

form even when they are fully understood and perfectly plain to us. In studying the Bible, then, we should seek to understand the great doctrines or truths which it teaches; and then, building our views of duty on these, as on strong foundations, we may steadily grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.—*Christian Weekly*.

GUARD YOUR CHILDREN.

The moral ruin caused by introducing impure, deceitful, and wicked servants into families where there are children, would appal parents, could they but know its extent. I have seen it stated that while one of the greatest philanthropists of modern times, who devoted his life to errands of mercy, was careful to train his only son in truth, virtue and religion, his most trusted servant was at the same time taking that son to the vilest haunts of infamy, and initiating him into all nameless vices, until he was ruined and died!

We personally knew an instance where a kindly and well meaning minister employed men of doubtful character upon his farm; one result of whose service was that his promising young son, who worked with them, was by them initiated into the mysteries of counterfeiting, and such other branches of knowledge as may be picked up by men who are familiar with gaols and criminal life. The boy was an apt scholar, and became a thief himself, and only God's mercy saved him from a life of shame and crime on which he was fairly started.

"Evil communications corrupt good manners;" and while it is right to deal kindly with the erring and fallen, it is wrong to expose the young, unguarded, to their influence. Doubtless a strict charge to such persons not to converse on improper subjects would often prevent the mischief; but if not, parents should insist on the entire separation of their children from persons of unknown and questionable character. The principle involved in that "Householder's Psalm," cannot be safely ignored or disregarded: "Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me. He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight." Psalm c. 6, 7.

A mother writing to the "Farm and Fireside," on the evils often resulting from putting the younger girls of a family to sleep with the hired girls, says of this practice:

"It often arises from want of thought on the subject, and a wish to save the care of an extra room; but if the mother could realize, as I do, the impure influence thus thrown about her child, she would endure any amount of toil and inconvenience rather than allow it. Of course there are exceptions—girls, pure-minded girls, who will be as careful of their words as the mother herself—but in too many cases every new hired girl brings a new lot of impure stories and information with which she is only too willing to enlighten the ignorant and innocent child. The child is under a vow to 'never, never tell any one, especially mother,' and feels extremely wise; but she is really receiving false impressions which it will take years to eradicate, and losing an innocence of mind, a purity of thought, which, like the dew upon the rose, the down upon the peach, can never be regained. She may live to see the wrong and curse it; she may never see the wrong and let it curse her. We all know how easily some natures are balanced either to the right or wrong, and how slight an influence at a certain time will prove the pebble in the streamlet scant, which turns the course of a whole life.

"This subject deserves a better pen than mine. I wish I had the power to rouse the attention of every woman who has a girl intrusted to her care, and make her see, as I have seen, the great evil of the slight and apparently unimportant habit. I have mentioned the main reason why the intimacy arising from the sharing of a room should be avoided, but there are other reasons why a young girl should have a room of her own. She will learn to keep it in order, to arrange it tastefully, and take pride in collecting within it her little treasures. Then, too, we are apt to think that no season of life except our own present one contains any real trials; but they are scattered all along. The infant cries for its lost rattle, the child grieves over her broken doll, the school girl has her pet sorrows that everybody laughs at, and farther on come the love troubles which are certainly heart-breaking. Through them all it is a comfort to have

the privacy of one's room, where, secure from intrusion, we can fight our mental battles or seek our needed quiet. Mothers, give your daughters a room to keep, to decorate, and to cry in."—*Safeguard*.

IN MEMORIAM.

REV. JOHN M. MACKENZIE, M.A., LATE CLASSICAL PROFESSOR IN QUEEN'S UNIVERSITY, KINGSTON.

—"A man greatly beloved."

Long had we trembled for the life,
That to our prayers was given,
And looked with reverence on a face
Touched with the glow of Heaven.

The radiance of the better land
Seemed in those clear eyes shining,
So pure the spirit's light burned through,
The fragile form enshining.

We sought to cheat foreboding hearts
With hopes to fears replying,—
For, listening to those cheery tones,
We could not think him dying!

And so, as sudden seems the end,
As heavy seems the sorrow,
As though strong health had promised fair
For many a bright to-morrow.

We little dreamed the parting year,
With solemn, still transition,
Had borne the long familiar form
Forever from our vision.

And tears unbidden have their way
From eyes unused to weeping,
For life looks darker for the loss
Of him—"not dead but sleeping."

And yet, it seems to us who mourn,—
E'en to the heaviest hearted,—
That set to music is the life
Of him who is departed;—

The music of a noble heart
That beat with quick vibration
To every true and earnest call
To serve its generation,—

With noble deeds that knew no stint,
With all ungrudging labour,
Glad, while life lasted, to be spent,
For God and for his neighbour.

We may not grudge the shortened years,
So full of truest living,—
We may not grudge the health and strength
He gave,—with "cheerful giving."

True life runs not by earthly suns,
But by the spirit's growing;
And his are the eternal years
Where endless life is flowing.

