

The Pastor and People.

Wealth of the Ancient Hebrews.

In the times of David and Solomon gold existed in enormous quantities among the Hebrews. The figures given in the Old Testament appear most fabulous. From 1 Chron. 25, 14, we learn that David had collected together for the purpose of the Temple building a hundred thousand talents of gold and a thousand talents of silver; and from 1 Chron. 29, 3; we learn that over and above this enormous amount, he contributed from his own possessions three thousand talents of gold and seven thousand talents of silver: whilst the people in addition offered, "for the service of the house of God, five thousand talents and ten thousand drachms of gold, and of silver ten thousand talents" (1 Chron 29, 7). From these data the total value of the gold and silver has been calculated at nearly one thousand millions sterling, a sum greater than our national debt, and larger than the combined annual expenditures of all the governments of Europe.—The Bible Educator.

Lord Derby Denounced in a High Church Paper.

The following letter, signed "Constans," appears in the Church Herald. To illustrate how omnipotent the force of example is, either for good or ill, I have only to inform you that on Sunday, the 80th of August, the Earl and Countess of Derby, and others of the nobility and notable personages hovering just now in the neighbourhood of Balmoral, went to Crathie Kirk by way of keeping the Sabbath holy! And this, too, when the Earl and others, as well as the Queen, had been informed that a Church of England service would be held in Braemar. I thought Lord Derby was a real and true Churchman. Can you tell me if he professes so much? I thought he was a man of sound Church principles, and not to be led off or away to a mere preaching-house, even by a Queen. Alas! how have my hopes concerning him been shattered! The service at Braemar was taken by a clergyman who had got just one Sunday off duty (his own) for one year and nine months, and who intended to make whole holiday; but, hearing that some of the visitors desired a service, he immediately offered himself, disdaining either to go to Crathie Kirk or to remain idle when he could benefit others. I will end by asking a question or two. Is a Minister in attendance upon the King or Queen regnant expected or obliged to follow in the wake of his royal mistress or mistress everywhere, even to a kirk or a mosque? Must he bow himself down in the house of Rimmon when his regal head doth? And cannot his sovereign lord or lady pray without his assistance.

Foreigners in England.

"Germany contributes thirty-two thousand, or more than one-third; France nearly eighteen thousand, about one-fifth; Poland about seven thousand; Italy, five thousand; Holland, six thousand; Norway, four thousand; Russia and Belgium, about two thousand five hundred each; Denmark, Spain, and Austria, about fifteen hundred each; Sweden, nineteen hundred; and Portugal, Greece, Turkey, and Hungary, about four or five hundred each. Of the whole number the proportion of males to females is almost two to one, there being fifty-seven thousand of the former, and thirty-two thousand of the latter. Four-fifths of the whole foreign population are above twenty years of age, a striking contrast to our home-born population, in which the numbers under and above this period of life are almost exactly equal. The explanation of this anomaly probably is that they migrate to England from other countries, leaving their wives and families behind them, as there is no reason to suppose that there is a preponderance of bachelors among our visitors. The favorite resort of the majority of these people is, as might have been expected, the great metropolis, where, if they so will it, they can lose themselves among the myriads, or, if they have friends, can more easily arrange to live near them. Thus we find of the ninety-thousand Europeans no less than fifty-one thousand are within the London radius; the south-eastern counties take six thousand; the south-midland, two thousand; the eastern only one thousand; the south-western, two thousand; the west-midland, three thousand; the north-midland, seven hundred; the north-western, ten thousand; Yorkshire, four thousand; the northern counties, five thousand; and Wales, eighteen hundred. The occupations of the foreigners are classified under the same heads as those of the ordinary population; and we find, as might have been expected, that they take comparative little part in the agricultural work of the country, their main sources of employment being either mercantile, educational, or literary, for the upper classes, and the various forms of service for the lower."—Leisure Hour.

Pursuit of Liquor under Difficulties.

The following story has no locality assigned it, and may answer for Massachusetts as well as Maine. We find it in the Liquor Dealer's organ, and it is meant undoubtedly as a humorous exposure of the evasions of a prohibitory law. But inasmuch as it draws the portrait of a liquor dealer who may stand as a representative character, we are willing to submit it in illustration of the truth, honesty, and sincerity of those who are represented. We at last reached the hotel again and proposed a glass of urammy and water. My friend looked at me and then at the landlord, and then the landlord looked at my friend and then at me. Perplexity overspread the countenance of both. "Such a thing as a drop of liquor is not to be had in this place," said the landlord. "Bought you mean," retorted my friend. "Bought, I mean," was the answer. Then both eyed me significantly.

