

city, the disadvantage of the relatively smaller income will be amply compensated by the wider opening and better prospects (speaking again *à la* "Spectator") that are there opened out to him. Hence his University education will tell, and along with sense, work, and Christian living, it will result in the gathering a people about him who will take good care that he has a sufficient income. But a truce to this style of thing, any pastoral change, no matter how obscure the sphere, or how small the income, has in it the element of a career which would satisfy the ambition of any honest man. The cure of souls, and the opportunity of preaching Christ and the Christian religion, are great things to those who have been really called to them. "The labourer is worthy of his hire"—granted. "They that preach the Gospel should live of the Gospel"—granted. But he that enters on the labour for the sake of the hire, he that preaches the Gospel with an eye mainly to the money it brings him, is a hireling and not a true shepherd. There are shepherds who eat the fat, and clothe themselves with the wool, who feed not the flock, the sheep meanwhile becoming "scattered through all the mountains and upon every high hill;" and God declares "He will require His flock at their hand." Many a true shepherd has spent the fruit of high education in quiet and obscure spheres. Many a Charles Kingsley has had no better field than a population of rustics like that of Eversley, and he has done honour to his field and to the religion he professes, by laboriously cultivating it. Such men do not make the world stare and wonder, but they do their life work faithfully and well, and they look for their reward in the salvation of men and in the gathering in and building up of churches that are what churches should be—the salt of the earth.

More might be said, but for the time this is sufficient. I write from a practical point of view, and subscribe myself,  
*Montréal, July 12, 1880.* COMMON SENSE.

#### TEMPERANCE NOTES.

##### SHUT UP THE TRAPS THAT CATCH US.

A few years ago, while riding in a manufacturing district, returning home one Sabbath evening from ministerial duties, I was accosted by a man who, though intoxicated, seemed resolved to enter into conversation. He admitted that his conduct was wrong, and said he was constantly forming resolutions of amendment. He was poor and unhappy at home because he was a drunkard, and a drunkard because he was a Sabbath-breaker. "Many a time," he said, "I leave my house on a Sunday morning to go to a place of worship, but then the public houses are open. I get past one or two, and at the door of the third stands, perhaps, an old acquaintance. He invites me in, and then it is all over with me. I spend the money I should keep my family with, and have to work hard all the week, and to struggle at the same time with headache and hunger." I shall never forget his concluding words; they were spoken with the energy of great feeling. The poor fellow talked himself sober. "Sir," said he, "if the great folks want to keep us poor folks sober they should shut up the traps that catch us."

##### HOW MISS WESTON BECAME AN ABSTAINER.

"I had been working in the temperance cause for some time, inviting others to follow a course which I had not entered on myself, when suddenly I was pulled up short in a very unlooked-for and unmistakable way. At the close of one of our temperance meetings, a desperate drunkard came up to me, wishing to sign the pledge. He was a chimney-sweeper, and well known to us all. I was eager to get hold of him, knowing his past history, but as he took the pen in hand, he suddenly looked up into my face, and said, inquiringly, 'If you please, Miss Weston, be you a teetotaler?' Somewhat disconcerted by this direct appeal, I replied that I only took a glass of wine occasionally, of course in strict moderation, upon which he laid down the pen, and said, 'Well, I think I will do just as you say, take a glass sometimes in moderation.' No entreaties of mine could prevail upon him to sign the total abstinence pledge, neither could he keep within the bounds of moderation; he went back to his old life, saying that he would do as the lady did." On reaching home, she signed the pledge-book, regretting the resolution had not been taken earlier; and after many years of experience she is able to testify: "Although I have worked harder with brain, muscle, and nerve than I ever worked before, travelling thousands of miles, frequently holding two meetings a day, and standing at the helm of the ship entrusted to my care, I may safely say that I never enjoyed better health. Rest and food are the only doctors I have had to employ."—From "Miss Weston and the Sailors," by G. Holden Pike, in "The Fireside."

