

DR. GUTHRIE'S MONUMENTS.

BY THE REV. THEODORE L. CUYLER.

The departed Thomas Guthrie has left behind him many monuments. The scores upon scores of comfortable manses now occupied by Free Church pastors are the monuments of his energy and eloquence.

A second monument to the old man eloquent is the ragged school system in Scotland. Nearly thirty years ago Dr. Guthrie happened to spy, on the wall of a small inn at Ayr, the picture of John Pounds, of Portsmouth, the immortal cobbler, who first invented the ragged school.

A few years afterward, when Dr. Guthrie, (then pastor of "Free St. John's") had got his Edinburgh school in successful operation, he went up to London, and in Exeter Hall delivered the most eloquent oration of his life. It is the high water mark of his pathetic and powerful oratory.

We commend this most thrilling and truthful passage to every Christian heart on this side of the sea. It is a word in season to our countrymen at a time when the frightful increase of crime demands that we go further back than punishment, and do our utmost for prevention.

But there is a third memorial of the splendid Scottish orator, which has American publishers, Robert Carter & Brothers, have just issued in a complete and uniform copy of his "Works."

Not so erudite as Cambrish or Cairns, not so profound as Hugh Miller, or John Kerr, or McCosh; not so able in church economy as Cunningham or Buchanan, he yet possessed a range of power far beyond either of those remarkable men.

on the Rock of Ages. He loved the Gospel; he preached the Gospel; he lived in the Gospel; and no Parian marble is whiter today or more imperishable than the three fold monument of Thomas Guthrie.

LECTURE OF FATHER HYACINTHE.

We find in the Swiss Times a good report of the third lecture of Father Hyacinthe, at Geneva, which must have been the most rigorous and telling of the series.

"It was his intention that evening to consider the true condition of the Catholic Church, regarded both from the inside and from without. He did not like either the term Old or New Catholic, for the Church was always young and always old.

What were the foundations, at once mystic and real, of the true Catholic Church? Some, regarding it from a political point of view, declared its foundation to be the Papacy, while others found its base in the people.

There was the foundation of the Church—Christ, a man like us by his body, Son of God by his living soul. It was this confession that made Christ answer: "Thou art Peter, and upon this rock I will build my temple."

But let them favour which formula they would, it was personal faith which made the Church, for a faith not personal, imposed upon the outside was a vain formula and unhappy was the individual, at I still more the people, which lost the personal faith gained by its own conscience, but received instead that which other men chose to carve out for it.

What was, then, a priest? He was a man—another Christian, if he had the happiness to be a Christian, but he was no further an image of Christ than were we all.

The Times says that this sentence was broken by applause, again and again renewed. The peroration, in which the representative of the Roman Theocracy was contrasted with Christ, who drove the money-changers from the Temple, crying out, "Ye have made my Father's house a den of thieves," drew forth tremendous cheering, which was prolonged for some time after the speaker had left the platform.

It is a very common assertion that it makes no matter what a man believes if he is only sincere, and this aphorism is repeated so often that it passes current as truth with scores who have never taken the trouble to examine it.

A FALSE PROVERB.

It is perfectly clear, in respect to the tangible facts of outward life, that sincerity of belief never profits us from the mischief of error.

There is no want that is not to be brought to God with perfect confidence. There is no man beset with discouragements, no mourner out of whose life the sunlight seems gone, no person crushed by

The same principle applies to social and moral truths. Belief in the fidelity of a friend, the trustworthiness of a servant, the generosity of a neighbor, does not cause these qualities, nor will it stand in place of them.

In dreams we have another class of cases in which belief does not constitute truth. When we awake we not only know the scene to have been an illusion, but we perceive in many cases that it would have been to the waking in an incredible; yet at the time we believe it true.

The same is true, to some extent at least, of our own mental states. We are not in all respects what we believe ourselves to be. The consciousness does not always correspond to the fact.

If, then, we may judge the future by the present, we may be very sure that belief requires accuracy as well as sincerity to be of any value, and that the proverb is a lying one which says, "It makes no difference what a man believes if he is only sincere."

"THE GOD OF ALL COMFORT."

To shut away any hunger of the heart from God, to feel that anything is too great to ask him, is to wrong ourselves. It is to doubt his love. We cannot prescribe the exact way in which he will help us.

We think that we love our friends, that we have the disposition to help them; and so in a little measure we do. But what is our love compared to God's? What is our helplessness compared to his?

Now, as the Lord's love is greater than ours, so is His power greater. What we only long to do, that he can do and will do. There is no yearning in our hearts, no swift impulse of affection, that is not a reflection of an infinitely deeper affection in God.

—But what am I? An infant crying in the night. An infant crying for the light, And with no language but a cry!

But that tells only a part of it. Above us, infants in the night that we are, bonds a heart that hears our cry, that catches the feeling which cannot shape itself into a cry—ears, and answers with outswelling love, and will one day so answer that sorrow shall be lost in joy, and sighing be forgotten in the unspeakable fullness of satisfaction.

There is no want that is not to be brought to God with perfect confidence. There is no man beset with discouragements, no mourner out of whose life the sunlight seems gone, no person crushed by

his own incapacity to live rightly, or by another's persistence in sin, no one whose trouble seems especially hopeless, but they should bring each his own burden and rest it on One who loves and saves without limit. It is just the things that are hardest and most hopeless that we are to take to him. Ours is the God of all comfort, the God who "is able to do exceeding abundantly above all that we can ask or think."

FRAGRANT FLOWERS.

Some lives, like flowers, are fair but not fragrant. We love to look at them, but do not care to hold them. Others there are, sweet, gladdening, but with less of outward perfection, yet we would have them near us always.

