

much use of plantin' anything, though, for every pesky bug and worm in town will start for my patch as soon as they hear on't."

"I suppose they come on the same principle that I do." "They hain't so blessed—the cussed little varmint! Some of them are so welcome mean that I know I ought to be easier on 'em just out of feller feelin'. Them cutworms now—if they'd only take a plant and satisfy their natural appetites on it, it would go a good ways, and the rest o' the plants would have a chance to grow out of harm's way; but the nasty little things will just eat 'em off above the ground, as if they were cut in two by a knife, and then go on to a nuther. That's what I call a mean way of gettin' a livin'; but there's lots of people like 'em in town, who spile more than they eat. Then there's the squash bug. If it's his natter to eat up the vines I s'pose he must do it; but why in thunder must he smell bad enough to knock you over into the bargain? It's allers been my private opinion that the devil made these pests, and the Lord had nothin' to do with 'em. The idea that He should create a rose, and then a rose-bug to spile it, ain't reconcileable to what little reason I've got."

"Well," replied Haldane with a glimmer of a smile, "I cannot account for rose-bugs and a good many worse things. I notice, however, that in spite of all these enemies people manage to raise a great deal that's very nice every year. Suppose we try it."

They were soon at work, and Haldane felt the better for a few hours' exercise in the open air.

The next morning Mrs. Arnot brought some papers which she said a legal friend wished copied; and she left with them, enclosed in an envelope, payment in advance. After she had gone Haldane offered the money to Mr. Growther, but the old man only growled,

"Chuck it into a drawer, and the one of us who wants it first can have it."

(To be continued.)

WHAT TO AFFORD.

There is no end of hypocrisy and ignorance concealed in the common expression, "We can't afford it;" and we always sympathized with that cheerful philosopher friend of ours who forbade its use in his home. By the allotments of life he was necessarily an economist; but he taught his family to say: "We prefer something else," "We do not choose to go," or "We can do without it." Used in a frank, manly or womanly fashion, and honestly, the expression is honourable; but it is so associated with a discontented, complaining spirit, with stinginess or a lack of true discrimination, that it has come to be the cant of economy, and cant of all kinds is detestable.

Whether one can afford a thing or not depends upon something besides the income. The outgoes in other directions should enter into the calculation. Most of the serious minor mistakes of life come from a failure correctly to understand what we cannot afford to do or not to do. To begin with, one cannot afford to live beyond his income; and the ignoring of this trite truth brings debt, with its endless train of worries and troubles. But all the wisdom and warning from Solomon's time to this have not sufficed to make men live within their incomes, and we do not purpose to waste words about it. There is a chance, however, to lead men and women to see that there is a decided choice as to what they shall get for the money they spend, be it more or less. The social philosopher or politico-economist who shall cause people to see vividly and understand clearly the widely differing possibilities that lie within ten—twenty—a hundred—five hundred dollars—will be a benefactor to his race. So many men see in a dollar only the pennies it will earn at interest! So many think only of what it will send down their throats, or put upon their backs, or add to their power to advertise its possession. The capacity to use money wisely is so much rarer than the ability to accumulate it.

And this suggests the reflection that there is too much drifting, and not enough planning, in the world. It seems sometimes as though the majority of men have plans for everything but life. Anything like an intelligent and serious estimate of the real value of the facts, experiences and possessions that we meet with here, is left to a few "ideologists." It is a pity that the appraisals of men who use the true standards of measurement, and know the real value of life, cannot be more generally accepted. But while every man is his own appraiser, what he shall get or make out of life will depend upon the views he holds and the habits he forms. We have always thought there was quite as much philosophy as wit in the remark of Motley, "Give me the luxuries of life and I will dispense with the necessities." But both the sense and the wit lie in the interpretation of the terms. It is in knowing what to afford that the art of spending money consists.—*Golden Rule.*

PAUL'S DISREGARD OF THE BEAUTIES OF NATURE.

There are few writers who, to judge solely from their writings, seem to have been less moved by the beauties of the external world. Though he had sailed again and again across the blue Mediterranean, and must have been familiar with the beauty of those Isles of Greece—

"Where burning Sappho loved and sung,
Where grew the arts of war and peace,
Where Delos rose, and Phœbus sprung;"

though he had again and again traversed the pine-clad gorges of the Asian hills, and seen Ida, and Olympus, and Parnassus in all their majesty; though his life had been endangered in mountain torrents and stormy waves, and he must have often wandered as a child along the banks of his native stream, to see the place where it roars in cataracts over its rocky course—his soul was so entirely absorbed in the mighty moral and spiritual truths which it was his great mission to proclaim, that not by one verse, scarcely even by a single expression, in all his letters, does he indicate the faintest gleam of delight or wonder in the glories of nature.

