

classes. Bottles of liquor are charged as groceries, and the men often wonder how it is that their weak tea becomes so costly." This is a testimony taken from the editorial columns of the *Licensed Victualler's Gazette*, in December, 1886.

These three witnesses should surely stir the men of England to give up the drink, "for the wife's sake." If a man be a total abstainer, there is some likelihood that the wife will adopt the same course.

Of all the miserable places, surely none are more miserable than the homes which are cursed with drunken women. Few of us realize that there are thousands, tens of thousands of such homes in our own country at this very moment, places with which it seems almost a desecration of words to connect the sacred names, home, wife, mother. It would be wrong to say that in every such case things might have been different had the man—the husband—in the first instance given up the drink "for the wife's sake;" but in very many cases such a statement would be quite correct.

The woman is the weaker vessel: small wonder then if a habit which feeds upon its exercise speedily obtains the mastery over a wife who honestly starts drinking with the full intention of being just as moderate as is her "better half."

"Look here, sir! I was obliged to become an abstainer," said a foreman printer to me the other day. "I found that my wife was getting fond of the beer and could take the full glass just as readily as a few months ago she did the half-glass only. So I said to her one day, 'Mary, if you will, I will.' 'Will what, Jack?' 'Give up the sup o' beer, lass.' She hesitated a bit, and then she said, 'You're not afraid of me, Bob?' 'Well,' I said, letting it down as gently as I could, 'I'm beginning to be afraid of myself, Mary.' And with that she agreed, and we have neither of us touched a drop since, and that's six years ago."

"Have you ever regretted the act?"

"Not I, indeed! And there are many of my mates who might do very much worse than give up the drink 'for the wife's sake.'"

Reader, are you one of Jack's mates?

THE CHURCH AND THE CHILDREN.

The Church of to-day is awaking to the fact that nowhere does the Holy Spirit find so little stubborn opposition as in the breasts of children, and that no work yields a richer revenue of spiritual results than that bestowed on this fertile and promising field. We are coming to feel, as well as see, that we cannot save the world by saving manhood. True, we are not to neglect manhood, but we are to give more attention to childhood. Eli needed to be waked up the third time before he "perceived that the Lord had called the child." That Church is dozing, if not sleeping, that fails to read in the "signs of the times" the same Divine call. When Jesus said "Suffer little children to come unto Me," He meant more than to have us afford them the negative help of standing out of the way. Standing rather in the place of Christ, the Church should call the children to her arms.

From whatever quarter the lingering skepticism on this point comes, it is not from the Bible, the nature of childhood, nor the history of the Church. God's covenant with Abraham, the *magna charta* of the Church of the old dispensation, emphatically embraced within it the children of the patriarch. The Christian dispensation broadened rather than narrowed the older covenant. It not only included children, but it made them, in a sense, a type and model after which maturer disciples were to copy. Holding up a child, dimpled and blushing, as a living text, Jesus taught, not that children must wait till maturity to enter His Kingdom, but rather that maturity must turn back again to the spirit and temper of childhood to enter the gateway of His fold. "Of such is the Kingdom of Heaven." That "multitude which no man can number," is composed of those who are children in age or children in character. Some one says, "The door into Christ's fold is but about three feet high; children can walk right in, but we who are grown must stoop to enter."

Love, trust, and obedience are the three conditions of salvation. Loving, trusting, and obeying are three prominent characteristics of childhood. What wonder, then, that the young so often and so readily become disciples of Christ.—*Exchange*.

A GOOD JOKE.

Boys are often fond of playing practical jokes. Such things may sometimes be done, but never to any one's inconvenience.

In one of our colleges, a professor who made himself very friendly with the students, was walking out with an intelligent scholar, when they saw an old man hoeing in a corn-field. He was advancing very slowly with his work towards the road, by the side of which lay his shoes. As it was near sunset, the student proposed to play the old man a joke. "I will hide his shoes; we will conceal ourselves behind the bushes, and see what he will do."

"No," said the professor, "it would not be right. You have money enough; just put a dollar in each of the old man's shoes, then will hide behind the bushes and see what he will do." The student agreed to the proposal, and concealed themselves accordingly.

When the laborer had finished his row of corn, he came out of the field to go home. He put on one shoe, felt something hard, took it off and found the dollar. He looked around him, but saw no one, and looked up gratefully toward heaven. He then put on the other shoe, and found another dollar. He looked at it and looked all around him, but saw no one. He then knelt upon the ground and returned thanks to God for the blessing which had thus been conferred on him. The listeners learned from the prayer that the old man's wife and one of his children were sick, and that they were very poor; so that the two dollars were a great relief sent to them from heaven.

"There," said the professor, "how much better this is than to have hid the old man's shoes." The student's eyes filled with tears, and he said he would never play another joke upon any one, except in kindness.

