The Austor and Prople.

He Liveth Long Who Liveth Well;

KT ROBATIUS RONNE

HARveth long who live the well! Attabler Ma se she Curl valu; Reliveth Day of who con tell by Bring mo, t for he welly gain.

Halfreth long who live th well!
All the is being along above
He have him been who can tell or tene things truly done each day.

Wester of thy being; back to Hira, Who freely gave P, freely give; El - 18 that toing but a dream, 'Ala but to be, and not to live.

Bo wise, and use thy wisdom well; Who wisdom speaks must live it too. It is the wisest who can tell Hop mothe lived, then spoke the true.

Bowhat thou seemest; live thy creed; Hold up to earth the terch divine; Be what then prayest to be made; Let the great Muster's step be thine. Fill up each hour with what will lest;

Buy up the motionts as they go, La the lipe fruit of life below. Sow trath it thou the truth wouldet reup;

Who sows the false shall reap the vain; Eroct and sound the conscience keep; From hollow words and deeds refrain.

Sow lose and tasto its fruitogo puro; Sow peace and reap its harvest bright, Bow subbeams on the rock and moor, And find a barvest home of light.

Break up your Fallow Ground.

BY PRESIDENT C. C. PINNEY.

Seasons of commercial and business de pression are peculiarly favorable to the promotion of revivals of religion. Viewed in this light, they are often the greatest of blessings in disguise. The business world droads them before they come and regrets drous them before they come and regrets them when they come. In a business point of view, they are a source of general lamentation. But the spiritual watchmen and women who are waiting prayerfully to reap down the fields as soon as they are white for the harvest see in these so-called caldinities the liand of God for good, and heaf, as it were within, a voice saying:
"Arise and reap, for the fields are white whe heavest." unto the harvest.

Such is the state of things in this country at present, and, with your leave, Mr. Editor, I will make some suggestions to the churches on the subject of revivals. If the articles interest your readers. I may, if my health holds out, write more than one. This one I wish to devote to some remarks on the necessity of reviving the

churclies. My experience has taught me that the value of a revival to any community do pelids upon the thoroughness with which the fallow ground is broken up in the hearts of Christians. When the hearts of the membership of the church are hard and blind and they are in a great measure conformed to this world the proacher sows among thems. They must be revived. Their hearts must be bloken up. They must confess their backeliding. They must repent, have their faith renewed, and rest that Lord Jesus Chief. As a condition of on the Lord Jesus Christ, as a condition of their provailing either with God or man. If the church is not revived, it will con-stantly present a false standard to the eyes their habits and ways of life. If such converts are gathered into the church, they will be a weakness, austead of a power. They will only swell the number of the converts are gathered and ways of the converts are gathered. over whom the paster and wakeful mem-bers are obliged to weep and groan, and for whom they must travail in birth tul Christ be formed in them. The theroughness with which the church is quickened and re-formed will decide the type of the revival, of the Church. Many professed Christians seem not to know what it is to be in a truly revived spirit. They know not what it is to travail in birth for souls in prayer, with strong crying and tears; and if a revival begins they a c apt to get up in their sleep and bustle about, and do more bacin than good. Without manifesting any broken ness of heart, they will be in to exhert the imponitent around them, who have known their partition in the professional tramp. Beauther in the professional tramp. Beauther is not a white in the professional tramp. Beauther is not a white in the professional tramp. Beauther is not a white in partition in the professional tramp. Beauther is not a white in the professional tramp. Beauther is not a white in the professional tramp. Beauther is not a white in the professional tramp. Beauther is not a white in the professional tramp. Beauther is not a white in the professional tramp. Beauther is not a thorough sense of forgive-ness and reconciliation with God. their worldly-mindedness, and podice re-pellance and disgust, just a lot morning a saving impression upon them. If they have manifested worldly minde his ss, have been in a great measure blind and conformed to the world, they perishingly need, for their own sake, to be thoroughly broken un a heart and reformed in life. The great deep of their affectional and emotional nathro needs to be broken upand thawed me, and their whole rend rendered mellow and yielding to the will of God, before they can truly represent the religion of Clarist and be safely recognized as Christians b, the world around them. For the laborer to strike to for the conversion of the impenitent before the church is quickened and brought to hald up the right standard in their lives is always dangerous and often a useless experiment. Frequently converts are counted by scores and hundreds; but in such case of the happens, as it did in the days of Christ, when he said: "Yo compass sea and land to make one presents and make the compass sea and land to make one proselyte, and when he is made yo make him two fold more the child of Hell than yourselves." In a few short weeks or months, as a general thing, and converts will be found even more contormed to the world-than-were-the-members of the church when the converts first indulated

deal of trouble and in the end deeply wound the cauca of Christ.

