

people, half consciously, half blindly, to realize for themselves on earth the fact of human brotherhood; and because kings and courtiers, priests, nobles and the fashionable classes had long practically denied that truth, and denied the name of God, and religion, the people cried out, "Then there is no God, and religion is an invention of kings and priests;" little wonder even that they caught up Voltaire's cry of "crush the wretch." What is the meaning of the conflict that is going on in Russia at this day? This, that rulers fancied for generations that the divine plan, the kingdom of God upon earth, meant that their rule should rest on the prostrate bodies and crushed minds and souls of millions of serfs; and now a few of the serfs—some of them nobles, others peasants, some of them women, others children, but all alike serfs—are awakening from the long lethargy. Realizing that they are not things but men, and maddened at the interlaced coils of the vast system in which they find themselves enchained, they cry out now, "Away with everything that has hitherto been recognized, consecrated, established; down with governments, churches, relationships; let us have nothing instead." Listen to their yell, "The first lie is God; the second lie, right; the third lie, property," and listen to it not so much with horror as with pity. Understand that this too is the Nemesis of mere verbal recognition of Christianity; and that this portends worse scenes than those of the French Revolution, should the wrongs of millions not be righted, and should the millions awake as the few have awakened.

Why need I give other illustrations from German socialism, from the Paris commune, from the strikes and lockouts in Great Britain, from the labour riots in the United States, from Kearneyism in California? They all point in the same direction. They point to the terrible results which inevitably flow from the unchecked accumulation of wealth and power in the hands of the few, accompanied by practical injustice to the many. They all point to unbridled selfishness as the fruitful source of the downfall of states; to selfishness basing itself on the denial of God and human brotherhood, breathing corruption, and in the end destroying itself.

What, then, is the lesson that we as Christians should learn on this jubilee Sabbath? I answer in the words of prophet and evangelist. "To bow down the head as a bulrush, and to spread sackcloth and ashes, wilt thou call this a fast and an acceptable day to the Lord? Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? To deal thy bread to the hungry and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Pure religion and undefiled before God and the father is this, to visit the fatherless and widows in their affliction and to keep thyself unspotted from the world." I answer in that word of the Lord unrecorded in lives of Him written by evangelists, unrecorded, probably, because they felt that His life was an incarnation of the word, and that no utterance would express the truth as his life expressed it. "It is more blessed to give than to receive." Or let me point to that picture of the infant Church, held up before us in the second chapter of the Acts of the Apostles, that ideal which flashed for a moment on the world, that height of self-surrender the atmosphere of which it would seem is too rare for the Church to breathe in all the time, the enjoyment of which would indicate a better than Paradise restored. In a word, let me read to you the law of Christian life declared by the Lord. "Whosoever shall be great among you shall be your minister; and whosoever of you will be the chiefest, shall be servant of all." Whoso is wise let him understand. Let him ponder these sayings and carry them out in life. Then this jubilee service shall not have been in vain. You will go from it re-invigorated by contact with Christ. As living witnesses for Christ you will prove to the world that He is risen. You will take your part in every effort to elevate the people, to develop a higher tone of thought in our country, to sweeten—if that be possible—our public life, to quicken the Church with the loftier inspiration it so much needs. Let nothing short of the highest aims be yours; and remember that high aims are attained only by those who have been content to learn first the elementary principles of the Christian life; who, pure in heart, see God in the atonement of Jesus Christ; who have learned of Him the divine law of self-surrender; who know the divine power of love to God and love to man.

NOTES FROM THE SUNNY SOUTH.

MR. EDITOR,—It would be too tedious to describe Washington—that beautiful Paris-like city, with so many magnificent national buildings, avenues, parks, etc., or the pow-wow of Congress, more like bedlam or a great bar-room, or Wall street Exchange, than the legislature of a civilized nation. The worst outbreak or uproar in the Parliament at Ottawa—that I have seen—was nothing to the continual war of Congress. The British Commons is a Quaker meeting compared to it. The Italian Chamber of Deputies did rival or surpass it one day for a time, while we happened to look in. The Senate is much more orderly and dignified. The comparatively smaller number of members conduces largely to this result, as also the age and ability of the Senators. As a body the Senate will compare favourably with any similar assembly in the world; as to men of noble Roman face and figure, and debating power, in fact, both houses far surpass the British or Canadian upper or lower houses in these respects, chiefly in speaking. This will not surprise when it is remembered that the average speaker in our Canadian Parliament is above the English. Then, as to ability, I am satisfied in the British Lords or Commons there is not the peer of Secretary Everts or our own Blake. The presence of some of the leading men would command attention and deference in any assemblage of the world's notables—Conkling, Blaine, Edmunds, Nutton, Hill, Samar, and Wade Hampton. Southern men need not blush beside Bismarck, Beaconsfield or Gladstone.

