DR. GUTHRIE'S MONUMENTS.

BY THE REY. THEODORY L. CUYLER.

The departed Thomas Guthrie has left ballind him many monuments. The scores apon scores of comfortable manses now occapled by Free Church pastors are the memorials of his onergy and eloquence. Ho travelled over all Scotland (styling himself "the big heggar-man" and raising thous-ands of pounds to build homes for those brave men who had quitted their old parsonages rather than bow to "Casar." An amusing lithograph was issued, representing the tall, athletic Guthrie as "modern Samson," with a hugo stack of manses on his back, after the manner of the gates of Gaza. While these pastor's homes remain, Guthrio

cannot be forgotten. A second monument to the old man cloquent is the ragged school system in Scotland. Nearly thirty years ugo Dr. Guthrio happened to spy, on the wall of a small inn at Austruther, the picture of John Pounds, of Portsmouth, the immortal cobbler, who first invented the ragged school. Guthrie was so aroused and interested by this picture of the benevolent cabbler, surrounded by his group of poor children, busy at their lessons, that he at once determined to establish a similar school for the squalid children of the Cowgate, in Edinburgh. "John Pounds," said Guthrie, "was a genius in his way; at any rate he was ingenious. If he could not catch a poor boy in any other way, then, like Paul he would win him by He was sometimes seen hunting down a ragged urchin on the quays of Portsmouth, and compelling him to come to school, not by the power of a policeman, but of a potato He knew the love of an but of a potato He knew the love of an Irishman for a potato; and might be seen running alongside of an unwilling boy, with one held under his nose, with a temper as hot and a coat as ragged as his own."

A few years afterward, when Dr. Guth-rie, (then paster 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 elequent eration of his life. It is the high water mark of his pathotic and powerful oratory. Delivered with all his magnetic entrusiasm, it stored the fount of rage and tears in all his crowd ed, weeping audience. It was in that specch that he threw off one of the most splendid passages to be found in the whole range of British eloquence. He drew a fourling picture of a wretched, squalid street brat arrested for crime, and brought into a police court to receive his sentence. "If that poor child," exclaimed the nery Scotch orator—"if that poor child, who stares like a wild beast at all the array of justice, who cannot read a letter of your laws, who does notknow the name of the reigning sovereign, who does not know the name even of a Sa-viour, and never heard, but in a curse, the name of God, and who has yet within him undeveloped, an intellect as divine and a heart as kindly as your of inf he knew his rights and his wrongs well enough, he would turn round on the heands of justice, and stand at bay like a hunted deer. The assailed would become the assailant; the acensed start up into the accuser, and, raising His conscieded arm in an appeal to High Heaven, he would summon that court to the bar of God's rightcous judgment, and standing both on his wrongs and his rights, he would fling back your mercy and de-mand justice at your hands! The poor would need less charty if they got more justice. In times gone by what iniquities have been perpetrated in our courts of justice' (1) on other days as well as that when. in your merrie England, some hundred years ago, they led out a bey and a girl, the one ten and the other twelve years of age, and hung up these infants in the face of the sun-what crimes have not been explated, but perpetrated on our scaffolds!"

We commend this most thrilling and truthful passage to every Ch. stian 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 pumshment and do our utmost for prevention. It is as true in New York as in Edinburg's at. London that mission schools, temperance societies, clean lodging-houses, and a free Gospel are the emtentary and the gallows. If we do not take care of the swarming poor in our huge cities, we shall be forced to take care of them in police court and the prison. Their retalia-tion upon us for neglecting them will come swiftly and surely in the shape of burgiaries, Sabbath desecrations, nots, and murders. Guthrie was as wise as he was cloquent. He not only spoke but acted. His most endur-ing monument will be his Edunburgh ragged schools and the powerful pleas which he sent out over Christendom.

But there is a third memorial of the spiendid Scottish orator, which his American publishers, Robert Cartier & Brothers, have just issued in a complete and uniform copy of his "Works." These goodly volumes will be both an ornament and a stimulant in many a minister's study. It any American preacher wishes to know how Gothere "did presence wishes to know how contine and it," let him study these fascinating volumes. The gems of the collection are his "Gaspel in Ezekiel," his "Sins and Sorrows of Great Cities," and his "Man and the Gospel." These are his masterpaces. day has surpassed them? Who at our

