

fixed conditions which follows on wealth, the presence of other possibilities which distract the will, till energy is impaired by half-conscious hesitations. One road, and but one, is open to the poor artist, and he advances on it rapidly. One road is open to the rich artist, and a dozen tempting lanes, the attractions of which he pauses to consider so often, that he seems, in comparison with his rival, to crawl. An increase of indecision comes to the rich from their riches as to what to do with themselves, which is supposed to be idleness, though it is not, and which becomes a distinct and separate pain. We all know the effect of an *embarras des richesses* in the shape of plans, and for the rich that is never absent. For all but a very few, compulsion, when it does not come from an individual, will smooth life.

#### ERASMUS.

He brought to the sunny land a scholar's dreams of open universities, of rare libraries, of cities where every enthusiasm for literature or art was encouraged, where lavish and princely patronage awaited the man of letters. He stayed long enough to know that the country was no peaceful retreat for meditative minds, but was utterly given over to convulsions of war, and that prelate and prince, and even pope himself, went forth to battle, not exactly for the cause or with the weapons prescribed by the Prince of Peace.

This state of things supplied the pen of Erasmus, whose nature and principles were both of a most peaceful order, with abundant subjects for satire, which he used unsparingly alike on whining monk and martial pope. At Turin the university presented him with the degree of a doctor of theology; at Bologna he lived a year, and during this time the plague, which had twice driven him from Paris, broke out, and the physicians and watchers of the infected persons were distinguished by a white cloth upon the shoulder. Erasmus, who had never laid aside the white scapula of his order, was mistaken for one of these attendants, and as he prided himself on not knowing a word of Italian, came near losing his life in a mob on account of wearing the plague mark and yet mingling with people who feared contagion.

In Venice he superintended his work through the famous Aldine press, and became a warm friend of the Aldi. At Padua the brightest minds of the day vied in shewing him honour. In Rome the cardinals, who were patrons of letters, bestowed upon him every attention, and the pope gave him a dispensation from his vows, and offered him every emolument to induce him to remain in Italy and give his learning and talent to the service of the Church. But Erasmus, already skilled in temporizing, though he responded to the pope's wish in so far as to give before him an exhibition of his power in debate, arguing at different times both for and against the projected war against Venice, yet in his heart scorned the public acts and private life of the papal court, and above all things had a deep-rooted hatred of war. He did not say much about it, however, until he was well on his way to England, where he was induced to return by the persuasions and promises of his friends on the accession of Henry VIII. to the throne.

#### BOYS AND SMOKING.

A timely note of warning is sounded by the New York Times against the growing evil of smoking among boys. It states that "careful experiments lately made by a physician of repute prove that the practice is very injurious." Of thirty-five boys, aged from nine to fifteen, who had been in the habit of smoking, in twenty-seven he found obvious harmful effects; twenty-two had various disorders of the circulation and digestion, palpitation of the heart, and more or less *craving for strong drink*; and twelve had slight ulceration of the mouth. All were treated for weakness and nervousness, but successfully only after they had relinquished smoking. The Times says of this smoking:

"One of the worst effects is the provocation of an appetite for liquor, which, indeed, is not confined to the young, but which grown persons are better able to manage. Where boys drink to excess they are almost invariably smokers; and it is very rare to find a man over-fond of spirits who is not addicted to tobacco. Men who want to give up drinking usually have to give up smoking at the same time, for they say that a cigar or a pipe generally excites a desire for liquor very hard to control."

The great increase of smoking among boys in recent years is one of the alarming tendencies of our time. There ought at once to be inaugurated a vigorous anti-tobacco crusade throughout the land.—N. T. Advocate.

#### THE IDLENESS OF GIRLS.

Another great mistake that many of our girls are making, and that their mothers are either encouraging or allowing them to make, is that of spending their time out of school in idleness or in frivolous amusements, doing no work to speak of, and learning nothing about the practical duties and the serious cares of life. It is not only in the wealthier families that girls are growing up indolent and unpractised in household work; indeed I think that more attention is paid to the industrial training of girls in the wealthier families than in the families of mechanics and people in moderate circumstances, where the mothers are compelled to work hard all the while.

"Within the past week," says one of our correspondents, "I have heard two mothers, worthy women in most respects, say, the first, that her daughter never did any sweeping. Why if she wants to say to her companions 'I never swept a room in my life,' and takes any comfort in it, let her say it, and yet that mother is sorrowing much over the shortcomings of that very daughter. The other said she would not let her daughter do anything in the kitchen. Poor, deluded woman! She did it all herself instead."

