LEAD THOU ME ON.

Lead, kindly Light, avail the enciroling gloom Lead thou me on; "The night is dark, and I am far from home, Load thou me on.

Keep thou my feet; I do not ask to see The distant scene; one step enough for me,

I was not ever thus, nor prayed that thou Shouldst lead me on; I loved to choose and see my path, but now Load thou me on

I loved the garish day; and, spite of fears, Pride ruled my will: romember not past years

So long thy power has blessed me sure it still Will lead me on O'or moor and fen, o'or crag and torrent, till

The right is gone; And with the morn those angel faces smile Which I have loved long since, and lost awh ile.

A PLEA FOR THE NEGLECTED RICH.

BY REV. JOHN HALL, D.D., NEW YORK.

The proportion of ungodly rich persons does not differ very materially from that of ungodly poor persons. But there are production of good impressions on the poor, which the rich are not reached. A to most minds, the heading of this paper, and show that we may with advantage vary our appeals for the "outlying masses" and the "neglected poor."

A rich person, unless made repulsive by some exceptional peculiarity, acquires some consideration from the known possession of would. This is greatly increased if some family respectability, culture, and fair character accompany large means. A little deference is paid to the rich man by the majority of his fellow-creatures—some from sordid motives, some from vulgar admiration, some from real respect for a man who has achieved that which they have always sincerely desired for themselves, and countand the success of life. The deference thus yielded to his wealth a man is tempted to redit to his worth, and it is difficult for thim to realize that he is anything else than "an excellent man," when he is so regarded by all around him. That he who is "universally respected," in a free and intelligent community, should "awake to shame and everlasting contempt," is not easily conceivable by him. "What every-body says must be true" and so be revolved. body says must be true," and so he protects himself in a coat of mail composed of the compliments, tacitor formal, of his fellows; the counsels and cautions of truth fail to penetrate it; and he self-complacently assumes that as providence always was good to him here, it is a fair presumption that he will stand well enough forever. That prov-Mential goodness is one thing, and redeem ing grace another, is a distinction he does not readily perceive.

On the other hand, a poor, weak, good-for-nothing cannot well live twenty-four hours without being reminded of his moral condition. He begs and sometimes gets help, sometimes net; but he rarely fails to get a moral lecture. He is in debt, and his creditors make him understand how they value him. His landlord tells him in lucid Saxon that he is a worthless fellow, a elieat, a swindler, because he cannot pay his rent. Among the poor, conventional metraints are less binding than clsowhere, and even his own family will sometimes suggest deficient moral worth. The Biblewoman, the Scripture-reader, or city mis-monary, makes him most properly the sub-ject of direct and indirect approach; and it must be through extraordinary obtuseness. The is not aware that he is a "miserable

The share providences that drive many men to God and religion are often blunted to the rich. Sickness brings to them the best medical skill, the most watchtul solicisade, the widest sympathy. It is, if in a mild form, a new kind of easy luxury.

Want, or the fear of it, they never knew.

"What kind I are 2" ir, westless in hill. What shall I ent?" is a question, inability to answer which never sent them to their knees. The bereavement that saddens a family makes a change of scene necessary, and a pleasant trip diverts the mind into other channels. It is not here meant that the rich have no troubles. They have many and keen. But it is meant that the pressure that is heavy on the poor, and heavy for men's good, is eased off in the case of the rich by their circumstances.

On the other hand, the poor constantly have reminders that they need the Lord. They may disregard them; but they come. Living often on the very edge of their income, a little enforced idleness brings want Vuy near to them. Sickness is an evil with few mitigations. Death in the family has to be dwelt upon, and only cases to be vividly remembered through the necessity which mercy overrules—to return to hard will and fresh planning for the future.

Nor is it to be forgotten that wealth and culture tend to produce reserve on the greatest themes; not perhaps from any minorent force, but as the consequence of tendencies already mentioned. Unused to be approached on the subject of religion by his follows, and uninterested in it, a man has no language in which to express religious scutiments. Many mon hang around the outskirts of the church who should be encomraged to come in; but they have a shy dread of embarrassment in getting through the ordeal, which they do not exactly know, and count terrible, because it is unknown.

