

yet I have always half-fear'd God—that is, when I thought about Him at all. I have been taught that he was to be served; that He was a jealous God; that he was angry with the sinful, and that the prayers of the wicked were an abomination. I am sure the Bible says the latter is true, or something like it."

"It is true. If you set your heart on some evil course, or are deliberating some dishonesty or meanness, be careful how you make long or short prayers to God while wilfully persisting in your sin. When a man is robbing and cheating, though in the most legal manner—when he is gratifying lust, hate, or appetite; and intends to continue doing so—the less praying he does the better. An avowed infidel is more acceptable. But the sweetest music that reaches heaven is the honest cry for help to forsake sin; and the more sinful the heart that thus cries out for deliverance the more welcome the appeal. Let me illustrate what I mean by your own case. If you should go out from this prison in the same spirit that you did once before, seeking to gain position and favour only for the purpose of gratifying your own pride—only that self might be advantaged without any generous and disinterested regard for others, without any recognition of the sacred duties you owe to God, and content with a selfish, narrow, impure soul—if, with such a disposition, you should commence asking for God's help as a means to these petty, miserable ends, your prayers would, and with good reason, be an abomination to Him. But if you had sunk to far lower depths than those at which you now find yourself, and should cry out for purity, for the sonship of a regenerated character, your voice would not only reach your divine Father's ear, but His heart, which would yearn toward you with a tender commiseration that I could not feel were you my only son."

The sincerity and earnestness of Mrs. Arnot's words were attested by her fast gathering tears.

"This is all new to me, and yet it seems reasonable. But if God is so kindly disposed toward us—so ready to help—why does He not reveal Himself in this light more clearly? why are we so slow and long in finding Him out? Until you came He seemed against me."

"We will not discuss this matter in general. Take your own experience again. Perhaps it has been your fault, not God's, that you misunderstood Him. He tries to shew how He feels towards us in many ways, chiefly by His written Word, by what He leads His people to do for us, and by His great mind acting directly on ours. Has not the Bible been within your reach? Have none of God's servants tried to advise and help you? I think you must have seen some such effort on my part when you were an inmate of my home. I am here this evening as God's messenger to you. All the hope I have of you is inspired by His disposition and power to help you. You may continue to stand aloof from Him, declining His aid, just as you avoided your mother and myself all these weeks when we were longing to help you; but if you sink, yours will be the fate of one who refuses to grasp the strong Hand that is, and ever has been, seeking yours."

"Mrs. Arnot," said Haldane, thoughtfully, "if all you say is true, there is hope for me—there is hope for every one."

Mrs. Arnot was silent for a moment, and then said, with seeming abruptness,

"You have read of the ancient knights and their deeds, have you not?"

"Yes," was the wondering reply; "but the subject seems very remote."

"You are in a position to realize my very ideal of knightly endeavour."

"I, Mrs. Arnot! What can you mean?"

"Whether I am right or wrong, I can soon explain what I mean. The ancient knight set his lance in rest against what seemed to him the wrongs and evils of the world. In theory, he was to be without fear and without reproach—as pure as the white cross upon his mantle. But, in fact, the average knight was very human. His white cross was soon soiled with foreign travel, but too often not before his soul was stained with questionable deeds. It was a life of adventure and excitement, and abundantly gratifying to pride and ambition. While it could be idealized into a noble calling, it too often ended in a lawless, capricious career of self-indulgence. The cross on the mantle symbolized the heavy blows and sorrows inflicted on those who had the misfortune to differ in opinion, faith, or race with the knight, the steel of whose armour seemingly got into his heart, rather than any personal self-denial. Without any moral change on his part, he could fight the infidel, or those whose views differed from his, with great zest."

"But the man who will engage successfully in a crusade against the evil of his own heart must have the spirit of a true knight, for he attempts the most difficult and heroic task within the limits of human endeavour. It is comparatively easy to run a tilt against a fellow mortal or an external evil; but to set our lance in rest against a cherished sin, a habit that has become our second nature, and remorselessly ride it down—to grapple with a secret fault in the solitude of our own soul, with no applauding hands to spur us on, and fight and wrestle for weary months, years, perhaps—this does require heroism of the highest order, and the man who can do it is my ideal knight."

"You inveigh against the world, Egbert, as if it were a harsh and remorseless foe, bent on crushing you; but you have far more dangerous enemies lurking in your own heart. If you could thoroughly subdue these, with God's aid, you would at the same time overcome the world, or find yourself so independent of it as scarcely to care whether or no it gave you its favour. When you left this prison before, you sought in the wrong way to win the position you had lost. You were very proud of your former standing, but you had very little occasion to be, for you had inherited it. The deeds of others, not your own, had won it for you. If you had realized it, it gave you a great vantage ground, but that is all. If you had been contented to have remained a conceited commonplace man, versed only in the fashionable jargon and follies of the hour, and basing your claims on the wealth which you had shewn neither the ability nor industry to win, you would never have had my respect."

