

both the other institutions, the Church and the State. If the fountain be corrupt, all the streams will be corrupt. If the nursery have only bad trees, then the trees taken from it for the orchard will be bad, and only bad fruit can be expected. Home influence may be estimated from the great force of its impressions. It is either a *blessing* or a *curse*.

Now home should have the sweetest and holiest associations connected with it. The father should be the priest in his own household to offer up spiritual sacrifices of prayer and praise, and to teach his children divine things. A holy atmosphere should pervade the Christian home at all times—week-days and Sunday.

It is the sincere desire of Christian parents to train their children for God and the Church. In order to do this they want to surround themselves with as much help as possible. It is not sufficient to take our children on Sabbath morning to Sabbath school and church. We want something for the afternoon. Our children ought to learn to spend the hours of this sacred day, not occupied in the house of God, in the home circle. Next to the Bible, the religious newspaper will help to occupy the day in such a way as to make it positively useful for spiritual development. The religious weekly is a companion with which we can safely trust our children.

Whatever they read in such a journal they find instructive and beneficial. What a teacher, for example, such a paper as the *Presbyterian* is in our families! . . . Next to the Bible the religious newspaper is a necessity in every Christian home.

JOSEPH COOK AND THE NEW THEOLOGY.

Joseph Cook is moving along in what the English call "better form." So for his "new theology" is nothing more than the old theology meeting new attacks from new hilltops in the natural world. It is the same old army of the Lord, under the same Captain, flying the same banners, and on the march for the same goodly land. It is the same old way of fighting, though—sturdy blows for some enemies, while others, like Jericho, are blown away by a contemptuous blast upon a ram's horn. He has not shown us any "new theology" yet—has not told us how he manages to have Wendell Phillips meet with "Phocion, Aristides, Demosthenes, the Roman Gracchi," and an host of other such sages and heroes on the pearly battlements of heaven, "and, having their approval, care little for ours." Most of us think that if we can have the approval of one hero and martyr, whose name he did not mention, we will give ourselves little concern for other welcomes. One approving glance from Christ to the newly arrived soul will so fill it with overflowing joy that Demosthenes and the Gracchi will most likely be shut out from view. When Mr. Cook comes to show us Phocion, and Hector, and Helen of Troy, and Sarpedon, and Shishonk, and Absalom, standing in bright array as the reception committee, and explain to us how they got there, then we shall consider ourselves to have arrived on the confines of the "new theology."—*In.rior.*

"NO CROSS, NO CROWN."

There is a great gulf fixed between the teachings of the world and the teachings of the Gospel, and the subject of easy living. According to the popular view, the one thing worth living for is to have money to spend, fine pictures to admire, pleasant books to read, soft carpets for the feet, easy couches for tired limbs and delicate dishes for the palate; and yet the God whom we believe in and worship has only revealed himself to human eyes and hands as one who was crucified, whose brow was wounded with thorns and whose side was pierced through with a spear; and the Gospel which he brought teaches that all pampering of the body and all undue indulgence of its desires, so far from being the supreme object of life, may be a snare and stumbling-block to the soul. If there are any of us who really believe in our hearts that personal enjoyment is the true object of our lives, let us honestly acknowledge to ourselves that we are lovers of pleasure rather than lovers of God, and so go back to crown with roses the forgotten statues of the kindly pagan gods who loved not life and the beauty of sense. There ought not to be room in one house for both the cross of Christ and the ivy crown of the wine-god, or the myrtle of the goddess of pleasure, "No man can serve two masters," so runs the old saying, but the les-

son I hard to learn. Nevertheless it is one which must be learned sooner or later, when every man must make the deliberate choice whether he will count his own pleasure the chief object of his life, or whether he will yield his will, for pleasure or for pain, to the will of God. And on that one decision hangs every man's destiny for both here and hereafter.—*S. S. Times.*

FOR THE CANADA PRESBYTERIAN.

CROWN GARLANDS.

While dew of morning lingers,
Ere days of youth have flown;
Go cull with willing fingers
Some flowers for Jesus' crown.

But wherewith shall I garnish
A gem all sparkling;
Can my poor fingers burnish
The coronet of a King.

Yes! Even a penny given,
That some one else may know
That God sent One from heaven
To Bethlehem long ago.

And on to Calvary, willing,
Salvation's path He trod;
The law divine fulfilling,
To buy us back to God.

A naughty word unspoken,
A falsehood cast aside,
Are sins of Satan broken,
And Jesus glorified.

When God's great name is hallowed,
His day and word revered,
A pastor's teaching followed,
A parent's counsel heard.

Another's burden borne,
When toiling with our own;
Such flowers as these adorn
The blessed Saviour's crown.

—F. M. MASTER.

A HINT FOR THE PULPIT.