One of God's noble ones is gone,
Yet hope smiles through our sorrow;
The Resurrection and the Life
Points to a glorious morrow.

And while we feel with clearer sense
That Presence brooding o'er us,
We fain would follow in the path
Our friend has trod before us.

That life divine, whose endless joy,
Transcends our poor expressing;
The "walk with God"—he knoweth now
The fulness of its blessing.

Kingston, Jan. 10th, 1880.

A. M. M.

HOW TO GIVE.

In all churches there are persons who give right handsomely to the cause of Christ. With them the devotion of a part of their substance to God is a matter of principle, and they gladly and ungrudgingly observe it. In their estimates, they not only calculate for food and clothing and taxes and recreations, but they also include the maintenance of the house of God and the furtherance of the Redeemer's kingdom. But there are others in the same churches whose offerings are absolutely beggarly in their character. The niggard's heart suggests the nature of the gift, and it is offered with the niggard's grudge. The cause of this parsimony is not always the same. In a few instances it is to be found in a disposition which loves to grasp and hold, but grieves to part with anything, even towards a worthy object. But in a majority of cases, perhaps, it arises from an ignorance of the legitimate needs of the house of God, and of plans for systematic benevolence. However, from whatever cause it may come, the fact is patent to all, that the treasury of the Lord's house—which ought to be full and which might be full—is sadly lacking, and all concerned in the service of the church have to suffer more or less inconvenience. The treasurer has

to advance money to keep things straight. The pastor is condemned to shabby gentility, forced to appear like a gentleman while only receiving the pay of a second-class workman. The Sunday school is only half equipped. These and many such unpleasant things may be found in hundreds of churches. To remove them; recourse is had to socials and bazaars and such like for purposes of raising the needful to carry on the legitimate operations of the church. That any such niggardliness in connection with the Lord's work is absolutely wrong, and suicidal to the church's comfort, no one can deny. But how to remedy it, is the crucial question.

That any formal rules can be given for all cases, we do not think. For example, the general statement that persons should give a tenth of their receipts to the Lord is scarcely practicable. To a man receiving a dollar a day, the gift of the tenth has quite a different meaning than in the case of a man whose income is ten dollars a day. The one may not be able to stand it, while the other may. Perhaps the best way is to try to tone up men's consciences and affections, and from that healthier condition of mind let them donate to the cause of Christ. Lay before them the needs of the cause, and their duties and privileges, and then allow them to be their own judges concerning their gifts. For after all, we are strong believers in Gospel voluntarism. We remember that the "Lord loveth the cheerful giver."

It is a pity when any man who is interested in the advancement of the Saviour's kingdom sets himself to thinking how little he can give, consistent with respectability, instead of how much he should give to Him who died for him. There is too much of this giving in view of men, rather than in the sight of God. The same eye which measured the gifts to the temple treasury years ago still sees our gifts, and the same mind makes its estimate of the value of what we give. It would transform many a parsimonious Christian into a liberal man, were he to remember that a Divine eye is watching all his donations. It is a pity too when we offer to God the crumbs from the table of our income. The coppers and pennies and quarter dollars which many cast into the church coffers are—when measured with their receipts—nothing more than the scraps and crumbs compared with the full dishes of the table. Would we give a visitor only what Lazarus got at the wealthy man's gate? And shall we give to the cause of the Divine Christ only remnants, only crumbs from our income? Or shall we not rather invite Him to share with us our best. When in the fulness of his heart, Araunah offered all he had for a sacrifice, David made a noble resolve when he said he would not offer to God that which had cost him nothing. He paid for the things Araunah offered him, and then gave them in sacrifice to the Lord. It is a principle worthy of adoption by all Christians, to give to the Lord what costs them something. If this were followed, the house of God would not know anything of penury or want.

It is a safe proposition that men are willing to pay for what they esteem valuable. The worldling is not unwilling to pay for the schemes on which his heart is set. And if Christian men and women shew anything like niggardliness in their support of Gospel institutions, they must not be surprised if others think that their appreciation of the Gospel is not very great. Men make sacrifices for a cause that will benefit themselves and those near to them. And if we believe the scheme of redemption to be invaluable to ourselves and our children, our faith will certainly appear in our gifts to spread the beneficial news.—*Canadian Independent*.

WHAT is sixty years' pain to eternity? Necessity, if it cannot be altered, becomes resignation.—*Richter*.

AS sins proceed they ever multiply; like figures in arithmetic, the last stands for more than all that went before it.—*Sir Thomas Browne*.

THE man of enlightened understanding and persevering ardour has many sources of enjoyment which the ignorant man cannot reach.

WHOEVER makes a great fuss about doing good, does very little; he who wishes to be seen and noticed when he is doing good, will not do it long.

MAN too easily cheats himself with talking repentance for Reformation, resolutions for actions, blossoms for fruits, as on the naked twig of the fig-tree fruits sprout forth which are only the fleshy rinds of the blossoms.