The habits of indolence and of helplessness that are thus formed are not the greatest evils resulting from this bad practice; the selfishness that it fosters is the worst thing about it. How devoid of conscience, how lacking in all true sense of tenderness or even of justice a girl must be who

will thus consent to devote all her time out of school in pleasuring, while her mother is bearing all the heavy burdens of the household. And the foolish way in which mothers themselves sometimes talk about this, even in the presence of their children, is mischievous in the extreme. "O Katie is so absorbed with her books, or her crayons, or her embroidery she takes no interest in household matters, and I do not like to call upon her." As if the daughter belonged to a superior order of beings, and must not soil her hands or ruffle her temper with necessary housework. The mother is the drudge; the daughter is the fine lady for whom she toils. No mother who suffers such a state of things as this can preserve the respect of her daughter, and the respect of her daughter no mother can afford to lose.

The result of all this is to form in the minds of many gifted girls not only a distaste for labour, but a contempt for it, and a purpose to avoid it as long as they can live by some means or other.

There is scarcely one letter I have received which does not mention this as one of the chief errors in the training of our girls at the present day. It is not universal, but it is altogether too prevalent. And I want to say to you, girls, that if you are allowing yourselves to grow up with such habits of indolence and such notions about work, you are preparing for yourselves a miserable future.—Rev. Washington Gladden, in St. Nicholas.

#### "HOW WONDERFUL."

He answered all my prayer abundantly,

And crowned the work that to His feet I brought,

With blessing more than I had asked or thought—

A blessing undisguised and fair and free.

I stood amazed, and whispered, "Can it be

That He hath granted all the boon I sought?

How wonderful that He for me hath wrought!

How wonderful that He hath answered me!

Oh, faithless heart! He said that He would hear

And answer thy poor prayer, and He hath heard

And proved His promise. Wherefore didst thou fear?

Why marvel that thy Lord hath kept His word!

More wonderful if He should fail to bless

Expectant faith and prayer with good success!

—Frances Rutley Havergal.

#### BARREN DAYS.

What of these barren days, which bring no flowers

To gladden with fair tints and odours sweet,

No fruits, that with their virgin bloom entreat

Kisses from rose-red lips, that in dim bowers

Pout with a thirsty longing? Summer showers

Softly but vainly fall about my feet;

The air is languid with the summer heat,

That warms in vain,—what of these barren hours?

I know not; I can wait, nor haste to know;

The daily vision serves the daily need.

It may be, some revealing hour shall shew

That while my sad, sick heart did only bleed,

Because no blossom came nor fruit did grow,

An angel hand had sowed celestial seed.

—James Ashcroft Noble.

#### SIX SHORT HINTS FOR THE YOUNG.

Never neglect daily private prayer, and, when you pray, remember that God is present, and that He hears your prayers (1 John v. 15).

2. Never neglect daily private Bible-reading, and, when you read, remember that God is speaking to you, and that you are to believe and act upon what He says. All backsliding begins with the neglect of these two rules (John v. 39).

3. Never let a day pass without doing something for Jesus. Every morning reflect on what Jesus has done for you, and then ask yourself, "What am I doing for Him?" (Matt. v. 13-16).

4. If you are ever in doubt as to a thing being right or wrong, go to your room and consider whether you can do it in the name of Jesus, and ask God's blessing upon it (Col. iii. 17). If you cannot do this, it is wrong (Rom. xiv. 23).

5. Never take your Christianity from Christians, or argue, because such and such people do so and so, that, therefore, you may (2 Cor. x. 12). You are to ask yourself, "How would the Lord have me act?" Follow Him (John x. 27).

6. Never trust your feelings, or the opinion of men, if they contradict God's Word. If authorities are pleaded, still "let God be true, but every man a liar" (Rom. iii. 4).

VIRTUE is the safest helmet—the most secure defence.

PEOPLE talk about looking back on a well-spent life; I look up—to Him who spent His life gloriously to redeem the life of my precious soul; I thank God who has kept me from the grosser sins of the world; but there is not prayer more suitable to my dying lips than that of the publican, "God be merciful to me a sinner."

PLEASURES, like the rose, are sweet but prickly; the honey doth not counterpoint the sting; all the world's delights are vanity, and end in vexation; like Judas, while they kiss they betray. I would neither be a stoic nor an epicure—allow of no pleasure; nor give way to all; they are good sauce, but naught to make a meal of. I may use them sometimes for digestion, never for food.

SOME years ago a visitor said to a poor, wounded soldier, who lay dying in the hospital, "What Church are you of?" "Of the Church of Christ," he replied. "I mean, what persuasion are you of?" "Persuasion," said the dying man, as he looked heavenward, beaming with love to the Saviour, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, shall be able to separate me from the love of God, which is in Jesus Christ." None should rest contented with any hope less sure or bright.—Robert McDonald, D.D.

## BRITISH AND FOREIGN ITEMS.

SIXTY-FIVE years ago Christian work was begun in Turkey, with its population of 35,000,000. Now there are 225 Protestant churches in that country and 282, common schools.

THERE is a mission among lepers in India, another in Jerusalem, and a third in the Sandwich Islands. The India mission cared for 140 lepers the past year, receiving some \$4,500 therefor.

