentleman wrote for particulars, and when the statement came there was upwards of £9 charged for various kinds of intercepting deliber and the statement of intoxicating drinks, and the creditors and their families had to suffer loss."

"Very recently," he adds, "it was whispered that a young woman who had a little money left her was indulging freely in wines and spirits. A lady friend was unwilling to believe the rumor, but was induced to go the other Saturday evening to see for herself. She found the young perterizes that class, but specially from this: the excess of what is radically bad. See for herself. She found the young person they taught me to use my eyes, an exercise too often neglected in the books style man," as Chancellor Thurlow said, "do piously observed, 'I am so poorly that I

of teaching to which too many of our one thing at one time." Make clean work, shall not be able to go to the sacrament to-modern educators have enslaved themselves. Another thing that occupied me during my you are at a thing; do it and be done from bottles, &c., that she had got the drink from several grocers, and her friend was at the trouble of going personally to tell then of this sad case and what their stuff was doing. To the credit of one of them he replied, 'Well Mrs. —, after what you have said, Miss So-an-so shall not have anymore drink from here.' But the others, being besought not to sell her any more and assured that she was drinking her life away, coolly replied, "We have it to sell."—Alliance News.

A WISE LITTLE GIRL.

A few years ago, in a school, a young girl faintel and fell to the floor. In a moment the teacher had raised her to a sitting postire, and we frightened children crowded around her, wringing our hands and crying. We thought she was dead; but in the midst of the confusion a young girl of a dozen years came to the rescue, y stretching the unconscious girl flat upon her back. In a quiet, firm voice she said: "Sarah has only fainted, and you must stand back and give her air." Instantly the circle around her widened, the windows vere thrown open, the compression about the chest was removed, and in a few minutes the young girl was herself again. "Who taught you to act so calmly and promptly?" inquired the teacher, when quiet was restored. "My mother," was the answer.—Exchange.

THE "MESSENGER'S" MERITS.

The name of Miss Annie M. Sully, of Athelston, Ont., should have been included in the list of those who took part in the recent competition.

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