"Does anybody give it away?" I inquired, greatly puzzled by the mystery that appeared on both of their countenances.

"Not exactly. You see the State Constable would be after me in no time, if I sold liquor," replied the landlord. "Do you want some very badly?"

I could not explain how badly I wanted it, and could not only give vent to my feelings in a sigh.

Without a word the landlord disappeared within the recesses of a small room behind the office desk, and presently came forth with two empty tumblers in his hand. These he placed upon the desk.

"But where is the liquor?"

"The law forbids me to sell it," he said, I dare not disobey the law. If you can find any here you are welcome to it, saying which he accidentally turned back the breast of his coat. The neck of a bottle peeped forth from his inside pocket. He winked his eye at me and I winked my eye at him, after which I drew forth the bottle. He faintly struggled with me to prevent the daring robbery upon which I was bent but I proved inexorable.

"My private bottle kept for medicinal purposes and not for sale," he mumbled as he poured out the liquor for myself and the worthy chairman of the parish committee. "Have some water, gentlemen?" he added with alacrity.

We drank, and I replaced the bottle in the repository whence I had taken it. Then I put a dollar in his hands.

How Kepler Arrived at First Law.

He calculated the place it ought to occupy according to the theory of its revolving in a circular orbit, and soon found that the place it really occupied in the sky differed materially from that assigned to it. This theory was thus at once shown to be incorrect, and he had therefore to form a fresh one by the combination of seven circular movements; and again he diligently calculated its position, till, just as he seemed to be on the verge of success, the planet once more wandered away from the path which he had assigned to it; and once more he had to commence his observations from the beginning. In this way he continued to try one hypothesis after another, submitting each to the test of most careful observation, till at length no fewer than nineteen different theories had been proposed, and the movements of the planets compared with those which were calculated by these theories; and yet the true solution of the problem was still un- found. His perseverance, however, never failed, and he toiled on, though eight long years had been occupied in the task. One important negative result he had, however, arrived at, and this was that, whatever was the nature of the curve of the planets described, it was not a circle nor a combination of circles. This was one great step toward the solution of the task. From the very earliest ages it had been assumed that as the circle seemed the perfection of form, all the heavenly bodies must move in circles; but Kepler now cast off this trammel, and then applied himself afresh to his task. In looking at the greatness of his work we must remember that the difficulty is much merited by the fact that our stations of observation is itself in rapid motion. Could we view the planets from the sun, we should easily see their course; but as we cannot do this, allowance has to be made in every calculation for the movement of our standpoint, and this motion was not then clearly understood. Having discarded the theory of motion in circles, Kepler now proceeded to try other other forms, testing them as before, and the first that occurred to him was the ellipse. The same series of calculations was accordingly gone through again, and this time the motion of the planet was found to agree with that assigned to it by the theory. The great problem of the heavens was now solved, and the joy with which Kepler enunciated the first of the laws which bears his name can scarcely be imagined. This law may be stated as follows: The planets revolve around the sun in elliptical orbits, the sun being situated in one of the foci.—Cassell's Popular Educator.

Romanism and Assassination.

The bold attempt of Bismarck in subordinating the Roman Church, the power once supreme over nations, to the laws of Germany has naturally exposed him to assassination. The Church should not, however, be held responsible, except so far as its teachings tend to justify the means by the end, and so far also as it retards real education and enlightenment. Yet for centuries every fearless and powerful foe of the hierarchy of Rome was in danger of fanatic's dagger, and the student of history will not forget that Marcus Cotta aimed the point of his sword upon the massacre of St. Bartholomew, and that a medal was struck in commemoration of that bloody night. To the Northern races there is something peculiarly repulsive in assassination, and there is perhaps but one assassin who is regarded with any kind of admiration. The heart refuses to condemn Charlotte Corday. "I killed one man to save a hundred, the usual, a monster to save the innocent, a ferocious beast to save my country!" But assassination can no more be tolerated or justified because one assassin seems to have been a benefactor to have been a benefactor to the race than despotism because despots are sometimes good men. Madame De Staël praised a beneficent despotism to the Emperor Alexander of Russia. "Alas, madame," he replied, "it is only a happy accident."

