

strange following, and he made every one that entered it, no matter how debased, believe that there were possibilities of good in them yet, and he was able to impart this encouraging truth because he so thoroughly believed it himself.

As he stood before that throng of publicans and sinners, gathered from the slums of the city, and with his fine face lighted up with thought and sympathy, spoke to them the truth, in such a way that they understood it and felt its power, one could scarcely have believed that but two years before he had been dragged from a drunken brawl to the common gaol. The explanation is simple—he had followed closely that same Divine Master who had taught the fishermen of Galilee.

(To be continued.)

### CHRISTIAN "GIVING UP."

It is a pitiful thing to see a young disciple going about and asking everybody how much he must "give up" in order to be a Christian. Unfortunately, many of those who take it upon themselves to instruct him give him the same impression of Christian discipleship—that it consists chiefly of giving up things that one likes and finds pleasure in. But a man in solitary confinement might as well talk about what he must "give up" if he is pardoned out of prison, or a patient in consumption about what he must "give up" in order to get well. The prisoner must give up his fetters, and the invalid his pains and his weaknesses—these are the main things to be sacrificed. It is true that the one has the privilege of living without work, and the other the privilege of lying in bed all day; these are privileges that must be relinquished, no doubt. And so there are certain sacrifices to be made by him who enters upon the Christian life, but they are "not worthy to be compared" with the liberty and dignity and joy into which the Christian life introduces us; and to put the emphasis upon this negative side of the Christian experience, as so many are inclined to do, is a great mistake.—*Sunday Afternoon.*

### SHORT RULES FOR LONG COMFORT AT HOME.

Put self last.  
Be prompt at every meal.  
Take little annoyances out of the way.  
When any good happens to any one, rejoice.  
When others are suffering, drop a word of sympathy.  
Tell of your own faults rather than those of others.  
A place for everything and everything in its place.  
Hide your own little troubles, but watch to help others in theirs.  
Take hold of the knob and shut every door behind you without slamming it.  
Never interrupt any conversation, but wait patiently your turn to speak.  
Look for beauty in everything and take a cheerful view of every event.  
Carefully clean the mud and snow from your boots before entering the house.  
If from any cause you feel irritable, try the harder to do little pleasant things.  
Do not keep your good manners for company, but be equally polite at home and abroad.  
When inclined to give an angry answer, press your lips together and say the alphabet.  
Always speak politely and kindly to your help, if you would have them to do the same to you.  
When pained by an unkind word or act, ask ourselves "Have I not often done as badly and desired forgiveness?"

### THREE GOOD LESSONS.

"When I was eleven years old [said Mr. S., an eminent American merchant], my grandfather had a fine flock of sheep, which were carefully tended during the war of those times. I was the shepherd boy, and my business was to watch the sheep in the fields. A boy who was more fond of his books than of the sheep was sent with me, but left the work to me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained of it. I shall never forget the kind smile of the old gentleman as he said:

"Never mind, Jonathan, my boy; if you watch the sheep, you will have the sheep."

"What does grandfather mean by that?" I said to myself. "I don't expect to have sheep." My desires were moderate. I could not exactly make out in my mind what it was, but he had been to Congress in Washington's time; so I concluded it was all right, and I went back contentedly to the sheep.

"After I got into the field I could not keep his words out of my head. Then I thought of Sunday's lesson: 'Thou hast been faithful over a few things; I will make thee ruler over many things.' I began to see through it. 'Never you mind who neglects his duty; be you faithful and you will have your reward.'"

"I received a second lesson soon after I came to New York as a clerk to the late Mr. R. A merchant from Ohio, who knew me, came to buy goods, and said, 'make yourself so useful that they cannot do without you.' I took his meaning quicker than I did that of my grandfather. Well, I worked upon these two ideas until Mr. R. offered me a partnership in the business. The first morning after the partnership was made known, Mr. G., the old tea merchant, called to congratulate me, and he said, 'You are all right now. I have only one word of advice to give you. Be careful whom you walk the streets with.' That was lesson number three."