There is, indeed, an exquisite passage in his speech at Lystra on the goodness of "the living God, which made heaven and earth, and the sea, and all things that are therein," and "left no himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." But in this case Barnabas had some share in the address, which even if it do not, as has been conjectured, refer to the fragment of some choral song, is yet, in tone and substance, directly analogous to passages of the Old Testament. And apart from this allusion, I cannot find a single word which shows that Paul had even the smallest susceptibility for the works of nature. There are souls in which the burning heat of some transfusing purpose calcines every other thought, every other desire, every other admiration; and St. Paul's was one. His life was absorbingly, if not solely and exclusively, the spiritual life—the life which is utterly dead to every other interest of the groaning and travailling creation, the life hid with Christ in God. He sees the universe of God only as it is reflected in the heart and life of man.—*Farrar.*

"GO ON, SIR! GO ON."

Arago, the French astronomer, says, in his autobiography, that his best master in mathematics was a word of advice which he found in the binding of a text book. Puzzled and discouraged by the difficulties he met with in his earlier studies, he was almost ready to give over the pursuit. Some words which he found on the waste leaf used to stiffen the cover of his paper-bound text book caught his eye and interested him. "Impelled," he says, "by an indefinable curiosity, I jumped the cover of the book and carefully unrolled the leaf to see what was on the other side. It proved to be a short letter from D'Alembert to a young person disheartened like myself, by the difficulties of mathematical study, and who had written to him for counsel. 'Go on, sir! go on!' was the counsel which D'Alembert gave him. 'The difficulties you meet will resolve themselves as you advance. Proceed, and light will dawn and shine with increasing clearness on your path.' That maxim," says Arago, "was my greatest master in mathematics." Following those simple words, "Go on, sir! go on!" made him the first astronomical mathematician of his age.

PAUL'S ROMAN CITIZENSHIP.

How St. Paul's father or grandfather obtained the highly-prized distinction, we have no means of ascertaining. It certainly did not belong to any one as a citizen of Tarsus, for, if so, Lysias at Jerusalem, knowing that St. Paul came from Tarsus, would have known that he had also the rights of a Roman. But Tarsus was not a *Colonia* or a *Municipium*, but only an *Urbs Libera*, and this privilege, bestowed upon it by Augustus, did not involve any claim to the *Civitas*. The franchise may either have been purchased by Paul's father, or obtained as a reward for some services of which no trace remains. When Cassius punished Tarsus by a heavy fine for having embraced the side of Antony, it is said that many Tarsians were sold as slaves in order to pay the money; and one conjecture is that St. Paul's father, in his early days, may have been one of these, and may have been first emancipated and then presented with the *Civitas* during a residence at Rome. The conjecture is just possible, but nothing more.—*Farrar.*

TRAINING OF A JEWISH BOY.

At the age of five he would begin to study the Bible with his parents at home; and even earlier than this he would doubtless have learnt the Shema and the Hallel (Psalms cxlii.—cxviii.) in whole or in part. At six he would go to his "vineyard," as the later Rabbis called their schools. At ten he would begin to study those earlier and simpler developments of the oral law, which were afterwards collected in the Mishna. At thirteen he would, by a sort of "confirmation," become a "Son of the Commandment." At fifteen he would be trained in yet more minute and burdensome *halachoth*, analogous to those which ultimately filled the vast mass of the Gemara. At twenty, or earlier, like every orthodox Jew, he would marry. During many years he would be reckoned among the "pupils of the wise," and be mainly occupied with "the traditions of the Fathers."—*Farrar.*

A ROME correspondent asserts that the condition of the Pope's health is unsatisfactory, owing to the worry and anxiety to which he has recently been subjected.

The self-made man starts at the bottom. He not only has to learn by himself how to ascend the steep and rugged stairs before him, but he has to rack his brain how to construct the stairs themselves by which he shall ascend. Hence he understands more accurately than another all the conditions of success. His attention becomes more fixed. His thoughts are habitually concentrated on whatever he undertakes. His judgment is matured by the necessity imposed upon him for its constant exercise. He is wary and watchful, and robust in all his being, as the gymnast by constant exercise excels in the development of muscle.

The substance of certain official reports which have been made to the authorities here by their agents at St. Petersburg has leaked out, and is in process of circulation in society. The reports give, in great detail, facts respecting the mental condition of the Czar, and lead to the conclusion that he is at times quite insane. He is represented as subject to prolonged fits of depression, remaining for hours and even days in a state of almost unconscious lethargy. These fits are succeeded by wild exhilaration, during which he is most affable, genial and joyous, and it is at these moments that his courtiers ask and receive from him favours of the most extravagant description. It is said that in one of these moods the Czar announced that he was resolved to grant to Russia a practically democratic form of Government, and to call upon his people to elect a legislature which should frame a constitutional form of government. Reports add that the deposition of the Czar by his son is not at all probable.

BRITISH AND FOREIGN ITEMS.