There is no machinery for reaching the wealthy, as there is for reaching the poor. mission contemplates millionaries. No Bible-woman looks up the "queens of society," and invites them to a mothers' recting. Whoever saw a "helping hand" for ladies who keep carriages? Even the dergyman is shy of approaching the rich man, sometimes from motives he could not define sometimes from a vague apprehension that he may be misunderstood. A mines house in most of our cities, and not be approached with religion till they approach it in one of the churches.

How different is the condition of the por, one does not need to say. Anhe disohool

tencher, on his rounds, invites the children to school. The minister hardly needs to apologize for calling when viciting next door, and inviting them to church. In some quarters the poor are approached by so many and various agencies, the competition for them is so keen, that they set a high value on themselves, and feel that they patronize Christians by submitting to their reforming agencies.

And, not to carry this contrast into tediousness, a little religion is held to go far with rich people. A chance word spoken, an unexpected bit of tenderness, a common act—uncommon in the career of a rich man—is held to be "a great thing for one like him." With a dim perception of their like him." With a dim perception of their difficulties in getting into the kingdom, the average Christian is thankful for good signs, and inclined to make the most of

On the other hand, the poor are put on probation, formally or otherwise. Allowance is made for complicated motives. Their peccadilloes are remembered, and there is not much delicacy in allusion to them. No one speaks with bated breath and in confidential whispers of their slips and falls, and when they die there is little demand for a favorable obstuary notice. Then what is to be done? Set up a society? No, indeed Any change in the number of societies had better be in the direction of analgamation and decrease. Some of them might well be improved out of existence, and the Church made to do what was always her work, and is now considered theirs. What then? Among other things these might be done, and are here respectfully suggested:

Ministers might address themselves as ministers to the outlying rich. If we believe in our commission, and in ourselves as holding it, we may go very far without offending or doing any harm in beseeching men to be reconciled to God. So far as the writer's observation has extended, the rich in our churches get less ministerial atten-tion than the poor; for there is some distinction between the social attention one pays as a gentleman and friend, and miniserial attention. Private Christians in good circumstances should make a point of doing good to their class, not only in the passive forms of good example and the like, but in direct, active effort. Reading-circles, where Christian truth is the main thing; Bible-classes, where the word of God is paramount; prayer-meetings, where they that "fear the Lord speak often one to another," and into which one and another could be invited; and honest, courteous, direct address, by letter or in conversation—these are specimens of the methods, varying with conditions, which a wise ingenuity should devise for reaching and antichteries. devise for reaching and enlightening the neglected rich; for it is as true of them as of the very lowliest, "My people are de-stroyed for lack of knowledge."

THE JOY OF SAVING THE LOST.

In Mr. George Kennan's fascinating "Tent Life in Siberia' is a very thrilling account of a search made by the author for a party of his lost countrymen on the Anadyr river. After a journey by dog-sledges for two hundred miles over drifted snow, Mr. Kennan and his companion are well nigh porishing themselves from a cold which has country the most of the state of the same than the most of the same than which has sunk the moreury to fifty degrees below zerol! The feet of their poor dogs spot the snow with blood at every step. One of the two brave explorers has already sunk exhausted on his sledge, and is fast falling into the sleep of death. Suddenly, at midnight, Mr. Kennan hears a faint, long-drawn halloo across the watery waste. It comes from one of his "Chookchee," who has gone on in advance. He hurries to the spot, all the blood in his voins throbbing at his heart. As he comes up, he discovers the Chookehee standing by a small black pipe projecting from a snow-bank. The lost wanderers must be under it. "Thank God! thank God! I repeated to myself, softly," says the heroic writer; "and as I climbed upon the snow-drift, and shouted down the the pipe, 'Halloo the house!' I heard a startled voice under my feet reply, 'Who's there?' As I entered the snow cellar, and seized hold of my long lost friends, my over strained nerves gave way, and in ten minutes I could hardly raise my hand to my