##### PROHIBITION IN MAINE.

The results, in part, have been and are these: There is not a distillery, brewery, or wine factory in the State, open or secret. They have been summarily suppressed by the law. The liquor traffic has been extinguished generally throughout the State. In a large part of our territory, it is very nearly unknown; that is, in our small towns, villages and rural districts where it abounded before the law. The traffic lingers more or less secretly in some of our larger towns and cities, notably in Bangor, but that is the centre of a vast "lumbering" business, which brings a great number of

"logging" men, "river drivers," "mill men" and other rough characters into its taverns, shanties and streets. The execution of the law there has been capricious and fitful. Sometimes it has been well enforced, and the liquor traffic has been driven into dens, cellars and other secret places. But just now it is not enforced. The reason must be this: the "better part" of the people there must be very few or very cowardly. At any rate their influence is not felt for good. It is *nil*. But in Portland, the largest town in the State, there is no open liquor traffic. What exists here is on a very small scale, carried on very secretly, in the lowest, dirtiest parts of the city. We have many officers here whose sole business is to hunt rumsellers. Wherever they hear of one or suspect one to be, they are after him, as a man waging deadly war against society—as a "poisoner-general of the people," Wesley said; as "an artist in human slaughter," Lord Chesterfield said; as "a murderer," old Dr. Beecher said; as a man guilty of "the gigantic crime of crimes," Mr. Morrill said on the floor of the United States Senate. The result of this sharp and determined warfare against the grogshops is that the traffic is as disreputable in Maine as the keeping of a brothel probably is in Norwich or New Haven. It is under the ban of the law, which is upheld in this State by an overwhelming public opinion. We had many distilleries in Maine—seven large ones in Portland (drunkard factories) where their dreadful trade was actually piled night and day. Their fires never went out, except on the Sabbaths. At the same time we had West India rum imported into the State by the cargo—many great cargoes. Acres of rum puncheons spread out on our wharves. Now no liquor is brought into the State for unlawful sale except in small packages, which can be quickly handled, generally concealed in flour barrels, sugar barrels, rice-tierces, and boxes, packed generally in sawdust. I have seen it packed in corn, sugar and chaff.—Neil Dow.

#### WORDS.

By the words of malice spoken,  
 Half in earnest, half in jest,  
 Loving hearts are daily broken,  
 Hearts the purest and the best.  
 Listen, brothers, be discreet,  
 Words of malice ne'er repeat;  
 Loving hearts are tender things,  
 Words of malice deadly sting.

By the words of love when spoken  
 To the lowly and oppress'd,  
 Loving hearts, tho' almost broken,  
 Feel as if forever bless'd.  
 Sisters, brothers, comfort, cheer,  
 Banish thus the silent tear,  
 Words of love you may be sure,  
 Wounded hearts can quickly cure.

Words of truth when boldly spoken,  
 Faithfully reproving sin,  
 Ever is the surest token  
 Of a spirit pure within.  
 Sisters, brothers, guard the tongue,  
 Utter not a word that's wrong,  
 Boldly speak the words of truth,  
 Thus become the guide of youth.

#### THE ORATORY OF DR. CHALMERS.

Dr. John Brown, in his "Hore Subsecivæ," gives an instance of his listening to Dr. Chalmers, when he was only a youth in the High School of Edinburgh. It was a wild moorland district on a summer evening. Brown and some of his fellow students, bright, gay, thoughtless lads, fascinated by the charm of the great name, had walked over to the kirk among the moors. "As we entered the kirk we saw a notorious character, a drover, who had much of the brutal look of what he worked in, with the knowing eye of a man of the city, a sort of big Peter Bell:

"There was a hardness in his cheek,  
 There was a hardness in his eye."

He was our terror, and we not only wondered, but were afraid when we saw him going in. The minister came in, homely in his dress and gait, but having a great look about him, like a mountain among hills. The tide set in; everything aided its power; deep called to deep. How astonishing and impressed we all were. He was at the full thunder of his power; the whole man was in an agony of earnestness. The drover was weeping like a child, the tears were running down his ruddy, coarse cheeks, his face opened out and smoothed like an infant's, his whole body stirred with emotion, and when the wonderful speaker sat down, how beautiful to our eyes did the thunderer look. We went home quieter than we came; we thought of other things—that voice, that face, those great, simple, living thoughts, those floods of resistless eloquence, that piercing, shattering voice!"

A PHYSICIAN gives this opinion on studying at an early age: A healthy child may, perhaps, safely enter the primary school at seven years of age. If nervous, or inclined to talk, or be restless in sleep, better wait another year. Then eight years in the current of graded schools will bring one, at fifteen or sixteen, prepared in brain power and attainment to enter the high-school. If any are to attend college or higher seminaries, nineteen or twenty years is young enough to enter them, as the brain is then beginning to grow still slower, and has attained more firmness to bear labour.

## The Sunday School.

### INTERNATIONAL LESSONS.

#### LESSON XXXI.

Aug. 1, 1880. } THE CALL OF ABRAHAM. } Gen. xi. 31. 32; xii. 1-10.

GOLDEN TEXT.—"In thee shall all families of the earth be blessed."—Gen. xii. 3.