POINTS OF UNITY.

It would probably surprise many Christians who are not Churchmen, to know how nearly on some points of doctrine their "standard" conforms to Church teaching. For instance, the Saybrook Platform, the embodiment of Connecticut Congregationalism, says of the Thirty-nine Articles:

"As to what appertains to soundness of judgment in matters of faith, we esteem it sufficient that a Church acknowledge the Scriptures to be the Word of God, the perfect and only rule of faith and practice, and own either the doctrinal part of those commonly called the *Articles of the Church of England*, or the Confession or Catechisms shorter or longer, compiled by the Assembly at Westminster, or the Confession agreed upon at Savoy, to be agreeable to the said rule."

It is not uncommon to hear the Church doctrine of the authority of the ministry and of the Absolution condemned by Presbyterians as corrupt and dangerous. Yet we read in their Confession (ch. xxx):

"The Lord Jesus, as Head and King of His Church, hath therein appointed a government in the hand of Church officers distinct from the civil magistrate. To these officers the keys of the kingdom of Heaven against the impenitent, etc."

Touching the question of baptismal regeneration. The Presbyterian Longer Catechism in answer to question 165 says:

"Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water to be a sign and seal of ingrafting into Himself, of remission of sins by His blood, and regeneration by His Spirit; and adoption and resurrection unto everlasting life."

The word seal implies a thing accomplished. And the Presbyterian doctrine is that baptism is not a sign only, but is also a seal of regeneration by the Holy Spirit, a seal of remission of sins, a seal of adoption into Christ's family. And to this

Congregationalists agree; for the Saybrook Confession (ch. xxix. 1) says:

"Baptism is a sacrament of the New Testament ordained by Jesus Christ, to be unto the party baptized a sign and seal of the Covenant of Grace, of His ingrafting into Christ, of regeneration, of remission of sins, etc."

The Prayer Book says:—Seeing now, dearly beloved brethren, that this child is regenerated and grafted into the body of Christ; and again: It hath pleased Thee to regenerate this infant with Thy Holy Spirit. Are these expressions one whit stronger than those just quoted?

The Reformed Episcopal Church in its Declaration of Principles distinctly repudiates the doctrine "that regeneration is inseparably connected with baptism." And yet in the prayer after baptism (see their Prayer Book, page 235) they say:

"We yield Thee most hearty thanks, most merciful Father, that it hath pleased Thee to receive this infant as Thine own child by baptism, and to incorporate him into Thy Holy Church. And we humbly beseech Thee to grant that he is now made partaker of the death of Thy Son, so he may, etc."

Does any one suppose that unregenerate persons are incorporated into Christ's Church; or made partakers of His death? Moreover the use of the word "now" directly implies a connection between the regeneration and the ceremony. When the question is pressed very few are willing to squarely admit that baptism is a bare form; and the moment that it is confessed to be more than that, the doctrine of baptismal regeneration, always held in the Church, follows as a logical necessity. It may be evaded, but not consistently denied.—*Church Record*.

THE MARY'S OF THE BIBLE.

Among Judea's vine-clad hills
In olden times once dwelt
The mother of our blessed Lord;
No tongue can tell the joy she felt:
Her name was Mary. Luke i. 80, 81.

In Bethany two sisters lived
Who with the Saviour loved to meet;
But one especially desired
To sit with reverence at His feet:
Her name was Mary. Luke x. 39.

When on the cross the Saviour hung,
Among the mourners gathered there
The wife of Cleophas was one
Who raised to heaven an earnest prayer:
Her name was Mary. John xix. 25.

When on the third—the appointed day—
The Saviour from the tomb went free,
One who was last beside the cross
Was first our risen Lord to see:
Her name was Mary. Mark xvi. 9.

When up to heaven our Lord had gone,
And men went forth to "preach the Word,"
Among the "helpers" of this work
Was one who labored in the Lord:
Her name was Mary. Romans xvi. 6.

When Peter from the prison went—
Delivered by an angel's hand—
The house of one he quickly sought
Who entertained a praying band:
Her name was Mary. Acts xii. 12.

THE BENEFITS OF CHRIST'S ASCENSION.

"Nevertheless I tell you the truth; it is expedient for you that I go away."—St. John xvi. 7.

Have you ever thought what the Ascension Day must have been to the Lord's disciples? They had only had Him safely back with them—risen from the dead—for forty days. And now He was going away altogether, and they could see Him no more. Was it not enough to fill their hearts with sorrow that One so great, so good, such a Friend, such a Guide, should be quite removed from them? Yet, strange to say, it was only in looking forward to His departure that they were grieved; and when it actually came to pass, they were able to rejoice. Look at the history, as simply given us by St. Luke. (xxiv. 50-52) "He led them out as far as to Bethany, and He lifted up His hands, and