A workly-misaded church is the greatest hindrance to the success of the Gospel many place. The more numerous the more hership the greater the hindrance. An awakening (I can scarcely call it a revival) that adds to a worldly church a large number of professed converts will inevitably be to the paster, sooner or later, a great worshiestion and distress and to the world a large number of professed converts will inevitably be to the paster, sooner or later, a great worshiestion and distress and to the world a real standbling block. Honce, it is of information and distress and pressed and a thorough waking up of the church is secured. After this is done the work among the impentent may be expected to be extensive, rapid, thorough; and the converts will amost universally unite with the church in which this wakefulness and revival exists. I have sometimes labored in churches where it seemed impossible to revive the great mass of the church; and if several churches in the same locality or the same city were archive aviral exterts at the same tity, were A worldly minded church is the greatest in the same locality or the same city were making revival efforts at the same time, and Christians enough from the different churches would take hold and enter into the work to secure sound conversions, the spirit of God would incline the sound converts to unite with the church or churches where the fallow ground had been most thoroughly broken up. But I must say something upon the man

ner, as well as the necessity, of breaking up the fallow ground. The first thing to be

done is to secure conviction of sin in the A revival implies a declousion. If a church needs a ravival, it is because religion has declined in their lives and hearts. They are backsliders in heart and filled with their own ways. They have fallen into sin, They have grieved the Holy Spirit. They have disoboyed the Golden Spirit. They have disoboyed the Golden Rule. They have dishonored and wounded Christ in the house of his friends. They have betrayed the Son of Man with a kiss. They have held up a false light. They have been a stumbling-block to the world. All this should be dwelt upon and held up before them; and they should be besought to take these points into their closets, and on their knees before God bring their hearts their knees before God bring their hearts and lives face to face with the Goldon Rule, with their professions and church covenants, and in the light of these to look at their misropresentations of the religion of Jesus, the many instances in which their lives have been a stumbling block to those around them, and let them also consider what Christ had a right to expect of them, what the church had a right to expect of them, what unsaved signors had a right to expect of them, and consider upon their knees before God their dreadful shortcomings, and in how many instances they have really betrayed the cause of Christ and riven occasion to the enomies of God to blasplieme. Let business men consider prayerfully on their knees whether they have obeyed the Golden Rule; let employers consider whether they have oboyed this rule in dealing with the employed; let the employed consider whether they have obey ed the Golden Rule in being faithful to their employers. Let masters and mistresses and servants bring themselves respectively before God at a throng of grace, and inquire whother they have in all respects obeyed the Goldon Rule. Let parents inquire into the spurit and manner of their treatment of their children. Let children inquire seemnly, on their knees at the throne of grace, in what tompor and manner they have borne themselves in their relation to their parents. Let husbands and wives also examine themselves in the light of the ringe vows and conjugal relations. Let spirit and indanor in which they have disstantly present a false standard to the eyes of the world, and the converts, if converging them in a false standard to the eyes of the world, and the converts, if converging them in their congregations. Let them inquire whether sions there are, can hardly be recognized as such. They will be weak and doubtful and timid, and with the worldliness of the clinich before them they will not see the inquire of Christ whether he is satisfied with the influence shey have exceeding their their before them they will not see the inquire of Christ whether he is satisfied with the influence shey have exceeding their their before them they will not see the inquire of the industry. critily face the question, on their knees before God: Have you, in the light of the Uspel, especially of the Golden Rule, done Let all classes and persons, in tent. Sometimes but little prims are taken at the relations of life, take all these questions up the fallow ground in members and there, in the light of the great law of Carist, settle these questions as in view of the seleminguigment. Let them push these prestions to a thorough repentance, and breaking down before God. Let them not