Rev. J. Baillie, of Bath, believes that ministers make a great mistake in not attempting to place themselves in the position of working-men. The latter, if unable to appreciate high literary culture, can at least discern sympathy; and "if they had found more brotherliness in our pulpits," says Mr. Baillie, "and more consideration in our pews, they would not have been so eager to march to the sound of the cymbal and the drum, or to respond so readily to the godless patriotism of Charles Bradlaugh." We need the broad religious culture set forth in parable by Goethe, in his "Wilhelm Meister," a culture which extends to reverence and sympathy for those who are beneath us, in order that we may constantly vitalize their dying self-respect; Christ-like regard for the most worthless, in order that, feeling they have not wholly lost the sympathy of man, they may also find that the compassionate heart of the Great Father is open to receive them.—*The Christian Leader.*

PASTORAL WORK OF ELDERS.

On this subject the *Presbyterian Banner*, of Pittsburgh, says: Cottage prayer-meetings—that is, meetings for prayer held in private houses—have been an effective means of stimulating the piety of the Church, of bringing the children of the Church to confess Christ, and even of gathering many from the world into the fold of Christ. Such meetings were common in the early Christian Church, and abounded at the Reformation, and in later times in Scotland and also in this country. At them both Presbyterianism and Methodism won some of their great triumphs. As a matter of course pastors can only attend these occasionally, but in them elders can make full proof of their high calling. Dr. Theodore L. Cuyler, of Brooklyn, told us that he attributed no small part of his success in the ministry to the cottage prayer-meetings held in all parts of his congregation.

But there must be hearty co-operation between pastors and elders, if the latter are to work efficiently, or if the former is to make full proof of his ministry. If the pastor is satisfied with merely holding his people formally together and has no desire for their growth in grace and no intense yearning for the conversion of the impenitent and will not as far as in him lies preach the gospel from house to house, all that the elders can do will not amount to much—indeed they will soon have but little inclination to do anything. And on the other hand, if the elders are slow to come to the help of the pastor, and are ever ready to dis-

courage him and throw obstacles in his way and lessen his influence, they must not be surprised if the tone of his preaching is lowered, as well as his heart chilled, and his pastoral work become a burden rather than a delight.

There is a vast amount of undeveloped power in the organization of the Presbyterian Church, which ought not to lie dormant any longer. A part of this is found in the eldership, and it is the duty of all who hold this office to acquaint themselves with its duties and to enter vigorously and wisely upon their discharge. The Church and the world need such services.

WELSH PREACHERS.

Rev. J. Ossian Davies lectured recently in London on "Christmas Evans." In the course of his remarks Mr. Davies, himself an out-and-out Welshman, said: "We are not ashamed of our rude evangelists of the past. Their holy feet have made the mountains of Wales beautiful forever, and they have their stately monuments on hillsides and in valleys. For what are our Pisgahs, and Hermons, and Tabor, and Ebenezers but the monuments of their faithfulness to the Master's flag? Let Bohemia boast of its John Huss; let Germany proudly boast of its Luther; let Geneva boast of its Calvin; let France boast of its Rassillon; let England boast of its Whitfield; let Scotland boast of its John Knox, who in his pulpit was a mightier monarch than Mary on her throne. All these countries have a right to boast of their great preachers! But little Wales need not hang her harp on the willows while Snowdon's peak pierces the sky. Walter Cradoc, and Vavasor Powell, and William Worth, and Dr. Rowlands, and Howell Harris, and John Elias, and Williams of Wern, and Christmas Evans will stand in the forefront of the servants of the living God.

BEARING ONE ANOTHER'S BURDENS.

Dr. Howard Crosby speaks on bearing one another's burdens thus:

"Sickness, ignorance, perplexity, and bereavement are burdens which we can alleviate. No matter how unworthy a man may be, he should have our sympathy if he is suffering. But some people get into the habit of talking sympathy who never feel sympathy. They say they are very sorry that Mrs. A— has been so unfortunate, and yet they take a great deal of satisfaction in saying so. They talk sympathetically with Mr. B—, who has failed in business, and hasten to his forced action to buy his new piano for \$50, and bid a shilling per yard on his Brussels carpet. They are sorry Mrs. C— is so poor, but they never buy any thing at her shop without beating down the price and making her wait two or three months for her money. No ill-timed curiosity, no unseemly efficiency carries the Christian to the house of mourning. His lips bear no frigid axioms. He may be cheerful, nay, he ought to be cheerful, but with a cheerfulness that is not incompatible with sympathy and sorrow.

BEARING TROUBLE.

There are persons who emerge from every affliction, the trouble and vexation purified like fine gold from the furnace. There are others—and they are the more numerous—who are embittered, and soured, and more despondent and apathetic. We think the latter belong to the class who try to stand alone during the storms of life, instead of looking above for aid. When one can truly say, "He doeth all things well," the sting is taken out of affliction, and courage is given to bear what the future has in store. This, we think, makes the great difference between these two classes.

THE Evangelical Alliance Council met in Stockholm Sweden, during the last week of August this year. The Rev. J. S. Black, Montreal, has received a communication from the general secretary, stating that a full representation from all colonial churches is specially desired. Arrangements are being made to give a cordial welcome in the Swedish capital to the members of the Alliance. Several of the brethren from Canada, in attendance at the Pan-Presbyterian Council in Belfast, might also arrange to attend the Evangelical Alliance meetings in Stockholm. Those who intend doing so, will find it advantageous to correspond at once with Mr. Black, the Canadian secretary of the Alliance.