The heart refuses to condemn Charlotte Corday, but the man who shot at Bismarck may plead for example. That is the evil. It is not enough that the purpose seem to be the actor to be pure and his spirit sincere. Young Blind believed a republic to be the guarantee of the popular welfare, and that Bismarck prevented its establishment. Bismarck, therefore, to the ardent and honest mind of the young man, was the foe of the race. To slay such a foe was a sacred duty, and to fail in the attempt was to die a martyr to humanity; so he fired at Bismarck, Kullmann, we may easily suppose, thought the same man to be the

enemy of souls and the viceregent of the devil; and he fires also. The purpose of both was pure, and both were undoubtedly sincere; but could such considerations excuse them, society would crumble into chaos. For what reason has the assassin to doubt that his victim is as sincere as sincere as himself, and by what right does he presume to judge, and then execute his judgment beyond redress? The wise Italian Massimo d'Azeglio, the story of whose beautiful life renews faith and hope for Italy, said, most truly, "Nothing can excuse assassination, because it is an act of treachery in execution of a sentence pronounced without trial by an incompetent tribunal."

But not only does it furnish an example which would legitimate murder upon the plea of honest intention, but it defeats its own purpose by stigmatising the cause for which the act is done. The bigot Philip of Spain set a price upon the head of William of Orange, that is, he offered a reward for his assassination. But when William fell under the pistol of Gerard his blood stained Philip's Church, and all the perfumes of Araby could not sweeten the spot, nor all the holy water in the world wash it away. To the reasons which already inspired and satisfied every foe of the Church in his hostility was now added another which made that Church more hideous and damnable to him than before. And so, since Kullmann tried to assassinate Bismarck in the interest of his Church, the doom of that Church in Germany is surer. Many a man who has thought the Chancellor of the Empire too summary and stern will now think that he understood the enemy better than those who considered him as harsh, and will, fell that Rome is the foe of Germany. The measures of repression will not only become severer, but they will be felt to be indispensable; and every priest and congregation upon whom the hand of the Government falls more heavily may truly say to Kullmann, "It is you who have smitten us."

Character in Power.

There was a man of commanding presence and fluent speech, who often spoke very earnestly and to the point in our prayer meetings, and made himself very active in church matters, but who was evidently not acceptable to old or young. Classes would request that he be not asked to supply the place of their absent teacher. Though almost always present and anxious to be employed in the Sabbath-School, he could never keep a class together. Business men always looked restless and dissatisfied when he addressed the prayer meeting. We wondered at this for a time, but soon learned the secret. He was a man who laid it down as a principle, that business was one thing and religion another. He did not believe in mixing the two together; so his business dealings were far below the world's standard of uprightness. No one would trust the man's honor or his simple word where money was at stake. All dealing with him must be made as sure as legal forms could make them. It was no wonder that his presence was a damage to the church; that all his eloquent pleadings with sinners, and urgent appeals to Christians to come up to a higher standard, were so much cold water on the cause of religion! Some who had been defrauded by him left off their attendance at the meetings to avoid hearing him speak. It was a relief to pastor and people when he removed to another place.

Character is of prime importance to the worker for Jesus. If his conduct is not approved by the consciences of those he seeks to benefit, he will do them no good. Character is power far more than knowledge. It is so, even in a worldly sense. A man may have toes who work hard to injure him, but if he can pursue an unswerving course of rectitude, he can well permit his "character to take charge of his reputation."

"I would give ten thousand dollars for your character," said a dishonest dealer to one of sterling integrity, "because it would enable me to make double that amount of money."

An English barrister, who was not a Christian, was once asked why he put students, from the first, to the study and analysis of the most difficult parts of Scripture.

"Because," he said, "there is nothing like it in any language for the development of mind and character."

This is a method for self-improvement open to all, even the humblest.

J. E. M'C.

Early Church History.

"The crime for which Ananias died was certainly not the first appearance of evil in his heart. Men never do such things, never do them at least so deliberately, without a previous period of moral deterioration. The crime is the fruit of a plant of unrighteousness which has been tolerated or fostered for a while. Nor were Ananias and his wife the only disciples who were tempted to give less than all they had to spare to the church plate. Others there might be who, grudging to give so much, gave less, and frankly called it less. Others still may have given their all with some little grudge, yet gave it. And there were probably some who battled with the temptation to lie, as Ananias lied, but overcame the tempter. The peculiar sin of this pair lay here, that, being tempted by two evil things, the love of money and the love of applause, they suffered both these unchristian passions to enter and occupy their souls, to fit them up bit by bit, driving out the love of men and the fear of God, till, grown blind and hard and reckless through sin, they plotted in cold blood to cheat the Church and lie to the face of God. Had they been covetous only, they would have kept their property; vain only, they would have given it all. In either case the motive here was a bad one, but in neither case would the offence have grown into a scandal. It was the effort to reconcile two conflicting passions, to be close and seem generous, to keep their gold; yet win the credit of giving it, which betrayed these Christians into the first open and shameful breach of Christian morality."

Spurgeon on Plymouth Brethrenism.