> The Sunday School Times is not a whit no secure on the protessional tramp. Bro. Caker makes at as hot as an oven for such tenows, and bakes them thus :

have us from certain so-called men, who that they have a "call," and who make it a point to visit all around. You can tell them after off. They drop in at the most absorbing delightful moment. They in we isle civand importantly, and modestly take a tack sur, sur, of being "asked up" by the Superintendent. They never go to a lass that is without a teacher, and kindly b louis a n'e titute, but they keep up a solemn steri ig at the classes where the les sons his going on, and ombarass both teachers and scholars. When they come to a bloss the school, they do it in a set speech, and in a set voice. They are a speech, and in a set voice eys just going to conclude, but are very tardy about getting done. The children fidget and titter, the teachers look weary, and the Superintendent feels that to has done a nanihty deed in asking them to speak. These self appointed beings are so ! wrapped up in their magined "calling," that they do not notice indignant looks cast upon thom, nor take any lanta. They are the dread of . If we'l-regulated schools, and should not be encouraged. The time Sundhy school speaker is a man who does not set immself to make speeches. Hy comes a hope. The very iden of a revival implies unawayers, like an angel, and is welcomed the interest and reviving of the church, almost as one. His words, if he speaks, at a limit words, if he speaks, at a limit with the state of the will appropriate, and as such as over the speaks, and as such as over the speaks. almost in animaly make the pastor a great treasured.

Gratitu Io.

There was a steamer page on the Western lakes, heavily laden with passengers, and there was a little child who stood on the side by the taurail, leaning ever and watching the water, when she lost her balance, mg the water, when she lost her balance, and dropped into the wave. The loke was rough. The mether cried out, "Save my child, rave my child!" There seemed none disposed to leap into the water. There was a Newfoundland dog on deck. He looked up to his master as if for orders. The master as if for orders. The master as all, "Tray, we heard!" out he had been !" t said, "Tray, overboard; eateh 'em!"
The dog spring into the water, enight the child by the girments, swam back to the steamer. The child was picked up by loving hands, the dog was litted on deck, and the mother, crashe tainted away, in after thanksgiving to that dog, threw her arms around its neek and kissed it; but the dog shook himself from her embrace, and went and laid dowd exthough be had accomplish-ed pathing. Shell a mether he greateful to and laid down extinough do had accomplished nothing. Shall a mother be grateful to a dog that saves her child, and we ungesteful to the Son of God, who from the heights of heaven, plunged into the depths of darkness, and autoring, and woo, that He might lift us up out of our sin, and place us on the rock of ages? O, the height, the debth, the length, the infinity, the herror of our ingratitude! Don't you treat Jesus like that any more, my dear brother.

Don't you shove him back from your soul. He has been the best friend ever had. You will want Him after a while. When the world is going away from your grasp, and all the lights that shine your soul are going out, and the friends that stand around you can do you no good, and you feel your feet slipping from beneath you, O, then you will want Him—the loving. Jesus, the sympathetic Jesus, the pardening Jesus—to stand close by you, and to hold you up amid "the swelling of Jo-dan."—Talmage.