Reading the above thrilling scene in my friend Kennan's book, I found the tears stealing down my checks in sympathy with the brave fellows who had porilled their lives in order to rescue their lost friends from death by cold and starvation. After concluddeath by cold and starvation. After concluding the narrative, which had almost the sweet "lineament of a gespel book," I opened my Bible, and read thus parable which Jesus spake:—"What man of you, having a handred sheep, if he lose one of them, doth not leave the ninety and nine in the wildows and some of the start wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders re-.ioicing.'

With this vivid scene of the Siberian search fresh in my mind, I read this cx-quisite parable with a new delight. I seemed to see our Divino Shepherd starting off after the lost sheep. He knows the thickets or the quagmires into which the silly truent must have strayed. He may hear its bleating afar off. He goes until he finds it. He does not beat it for straggling; but pulling scale. it out of the mire, or drawing it from the tangled thicket, he layeth it on his shoulders, -the clean carrying the nuclean, the holy carrying the unhoise. Beauthul picture of Jesus the sin bearer! Every saved sort has been upon Christ's shoulders. When he "bore our sins," and "carried or serrows," then was the befouled yet precions load upon Jesus' shoulder. Yes, and ie bids us "cast our cares" upon him to! The whole load he takes up joyfully.

Say what we may about free agency or about the activity of the souls in regenta-tion, it is equally true that not a solvary slicep would ever has entered the fed of God if the Divine Shepherd had notcome to seek and to save the lost. He cam after each one. For "Jesus tasted deah for every man"—for the individual, and of for the vague mass of undistinguishale humanity. That "one sheep" was lot were enough to start the Loving Shepher on his search. What an argument is this to labor for the conversion of one soul!

It has often been made a cavil by students of astronomy, that if this globe of ours is only a more speck in the starry universe, amid millions of suns and planets, why should the Son of God single out this diminutive globe as the theatre of his incarnation and suffering? Why did he stoop to such a little world as ours? In reply to this eavil, Dr. Chalmers prepared and preached his magnificent "Astronomical Discourses." But we think that this exquisite parable throws a hint of suggestive light on this problem. For, though we do not know that our Saviour never went on an errand of redemption to any other, we do know that He came to this one of ours. We do not know that he went to stupendous Jupiter, or to belted Saturn, or to far away Neptune. He did not go to the planet that was biggest in size, but to the one that was basest in sin. He came not "to the largest world, but to the lost world." Ah! He may have left the "nine-ty and nine" glavious and gigantic order. ty and nine" glorious and gigantic orbs which never wandered, and sought out the single one in which lay a race of sinners lost in misery and guilt.

There is one stroke in the parable which we must not lose sight of. It is that which depicts the exquisite joy of the Rescuer. When the shepherd "findeth the sheep, he layeth it on his shoulders rejoicing." Ho is glad for the sake of the restered sheep, but this way for the sake of the restered sheep, but still more for his own- It was "for the joy set before him that he endured the cross and despised the shame." Into that subline joy how many elements may enter!
There must have been in my Saviour's heart a holy ecsasy of love which pleased itself in doing good—in saving me when lost—in enduring suffeiing and sacrifice for my salvation. This sublime love of the supheaver makes even the crown of the sin-bearer makes even the crown of thorns to flash as a diadem of splendors on the Redeemer's bleeding brow. Here was the divine luxury of doing good.

It was a sweet thought, too, that Jesus would have missed me if I had never been sought and brought back. As the shepherd in the story left the ninety and nine to hunt for the single straggler, so I may gladly hope that Jesus wanted me in heaven, or else he would not have come so far or en-dured so much to save me. If I had been left without him there would be one more soul in hell. But if he were left without me, there would be one soul the less to sing his praise in heaven. He would have had one the less to present before his Father

"with exceeding joy."