POPE LEO's brother at Rome has absconded, taking £150,000 belonging to the Vatican.

THE Duc de Grammont, who was the principal instigator of the Franco-German war, is dead.

THE unedited letters of Peter the Great, which are preserved at St. Petersburg, and are some 86,000 in number, are to be edited by a special commission, appointed by the Emperor, and published. It is estimated that they will fill about fifteen volumes.

MR. MCALI's work in Paris is gaining steadily. One hundred and eighteen meetings are held every week under the direction of this indefatigable worker among the working classes. A mission has also been established at Boulogne-sur-Mer.

THE Continental Committee of the Pan-Presbyterian Council propose to raise \$60,000 so as to add \$100 to the income of each of the twenty-two pastors of the Waldensian Church, who now receive \$300 a year. The Scotch have raised \$15,000 toward the amount.

A VIENNA correspondent says trustworthy accounts represent the internal condition of Russia as becoming daily more critical. A number of officers high in command have become disaffected, while those who were not promoted after the late war with Turkey, have, with few exceptions, joined the revolutionists.

IN the Madras Presidency the Arcot Mission of the Reformed Church has during the past year welcomed to its fellowship over 5,000 who have abandoned the worship of idols and professed themselves adherents of Jesus. On one Sabbath the Rev. Jared Scudder baptized 307, and on the next 227 converted Hindoos.

A MOVEMENT is on foot in Scotland to erect in Edinburgh a suitable monument to the memory of the great Scottish reformer. The Committee of Management has for its Presidents the Moderators of the three Presbyterian Churches in Scotland,—Established, Free, and United Presbyterian,—and also the Moderator of the Presbyterian Church in Ireland.

A TRILINGUAL inscription has just been discovered in the ruins of an ancient church in Zebed, on the north-east of the Syrian desert. The first inscription is Greek; the second Arabic, in the most ancient ante-Mohammedan kind of writing; the third is in an unknown character. It contains a dedication of the church, and is probably of about the fourth century.

THE Russian Synod has caused an address to be read in the churches of the western and central provinces proclaiming the everlasting punishment of the revolutionists, and declaring that "Russia being ruled by the Lord's anointed, it is the sacred duty of every subject to obey the behests of the sovereign and to contribute toward the extermination of the rebels."

THE "Pall Mall Gazette" publishes the following despatch from Rome: "The Pope is surprised and indignant at Cardinal McCloskey's reception of Mr. Charles S. Parnell in New York, and has ordered Cardinal Nina, the Papal Secretary of State, to telegraph to Cardinal McCloskey for information on the subject. The Pope is indisposed and confined to his bed."

THE report that Her Majesty's safety is questioned in her ride from Buckingham to Westminster, is looked upon as ridiculous. As regards the streets being lined with troops, it would be no innovation, inasmuch as she generally passes down the Mall, thence by the Horse Guards and Whitehall to the Parliament Houses, along which route troops are always posted on such occasions.

SOME of the more intolerant rectors of the Irish Episcopal Church, assuming that, since disestablishment, the Non-conformists have no right to the use of parish graveyards for burial services of their own, and, therefore, attempted to exclude them. An appeal has been taken to the Church Representative Body, which decides that the privileges extended to Dissenters by the Act of 1868 are still intact.

THE latest advices from the seat of war in South America report nothing of importance. The belligerent armies, since the battle of San Francisco, have remained inactive, and it is hard to conjecture when the Chilians will strike a decisive blow. Reports say that Callao is shortly to be blockaded, and that a force of 15,000 men will be landed near Lima, and an equal number at Arica, which will strike the final blow and compel the Peruvians to sue for peace. The Peruvians profess to be able to repel any such attempt to land on the part of the enemy.

THE Bishop of Manchester in a recent sermon in his Cathedral, remarked that in national and political affairs the past year was not marked by much of which as a nation we could be justly proud. He said the question must first of all be put to Englishmen: "What business had we with our armies either in Zululand or Afghanistan? Could it be pretended that either of them was just or necessary?" He added that unless we were to abandon all pretence to justify a recourse to arms, he, as a Christian Bishop, must distinctly say, if he was to be faithful to his message, that as a nation we had misdoings to repent of for having been the first to draw the sword in those two wars.

THE Rev. John R. McDougall writes from Florence that he has just secured, at a moderate cost, a most central building in Venice for the Free Italian Church work in that city. The principal entrance to the building is from the great square of San Marco. Although the premises have been purchased for the Italian evangelization, Mr. McDougall hopes that the Gospel will likewise be preached in English in this easily-found building, through the agency of one of our evangelical denominations, to the crowds of American and British visitors who throng the renowned City of the Sea. More than six thousand dollars have been secured in this country, during the past year, in small sums by the Rev. Antonio Arrighi, the agent of the Free Italian Church in America, for this most excellent work.