

A FATAL INHERITANCE.

A bright little girl joined a juvenile Temperance Society, and was very earnest in getting her young friends to join. But her crowning achievement, on which she had set her heart, was getting her father to sign the pledge. He was a confirmed tippler, but he loved his child, and to please her he signed. The man went away and broke the pledge, but the little maid would not be discouraged, and in a few weeks she induced him to sign again, and this time he kept it.

When this child grew to be a girl of seventeen she was one day invited to tea by some of her friends, who thought her a fanatic on the subject of temperance, and had concocted a plot to have a joke on her. When the first cup of tea was passed round and she had tasted it, she burst into laughter which was almost maniacal. They asked her how she liked it. She said, "Very much." "Do you know what is in it?" they said. "No," she answered, "but whatever it was I will have some more." They had put rum in the tea, and the girl took some more, and that night was carried home drunk, and from that night she never could be kept from the drink. She wandered away to Portsmouth, and there she ultimately died an outcast on the street. The little maid had saved her father, but the virus of the father's sin was in the child's blood, and she perished through that taint.—*Christian Herald*.

SIR WM. DAWSON'S VIEW.

"I cannot go beyond history. I do not think we have any facts that take us farther back than the Bible records. If you suppose that man originated by spontaneous evolution out of lower animals, you have to go infinitely far back—but that supposition is purely hypothetical."

Concerning the origin of man, Sir William said—I know nothing about the origin of man except what I am told in the Scriptures—that God created him. I do not know anything more than that, and I do not know anybody who does. I would say with Lord Kelvin that there is nothing in science that reaches the origin of anything at all. That man is a product, a divine creation, is all that I can say. So with the first animal, it must have been a product of absolute creation. As regards the future, Sir William does not take a pessimistic view at all. "In my time I have seen so many abuses rectified, so many great evils overthrown, and so much done for the spiritual welfare of humanity, that I look forward to better things to come."

The testimony of such a man far outweighs all the shallow anti-Biblical conceits concerning the origin of man which find their way to newspapers and monthly magazines.—*Ex*.

"CRITICISM" AND "INSPIRATION."

Rev. John Hall, D.D., of New York, whose mental weight and strength are in keeping with his giant stature, spoke as follows at the Presbyterian Council recently held in Glasgow:—

"There is undoubtedly a real place for true Biblical criticism. The Bible never has been in such circulation as it is at the present time, and the god of this world, the enemy of the Bible, has been devising and propagating forms of attack upon it in the name of science and in the name of philosophy.

"We need not be discouraged by that circumstance. On the contrary, let us as ministers be diligent students of our Bible as such, and teach our people to be the same; and while I do not think it is a desirable thing for us as ministers to formally speak and preach upon those conclusions of the so-called higher criticism,—which I venture to describe as the lowest criticism,—I am persuaded that there is a certain fitness, that there is a certain wisdom, in our occasionally calling attention to the answers that can be given to some of these imputations; and I take it as one of the indications of the providential care of His Church that is exercised by its King and Head, that in the departments of investigation that are now sometimes called Egyptology and Syriology, we are now getting the most remarkable confirmations of the historical accuracy of the Scriptures.

We as ministers could do well by calling attention to these particular matters, and occasionally and fittingly, without parading ourselves as being eminent scholars, directing attention to the replies that are being given in increasing degree and with increasing clearness in these two lines of inquiry and investigation that we have come to describe as Egyptology and Syriology. I am one of those who believe that there will be continued study upon these lines, and that the farther it is carried the clearer will be the demonstration that the World of God, is rue, through and through, from beginning to end.

If critics or others question us about the mode of Inspiration, there is one answer that I have always felt perfectly free to give them:—"regeneration is the work of the Holy Spirit;"—and if any man insist upon my telling the *modus operandi*, how that thing was to be done, I can quote the words that our Blessed Saviour used to a learned and scholarly man—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." And precisely so in the matter of inspiration, we have the blessed and glorious fact, and are not required to explain to these so-called higher critics the *modus operandi*.