For observe that the sweet parable says nothing about the delight of the sheep in being found; it only depicts the exceeding joy of the shepherd in finding the wanderer. He calls his neighbors together to share his gladness. "Likewise there is joy in the presence of the angels of God over one sinner that repenteth." The common and in-accurate rendering of this text confines the joy to the angels only—as if it read "among the angels." Just as well say that the "neighbors" felt the thrill of gladness over the recovered sheep, and not the shepherd himself.

The transcendent joy in heaven over a saved soul is not confined to the angel bands. It is only witnessed by them and partially shared by them. It is "in their presence" that the celestial rapture breaks orth. But the supreme joy is in the bosom of the enthroned Redeemer. His was the sorrow when he was "exceeding sorrowful even unto death." His is the Joy when ne presents even one repentant sinner "before the presence of his glory." He sees the

travail of his soul and is satisfied.

O beloved Saviour! When we behold thee on thy throne, the Shepherd amid his ran omed flock—thy victories complete— the last wandering sheep brought home— the last recovered jew ighttering in thy crown—then we will confess that the triumph was worthy of the toil, and the ransom of thy glorified Church was worthy of all the bitter agones of Him who came to seek and to save the lost! "Worthy is the Lame that was slain, to receive power and riches and strength and honor and glory and blessing for ever and ever !' Rev. T. L. Cuyler.

THE RELIGIOUS PAPER.

- 1 A good religious paper makes Christians more intelligent.
- 2. It makes them more
- 3. It secures better pay for the pastor. 4. I secures better teachers for the Sun-
- day school. 5. It secures better attendance at the praye-meeting.
- 6. It leads to a better understanding of the Scriptures.
- 7. It increases interest in the spread of the dospel.
- 8. It helps to settle many difficulties. 9 It gives unity of faith and practice in thedenomination.
- '0. It exposes error. 1. It places weapons in the hands of all todefend the truth.
- 12. It affords a channel of communicaton between brothren. 18. It gives the news from churches.
- 14. It brings out the talent of the denomination, and makes it useful on a wider 15. It throws light upon obscure ques-
- tions of practical interest. 16. It gives light on obscure passages of the Bible.
- 17. It cultivates a taste for reading. 18. It makes the children more intelli-
- 19. It makes better parents.

compared with its value.

- 20. It makes better children. 21. It awakens interest for the salvation
- of souls. 22. It gives general religious news.
- 23. It gives the more important current news of general interest
 All this furnished at a very small cost,

What is our spiritual joy but the result of the consciousness of Christ's saving presence?

A failure in a good cause is better than a triumph in a bad one.

GENESIS.

For the next six months the attention of the Church will, through the international series of the Sabbath school lessons, he con-centrated in a remarkable degree upon the first book of the Holy Scriptures. Its great historical lessons will be studied by teachers and scholars, and will doubtless also suggest many pastoral sermons.

The florcest attacks of modern infidelity, both rationalistic and scientific, have been made upon the integrity, the credibility, the authenticity, the inspiration of this book. It has triumphantly resisted them all ; and, calmly assuming its divine character, it is well for our teachers and scholars to seek the rich historical instruction and practical good which are stored up in it.

How old is this portion of the Word God? By what human instrumentality did the Holy Spirit write it? Some thoughts on these questions will perhaps invest the study of it with deeper interest.

The book is, from the first word to the last, historical. And a unity runs through, and binds together, its sketches, which cannot be equalled by any wak that has ever been penned by a single author as the narrative of one great theme.

It was, in all its parts, inspired by God-nterwoven with chronicles of human events are revelations of supernatural truths which none but Jehovah could have The written record of both, in their mutual relation, was made under the special influence of the Holy Spirit, which prevented all error of facts and words.

In the Divine volume, it has come down to us with the imprimature of the inspired Jewish lawgiver. It is one section of the "five-fifths of the law," which our Saviour quoted in Mark xii. 26, as "the book of Moses." Whatever authority an unimpeachable human name can add to a work of God, the book of Genesis, as well as Exodus, Leviticus, Numbers and Deuteronomy, has received from the greatest man of all antiquity. It stands before us, "The first book of Moses." The Pentanteuch was left by the Hebrew leader, as his legacy for the Church in all ages.