"Well, to tell the truth, such shadows of men are respected by no one, not even themselves, even though they may commit no deed which society condemns. But if in this prison cell you set your face like a flint against the weaknesses and grave faults of your nature which have brought you here, and which would have made you anything but an admirable man had you retained your old position—if, with God as your fast ally, you wage unrelenting and successful war against all that is unworthy of a Christian manhood—I will not only respect, I will honour you. You will be one of my ideal knights."

As Mrs. Arnot spoke, Haldane's eyes kindled, and his drooping manner was exchanged for an aspect that indicated reviving hope and courage.

"I have lost faith in myself," he said, slowly, "and as yet I have no faith in God; but after what you have said, I do not fear Him as I did. I have faith in you, however, Mrs. Arnot, and I would rather gain your respect than that of all the world. You know me now better than anyone else. Do you really believe that I could succeed in such a struggle?"

"Without faith in God you cannot. Even the ancient knight, whose success depended so much on the skill and strength of his arm, and the temper of his weapons and armour, was supposed to spend hours in prayer before attempting any great thing. But, with God's help daily sought and obtained, you cannot fail. You can achieve that which the world cannot take from you, which will be a priceless possession after the world has forgotten you and you it—a noble character."

Haldane was silent several moments, then, drawing a long breath, he said, slowly and humbly,

"How I am to do this I do not yet understand; but if you will guide me I will attempt it."

"This book will guide you, Egbert," said Mrs. Arnot, placing her Bible in his hands. "God himself will guide you if you ask sincerely. Good night." And she gave him such a warm and friendly grasp of the hand as to prove that evil had not yet wholly isolated him from the pure and good.

(To be continued.)

#### HOW BOYS MAY SUCCEED IN LIFE.

It may be that you are debarred from entering upon that business for which you believe yourself to be best adapted. In that case, make the best choice in your power. Apply yourself faithfully and earnestly to whatever you may undertake, and you cannot well help achieving a moderate success. Patient application sometimes leads to great results.

You emphasize the fact of your being a poor boy, but this affords no grounds of discouragement. The American President, Andrew Johnson, did not learn to read and write until he was after twenty-one. So numerous are similar cases that it almost seems as if poverty, instead of being a hindrance, were a positive help. Rich boys are often spoiled, and their energies sapped and undermined by luxurious habits, the too free use of money, and the lack of that discipline which comes from indigence.

As an element of success, great stress must be laid upon incorruptible integrity, which of late years is unfortunately too rarely found. A business man once said to the writer, "I can find plenty of smart young men to work for me. What I want is an honest clerk, whom I can implicitly trust."

Scarcely a day passes in which some defalcation is not brought to light. Wide-spread misery often results from the lax principles of some young man placed in a position of trust. Let our young friend resolve that he will live on bread and water rather than appropriate a penny that is not his own. A boy or man who establishes a reputation for strict honesty will not remain long out of employment.

Don't give up all your time to business. Reserve a part, if only an hour daily, for reading and mental improvement. Some men prominent in business have found time for a wide and varied course of reading, which made them agreeable and instructive companions. Once at a dinner party an eminent clergyman made an incorrect historical allusion, and was at once set right by a quiet merchant who sat beside him.

Last of all, remember that you owe a debt to humanity. Try to live and labour so that the world may be richer and mankind the happier for your having lived. A great inventor, a great philanthropist, leaves a legacy to his race. Who can estimate the incalculable debt of the world to the inventor of printing, of the steam engine, of the telegraph? Who will deny that Washington, Franklin, and John Howard helped to make the world better than they found it? Will not the memory of Scott, of Dickens, and of Thackeray live in the fund of innocent pleasure which their works are destined to afford for generations to come? All cannot attain their celebrity or emulate their great achievements, but no one is so humble that he cannot promote in some degree the happiness of those around him.

A good mother, when her son was leaving the home of his childhood and going out into the great world, knowing that he was ambitious, gave him this parting injunction: "My son, remember that though it is a good thing to be a great man, it is a great thing to be a good man."

No sounder, no truer words were ever spoken. A great man may dazzle, but a good man is a beacon shining afar, by whose beneficent light a multitude are enabled to walk in safety. The best success is often achieved by the humblest, and an obscure life, well spent, is better than a wicked renown.—*Scottish American.*

It is reported that the Royal Academy has resolved to admit women to membership, subject to certain disabilities, including deprivation of the right to vote at elections, and attendance at the annual banquet.

THE Samoan Islands have been entirely Christianized. Out of a population of about 40,000, some 35,000, or seven-eighths, are connected with Christian Churches. The London Missionary Society reports 26,493, the Wesleyans, 4,794, the Roman Catholics, 2,852, and the Mormons, 126.