And what valuable lessons they are? Fidelity in all things; do your best for your employers; carefulness about your associates. Let every boy take these lessons home and study them well. They are the foundation stones of character and honorable success.—*New York Observer.*

### CHARLES THE FIRST'S AUTHORSHIP.

The eminently impressive work, "Eikon Basilike," which did more to make a "martyr" of King Charles than the headsman's axe, is still, it appears, to continue a source of learned dispute. A gentleman connected with the British Museum is said to be about to publish evidence strongly confirming the royal authorship of the famous book. To prove this would go far to prove that Charles really was something of the saint which the popular judgment so generally pronounced him to be after he had been brought to the scaffold. To prove the contrary, however—to prove that he was not the author, that is to say—would not only rob him of his only claim to sainthood, but convict him of an act of hypocrisy and duplicity which would go far to substantiate some of the worst charges that his enemies have preferred against him. What may be the nature of the evidence Mr. Scott is about to adduce we do not know; but it is to be feared that it will scarcely be strong enough to upset the testimony on the other side. The evidence which Professor Masson, in his "Life of Milton," brings together in favour of Dr. Gauden as the author of the book which Charles no doubt intended should be palmed off, and which eventually was palmed off, upon the world as his own *bona fide* production is too weighty to be upset by anything short of a very remarkable disclosure on the other side. The fact that the doctor distinctly lays claim to the authorship, in words which cannot be misunderstood, would not of itself be sufficient evidence on the point, of course; but, supported as that claim is by a good many other circumstances, it would seem to leave no room for doubt that it was, as he says, "wholly and only my invention." There can be very little more doubt that before his death Charles was privy to this work, which Gauden must long have had in hand, and that he contemplated the issue of it "in order to vindicate his own wisdom, honour, and piety." Gauden distinctly says in a letter, which Professor Masson quotes, that, "His Majesty graciously accepted, owned and adopted it as his sense and genius, not only with great approbation but admiration." Yet it was this adopted bantling that threw around the King such a halo of sanctity, and for nearly two centuries after his death made him "Charles the Martyr."

A BERLIN despatch says that Prince Reuss, German Ambassador to Vienna, is here on a furlough; from which it may be inferred that negotiations with the Vatican are not progressing speedily.

Nor in the heat of pain and strife,  
Think God hath cast thee off unheard;  
Nor that the man whose prosperous life  
Thou enviest, is of Him preferred;  
Time passes, and much change doth bring,  
And sets a bound to everything.

Sing, pray, and swerve not from His ways,  
But do thine own part faithfully;  
Trust His rich promises of grace;  
So shall they be fulfilled in thee;  
God never yet forsook in need  
The soul that trusted Him indeed.

—From the German.

DR. HENDERSON of Galashiels, in the course of one of his pastoral calls, came to the house of a woman who had lost her husband a short time before, and had been left with a large and non-productive family; naturally the minister inquired after the health of the household. "Weel," said the woman, "we're all richt, except puir Davie, he's sair troubled wi' a bad leg, and not fit for work." The doctor could not recollect who Davie was, but, as in duty bound, he prayed that Davie's affliction might be blessed to him, and also that it might not be of long duration. But going home, and consulting his wife, he said, "Davie, Davie! which of the boys is Davie?" "Hoot, hoot! you ought to ken wha Davie is," she replied. "Davie is nae son, Davie is just the cuddy" (donkey).—*Leisure Hour.*

A poor old deaf man resided in Fife; he was visited by his minister shortly after coming to his pulpit. The minister said he would often call and see him; but time went on, and he did not visit him again until two years after, when, happening to go through the street where the deaf man was living, he saw his wife at the door, and could therefore do no other than inquire for her husband. "Weel, Margaret, how is Tammas?" "None the better o' you," was the curt reply. "How! how! Margaret?" inquired the minister. "Oh, ye promised two years syne to ca' and pray once a fortnight wi' him, and hae ne'er darkened the door sin' syne." "Weel, weel, Margaret, don't be so short? I thought it was not so very necessary to call and pray with Tammas, for he is sae deaf ye ken he cannot hear me." "But, sir," said the woman, with a rising dignity of manner, "the Lord's no deaf!" And it is to be supposed the minister felt the power of her reproach.—*Leisure Hour.*

THE responsibility of city churches in watching the coming of the young men from the country, and taking them under their fostering care, cannot be over-estimated. Hundreds of young men, well trained at home, ready for active Christian service, come to the city every year. They are strangers to city life; having no conception of its dangers; entirely unfitted to meet its temptations; easily led into its paths of virtue or vice. If they are met at the threshold of their city experience with a warm, earnest Christian welcome, and made to feel that their coming was expected and their services wanted, they will shun the glitter of evil, and at once become active helpers in temperance and religion. But if they are left to find their own way into city society, the chances are that runners of the different agencies of destruction will secure them. The churches should unite more earnestly with the Christian associations to protect the young men, and so keep them unstained, rather than wait until their ruin is well nigh accomplished before holding out the hand of helpfulness.

## BRITISH AND FOREIGN ITEMS.

A ST. PETERSBURG despatch says the return of a Liberal Government in England is considered a serious pledge of peace for Europe.