## Church and State in Germany

The Ultramontane Germenia has pub lished the correspondence between Dr. Kremonz, the Bishop of Ermbland, and the Kremonz, the Bishop of Ermoland, and the Minister of Worship, regarding the closing of the priests' seminary at Braunsberg and the withdrawal of the endowment of that institution by the State. In the last letter of the Bishop to Dr. Falk, dated the 8lli-December, he gives his reasons for rejecting the invitations of the Minister to make good his claim to the endowment before the Court of Final Appeal in ecclesiastical cases. "The old constitutional basis of the enses. "The old constitutional basis of the confract between the State and the Church (says the Bishop) are abblished, the West-phalian peace, which issued from a prolongpinning peace, which issued man problems, ed., bitter, and bloody struggle, with its principles protecting religious rights, is pushed uside; the guarantees of the rights of the Catholle Church are disregarded; a mulatude of regulations imperilling or interring ecclesiastical freedoin and in-dependence are publication in vindication of the modern fiens of State authority and State peril; and, to crown the whole work the royal tribunal for ecclosinstical affairs has been created, the new German Papal Caria, with a Protestant Catholic corpus juris, which, to begin with, takes the place of the head of our Ohurch, according to Clause I. of the law of the 17th of May on ecclosingtical dissipline and of the modern filens of State authority and May on ecclesiastical discipline, and in time will, by means of legally arranged usurpations in regard to other matters, appropriate to itself his whole inheritance in regard to all other powers." The Prus-sian episcopate had from the first (Dr. Kromen's proceeds) respectfully intlimated its inability to co-operate with laws that assail the rights of the Church, and which are wholly inconsistent with liberty of conscience. The Bishop of Erineland can only repeat his former declarations, " and must ascribe to want of respect for or ignorance of the claims of our faith and the religious feeling of our hearts, that I am asked to resort to a tribunal—to inake good my complaints—the acknowledgment of which the example they have set before the church is identical with treason to ou. Ohuron, and the world. Let impristates inquire No Roman Catholic Christian will, if minds whether they have met the just expectations ful of his duty, resort to such a tribunal. If on that account the judical protection of of the public and of Christ; who there have on that account the judical protection of have conscioutiously obeyed and enforced the rights guaranteed to our Church is to the laws of their country. Let all persons to withdrawn, we shall bear in patience in places of public trust carefully and praythreatened in these laws, and tread the path in which the Christians of the first three centuries walked, in order to be true a thour furth and course ience, in opposition to the laws of the heathen Roman Empire. All the rest we leave in the hands of God the Lord."

## What is and What is not Plagiarism.

A western correspondent sends us the following letter

"In your issue of Dec. 27 you gave us i instruction acticle upon ' Paipit Plagarsta. Would you have the tome or dispeby v far we can use the thoughts of others without being charged with plagiarism? four practical advice could not fail to be-

neut young preachers."

It was inequestionably intended by our Creator that there should be a commerce in thoughts; for this very purpose speech is given to us. Literatura is the carbodiment, in artistic form, of the common thought, of an entire people. Moreover, the commerce in ideas extends across time as well as space. All the acquisitions of the past are used by each generation as the material upon which it worlds. Absolute originality is out of the apeation. In noint of fast, each age lives upon the products of the thinking of the ages that have gene beture. Who supposes Virgil to be original? He has his model, Homer, continually before him: yet how distinct and individual to is in thought this temperament transfuses his material, and he is in no kense no plagarinist. Cicero's philosophic works are but puroductions of the Greek tyet the Greek philosophy has been carefully worked over in his own mind. Shakespeare's plays can be traced, as to their sources, to Hollinshud's Chronieles, Pluteroh's lives,

tribution, takes some of his comparisons almost direct from Howar; yot his immortal poem has on it the stamp of originality Of the great English divines, Taylor and Barrow are prodigious users of other men-thoughts; 5et these thoughts are fused as in a hot farance, and are poured out into moulds which give them other forms. Of moulds which give them other forms. Of modern writers, Paloy Is, perhaps, one of the greatest borrowers. His volume of "Evidences" is reade in almost wholly from "Lordners Credibility of the Gaspolst" yet with what skilful arrangement and witchery of style he has created a work in overy sense his own! No doubt he "crumed" succioilly for the writing of his " No. overy sense his own! No doubt he well are med" specially for the writing of his "Natural Theology," for anatomy, physiology, natural history were aside from his habitual studies. Unfortunately, the famous watch illustration with which the "Theology" opens, it is claimed has been taken belief from a Dutch author, and Puley. bodily from a Dutch author, and Paley stands charged before the world with being a plagiacist.

