

priests, freed from their fetters, strong with the strength of Christ are scattered in every city and town of the United States and Canada, to do what you are doing in New York? Can we not hope to see, then, the walls of that modern Babylon crumble?

Please present to our dear brother McNamara the assurance of my esteem and respect, at the sight of the great things the Lord has accomplished through him and yourself, and request the new brethren and sisters whom you have given us in Christ to unite their fervent prayers to yours at the throne of mercy for your devoted brother,
C. CHINIQUEY.

P.S.—You will like to hear that, these last three weeks, not less than six priests of Rome have expressed to me their stern determination to give up the errors of Rome and unite with us in fighting that great enemy of all the laws of God and the rights of man. Three of them are already with me, the others will come in a few days. Every one of them says that many others will soon follow them.
C. C.

TEMPERANCE EDUCATION.

The subject of temperance education is, we rejoice, engaging public attention both in England and the United States. At a recent meeting in London of the executive of the National Union of Elementary Teachers, it was moved: "That it is desirable that the executive devote attention to the question of temperance teaching in elementary schools, and take the initiative in bringing the subject before conference."

Although no definite action was taken, the motion being defeated by a casting vote, and much difference of opinion elicited, the discussion itself is a significant token of the vast change in public opinion which has taken place. The Board of Education of the city of New York has adopted as a text-book the well known "Temperance Lesson Book" by Dr. Richardson; the same work which the English teachers proposed to use.

Dr. Holland, in an able discussion on the subject, asserts that the matter is one of vital importance, and that parents and teachers who fail to instruct their children in regard to the real nature, uses and dangers of alcoholic stimulants are guilty of culpable negligence and cruelty.

It is a cruel thing, he says, to send a boy out into the world untaught that alcohol in any form is fire, and will certainly burn him if he puts it into his stomach. It is a cruel thing to educate a boy in such a way that he has no adequate idea of the dangers that beset his path. It is a mean thing to send a boy out to take his place in society, without understanding the relations of temperance to his own safety and prosperity of society.

MAKING FRIENDS.

Life is very critical. Any word may be our last. Any farewell, even amid glee and merriment, may be forever. If this truth were but burned into our consciousness, and if it ruled as a deep conviction and real power in our lives, would it not give a new meaning to our human relationships? Would it not make us far more tender than we sometimes are? Would it not oftentimes put a rein upon our rash and impetuous speech? Would we carry in our hearts the miserable suspicions and jealousies that now so often embitter the fountains of our lives? Would we be so impatient of the faults of others? Would we allow trivial misunderstandings to build up a wall between us and those who ought to stand very close to us? Would we keep alive petty quarrels, year after year, which a manly word any day would compose? Would we pass old friends or neighbours on the street without recognition, because of some real or fancied slight, some wounding of pride, or some ancient grudge? Or, would we be so chary of our kind words, our commendations, our sympathy, our comfort, when weary hearts all about us are breaking for just such expressions of interest or appreciation as we have in our power to give?—*Christian at Work.*

THE children of God desire to walk with God. If you are expecting salvation any other way, the Lord will give you grace to see the end of your way. Going onwards, is the bottomless pit.

INFINITE toil would not enable you to sweep away a mist; but by ascending a little you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit which could have no hold upon us if we ascended into a higher moral atmosphere.—*Helps.*

PASTOR AND PEOPLE.

"RIGHTEOUSNESS EXALTETH A NATION."

For if, in this verse, St. Paul bids us play the citizen worthily, how can we more worthily be citizens—the truest citizens of our country, because the best citizens of heaven—than by preaching that moral inflexibility which constitutes not only the true prosperity of nations, but their very continuance? Ill must he read the lessons of history who fails to see what it is that

"Ruins kingdoms and lays cities flat;"

and that it is the retribution of their own guilt—"good measure, shaken down, and pressed together, and running over, given into their bosoms." You know what a glorious nation the Greeks were—how brave, how beautiful, how richly endowed with sensibility and genius, yet how brief was their day of power! The immortal glory which they won at Marathon was lost, not two generations afterward, at *Δελφοί*; and when the news of that terrible naval defeat of a power that claimed absolute naval supremacy was brought to the Piræus, the heathen historian tells us how a wall of agony ran along the long walls into the city; and how in the city not one man slept that night; and how their anguish was intensified by the remorseful thought of the cruelties which they had inflicted on the little island of Melos and the brave defenders of Torone and Scione. And you know what the iron empire of Rome was, and how it bestrode the narrow world like a colossus. Why, then, did the little stone of Christianity which smote it break it into pieces, and winnow its fragments like the chaff of the summer threshing floor? Was it not because the avenging angels which punish cruelty and lust had recorded that prophecy which our poet puts into the lips of the injured British queen?

"Rome shall perish! Write that word
In the blood which she has spilt;
Perish hopeless and abhorred,
Deep in ruin as in guilt!"

