

The attempt to set up a morality independent of this principle is a delusion. It belongs to that realm of abstractions where ghostly, flitting forms of thought masquerade before the mind as things real. Men and women who are in the real world need precisely such hopes of recompense at the resurrection of the just as Jesus sets before them. The effect is not to make them selfish or unmercenary. It never has been so. But on the contrary, the more sincerely they have believed in these great promises the less selfish have been their lives. Those early Christians who put themselves at the bridgeless stream which crossed some lonely highway, in order to carry over the helpless traveler without compensation, believed in another world and its rewards. And so did the monks who went into the Alps and watched for men and women lost in the storm and ready to perish.

"No one who reads the words that fell from the Master's lips, 'for thou shalt be recompensed at the resurrection of the just,' believes that they appeal to his selfishness. He knows in his inmost heart that they rebuke a worldly, self-seeking spirit, and that the Saviour's promise has a power over him which is purifying and ennobling."

OPIMUM IN CHINA.

Christians everywhere, and missionaries in China especially, rejoice in the movement to release that country from the compulsory treaty by which England compels the toleration of the opium traffic by the Chinese empire. It seems that the agitation in China and England, and reinforced by the friendly campaign in America, must result in a speedy end of England's unenviable relation to this body and soul-destroying traffic. In the House of Commons the following resolution was recently offered:

"This House reaffirms its conviction that the Indo-Chinese opium trade is morally indefensible and requests His Majesty's Government to take such steps as may be necessary for bringing it to a speedy close."

In seconding this resolution a member is quoted as making some strong and justifiable statements. Among other things he said:

"We are doing the devil's work by this trade in China. The missionaries saved a soul here and there, but for every one the British Government sent ten to hell."

It is painful to read that with out questioning the statements quoted. No less an authority than Mr. Morley, the Secretary of State for India under the new Government, pleaded for the House to exercise patience until something could be done to reimburse the Indian Exchequer for the loss of the \$15,000,000 annually which was being derived from the opium traffic with China. That England will not much longer stand for the notoriously immoral opium traffic on the low ground of its necessity to prevent a government deficit is indicated by the passage of the above resolution by the House of Commons without division. It now remains for the Upper House to make effective the desire of the whole British Empire by the adoption of the resolution, and thus give ground for the hope of a speedy termination of the accursed opium traffic in China.

Matthew Arnold's poems, with an introduction by Alice Meynell, are to be printed in the Red Letter Library, which Blackie and Son are publishing.

BEAUTY AND STRENGTH.

The necessity of both beauty and strength in life, and the imperfection of life when either of these qualities is lacking, were the central thoughts of an interesting and impressive sermon by Rev. Prof. Wicher, of San Francisco, at St. Andrew's church, Toronto, last Sunday morning. The thoughts of the sermon were suggested by the building of the pillars in the porch of Solomon's temple, as described in the seventh chapter of first Kings, part of the twenty-second verse, reading, "And upon the top of the pillars was lily work."

"In those pillars strength was topped by beauty, and the useful ended in the graceful," said the speaker. "Those were the heroic days of labor; the curse of all our work to-day is that we have lost the idea of God in it. The highest conception of religion is the getting of it into lowly things, and work faithfully done is worship. In our day there is great desire for the lily work without the pillars; thousands of men would like to have the virtues of their fathers, but they have not their fathers' faith. These are the days in which many want the beauty without the work of putting in the solid foundation."

"The decay of principles to-day," continued Mr. Wicher, "is alarming to all but the flippant. I wonder what we would do if we had the slave question to settle to-day? We sing, 'Onward, Christian Soldiers,' but much of our singing of that hymn is a mockery. This is a generation which yields itself to trifles light as air. This age tolerates religious life, but the religious man is not supposed to give expression to his convictions."

Dealing with the other side of the subject, that is, that strength alone is not sufficient, the preacher pointed out that nature shaped itself to loveliness, and that beauty was wrought in all its patterns. The world owed much to the Puritans, but a higher type of man was he who put his zeal into force with tenderness, gentleness and refinement. Some men were so conscientious that they exhibited diabolical qualities, and some business men conducted their business so punctiliously that, in spite of their honesty, nobody liked them. There were some such people whom we wanted to "meet in heaven," but did not want to meet very often on earth.