Not so erudite as Candlish or Cairus , not so profound as Hugh Mater, of John Kerr, or McCosh: not so able in charch economi ics as Cunningham or Buchanan, he yet possessed a range of power far Leyond either of those remarkable men. Othes dequence we have written before in these columns. But one thing must be added. He preached dry doctrines with tremendous passion and was a Calvinistic philapthropist. Stiff as John Knox in his theology, he was as loving and liberal as Howard or Channing or Shaftesbury as a . former. His dictrines were the doctrines of Ger va; as practical spirit was the spirit of Exeter Hall. He sung David's Psalms in the knk and quoted Hood's poems and Wesley's hymns on the plaiform. In this respect he was a representative man rearing on the good old foundations of Calvary's Gospel and justification by faith the open-doored asylums for human guilt and the practical methods for human recovery. He builded always and only up

on the Rock of Ages. He loved the Gospel; he preached the Gospel; he lived in the Gospel; and no Parkin 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 tolling of the series. The large Hall of the Reformation was densely packed with the people, and the reception given to the lecturer was very outhusinstic. Father Hynointho said:

"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. If any prefix was to be used at all, he preferred the term Liberal Reformed. [Applause.] 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. But neither the Papacy nor popular election afforded the true foundation of the Church. They could not regard the Bible as its true foundation, for Christ and been cratefied, had risen, the aposties had preached his gospel everywhere before the Bible existed, and the Church shone with a clearness, a purity, and a beauty which had never been witnessed since. Nor was it confessions of faith which formed the foundation of the Church. 1. war more than all these. It was a living person; it was a living person, it was a living person, it was Him of Galilee, who, in a place apart, asked his disciples who he was, and Smon said: 'Thou art the Christ, the Son of the Living God. There was the foundation of the Church-Christ, a man like us by his body. Son of God by his hving soul. It was this confession that made Christ answer. 'Thou art Peter, and upon this rock I will build my temple.' He who shared Peter's some of that divinity became like him, a part of the foun-dation of the Church. Applause. The Protestant formula had been compared with the Catholic formula, thus: According to the former it was Christ who made Christians and they made the Church, according to the letter the Church was made first and then the Christians. He did not care much for these distinctions, neither for theses nor antitheses; he sought for some sort of synthesis which might terminate vain discussions. But let them favour which formula they would, it was personal faith which made the Church, for a faith not personal, impore I from the outside was a vain formula and unhappy was the individual, at 1 still more the people, which lost the personal faith gained by its own conscience, but received instead that which other men chose to care out for it. Regarding the Church from the outside—that is, looking at its body—what was it that constitutes the unity of a true church? It was the union of the faithful under the ministry of their pasters, or as they were called in Catholic land. as they were called in Catholic language, priests and bishops. Priests and bishops were both used in the New Testament; yet. if a priest was to be considered the knot of umon among Catholics, no would abjure at once and forever the title of priest and Cath-olic. It was sometimes believed that the priest was mediator between God and the human soul, and some priests believed so themselves; but if such meditation could be themselves; but if such meditation could be accepted, where would be Christanity, which is seed was the communion of God and the seed was the communion of God and the soul of man. There could be nothing between these two but the one adoreble mediator, Christ. A priest was no more than the water for a baptism, the bread and wisdom of the Infinite One are not most of the external Catholic Church. What was, them, a priest? How as a man—another Christian, if he had the hapiness of be a Christian, but he was no further an image of Christ than were we fill. He was really the image of the community; and the priest preached not his faith, but our faith. They must defend their faith against the sacerdotalism which would descerate the saddest thing in life. We would save others have an incomplete unit, the parish was an incomplete unit, and the priest preached for the Catholic community; the parish was an incomplete unit, the priest preached their faith against the saceled their faith against the priest preached for the Catholic community, the parish was an incomplete unit, the priest preached their faith against the saceled the world as if attering a silent and the saceles thing in life. We would save others the cloud soon passed away. He can the sacelest thing in life with a late of the community and the late of the control of the community and the late of the community and the late of the community a contesting the claims of the Pope to be recognized as anything more than the first patriarch, went on to attack the Infallibility Dogma and the absurdity both of its pretento us and the arguments by which they are supported. You ask me, he continued, in a Catholic resist the Pope? He who does not resist the Pope cannot be

The Times says that this sentence was broken by appliause, again and again renowed. The percration, in which the representative of the Roman Theoracy was contrasted with Christ, who drove the money-

A PALSE PROVERB.

It is a very common assertion that it makes no militer what a man believes if he | tender and sweet in the whole is only sing re, and this aphorism is repeated se from that it passes current as for all his creatures. truth with secres who have never taken the trouble to examine it. For counterfeit proverbs, like counterfeit money, easily pass with the unthinking if they are onlywell worn.