Where, then, shall the line be drawn? Perhaps Milton, who used other men free-ly, can give us a hint. He says: "For such kind of borrowing as this, if it be not bettered by the borrower, among good authors, is accounted plaginrism." All literary productions consist of substance and To a very few men it is given to be but little indebted to their follows for either; they are a small minority, and are to be found among philosophic thinkers of the highest order. Most literary producers; gather their material from an endless varioty of sources; some of it is from reading, some from observation, and some of it from experience, which in its succession sheds light upon the inysteries of life and nature; but the form of their work, in which they exercise their first power, is or should be their own. No pool would dare to give to the world as his own a poem made up of the verses of a dezen or twenty other poets. He would be evokoned untrue to the first canon of his art—that in respect of form he should be honestly creative. No public speaker would be tolerated who alrould attempt to palm off on an audience as his own, an cration made up of passages from Buck, For, Sheridan and Pitt. He would be considered to have robbed other men of that which they laboriously wrought out—the form of their thoughts. Now, this former the image of each man's return. the image of each man's nature. It represents his point of view, his culture, his capacity of illustration, his temperament, and choover robs hum of this is a plagiarist.

The application of these principles to the The application of these principles to the productions of sermous is very casy. A sermou may not have an original thought in it, and yet be entirely original. Who has not often heard an unlettered local preacher, all of whose theology was limited to what he had been able to extract from the Bible and Wesley's Sermons, but who had so made the truths his own through his experience, that for expression he need his experience, that for expression he needed to horrow of no man? He who digests his reading will not be a plagiarist. Ho who is willing to weave a garment for his body himself, and disdains to strut about in another man's clothes will not be a plagiarist. He who is content to propore himself honestly and laboriously for the pulpit, will not be likely to be a plegiarist. They who will dress themselves up in other men's apparol run this risk : they are like beggars who array themselves in king's garments let them trick themselves out as they will it will be seen, by unmistakable signs, that they are but beggars after all. -Christian

## Emblems.

Always proportion thy charity to the strength of thy estate, lest God' proportion thy death of the strength of the charity. Let the lips of the poor be the trumpet of this gift, lest in seeking applicate them lose thy reward. Nothing is more pleasing to God than an open hand and a closed month. month.

Clothe not thy language other with obscurity or affectation; in the one than discoverest too much darkness, in the other too much lightness. He that speaks from the understanding to the understanding is the best interpreter.

Fear death, but be not afraid of death. To fear it whets thy expectation; to be afraid of it dules thy proparation. If thou canst ondure it, it is but a sight paia; if not, it is but a short pain. To fear death is the way to live long; to be afraid of death is to be long a dving.

Clearse thy mourning soul with private and due devotions; till then admit no business. The first-born of thy thoughts are (c. al's, and not thune, but with sacretize. Thus theself pot ready till thou hast pransition. ed Hun, and He will be always ready to bless thee.

Use the holy Scriptures with all reverence. Let not thy wanton fancy curve it out in j sts, nor thy similal wit make it an advocate to thy sin. It is a subject for thy faith, not fancy: where wit and blasphemy is one tra le, the understand uz is hankrapt.

Domoun thysolf more worsly in thy study than in the street. If thy public actions have a hundred witnesses, thy private have a thousand. The multitude looks but upon thy actions, thy conscioned looks into them: the multitude may chance to excuse thee, if not acquit thee; thy conscience will accuso thee, if not condemn three.

God is the author of truth; the devil is the father of less. If the telling of a truth s'iall endanger thy life, the Author of truth will protect thee from the danger, or reward-thee for thy damage. If the telling of a he will secure thy lift, the father of hes will beguile thee of thy game, or traduce the scentity. Better by losing of a life to save it, than by saving of a life to lose it. ever, botter thou perish than the truth.

Lot that table which God hath pleased to save thee please thee. He that made the versei knows her burden, and how to ballast her. He that did all things very good, cannot but do all things very well. If then be content with a little, thou has counch if then complainest, thou has 100 much.—Quarles

""Ne Must Save in Something Elas."

These are see as people who the not obliged to think of taying. They have enough and to spice. I will not say these me happy to 1940. I will not say because the happy people, because I know happines a does not depend on the state of the purse or on the balance at the beak; and yet it must, no doubt be very pleasant to feel that one can get whatever is reaky wanted; that the question of beying this or that is one of rel-son and expediency-not-of ability.

But in there days of high prices, when 150 hardly goes as far as \$100 used to go twenty years since, many have to think, and that seriously, of saving comewhere.