Lack of life in beauty was as much a sin against Christ as was lack of strength, said the preacher. Christ combined strength and beauty, and it was for the people of to-day to follow His example. History gave examples of great men of the same age, some of whom had showed great strength, and the others strength combined with beauty. Napoleon had been mighty with his sword, and had conquered a continent, but Scott had been mighty with his pen and had found "sermons in stones, books in the running brooks, and good in everything." In 1871 Napoleon's monument had been hurled down, but in the same year Scott's had been wreathed in flowers. Carlyle had had a powerful and profound intellect, and had been a good hater, but Ruskin had incarnated in his life the beauty of which he wrote.

By a majority of 574 the French legislature has passed a bill enforcing a day of rest in that country. Thus the "Continental Sunday" will become much nearer the ideal than the English. In England, says the Belfast Witness, the High Anglicans desecrate the Lord's Day by parties of pleasure, sports and games. In Catholic Ireland, besides games and sports, the day is besided by seditious political demonstrations.

ODD METHODS OF EXERCISE.

Most people who have passed their first youth discover that some particular form of exercise suits them better than any other and often end by becoming devoted to that special exercise. In a few cases hobbies of this kind develop in such peculiar fashion as to be worthy of record. An example in point is that of a well-known Londoner recently raised from the active management of an enormous business which is still in existence and undertakes contracts for almost every Government in the world. This gentleman when residing in his London home gets up early, takes a bath, then goes to bed again for two hours. He rises a second time, partakes of light refreshments and then puts on very heavy clothes. Though he has splendid carriages of his own, an ordinary four-wheel cab is called and waits at the door. It is the butler's duty to find out the exact direction of the wind and when this has been ascertained the gentleman gets into the cab and drives as near as may be exactly into the eye of the wind for a distance of precisely two miles. He then gets out and walks home with the wind at his back at a measured pace, the cab following close behind.

This same gentleman has at his country home an asphalted walking track precisely two miles long. At certain distances are small rest-houses, in each of which he to be found a goodly stock of umbrellas and mackintoshes, as well as refreshments, solid and liquid. He himself walks round this track every morning and expects all his guests to do the same. If it rains, they are, of course, always within reach of shelter and can either wait till the rain ceases or continue under cover of mackintosh and umbrella.

Another wealthy Londoner, who is perhaps one of the busiest men alive, declares that he has no time for taking ordinary exercise sufficient to keep him in proper health and condition. He has, however, discovered a substitute. Every morning he is driven to the house of a well-known electrical specialist, and there receives half an hour of electrical massage. This he declares, is worth two hours of any other form of exercise, and his appearance seems to confirm his statement.

There are instances of men whose only exercise is taken in the hours of darkness. An eccentric millionaire who has a villa at Cinzia, on the Riviera, fears the light of day as he would the plague, owing to a witch's prophecy, and walks out only at night, a closed and shuttered carriage always in attendance lest any accident might possibly delay him till the dreaded dawn.

A wealthy American, Mr. John Kameier, who lives near Detroit, has had a treadmill fitted in his house. The story is that many years ago he was imprisoned for an offence of which he was innocent. He found the treadmill such a splendid form of exercise that after he was released he had one constructed for his private use, and every day takes two half hours upon the machine. He declares that there is nothing like it for keeping down weight.—London Tit-Bits.

One of our bright young ministers in the person of Dr. George B. McLeod, of Truro, N.S., is called to the pastorate of the Central Church, St. Paul, Minn., the largest Presbyterian congregation in the city. Dr. McLeod's decision is not yet known; but many of his friends in the Canadian Church will be glad if he decides on remaining in Canada.

The Bishop of London, supporting a decision of the Vicar of Christ Church, Lancaster Gate, has ruled that no professing Unitarians can be married in any church in his diocese. This declaration was in answer to the application of a young American couple who had secured a license for that parish to be joined in marriage. If marriage is regarded as a sacrament, then a church may withhold it from those who do not profess faith in its creed. In Dr. Clifford's Baptist Church, in the same district for which the license was issued, the couple were welcomed and made one.