THE great Christian and industrial college of South Africa, the Lovedale Institution, will soon be in possession of new buildings, which will cost \$50,000. The influence of this college, the pride of the Free Church of Scotland, extends over all South Africa.

THE anniversary of the entry of Italian troops into Rome was enthusiastically celebrated Sept. 20th. Members of the cabinet and municipality took part in the procession. Premier Carot and other distinguished men made patriotic speeches at the Porte Pia.

AT last the great Cathedral at Cologne is finished. The foundation was laid in the middle of the thirteenth century, more than 600 years ago, and the work has gone on intermittently ever since. It is perhaps the finest Gothic structure in the world. Immense sums of money have been expended on it.

AFTER a year's trial of milk instead of beer, the Medical Officer of the Barnsley Poor Law Union, England, reports that the discipline in the parish infirmary is better, that the patients like the change, that there is no deterioration of health, and that the death-rate is lower. He has reduced the cost of alcoholics during the year just closed from £72 to £25.

THE Presbyterians are shewing great activity in Spain. There is a Presbytery there, that of Andalusia. It is small, consisting of eight churches, of which the membership is small and oppressed with poverty. Nevertheless, it proposes to found a school for training pastors, evangelists, and teachers, and has purchased a building for a college and a centre of missionary work.

ACCORDING to a recent report from the Holy Synod there are in Russia, besides the cathedrals, about 35,000 churches, of which 30,000 are parish churches. The services are carried on by 37,718 priests and 11,857 deacons; there are 65,951 lay church servants, such as sextons, etc. The State contributes to the support of 17,667 churches (a little more than half the whole number) the annual sum of 4,384,312 roubles (about £657,000). The total amount contributed by the State for maintaining churches in Russia is about 5,200,000 roubles (about £780,000).

ACCORDING to the calculations of the New York papers, Dr. Tanner received altogether the sum of \$137,640 for his forty days' fast, or upwards of £27,530. This is at the rate of \$3,441 or £680 a day. This not altogether beggarly remuneration is stated to have been made up from the following sources: The doctor's own bets, \$5,000; through a betting agency, \$12,223; sale of photographs, \$1,500; payments for admission to the house, \$78,915; from various manufacturers for the doctor's signature to their commodities, \$11,102; gift from the University, \$3,000; present from the State of Ohio, \$5,000; and from the firm of Liebig & Co., \$20,000.

A LONDON tourist, who has visited Edinburgh, writes: We return to this fine city, which, in respect of situation, has no competitor in the Queen's dominions. The same may be said of its principal street. What other street is built only on one side, has a roadway, including the foot-paths, of more than 100 feet wide, then public gardens, and beyond them heights surmounted by a picturesque old castle and various handsome modern buildings? Here also is a new cathedral, a fine edifice by Sir Gilbert Scott. It is curious that Presbyterian Scotland has built two new cathedrals for Episcopacy, whilst England has but those for which she is indebted to our more pious forefathers. But she is about to build one at least, and our Lord Mayor is exerting himself to promote the object.

THE Burials Bill, which was finally passed in the House of Lords in good form, has been signed and is now a law. It gives good satisfaction to Nonconformists, who would rather it should have been defeated than passed with the amendments of the Upper House. An analysis of the vote in the House of Lords approving the bill as it came from the Commons shews that the Archbishop of Canterbury and seven bishops voted for the bill and the Archbishop of York and six bishops against it. Among the latter were the Bishops of Bangor, Carlisle, Hereford, Lincoln, St. Albans, and Winchester. The Bishop of Manchester paired with the Bishop of Ripon, who opposed the bill. The Archbishop of York approved the principles of the bill, but voted against it, because the House would not accept his amendment, designed to except cemeteries from the operation of the bill.

THE following handsome legacies have been made by Messrs. Joseph Morrison and John Morrison, Monteith Row, Glasgow, Scotland, lately deceased, to the funds of the United Presbyterian Church and to various Glasgow institutions:—United Presbyterian Congregation of Bucklyvie, £1000; Glasgow Royal Infirmary, £500; Glasgow Asylum for the Blind, £300; Glasgow Eye Infirmary, £300; Glasgow Institution for the Deaf and Dumb, £300; Glasgow Stirlingshire Sons of the Rock Society, £300; Glasgow City Mission, £300; Old Man's Friend Society, £300; Aged Women's Society, £300; Aged and Infirm Ministers of the United Presbyterian Church, £300; Manse Fund of the United Presbyterian Church, £300; Bursaries in connection with the United Presbyterian Church, £1400. A codicil to the will provides that the residue of the estate, which we understand will amount to about £10,000, shall be equally divided between the fund for the better support of aged ministers connected with the United Presbyterian Church, the Manse Fund of the United Presbyterian Church, and the University of Glasgow.