

for any of those qualities that disgrace human nature. If you find yourself dining in the noonday sun, your guide in the shade, if his carpet bag is on the top of the load, always dry, while yours at the bottom gets daily soaked in running rapids by the water which runs out of your boots as you get in and out, if his beaver skin suns constantly and your loon takes its chance, if his trout is pink, and yours is yellow, and a hundred other such trifles come under your notice, do not resent it. The poor fellow as a rule has to look out for himself; for, as a rule there is nobody to look out for him. You can teach him nothing of his calling, something, possibly of the higher virtues, rare even in cities of courtesy and self-forgetfulness. Peter was waiting for me among the rocks, pleasant as a June morning. The rocks, covered with slime, were slippery under water. At the last fall I broke my reel and nearly broke my great toe. My last leader with two flies upon it, was up in a cedar. I got into the canoe and began trolling at my ease.

"Pull up your line, pull up your line," said Peter, "there's a deer swimming." With frantic jerks I had it in, gun loaded, and sights set up; and then with a mighty effort such as a hunter learns to make, was calm and cool. I could see ears but no horns. He was close to shore and we in the middle. Peter whistled. The game stopped not and as he made towards the bank and bounded off I fired.

"It wasn't a deer at all," said Peter, "only a wolverine." A deer would have turned back at the whistle, thinking it came from the woods, but this brute only looked round. Peter's haven and hourly expectation was before us; and he kept

his promise which he had no doubt been making to himself all the way down the river.

and in the morning, paddling down stream we came without other adventures or misadventures, to the last carry. Peter had not spoken for six hours, and I too lost in meditation, talking to myself somewhat as follows— or was it my attendant spirit which had preserved me through so many perils by tent and torrent, that whispered to me? Steamboats, railway trains and civilization await us; but in the world were we deal not so exclusively with tangible objects, things of to-day shall find some illustration and reflection; the struggle on the carries and in the rapids of the Potowawa, some counterpart in what are called the stern realities of life; the care required of your effects, some correspondence with its cares. Coming with purer heart from out the wilderness, and by an easy progress down the century—for the Mouth certainly is fifty years behind the times—you get, what might not otherwise have happened, a first impression of society. You have had a Sabbath of thirty days in nature's sanctuary, a month's experience of the red man's heaven, the "Happy Hunting Grounds." You were excitable. Now you have no nerves. Hold out your hand. There is no tremor in it—yet now it suits the rifle, you lay the latter down—in memory nothing but what lives, as part of you, like the foliage of pine and cedar.

It took half an hour to three-quarters to telegraph from the Mouth to Boston. Copeland, at Pomroke, shows us every attention, and we rode out of it after dark to wait till midnight on the bank of Muskrat River. Peter came out of the tavern; and the same night we were in Ottawa.

THE END.

The Sins of the Self-Righteous.*

BY REV. ADDISON P. FOSTER, D.D.

There is probably no discourse of our Lord recorded in Scripture which does not have a controlling thought running through it. It is not always easy to find this golden thread and trace the continuity. For example, our Saviour's remarks at a Pharisee's dinner table at first seem strangely disconnected. Here are considered Sabbath observance, eagerness for chief seats, inviting the poor and needy to social occasions, and a parable on Gospel invitations. Yet there is a close connection between all this, and it is indicated by the incident which suggested Christ's words. He had been invited to supper, but with no friendly intent;—the Pharisees were watching Him. They hoped to trip Him in His words and do Him harm.

Christ knew this, and since the best defense is in attack, there was no better way in which He could meet and silence their hostility than by showing their sins and arousing their conscience. His enemies, the accepted religious teachers of the people, were self-satisfied and self-righteous. They resented Christ's influence. He came as a new teacher into territory where they had held undisputed sway, and His influence, if allowed, would destroy theirs. Religion was their stock in trade, and they probably were sincere in supposing themselves very religious. They certainly saw their craft in danger from Christ's teaching and sought to drive Him away. But Christ vanquished them by showing them their sins. In their confusion at their manifest unworthiness, they were speechless. Christ's search-light made it plain, for one thing, that

THE SELF-RIGHTEOUS ARE GUILTY OF FORMALISM.

It is far easier to go through certain outward forms than to live a consistent spiritual life, and one who is simply self-righteous ordinarily drifts into an effort to satisfy conscience by meaningless mummeries or by an extravagant over-estimate of some appointed form. The Sabbath, by the Pharisees traditions, had been twisted into an instrument of torture. Christ seized upon this fact to rebuke them and justify Himself. They would condemn Him for healing on the Sabbath, and yet they would themselves on the Sabbath lift an ass or an ox from a pit. They would interfere for their own interest, but not for suffering humanity.

THE SELF-RIGHTEOUS ARE GUILTY OF PRIDE.

Christ had no doubt at this very feast seen the guests crowding into the best seats. Here is a common trait, apt to be characteristic of the self-righteous. Curiously enough, certain phases of religion are marked by pride. Such religion satisfies one with himself. It thanks God that its possessor is not as other men are. But such pride is not advantageous. It is a law of life that "every

one that exalteth himself shall be humbled." The self-righteous must some day take the lowest place.

THE SELF-RIGHTEOUS ARE GUILTY OF SELFISHNESS.

Here were these Pharisees giving feasts and seemingly gracious and benevolent. But what was their motive? Their hospitality and generosity were mere self-seeking. They expected to gain by it; a recompense would be made them. This, Christ implied, was no proof of real righteousness. Benevolence consists in giving, "hoping for nothing again." How our benevolences shrink under this test!

THE SELF-RIGHTEOUS ARE GUILTY OF INDIFFERENCE.

The Pharisees were dumb before Christ's searching words. Instead of watching Him, they were now trying to hide themselves. One of their number, embarrassed, wanting to break the silence and at the same time say something to show his own righteousness, broke forth in a religious platitude, "Blessed is he that shall eat bread in the kingdom of God." But this bit cant did not deceive Christ. It simply drew His fire. In the parable of the Gospel feast He showed that the self-righteous will not enter Christ's kingdom, much less promote it. They are guilty of indifference to their religious privileges. Invited to the Gospel feast, they decline to come. They are expert in framing excuses. Some are absorbed in their worldly possessions; they like to view their purchases. Some are absorbed in their earthly cares; they enjoy their business and give their whole time to it. Some are absorbed in their family; home life occupies their thought and God has small hold upon them. Self-righteousness too often takes such turns. It is right to look over one's property, to attend to one's business, to care for one's household. But when these are paramount and controlling, the religious life is a mere puff ball, large and well shaped without, but dust and wind within.

But the self-righteous are not only shut out of the kingdom by their indifference; their indifference shuts others out. Being proud and self-seeking they are likely to invite only the well-to-do. Christ requires them to be interested for the needy and to seek out those least able to make return. We see many to-day, sometimes controlling our churches, who do not desire the poor and needy to be reached. Our fine churches with their elegant appointments, are too often reserved for quite another class. The poor feel it and stay away. There is no sin greater than this among the self-righteous,—that of indifference to the spiritual needs of dying multitudes.

Fidelity in trifles and an earnest seeking to please God in little matters is a test of real devotion and love. Let your aim be to please your dear Lord perfectly in little things, and to attain a spirit of childlike simplicity and dependence.

*An Exposition based on (Luke xiv. 1-24); in the Bible Study Union Course on "The Teachings of Christ."