No sane man could suspect Mr. Spurgeon of the remotest leanings towards priestcraft, apostolic succession, and the setting up of lines of demarcation—whether rigid or otherwise—between the "ministerial" and "lay" elements in our churches; and, therefore, his testimony as to his experience of the results of Plymouth Brethrenism should carry all the more weight with the troublesome little knot of crotchets to be met with in so many of our churches. We allude to those modest creatures—"religious hummers" Mr. Beecher terms them—who, when they are not allowed to do all the speaking at prayer-meetings and other gatherings, and thus effectually scatter or scare away the people, are apt to inveigh against the one-man ministry, and extol the "perfectionism" of the fabled men of Plymouth! "We have all suffered" writes Mr. Spurgeon, "from the Plymouths, who are contrary unto all men, at least some sorts of them; for, like Jeremiah's figs, they are not all alike. Solid Presbyterian brethren make short work of P. B., whimsies by bringing down the sledge-hammer of Scripture upon them. Of all men the most sugaried and dearing to begin with, and the most cantankerous in the long run, they are Ishmaelites of the religious world, neither at peace with themselves or others. Some of the best of people have this name given to them really without deserving it, and so censure falls upon the innocent, but our remarks refer only to the genuine article. No people began with higher aims or nobler prospects, but none have failed so egregiously. Incidental good has come from their uprising, but they themselves have missed the mark—they are the body who, above all others, have preached unity, and exhibited to the world a spectacle of disunion, bickerings, and schism among themselves, and of unparelled bitterness and bigotry towards other bodies of believers."

The Child in Christianity.

I find a child in no religion but in the religion of Jesus. Mohammed seemed to know nothing about children in their mythology. Then gods were not born as children. They were never clothed with the sympathies of children. They were never endowed with the attributes of children. But the great eternal fact of Christianity, is the Holy Child Jesus. The religion of Jesus is the only religion that dares to put its sacred books into the hands of a child. No other religion ever conceived of such a thing. No other religion dare venture its existence on such a venture as that. Sacred books of Hinduism, sacred books of Mohammedism, put into the hands of Children would shock its authors and its votaries. But the Christian religion brings its sacred books to the child. I say to the little ones: "They are able to make these wise unto salvation, through faith that is in the Lord Jesus;" and although the child cannot master their mystery, he can believe their mysteries, he can obey their mysteries, he can elucidate their mysteries.—Dr. Armitage.

Missionary Notes.

The Rev. W. W. Eddy, of the Presbyterian Mission in Syria, after an absence of ten years, has returned to his country with his family to spend a year. His health is somewhat impaired, and it is hoped a rest from laborious missionary labors will prove beneficial.

At the Baptist Missionary Convention held in Burma recently, which was attended by 137 delegates, and the proceedings of which were conducted in Burmese, Karen, and English, 875 churches were reported in that country, with 18,307 members, 465 teachers, 1,014 baptisms, and a contribution of over \$25,000 the past year. Under the auspices of the American Baptist Missionary Union, thirty newly appointed missionaries will soon sail for their several Asiatic fields of labor, including two young ladies for Assam, and two for Burma—the former supported by the Woman's Baptist Missionary Society of the East.

Mr. Boerresen, a well-known missionary among the Southalls of India, was appointed by the Government to take charge of the Relief works in his district, and made good use of his official position to make the people acquainted with Christia nity. He appointed as overseers native converts who talked with the men while at work. Every night they were gathered together, and conversations had with them. The results of these efforts have been several conversions. Native Christians in other parts of India contributed generously to starving widows.

The heathen distance us in the way they contribute toward the support of their religion. We consider a house of worship which costs a quarter of a million an extravagant thing, and a half million church is set down as being positively fearful in its cost. But what shall we say of the way the Asiatics spend money on their temples and their idols? The temple of Seringham has an image of "Siva," formed entirely of gold in solid pieces, which is fifteen feet high. The platform on which it stands is also of gold, and the precious stones which adorn it are of untold value. To maintain the worship of a single pagoda in Travancore, \$450,000 is expended each year. A missionary found the Royal of Burdwan sitting in his treasury with \$25,000 counted out before him. "What are you doing with this money?" he asked. "It is for my god!" was the reply. The yearly expenditure on the idol in the temple of Khundoba is \$30,000. One man gave at once upwards of \$1,500,000 for the support of heathenism in Benares. Another in Ahmednabad built a Jain temple at a cost of \$800,000. These are but specimens of the use of gold in idolatry. The only thing that comes near matching all that in this country, is the new Mormon temple at Salt Lake city, which is expected to cost \$10,000,000. This building will be 100 by 200 feet, and is already up one story.

