

in Sibbs, in Bunyan, in Rutherford, in Owen, in Laird, and others of kindred spirit. And he has not spent a few weeks with them, he has spent his life with them. He has to a large extent mastered them. Something which is so seldom done by students, unless they be imbued with the true spirit of criticism. Dr. White's Lectures on "Bunyan's Characters," and "Rutherford and some of his correspondents," and "Bible Characters," and "The Holy war," are, in this region of study, in themselves quite a liberal education.

To him who would get depth of spiritual knowledge, we would heartily commend Dr. White's favorite authors and Dr. White's books as standing next to the Bible, and deserving a high place in every ministers library. They will lead into Alpine heights of spiritual knowledge those who catch Dr. White's feeling, and possess anything like a true sympathy with him. They will explain mysteries, and throw light on dark places, and make passages that the soul has had simple and easy to be understood. The holy George Herbert in treating of the Parson's Library, says, "The Country Parson's Library is a holy life." "The Parson having studied and mastered all his lusts and affections within, and the whole army of temptations without, hath ever so many sermons ready penned as he hath victories. And it fares in this as it doth in physic: He that hath been sick of a consumption and knows what recovered him, is a physician, so far as he meets with the same disease, and temper; and can much better and particularly do it, than he that is generally learned, and was never sick. And if the same person had been sick of all diseases, and were recovered of all, by things that he knew, there were no such physician as he, both for skill and tenderness. Just so is it in divinity, and that not without manifest reason: for though the temptations may be diverse in divers Christians, yet the victory is alike in all, being by the self-same spirit."

When one reads George Herbert's "Temple" he feels that he has been in the school he commends to others: the school of the heart: the school of deep spiritual insight and acquaintance with the motions of the soul; the school of religious experience. That has made his quaint "Temple" and his sweet "Priest to the Temple" and his "Iacula Prudentum" pieces of literary art for the sessions of sweet silent thought, when we commune with our own heart and are still. In this school the studies give great fitness for teaching the truth effectively to men.

Assurance of Faith.

To have the assurance of having been saved is the privilege of every Christian. It is the theme of every Christian's most precious thought—the source of his deepest joys and of many of his most anxious fears. How may one attain to the assurance of faith? asks a contemporary. Not by studying his experience, for that experience is imperfect and ever varying. One day the sun may shine clearly, and the next it may be clouded. Not by taking as a standard the life of any man. We do learn valuable lessons from the lives of others, for in them we see the manifold grace of God; but in selecting those after whom we would pattern, we are disposed to choose those whose lives are out of the ordinary, who in some feature are far above others. We should give breadth to our study of men, and in the average of life find strength. But always this, that Christ and His word are above all. We should seek neither Pauline nor Johannine experience, but the Christ life. In that, faith rises supreme over all. He met all

questions with "It is written." Duty comes to us day by day and Christian experience is in the line of duty. We should accept the providence of God, and, even if when we review life we may doubt the correctness of some of the processes by which we were led to conclusions, the fact that we have been led in a good way is to be accepted as of God, and as the indication that He is thus directing us in the way. Walking in that way, doing duty as it comes to us, following the example of Christ, and resting always on His word, we will come into the light, and our assurance will rest on the firm foundation of faith in God.

An Apt Description.

A good church member has been aptly described in the following terms by the *Irish Presbyterian*: He believes in his church. He loves it. He gives himself to it. He prays for it and speaks kindly of it. He does not put a stumbling-block in the way of his brethren and avoids those things which grieve or cause them to offend. He is charitable in his judgments and promotes peace. He feels it a duty to build up his own congregation. He cheers his brethren and his pastor by regular attendance upon the public service. He helps the pastor, and does not leave him to preach to empty pews with an aching heart, or to carry on the prayer meetings alone. It is no slight excuse that keeps him from the Lord's Supper. The appointments of his church and the memory of his Saviour are sacred to him. He does not trifle with either. He keeps his covenant solemnly made with his church when he entered its fellowship. God bless our good members, old and young, and constantly increase their number! Let lively stones be laid into the spiritual temple.

End of the Holidays.

Wherever life is carried on at high pressure there rest and change become a necessity. The pressure in this country is little compared with some places. Still, we think we need to unbend, to get out of harness for a season. That season for most people is ending, and this month schools and congregations will return to their normal activity. Whether the holiday has done us good we can tell by the spirit and temper with which we resume our tasks. We ought to come back braced, elastic, ready for the effort of life. If we return jaded and out of sorts it will demonstrate that our recreation has not recreated our strength, our rest has not been a true refreshment. The autumn campaign will now commence. Ministers will have their plans and programmes of new endeavor. Congregations need stirring up from time to time; variety is wise to interest the young, and the lethargy of the natural man requires rousing. New life must be put into the Sabbath-school and prayer-meeting, a new visitation of all the families, especially the careless and half lapsed, a new programme for the Young People's Societies, and much else. Every trade is eager and alive, why not the sacred profession of the Gospel ministry? Other Christian denominations are just now extremely active, and particularly attentive to stray Presbyterians. Let their own shepherds look well to them, and they will be kept safe in their own fold. This is a well-worn theme. Yet something remains to be done, some greater zeal and sharper outlook is still necessary, or we shall be outstripped and worsted. Awake, O Zion, put on strength!

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all the power of going out of one's self, and seeing and appreciating whatever is noble and loving in another man.