The book of Genesis, it is true, nowhere claims to have been composed originally by him. In the other divisions of the Pen-tatouch, he is express and repeated in the mention of his own name as the writer; but never in this division.

The facts which are narrated in the book all occurred long before the birth of Moses. They run through a period of over two thousand years, the close of which was more than half a century in advance of his appearance. God could have revealed all those facts directly to him. But the anal-ogy of the Bible does not necessitate the idea of such retrospective revelation of events which had occurred on the plane of human history. And in the rest of his great work Moses is very careful, where direct revelations are made to him, to give the glory of such disclosures in express terms to the Most High at the time.

The notion that Moses composed the lives of the antidelity and, the accounts of the arrows of the interests of the document-the creation and the fall could have come dry, fracmentary, Elohistic and Jehovistic down very directly to Moses. But with hypotheses. "The only section which is the caveat of our Saxiour against oral tra- not a simple account of facts observable by difference of facts observable by the caveat of our Saviour against oral tra-dition as a basis of faith, we would not, except in the last resort, fall back upon its why the revelation of it must be supposuse in such a fundamental part of the sacred ed to have been delayed until the time of

It is also out of harmony with the whole spirit of the Bible, to suppose that Moses used documents or detached records, the originals of which have been lost, and from them constructed his unified history.

Still less can we ontertain the idea that the book consists of a number of uninspired independent fragmentary writings which were simply strung together by Moses. The organic unity of the whole is too marked to allow that supposition.

It is, however, expressly asserted in the New Testament, that a part of the book at least was written in the patriarchial age. Paul declares in Gal. in. 8 that "the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying. In thee shall all nations be blessed." There was a "scripture" then, a written Gospel, in the time of Abraham. The great promise of Genesis xii. 8. was committed to writing in the age when it was revealed.

Examining the book itself particularly. we flud in it several sharply-defined sections, with introductory titles, each giving a history complete in itself, while organically connected in the one continuous and growing history. They are not divided from each other by the chapters into which our common version is broken up. It is, of course, known that those divisions by chapters are not inspired, but are the work of modern hands.

The first of these sections, or subordinate books, consists of the first chapter and the first three verses of the second chapter. It gives the general account of the crea-

The second commences with the fourth verse of the second chapter, and extends through the fourth chapter. It is introduced by the title, "These the generations of the Heaven and the earth when they were created." It gives the particular history of man's creation, fall, and development in the two lines of the messianic race and the race of the serpent until the birth of Enos the grandson of Adam.

The third consists of the fifth chapter and the first eight verses of the sixth chap-ter. It is headed "The book of the general tions of Adam;" and it is the chronological history of the heads of the race in the messianic line down to the flood.

The fourth commences with the ninth verse of the sixth chapter. Its title is, "These the generations of Noah." It gives the history of the flood and of Noah, and closes with the last verse of the ninth chap-

The fifth is a compact, universal history after the flood and down to the dispersion of Noah's descendants consequent upon the folly of Babel. It is "the generations of the sons of Noah;" and ombraces the tenth, and nine verses of the eleventh, ch' pter,

The sixth confines itself to the mossime race, and, in a chronological table, gives the descent of Abraham from Shem. Its title is, "These the generations of Shem." It extends only from the tenth to the twenty of the clayenth chapter.

ty-sixth verses of the eleventh chapter. The seventh is the history of Abraham. It commonces in verse twenty-seventh of the eleventh charter, with the title, "These the generations of Terah," and closes with the eleventh verse of the twenty-fifth chap.

The eighth is a brief genealogical table of Ishmael's descendants, chap. xxv., verses 12-18, "The generations of Ishmael."

The ninth is the history of Isnac, from chapter twenty-fifth, verse nineteenth, "these the generations of Isaac," to the close of the thirty-fifth chapter.