How straight and simple is the way a child comes to Jesus! No doubt, no hesitation, only simple faith and perfect love. A little girl of my acquaintance was once looking at a picture, with which most of you may be familiar, which represents a rock in the midst of a stormy sea, bearing upon its summit a cross, to which a female figure, just recovered from the angry waves, clung, faint and exhausted, while at her feet a hand grasping a part of a wreck is just disappearing in the black water.

A CHILD'S FAITH.

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RELIGION A HELP IN LIFE.

How it helps a man to suffer and to toil! How it calms his temper and soothes his spirit! How it heals his wounds and amends him with joy! "His tool slipped," says Malan, in his beautiful tract, *The Work of a Week*, "his tool slipped, and he was spoiled. He repeated the attempt, and again he was unsuccessful. A slight and momentary expression of trouble appeared on his countenance, but the cloud soon passed away. He clasped his hands and looked upward while his lips moved as if uttering a silent and fervent prayer, the expression of trouble disappeared—he resumed his work."

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EDUCATE THEM FOR IT.

Whom? Why, your children, perhaps also the young converts in the Churches. Educate them for what? Why, to be, as early as possible, active and efficient Christians; to feel that they have something to do in this world, something to do for Christ.

Robt. L. — and Alexander Stuart have presented the beautiful residence of Mrs. Dodd to Princeton Theological Seminary, and ordered the erection of another edifice for class rooms, which will cost from \$75,000 to \$100,000.

MODERN ISCARIOTS.

We do great injustice to Iscariot in thinking him wicked above all wickedness. He was only a money-lover; did not understand Christ; could not make out the worth of him. He did not want him to be killed. He was horror-struck when he found that Christ would be killed; threw his money away instantly and hanged himself.

Now, that is the money-seeker's idea of the world over. He does not hate Christ, but he can't understand; he does not care for him, sees no good in that benevolent business, but takes his own "little job" of it at all events, come what may. And thus, out of every class of men, you have a certain amount of bagmen, men whose main object is to make money, and who do make it in all sorts of unfair ways, chiefly by weight or force of money itself, or what is called capital; that is to say, the power which money once attained has over the laborers of the poor, so that the capitalist can take all the profits to himself except the laborers' feed. That is the modern Judas' way of "carrying the bag" and bearing what is put therein.—Ruskin.

ADVANTAGES OF DRUNKENNESS.

If you wish to be always thirsty, be a drunkard; for the oftener and more thirsty you will be.

If you wish to prevent your friends from raising you in the world, be a drunkard; and that will defeat all their efforts.

If you would effectually counteract your attempts to do well, be a drunkard; and you will not be disappointed.

If you are determined to be poor, be a drunkard; and you will be ragged and penurious to your heart's content.

If you wish to starve your family, be a drunkard; and then you will consume the means of their support.

If you would be imposed upon by knaves, be a drunkard; for that will make their task easy.

If you want to get rid of your money, without knowing how, be a drunkard; and it will vanish insensibly.

If you are determined to "exp" all comfort from your home, be a drunkard; and you will do it effectually.

If you would be hated by your family and friends, be a drunkard; and you will be more than disagreeable.

If you would be a pest to society, be a drunkard; and you will be avoided as an infection.

If you would smash windows, break the peace, get your bones broken, fall under horses and carts, and be locked up in a station house, be a drunkard, and it will be strange if you do not succeed.

If you wish all your prospects in life to be clouded, be a drunkard; and they will soon be dark enough.

The Gospel was preached in Tammany Hall, New York, last Sunday. This is an invasion of the citadel of confusion with the message of love.

M. de Candolle, of Geneva, has published a volume of statistics concerning scientific men, which illustrates, among other things, the comparative relations of Protestantism and Catholicism to liberal and scientific culture. The statistics are compiled from the records of the three great academies of Europe, and we borrow an extract concerning them from the *College Courier*:

At a recent meeting of the Presbytery of Halifax, N. S., the following overture to the Synod respecting psalmody was adopted. "Whereas some extension of the psalmody of our Church seems to be a felt want among our people, as is evident from the fact that collections of hymns in no way sanctioned by our Synod are used in some of our congregations and in nearly all our Sabbath-schools; and whereas it is desirable that at the psalmody of our Church should be comprehensive enough to meet all the requirements of public worship, and uniform enough to prevent the common use of hymns worthless in sentiment and unsound in doctrine; therefore it is hereby humbly overtured that the Synod may be pleased to resolve that in addition to the metrical version of the Psalms now in use, the hymn-book of the Presbyterian Church of England or the hymn-book of the Free Church of Scotland, be sanctioned for use in the public worship of God in the congregation under its jurisdiction."

The Swiss Times says:—The School Committee of the Commune of Soleure has issued a couple of circulars, one to the teachers entrusted with religious instruction in the municipal schools, and the other to the clergy of the commune. These circulars recall the resolutions of the School Committee passed last November, and prohibit the teaching of the Infallibility Dogma. Teachers are forbidden to use school-books containing the objectionable doctrine or any deductions from it; and to attempt any oral exposition of it to their scholars. They are also forbidden to make use of any book of religious instruction without the consent of the School Committee. The clergy are warned that neither in school nor in church will they be allowed to use a catechism or any other means for the purpose of teaching the doctrine of Papal Infallibility or deductions from it. They are also informed that the use of no book of religious instruction will be permitted either in church or school without the consent of the School Committee; and that no document from the Pope, Bishop, or other ecclesiastical authority containing the articles of the new dogma may be read in the churches of the city. They are likewise reminded of the Government order against holding any official communication with the deposed Bishop of Biele.