Random Readings.

Idleness is the Dead Sea that swallows up all virtues, and the self-made sepulchre of a living man.

Deep humility is a strong bulwark, and it is only as we enter into it that we find safety and true exaltation.—John Woolman.

An elevated purpose is a good and enabling thing, but we cannot begin at the top of it. We must work up to it by the often difficult path of daily duty.

Faith's assurance, that in the Lord Jehovah there is everlasting strength, even while we have not the experience of the communications of it, is a cordial against fainting.—John Woolman.

A man will always undergo great toil and hardship for ends that must be many years distant, as wealth or fame; but none for an end that may be close at hands, as the joys of heaven.—Hawthorne.

We have too many resolutions and too little action. The Acts of the Apostles is the title of one of the books of the New Testament; their resolutions have not reached us.

Because gold is rare, gliding has been invented, which without its solidity has all its brightness; thus, to replace the kindness which we are without, we have invented politeness, which have every appearance of it.

In the Indian territory, if you see an Indian walking while his wife is riding on a horse, you may be certain that he is a Christian, but if he rides while his wife walks, he is a heathen. In Kaffirland, to have a whitewashed house is one of the first aims of the convert of Christianity, so that wherever a whitewashed native cottage is seen, the inference is that a professor of Christianity dwells within. The number of such cottages is increasing.

In Allahabad the missionaries, English and American, have for many years aimed to have preaching every evening in the principal thoroughfares of the city. They have borne faithful testimony to the truth in this way in the presence of multitudes, and have found the work interesting and encouraging. All classes of people have thus been reached, and much good seed has been sown, which will yet bring forth fruit.

A translation of the Scripture, according to the most approved models of fine writing, was made by a Rev. Mr. Dickinson, an American Episcopal clergyman, in 1832. Here is a specimen:—"Then his disciples approaching, said to him, 'Art thou conscious that the Pharisees were offended when they heard this observation.' But he answering, said, 'Every plant that, which my Father has not cultivated, shall be extirpated.'"

In a sketch of the Oxford Conference which appears in the Christian World, under the title of "Evangelical Mysticism," the writer thus pronounces:—"There seems to us to be a tinge of superstition over the whole scheme;" and in reference to the speakers, says, "We believe their teachings are calculated to bowlder many earnest spirits, to mislead many self-confident ones, and that with the best intentions in the world our friends recently assembled at Oxford were going the right way to interrupt and to destroy some of the best and healthiest developments of the Christian life."

An outbreak of fanaticism in Brazil is reported in New York papers. There is a sect there—most of whom are Germans—who are called "Muckers," and who believe that our Saviour, as well as Jadas Iscariot, have reappeared on earth, and are at present members of the sect. The disturbances originated in the session last June of one of the Muckers, whose house was burnt down, while he himself and the other inmates were murdered. Since then the proceedings of the fanatic have become so outrageous that a body of 4000 men are in arms against them.

When we are fullest of heavenly love we are best fitted to bear with human infirmity, to live above it and forget its burden. It is the absence of love to Christ not its fullest, that makes us so impatient of the weaknesses and inconsistencies of our Christian brethren. Then when Christ, is all our portion, when he dwells with us and in us, we have so satisfying an enjoyment of His perfection that the imperfection of others is as it were swallowed up, and the sense of our own nothingness makes us insensible to that which is irritating to individual feelings and habits.—Hare.

Oh, heaven is nearer than mortals think,
When they look with a trembling dread
At the misty future that stretches on
From the silent home of the dead
The eye that shuts in a dying hour
Will open the next in bliss;
The welcome will sound in the heavenly world
Ere the farewell is hushed in this
—M. T. Robinson.

It is a noteworthy fact that Romanism is endeavouring to turn to her own account all the agencies which were so potent in bringing about the Reformation. The Press was signally one of these agencies and Rome is now plying the Press in Great Britain with untiring energy for the accomplishment of her own ends. She is doing this, both directly and indirectly, whilst Protestantism is to a large extent criminally indifferent to the influence of this mighty agency for good or evil. The pulpit was also one of the greatest agencies in bringing about the Reformation. It is now to a large extent dumb in the hands of Protestants, whilst Rome is seeking to work it with all her might for the subversion of all that is dear to us. Above all, education, and especially the power of the universities, played an important part in overturning the power of the man of Sin in England; and who does not know that Oxford was covertly seized upon upwards of a century ago as the focus and centre of a conspiracy to win back the church of England to Popery? Who does not know that this conspiracy has already been remarkably successful? although we trust it is now pretty thoroughly exposed, and, if men are faithful, will now receive an effectual check.—The Rock.