It is perfectly clear, in respect to the tangible facts of outward life, that sincerity of belief never protects as from the mischief of error. Supposing arsenic to be flour, or the gun to be unloaded, not only does not "make it so," but does not save us from the terrible consequences of acting as if it were so. The sufferer in these cases may find an excuse for his act in the wrong behef which induced it, but not a safeguard. His belief is not a protection, though it may be an apology. Captain Williams, of the Atlantic, was undoubtedly perfectly sincere in his belief that he was thirty or forty miles from the rocks, but this did not save him or his passengers from shipwreck.

The same principle applies to social and noral truths. Belief in the fidelity of a moral trutha friend, the trustworthiness of a servant, the generosity of a neighbor, ...es not cause these qualities, nor will it stand in place of them. The more sincere the belief, the more sorious the disappointment when we find the facts to be otherwise. Annio Arden sincerely behaved her husband to be dead, but this did not alter the fact. She believed that such a person did not exist, and acted on that belief. The false belief did not even remove the embarrasment of her position, though it reconciles us to her character. Many a por foreign immigrant woman has adopted with the utmost sincerity the tenets of Mormonism. Her sincerity has not saved her life from wretchedness and despair.

In dreams we have another class of cases m which belief does not constitute touth. When we awake we not only know the sceno to have been an illusion, but we perceive in many cases that it would have been to the waking mad neredible; yet at the time we believe it true. The somnamulalist is not protected from the fall by believing that he is going to step on solid ground.

The same is true, to some extent at least, of our own mental states. We are not in selves; but as to most persons, their belief that they possess this or that quality is a very slight evidence of the fact. Out of the tens of thousands of persons who really be-lieve thouselves capable of managing a business if they only had the capital, how the sincerity of his conviction as to his own character saves neither him nor his friends from the mischef consequent on the real-

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." -Christian Weekly.

"THE GOD OF ALL COMFORT."

To slut away any hunger of the heart To slut 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. Why should we? Can the baby tell its mother what to do for it, or the pupil matter this teacher, or the sick man direct his physician how to treat him? If we his physician how to treat him? If we could directly control God's acts by our prayers, we should lose all the benefit of his wisdom. But this is certain: the soul can-

or those who are siming, and they seem ment, or the cries of his children, or the sort to keep right on in the evil way. We see our friends broken down by heavy bur or the trouble of his soul, finds prayer is

Now, as the Lord's love is greater than palm times, and prayer brings down manna comes so is His power greater. What we every maining; and the sight of the cross do. There is no yearning in our hearts, no swift impulse of affection, that is not the clusters of Eschil. And then, at last, a seffection of an infinitely the fore affection. trasted with Christ, who drove the money-changers from the Temple, crying out, "Yo have made my Father's house a don of theyer," drew forth tremendous cheering, which was prolonged for some time after. Throughout etenity, with all the resources and honey "Exchange."

Throughout etenity, with all the resources and honey "Exchange." of ommpotence, he is working out his sovereign will. And that will is love. It is mother's love, and more than that. It is father's love, and more than that. What friend feels for friend, and what wife feels for husband, whatever is generous and

In many a heart have echoed sadiv the

-"But what am I? An infant crying in the night. An infant crying for the light. And with unlanguage but a cryl

But that tells only a part of it. Above us, infants in the night that we are, bends a heart that hears our cry, that catches the feeling which camot shape itself into a cry -hears, and answers with outswelling love, and will one day so answer that sor row thall be lost in joy, and sighing be for gotten in the unspeakable fullness of satis faction.

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

his own incapacity to live rightly, or by another's persistence in sin, no one whose trouble scems especially hopeless, but they should bring each his own burden and rost it on One who loves and saves without lim-it. It is just the things that are hardest and most hopoless 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."

When we have neither strength nor hope in ourselves, then it is that we are simply to rest upon his breast, and know that all is well .- Christian Union.

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. Why is it that so many Chris-tians work with sad, discouraged hearts ask? Why must the patient work of one be all taken apart and put together again by another, seemingly less skilful, who will all respects what we believe ourselves all respects what we believe ourselves to the consciousness does not always correspond to the fact. At one age men suppose at the organ of truth to be in the trunk. They were conscious that they did their thinking down about the wast. At a later time they thought it was in their heart. Now they find they think in the brain. The phrenologist is conscious that he world have they find they think in the brain. The phrenologist is conscious that he world have they find they think in the brain that they might do loving charity will as the paid for labor. He made the busy feet strong that they might run on having errands to the poor who can give not have a component but thanks. And the ready, carnest heart that asks, "M.y I do this for their Lord?" not "Must I do it?" has its toward moment by moment. give the work loss symmetry, though it is blessed roward moment by moment.—Christian at Work.