The tenth, in the thirty-sixth chapter, is the genealogical history of Esau's descend-

The last, from the beginning of the thirtyseventh chapter to the close of the book, is the history of Jacob and his family. Genesis would thus appear to exhibit, on

a small scale, what certainly exists on a larger one in the whole Bible. The Bible is composed of a large number of books written, at different times and by different men, under the inspiring influence of God, and gathered into the one authoritative canon under the same influence. Genesis, too, may have been made up by the inspired lawgiver of a number of smaller books, written by inspired men who were connect. ed, the strong presumption is, with the events which they narrate, and received the revelations which they record. In different places the narratives overlap each other, and open and close in such an interlacing way as to show that they were not independent documents or fragments, but an organic growth, under one overruling guidance. The first and second contained at once the germ of the gospel, and explicitly enunciated the great fundamental facts of our religion. They composed the inspired Bible of the earliest people of God. This view of the book was unfolded and

admirably advocated, in the Princeton Re-Mosfat, Professor of Church History in Princeton Seminary. We have simply condensed his statements in our own order and words. The scheme cannot be infalli-bly demonstrated; nor may it be insisted upon as authoritative. But it is Scriptural in its spirit. Strong analogical arguments can be adduced in support of it. It is beautiful and captivating. And it clothes the whole history with an older am, a perennial interest. We are willing to believe that God deposited with his church, in its carhest ages, a revelation of the truth in an inspired and written form, and from time to time added other portions to it as a part of his great development of Church Instory. "The substantial facts of most of those early books must have been first put on record by contemporaries." In the light of human documents, this would place them within The notion that Moses composed the the first Canon which Rawlinson lays down book from oral traditions of the facts, should it has 'Historical Evidences,' as 'possessnot be readily entertained. It is true, such ing the first or highest degree of historical traditions, oven of the earliest period, could, oredenity." We suspect, too, that this have been preserved; and, with the long would soive many of the difficulties which lives of the authority the account of the difficulties which men, is the first, and we can see no reason

> claimed, that, coming from them, it would be less worthy of confidence." This maintains the Mosaic authority of the book in all its parts, to which we should unwaveringly cling whether this analysis be received or not .- Philadelphia Presbyterian.

Moses, when it was of as much value, and

as comprehensible to the first man as to

lim, and pertains not to the interests of Hebrews alone, but of the whole human race. Adam, or Seth, or Enech, were much more likely to be the recipients of that revelation. And it will hardly be

A HAPPY TEXT.

It has long been the custom among the minister has been ordained paster of a church, he shall be introduced to his con-gregation on the following Sabbath, by some older minister of name and experience preaching a sermon and commending him to the confidence and affections of his people. In a tittle mountain village in Midlothian, about a century ago, a promising young pastor was to be introduced to his future charge. On the Saturday a snowstorm commenced, and on the following morning it continued to tage with httle dimunition in its violence; but the aged father had not arrived. Still he might only be delayed, and might appear at the eleventh

hour. The anxious young paster was in great straits, for two services had been promised, and he had only prepared to preach at the second meeting: besides there was an awkwardness in having no one to take him by the hand on such an occasion, and with devout and loving solemnity to bid him God-speed. There was much eager listening for the sound of an approaching Velucle, and much peoring through the driting snow, in search of the much longedfor presbyter appearing on horseback; but the hour for assembling laid come, and there was no sign. The necessity brought out unexpected power and fertility of resource in that young minister, for modesty and propriety, he introducedhimself, preaching with great eloquence and acceptance from those words in 2 Cor. ii, 12, "Furthermore when I came to Traos to preach Christ's gospel, and a door was opourd unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother."-Sunday Magazine.

God never lays any more upon any one of his children than he will enable them to bear, and if thy strength be increased proportionally, it is all one for thee to lift a pound weight, or to lift a hundred pound weight.—Rlias Rledger.

Very near together are hearts that how no guile,—Confuciue.