Now, to come to the South. One is surprised to find so fine a city as Richmond, not having heard much of its rare beauties and environs, though its war record is so widely known. It is about the size of Toronto; but as different as can well be imagined. The location is more picturesque—on the James river. Its streets are old-fashioned and quaint in the older business parts. There is greater profusion and variety of rare shade trees, flowers, shrubs, etc. The warm-hearted sociability and generous hospitality of Southerners, *par excellence* Virginians of the F. F. V. type, is far-famed. I have only space to say the "half was not told" of what is realized. As far as the Northern people surpass the rest of the world in these traits, so far do the Southerners exceed them. Petersburg is more noted in war scenes than this or any other city. Grant was around it for a whole year, trying to get in—kept out by a mere handful of old men; the eligible men being off to the war elsewhere. City, town, and country all alike bear ineradicable marks of the long struggle. A large part of the country is still lying waste, or overgrown with jungle.

This season of the year has been favourable for the observation of religious life and work. There have been conventions of the Protestant Episcopal, Lutheran, and Baptist Churches; one of the Y.M.C.A. of the State. Presbytery met last month here. A few points, where "use and wont" differ from our own customs, will be of interest and perhaps benefit to your readers. The Presbyterians meet steadily only twice a year, and continue in session three or four days, opening with a sermon by the retiring Moderator—as in Scotland—who is often a young man, as was the case this time here, both the retiring and incoming Moderator being the most youthful in the Presbytery, without any marks of extra ability or merit, simply the courtesy of their older brethren causing their appointment.

D.D.'s are more plentiful than these, though the honoured ones are all white with years and service. There is a sermon and service every evening when the Presbytery meets. This is very useful, chiefly when Presbytery meets in a rural section, or where the cause is weak. The thought and theology of the discourses were fine, indeed far superior to that of the Northern pulpit.

The Southern Church maintains the Scotch Sabbath, theology, etc., of Presbyterianism almost exactly as we do in Canada.

The debating was able and dignified. The whole proceedings impressed one very favourably. The spirit of brotherly kindness and sympathy was very delightful. There were no contests for the position of senior wrangler. No irrepressible member—an unavoidable nuisance in some places—ready to start up to speak, hair-splitting, objecting, interjecting all sorts of irrelevant matters, repeating what has been already better said, or seconding a motion unsolicited when some seconder who counts for something was desired,

whose only tolerable feature was in furnishing a source of fun for the younger members. When even the eldest member rose to speak a second time, even in explanation, he never failed to apologize for taking the floor again. You may put this last sentence in the largest type in your office.

A rather unique case came before Presbytery. An elder applied to be re-instated in the ministry after thirty-five years in the legal profession, having abandoned the ministry owing to mental aberration. He was received again.

Another letter may give the dark side of the South—the condition of the negroes, State and national politics, State debt repudicators called re-adjusters—the evil effects of the war on the people, white and black, the devastation of the country, etc.

Last week the thermometer ranged from 90° to 105°. To-day, after rain, it is 70°. The heat is usually not so sultry as in the hot days in Canada but more steadily warm.

Richmond, Va., June 19th, 1880.

ASK THEM TO GO ALONG WITH YOU.

My friend and I were sitting together one evening, talking familiarly about some of the events of his past history. For a good many years he had led what may be termed a godless life. He was seldom seen in any place of worship, but spent the Sabbath in idleness or pleasure-taking, and many of the week evenings in scenes of folly and dissipation. By the grace of God, however, he had been led to see the error of his ways, and, as I believe, to sincere repentance.

In the course of our conversation he related to me how it happened that he was led to neglect the house and worship of God, which he had been taught to attend in his boyhood. "I was not a bad sort of lad," said he, "when first I came to town to work in a store. I might have been easily led either way, to good or evil. But what helped in a great measure to turn me away from attending church was this: Two of the members of our congregation, one of them an elder in the church, and both of them intimate friends of my mother, were accustomed to pass the house where I lodged, on their way to Sabbath school on Sabbath afternoons, and, although they used to speak to me kindly when I happened to be outside as they passed, they never asked me to go along with them. If they had asked me to go, it might have saved me from a great deal of folly in future years." I could not help a deep feeling of regret at the neglected opportunity, which, if it had been improved, might have saved my friend from a sad period of backsliding. The poor lad had just come from his home in the country, was almost a stranger in the town, and needed a friendly hand to lead him in the right direction. But this was not given, those from whom he might have expected good counsel did not seem to care for him, he felt neglected, and as invitations to evil were not wanting, these proved most powerful and gained the day. Those years spent in sin were the cause of much sorrow to the heart of his parent, and of many bitter regrets to himself.

Teachers, and Christian workers, when on your way to the Sabbath school and other meetings, do not pass by in silent indifference the young lads whom you may see sitting on the door steps, or standing at the street corners. And do not be contented with merely greeting them in a friendly manner; go a little further than that, ask them to go along with you. An invitation of this sort, kindly given, often goes a long way in winning the hearts of the young. And many may be even waiting for, and expecting, such an invitation. There are quite enough of tempters to evil. We need more active prompters to good. Be thoughtful for the souls of the young around you, and particularly for the friendless young men. You may save them from many unavailing regrets, and their mothers, in the dear old homes far away, from many bitter tears. Ask them to go along with you. S.

HE who refuses justice to the defenceless will make every concession to the powerful.

THE Jesuit order has been defined to be "the Praetorian Guard of a dangerous ecclesiastical Caesarism."

To be satisfied with the acquittal of the world, though accompanied with the secret condemnation of conscience, this is the mark of a little mind; but it requires a soul of no common stamp to be satisfied with its own acquittal, and to despise the condemnation of the world.—Colton.