And what made the power of the Popedom perish? The Popes, in virtue partly of audacious and ignorant distortions of one or two Scripture texts, had made princes hold their stirrups and put their haughty feet on the necks of emperors. But was it not proved that "vaulting ambition overleaps itself" when Boniface VIII., the haughtiest of them all, he who in the bull "*Unam Sanctam*" had spoken such great, swelling words of vanity, in the hour of his deserved humiliation, received on his cheeks the blow of the French soldier whose ancestors the Papacy had burnt? And what was it but avarice which prevented Spain from holding the empire of both hemispheres after the days of Charles V.? And what was it but scepticism and immorality which made France collapse the other day into utter ruin before the Germans? Is it I who say it? It is her own sons who say it; not humble believers and saintly Catholics only, but men of the world and unbelievers. In more than one book, written at that time, they admitted that her religion had become a godless materialism; her practice, a calculated sensuality; her literature, a cynical journalism, which sneered at every virtue, and a leprous fiction, which disseminated every vice. She trusted in her armies, her numbers, her prestige, the *élan* of her soldiers, the criticism of her journalists, the vapouring patriotism of her boulevards; in a word, she trusted in anything and everything, in that day, save in God and right! And what came of it? Her magnificence melted away like a vision of the Apocalypse; her unfortunate emperor became a despised and broken idol; like the corpse of some exhumed king, her strength slipped into ashes at a touch! Well, then, since the welfare of nations depends in no small degree on the actions of priests and the words of prophets, I say that—not, it may be, often with party politics (unless it be to purify them from their falsehoods and corruptions, their rancours and selfishness, their timid hunting after popularity and catching at votes), but often with national politics, in their highest sense—it is the duty of the clergy to blow the trumpet in Israel, and to see that it gives no uncertain sound.

And if they do so worthily, if they do so in the true spirit of Christ's ambassadors, what blessings may they perpetuate, what horrors may they avert! Let me speak no longer in the abstract, but shew you by concrete examples what I mean. Let me tear two pages, for your perusal, out of the recent history of

England. Let me mention two conspicuous instances, which, if we do our duty, ought, to our eternal blessedness, to be the types and precedents of many more. One is in the recollection of most of us here, and I can mention it with the more propriety because, if it was inaugurated by Liberals, one of the chief commissioners who helped to carry it out was an eminent Conservative, so that both parties may claim a share in this pure glory. You all remember the cotton famine of 1862—the sore distress it caused; the heroic endurance of the operatives; the noble generosity of the wealthy; the yet nobler charity which made the ill-paid labourers of the south deny themselves to aid the suffering factory hands of the north; the brotherhood of race which made the American people, although irritated, as they were, by the countenance given to the Southern States, send large relief to our starving population. At that time a ship named the "*Alabama*," built by a private English owner, escaped from the Mersey and did terrible damage to the shipping and commerce of the United States. The American Government held us guilty of culpable remissness. Our own Government thought we had done our best, and that no international law had been broken. At that time the United States were not in a condition to take any steps; but the anger smouldered, and when, in 1865, the struggle was over and cotton could again be freely imported, the bitterness of their feelings still remained like a dark cloud on the horizon. A vote to break off all national intercourse was actually proposed in the American Senate. Imagine how extreme would have been the horrors, how incalculable the disasters, if the smouldering fuel of anger between two such nations as England and America had burst into the blaze of war! Happily for us, happily for all mankind, nobler, wiser, more Christian views prevailed. In 1872 it was proposed in the Treaty of Washington to settle the question between the two governments by arbitration, and so to establish a precedent applicable to all future disputes between civilized nations. That treaty was facilitated by an unreserved expression of regret on our part for the ravages of these privateers. The terms were arranged; the arbitrators met; the decision was against us; £3,000,000 were awarded in satisfaction of all claims; we bowed to the decision, and at once, without a murmur, paid that vast sum down. In the same year the disputed island of San Juan was also awarded to the United States, by the arbitration of the Emperor of Germany; and thus two claims, which a few years back would have led to bloody and fratricidal wars, and would have deluged whole pages of our history in blood, were decided by impartial tribunals, whose award involved no humiliation or disgrace. Never, my brethren, had the sun of England shone with a purer glory. Never since man was, had nations taken a nobler step to remove the unutterable horror and guilt of internecine war. Never was it more conspicuously shewn that, not only without dishonour, but consistently with the most chivalrous courage and the loftiest glory; not only without disaster, but with the most permanent benefit, Christian nations, like Christian men, might regulate their intercourse in accordance with His Sermon on the Mount, whom all Christians profess to worship as their Saviour and their Lord. If war at the very best be fruitful always of ruin and of horror; if the most successful war be only, as the greatest of living generals has said, "a splendid misery;" if charity and righteousness be better, at all times, than blood and fire; can the clergy have a nobler function in Christian politics than the promotion of His teachings who said "Blessed are the merciful, for they shall obtain mercy;" "Blessed are the peace-makers, for they shall be called the children of God?"

Let me take one more instance. In these days we are all agreed as to the unchristian, inhuman, indefensible shame and wickedness of the traffic in flesh and blood. But it was not always so. A hundred years ago those who demanded the abolition of the slave trade were called "Jacobins," "exaggerating fanatics," "intemperate Pharisees." Slavery was regarded as a good old custom, consecrated by the wisdom of our ancestors. George III. threatened the Governor of Virginia with his highest displeasure if he did anything to obstruct the importation of slaves. Boswell said that the abolition of the slave trade would be "robbery of the masters, cruelty to the savages, and to shut the gates of mercy on mankind." The Society for the Propagation of the Gospel derived part of its income from slaves. George Whitefield