## BRITISH AND FOREIGN ITEMS.

A COMMITTEE of Spanish Senators and Deputies has drafted a new Bill for the abolition of slavery.

PORTUGAL and England are uniting for the suppression of the slave trade in the Mozambique Channel.

GLADSTONE, in a letter to Prof. Sharbaro, of the Neapolitan Peace Congress, advocates a general disarmament.

A CIVIL war seems to be impending in Mexico, owing to the hostile attitude of the rival candidates for the Presidency.

HORRIBLE butcheries have been committed by revolted negroes in the plantations in the Peruvian district of Chincha.

MASONIC emblems have been discovered in the foundation of the obelisk at Alexandria, now in process of removal to the United States.

IN 1830, the native Christians in India, Burmah, and North and South Ceylon, numbered 27,000. Last October there were 460,000.

A TREATY of peace has been signed by the native chiefs of New Calabar and Bonny. A copy has been forwarded to the British Government.

THE North British Railway is recovering from the Tay calamity, and it has been decided to re-build the bridge twenty feet lower than before.

A ST. PETERSBURG journal is advocating a policy of reconciliation with the Poles, by placing them on the same footing as Russian subjects.

THE Turkish Minister for Foreign affairs and Sir Austin Layard have signed a convention for the suppression of the slave trade in Turkey.

A SEVERE earthquake shock was felt in Cuba, on Thursday week last, and there is supposed to have been a heavy earthquake somewhere in Central America.

A VIENNA report says that the harmony of the Russian royal household has been disturbed, and that the Czarevich is making assiduous efforts to reconcile the Czar and Czarina.

ANOTHER important old manuscript has been found in a famous Greek monastery on Mount Athos, which, it is believed, may throw some light on difficult passages in the Epistles of St. Paul.

THE "Aurora," which was started as the organ of the Pope, is really under the control of the Jesuits, as the person who furnished the money for the establishment of the paper was secretly put forward by them for the purpose of thwarting the Pope's intentions.

THE Home Rule members of the Imperial Parliament have adopted the O'Donoghue's resolution expressing sympathy with the land movement, and decided to act independently of English parties in Parliament.

A MADRID despatch says that in the Chamber of Deputies a decree was read appointing Del Castillo Foreign Minister. Toreno was elected President of the Chamber by 241 to 12. The slavery abolition bill was then adopted by 230 to 10. The minority were absent.

THE \$50,000 bequeathed some time since to the Aged and Infirm Widows' Fund of the English Presbyterian Church, by a person in Australia, having got into chancery, it is anticipated that considerable difficulty will be experienced before obtaining possession of it.

A CORRESPONDENT at Lahore has reason to believe that a new frontier province will soon be organized. It will include a portion of the Khyber and Kurum valleys, mentioned by the Gundamak Treaty, with a part of Scinde, and with the river Indus for the eastern boundary.

THE Portuguese authorities at Delagoa Bay recently arrested and searched certain British subjects on suspicion of illegal practices. The matter has been brought to the attention of the Foreign Office, and a satisfactory explanation or the release of the prisoners accused has been demanded.

A CONSTANTINOPLE despatch says Sir Austin Layard has telegraphed to Lord Salisbury that help is urgently needed in Mosul, where the people have been obliged to sell children to procure food. The Montenegrins are withdrawing from Gusinje. They state they intend to return in the spring with largely increased demands.

MR. BRIGHT has suggested the appointing of a Commission by Parliament with power to sell the farms of Irish landlords to tenants, and to advance three-fourths of the purchase money, principal and interest to be repaid in thirty-five years. The transaction between the parties would be purely voluntary under the plan Mr. Bright recommends, excepting where the land is held by London companies, as is the case with large tracts near Londonderry.

INTELLIGENCE from the northern portion of the presidency of Bengal states that a considerable force of Hindoos, inhabiting the district of the Naga Hills, raided into the territory of Cashor, laying waste and destroying numerous tea gardens, and killing the managers. The onslaught is here believed to have been the result of nothing more serious than native jealousy of the English owners of the tea fields, although certain residents of this city assume to regard it as the result of influences brought to bear by particular malcontents in British Burmah, possibly from the neighbourhood of Rangoon. Full details of the affair have not yet been received.

THE recurrent earthquake shocks in Vuelta Abajo and Havana have thoroughly alarmed the timid inhabitants of Western Cuba. Towards five o'clock on the morning of Sabbath, the 25th, a slight oscillation in this city roused comparatively few from their slumbers. Later a sinister heave tossed the people from their pillows, and caused no little consternation. These recent tremours have been multiplied at certain points of the interior, where, on the night of the 25th, three shocks were recorded, at nine, eleven and two o'clock. From San Diego, Santiago de los Vagos, Pinar Del Rio, Cienfuegos Mariel, and elsewhere, come accounts of earthquakes and public terror, monopolizing the press to the exclusion of other matter.