#### HOMR STUDIES.

M. Gen. xi. 1-11. . . . . Babel.  
 T. Gen. xi. 12-32. . . . . From Noah to Abram.  
 W. Gen. xii. 1-10. . . . . The Call of Abram.  
 Th. Ps. cv. 1-22. . . . . The Covenant Remembered.  
 F. Gal. iii. 1-9. . . . . Abraham's Faith.  
 S. Ps. lxxxiv. 1-12. . . . . The Tabernacle of the Lord.  
 Sab. Acts. vii. 1-7. . . . . Abram's Obedience.

#### HELPS TO STUDY.

Besides the record of the covenant which formed the subject of our last lesson the ninth chapter of the Book of Genesis contains a short account of the life of Noah subsequent to the flood, detailing the circumstances which furnished the occasion for his prophecy regarding his three sons and the destiny of their descendants. Noah lived long enough to have held intelligent converse for many years with Terah, the father of Abraham.

The tenth chapter contains "The Generations of the Sons of Noah," each line of descent being traced far enough to shew the manner in which "by these the nations were divided in the earth after the flood."

In the eleventh chapter, after the account of the building of Babel, and the subsequent dispersion, the narrative, true to its main purpose—the history of redemption—returns to the line of Shem and traces the genealogy of Abram, whose "call" from among his idolatrous kindred to be a witness for the true God and the "father of the faithful," forms the subject of our present lesson, which may be divided as follows: (1) *Departure from Ur of the Chaldees*, (2) *Sojourn in Haran*, (3) *Death of Terah*, (4) *The Call*, (5) *The Promise*, (6) *Abram's Faith and Obedience*, (7) *Arrival in Canaan*, (8) *An Altar Erected*, (9) *No Continuing City*.

I. DEPARTURE FROM UR OF THE CHALDEES.—Chap. xi. ver. 31. The opening words of Joshua's last address to the Israelites are "Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood (the Euphrates) in old time, even Terah, the father of Abraham and the father of Nachor; and they served other gods" (Josh. xxiv. 2). The descendants of Shem, in common with those of Noah's other two sons, appear to have very speedily fallen into the sin of idolatry. Was Shem himself among those "fathers" who "served other gods"? In the days of his youth Methuselah and Lamech had, no doubt, given him the account of the creation which they had received from Adam's own lips, and he himself had seen the wonderful power of God in the flood; and he was still alive when Terah and Abraham departed from Ur. Must we count Shem among those who "forgot God." It is sad to think that not a sound of his voice comes down to us in protest against the prevailing idolatry of his day.

II. SOJOURN IN HARAN.—Chap. xi. ver. 31. The opening words of another dying speech—that of Stephen—are, "Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charan, and said unto him get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee" (Acts vii. 2, 3). Thus it appears that not only the departure from Haran, but also the original departure from Ur, was in obedience to the call of God, although, on account of Terah's great age and infirmity, or for some other reason, the family sojourned in Haran (still on the east side of the Euphrates) for some (probably five) years.

III. DEATH OF TERAH.—Chap. xi. ver. 32. A hasty reference to verse 26 might lead the student to suppose that Terah was only seventy years old when Abram was born. If so, then Abram must have been one hundred and thirty-five years old when Terah died, aged two hundred and five. But we find (chap. xii. ver. 4) that Abram was only seventy-five years old when he left Haran, and that he did not leave Haran till after his father's death (Acts vii. 4). This ought to lead to a closer examination of chap. xi. ver. 26, which only states that Terah lived seventy years before any of his three sons were born, of whom Abram, though first mentioned, may have been the youngest. This explanation is very generally adopted, though some, for the text of chap. xi. ver. 32, substitute that of the Samaritan Pentateuch which gives the years of Terah's life as one hundred and forty-five.

IV. THE CALL.—Chap. xii. ver. 1. Most people would consider the command given to Abram as most unreasonable, and "the world" of that day would call him foolish for acting upon it; but in this as in some other instances the world's fool was God's wise man. Notice (1) the strength of the ties to be broken—out of thy country and from thy kindred and from thy father's house; (2) the loss of inheritance and of the prospect of high social and civic position; (3) the indefiniteness of the destination—unto a land that I will shew thee.

V. THE PROMISE.—Vers. 2, 3. (1) A personal temporal and spiritual blessing is to be found in the path of duty and obedience—I will bless thee. (2) I will make of thee a great nation. This part of the promise was temporal, and was fulfilled in the great power and prosperity of the Israelitish nation, which culminated in the time of