"Saving somewhere;" the propriety of that general conclusion is readily admitted, But where one we to begin? Here, as some of us know, is the difficulty.

Meat is very dear. What about our butcher's bill? Can there be may saving there? No; the children recture good nourisbing food; they are not over-strong, and it would be bad economy to give them. anything worse than the heat; and then for the rest of the household, they work har I, and those who work hard must live well No. "We must save in something clse."

Fuel? that is high enough. But what are we to do? Lot us at any rate have good fires. Better have half a dinner than no fire l

Well, we must save in clothes. We must forego now and then a new coat, or the new the ski; get the old boots patched, and have the ski things altered and "done up "for the skithings altered and become thought, it is not wise to carry about the evidences of our poverty. A man's credit is damaged if he is poorly clad. The thread-bare coat makes his business wiends a little shy, and better post than his present one. It is essential to keep up a respectable appearance. We had better quietly give up some him comforts than publish to all the world the fact of our poverty,

Now, I am making light of the difficulty, which, in this very year, 1878, is a serious and pressing difficulty in many an English home; but I am wishing to show how that varies and convenient "something elso" often cheats people. They are always going to save, and never really do save, and so, notwithstanding their good intentions, they find themselves in difficulties and distress, from which a little forethought and firmness might easily have saved them.

I am afraid of that word "something." It is a Will-o'-the-wisp in many a life, only leading astray.

But as many are called upon, in God's providence, to save in something, and to retrench somewhere, it may be well to put into the form of practical limits one or two simple considerations upon this duty, After this, which is not in itself a very pleasant subject, we may call to mind certain assurances which God has graciously given to His children, and which, as the tree cast by Moses into the waters of March, are able to turn the bitter into sweetness.

1. First, all men should recognize it as a duty to keep things square; not to spend more than they have to spend.

This is often a difficult duty. When the money has been spent, not in unnecessary comforts or luxuries, but in providing things apparently needful, when it has been hard work, even with lower prices, to make the two-ends meet, how can the thing be done to when the indome is the same and now, when the income is the same and everything so much dearer.

Well I difficult it may he, but hardly impossible. A hearty good will with God's help, can generally accomplish it. And if we believe that "our times are in God's hand," and that his never-failing providence or levels all things, we can scarcely avoid the equelusion that God intends us to spend only what Ho gives us to spend.

2 If we have to refrench, we must go about this difficult work systematically.

## The Liquor Traffic A. Commission.

S ator Howe, of Wisconsin, introduced the showing bill in the United States Sen-ate, December 11th, which was read twice by its title, referred to the Committee on nance, and ordered to be printed :

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled:

Secretor 1. That there shall be appointed by the President, by and with the udvice and consent of the Sonato, a commission of ive persons, who shall be selected from civil life solely with reference to personal fitness and capacity for an honest, impurtial, and thorough investigation, and shall had office for one year from the date of their app intment, or until their daties shall have been accomplished, who shall investigate the alcoholic liquor traffic in its conomic, criminal, moral, and scientific aspects, in connection with pauperism, crups, social vice, the public health, and general welfare of the people; and who the practical results of licenso, restrictive and prohibitory legislation for the preven-tion of intemperance in the several States of the Union; Provided, That the said Commissioners shall be appointed irrespecuse of political or partisan considerations, and shall be selected from vivil life.

SECTION 2. That said Commissioners shall serve without salary; shall be auth-orized toemploy a secretary at what they may deem a reasonable compensation, and have delrayed other necessary expenses inciden-tal to their investigation, to be paid from the fund for contingent expenses, with the ap-proval and upon the order of the Secretary of the Treasury, and they shall report the result of their investigation to the President, to be by him transmitted to Gongress.

ANECDORS OF WASHINGTON. - A socretary of General Washington was late in his atand is welcomed what he declared the freedom; yet how he asked the tondance upon duty, and when asked the antitionance all new by his mitatohed creative. It is a freedom to enjoy the gospel of was out of order. United, it is a freedom to receive the property to enjoy the gospel of was out of order. United, it replied the lays the white wild of carries another watch, as Panother Secretary.