A CHILD'S FAITH.

How straight and simple is the way a business it they only had the capital, how many would demonstrate their mistake by bankruptey. And the capital sucception would only make the downfall more certaint. So a man may be conscious that he is too hopeful when, in fact, his copy of thems will prove far below the reality; or he may think himself a add humpered or reality. upon its summit a cross, to which a female self g od humored, or generous to a fault, haure, just recovered from the angry waves, when he is, in fact, cross and close; and characteristic forms, from and exhausted, while at ber chings, toint and exhausted, while at her feet a hand grasping a part of a wreck is just disappearing in the black water.

"What does that mean?" asked the

"It is called 'The Rock of Ages,' " the answer.

"That means Jesus, to whom we ching for salvat on. "You know the hymn says, 'Other refuge have I none."

"O yes! said the child, after a moment's hesitation, "but that rock isn't my Jesus; when I cling to him he reaches down and clings too.

Teach the little ones of this Jesus "who reaches down and chings too, to whom we hold not so much from fear of falling, since

RELIGION A HELP IN LIFE.

H w it helps a man to suffer and to toil! to keep right on in the evil way. We see our friends broken down by heavy burdens; or, when they are gone from earth, we find out what darkness encompassed the scene of peace. And in man fold ways them, and we teel as if we could give up anything of suffer anything if so they might be set free. And yet, so far as our consciousiness extends, we can do almost bothing. derices. And Sabbaths are wells of waters, and indiances are beautiful and shady Now, as the Lord's love is greater than paint trees, and prayer brings down manna

EDUCATE THEM FOR IT.

Whom? Why, your children, perhaps man experience, is a hint of what God feels also the young converts in the Churches, for all his creatures.

Also the young converts in the Churches, Educate them for what? Why, to be, as early as possible, active and efficient Chr.s-tians; to feel that they have something to do in this world, something to do for Christ. Educate them to give, to love, to pray; teach them to be intelligent children. Teach them that they are brought into the world, or into the Church, as the case may be, not to be prefficient drones, to be pampered on delicacies which they nove, carnal, to be taken care of as infants only; to be dressed, or to be amused; but to live a high and noble life, to be something to the world, to be something for Christ, to stand up in their manhood and womanliood, grand specimens of workers for immorality.

> 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 thicking him wicked above all wickedness. It was only a money lover; did not undirestand Christ; could not make out the work stand Christ; could not make out the work of him. He did not want him to be killed Ho was horror-struck when he found that He was norror-screen when he found that Christ would be killed; threw his most away instantly and hanged himself. Her away instantly and hanged himself. Her many of our present money-seckers, third you, would have the grace to hang then selves whenever they killed? But Judar was a common, selfish, muddle-headed fillow, his hand always in the bag of the poor, not caving for them. He did not understand Christ, yet he believed in him much more than most of us do; had seen him to miracles, thought he was strong enough to more than most of us ao; may seen am demiracles, thought he was strong enough to shift for lamself, and he might as well make his own perquisites out of the affeir; Christ would come out of it will enough, and he have thirty pieces.

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

If you wish to provent 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 penmiess to your heart's content. If you wish to starve your family, bea

drunkard; and then you will consume the means of their support.

If you would be imposed upon by knave, be a drunkard; for that will make their

task easy,

If you want to get rid of your money,
without kn wing how, by a drunkard; and

If you are determined to exp all com-

fort from your home, he a drunkard; and you will do it effectively. 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, bes drankard; 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

bishop was the center of the Cathone com family, the parish was an incomplete unit, from haim, and it seems as it we could be to the heading of his tools, or the losing of his complete. M. Loyson, after do a thing for them. We agonize in prayer of his master, or the losing of his employ- wait among our people, as is evident from the house of his control of his master. 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 t at the palmody 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 muse, the hymn-book of the Presbyterian Church of Eng-land or the hymn-book of the Free Church of Scotland, be sunctioned 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 cir-culars recall the resolutions of the School Committee passed last November, and pro-lubit the teaching of the Infallibility Dogma-Teachers are forbidden to use school-books containing the objectionable dectrine or any deductions from it; and to attempt any oral exposition of it to their schelars. 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 tonching 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 oither 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 dogmamay be read in the churches of They are likewise reminded of the Government order against holding any official communication with the deposed Bishop of