INTELLIGENCE is received that Theebhaw, King of Burmah, died of small-pox at Mandalay. There are fears of civil war in Burmah.

It is rumoured at St. Petersburg that 15,000 Chinese have crossed the eastern Russian frontier at Ussuri, south of the Amoor, and that 30,000 are concentrated on the western frontier.

THE German expedition fitted out by the Geographical Society has started for Central Africa, to establish a permanent station of the Society on the banks of Lake Tanganyika.

A CAPE TOWN despatch says that Paul Kruger and Piet Joubert have been deputed by the Boers to visit Cape Colony and urge their claims. A peaceful settlement of The Transvaal question is expected.

BERLIN: K's sixty-fifth birthday was celebrated on the 1st inst. His palace was flooded with birthday offerings from all parts of Europe. The Emperor and many distinguished persons visited him.

AN Athens despatch says the King warmly thanked Charles Tuckerman, formerly United States Minister, for his paper on the Greek frontier question prepared for the consideration of the mixed commission.

A LETTER from Aleppo, of March 18th, says that in consequence of the famine 4,000 Koords descended from the mountains, plundered the town of Maiden, in Asiatic Turkey, murdered a number of priests and nuns, and some European merchants.

AN envoy of the King of Siam is expected in the middle of May. It had been arranged that the King should come himself and invest Queen Victoria with the Order of the White Elephant, but his visit is postponed in consequence of the indisposition of the ex-Regent, who would, in the King's absence, have had the reins of government.

THE dispute about Bishop Colenso's deposition being legal is again arising. Bishop Jones having asserted that Bishop Colenso was cited to appear before the Synod of the Bishops of South Africa, and, failing to answer, was tried and deposed, Bishop Colenso declares that he never was so cited, and never was given the opportunity to be heard in his own defence.

A PARIS correspondent says the unauthorized religious communities in France number 389 for men, with 7,444 members; 602 for women, with 14,003 members. But the bulk are not Jesuit, and will be summoned to submit their statutes to the Government for authorization if their statutes are unobjectionable. Paris and its suburbs contain 123 Jesuit communities, and Jesuit colleges throughout France number 27.

AN American engineer in China is making a fresh examination of its "Great Wall." The dimensions have been given so often that we need not repeat them; but the structure for a distance of 1,728 miles is carried from point to point in a perfectly straight line, across valleys and plains and over hills, without the slightest regard to the configuration of the ground, sometimes plunging down into abysses a thousand feet deep. Brooks and smaller rivers are bridged over by the wall, while on both banks of large streams strong flanking towers are placed.

A CONSTANTINOPLE correspondent of the "Times" mentions the re-erudescence of Mussulman fanaticism and the efforts there of the newspapers to excite hatred against the Christians. The correspondent cites an article published in a newspaper, known to be on intimate relations with the Grand Vizier, denouncing Europe in bitter language as the author of the outrages and persecutions against the Mussulmans in Eastern Roumelia, and venting a million curses against such civilization as that of Europe. The correspondent thinks such incitements are sure to increase the assassinations of Christians, which are already frequent and not punished.

AN extraordinary but well authenticated instance of belief in witchcraft comes from St. Blazey, Cornwall. A woman named Keam, who died the other day, was believed by her neighbours to be a witch, and great difficulty was experienced in getting any one to bear her to her last resting-place. It was feared, in fact, that the funeral would have to be postponed; but at the last moment several bricklayers, who happened to be at work in the neighbourhood, were induced to lay down their tools and carry the coffin to the church in their shirt sleeves. After the service a like difficulty was experienced in getting the coffin to the grave, and that duty had at length to be done in a very irregular way. The decease of the witch, it is said, had apparently lifted a weight from the minds of many weak persons, one cripple asserting that he shall now recover, and should never have been a cripple had she not ill-wished him.

THE following paragraph in a Michigan newspaper indicates a variation from the usual lottery church fair, and suggests some reflections as to the appropriate means for raising funds for church purposes: "The great moral French drama entitled 'Married Life' will come off Friday evening of this week at the Baptist Church. The dramatic company have made arrangements whereby the net proceeds will be given to the Baptist building fund, and it is hoped that all who feel an interest in the upbuilding of public improvements will be present to give in their mite. The popularity of this play is too well-known to give greater praise. At the conclusion of this play one of the most laughable and moral farces ever played will follow, entitled 'A Regular Fix.' The whole exercise to be interspersed with some choice instrumental music. At the close of the concert exercises, the friends of the pastor are invited to tarry and have an oyster supper and a general good time. The Elder and lady will be there to make it pleasant for you."