

THE UPSETTING SIN.

DURING a meeting one night (so I read), a negro prayed earnestly that he and his brethren might be preserved from what he called their "upsettin' sins."

"Brudder," one of his friends said, "you an't got de hang of dat ar word. 'It's 'besettin',' not 'upsettin'."

"Brudder," replied he, "if dat's so, it's so; but I was prayin' de Lord to save us from the sin of 'toxication, an' if dat ain't a upsettin' sin I dunno what am."

Sure enough, the old negro was right, drunkenness is the upsetting sin—upsetting homes and characters, upsetting manhood, womanhood, and sweet childhood, upsetting and down treading loves, hopes, and joys. Intoxication is the sin which upsets the strong, able-bodied man and casts him alongside with the feeble ones; upsets the mighty intellect and, lo! it is on a par with the mental imbecile; upsets the noble, loving heart, and alas! where tenderness once held absolute sway cruelty has taken possession."

HERE are some pursuits which do not deserve to be called a business. Æropus was king of Macedonia, and it was his favorite pursuit to make lanterns. Probably he was very good at making them; but his proper business was to be a king, and therefore the more lanterns he made the worse king he was. And if your work be a high calling, you must not dissipate your energies on trifles, on things which, lawful in themselves, are still as irrelevant to you as lamp-making is irrelevant to a king.—*Hamilton, 1814-1867.*

STAY!

"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Jeremiah vi. 16.

TAKE NOTE.

IN the Life of Rev. Robt. Fleming it is recorded that he was an ardent student while at the Universities of Leyden and of Utrecht. He studied the controversies of the day, he turned to the classical writers, the philosophers of the heathen world, and the fathers of the Christian Church. These he examined successively with great diligence and care; and perceiving that the Patristic writings did not depend wholly upon the Scriptures for illustration, but reverted often to traditional sources, he fell back upon the Jewish and Rabbinical literature, that he might verify them at the fountain-head. Thus having plodded through the whole round of literature and scholastic theology, with a reference to its highest and most legitimate application; having weighed its worth, and ascertained its tendencies; and having, above all, imbibed that spirit of love and charity which he was so desirous to cultivate, he *finally returned with redoubled affection to that source of light and wisdom in which alone the inquiring soul can be at rest, and the most capacious intellect be filled to overflowing.* His language on this subject is full of interest and meaning; "But when I had taken all this pains, and run round in this mental survey of learning, I began not only to tire and grow uneasy, but disrelish, and in some sort nauseate, all human writings. I found that there was no end in reading as well as in writing books, and that much study was a weariness to the flesh—nay, that vanity and vexation of spirit were themselves entailed upon this, as well as upon all other things that the children of Adam busied themselves about. *I resolved, therefore, to betake myself for the future to the study of the Sacred Volume alone, as my main business, and to make no other use of other books than as they might become subservient to me in the understanding of the same.* For I may say truly, with David, that I easily see the end of all human perfection but that the law of God was exceeding broad, as appearing still greater and greater the more it was searched into and understood."