

THE CANADA CHRISTIAN MONTHLY.

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Editorial.

ROOTS AND FRUITS.

UR readers are no doubt aware that Germany, and we may say the civilized world, have been startled lately by the vision of a frightful monster that has suddenly made its appearance, and which under the name of *Communism* threatens the complete destruction of lawful government and social order. Its aim is to upset all the governments of Europe, and to substitute in their place the government of the *Commune* under which there is no place for individual right to property, or wife or children, because all things belong to the State, or to the Commune.

As long as Communism was content to dream and talk and write, the German Government was disposed to treat the matter as a visionary project that would soon die out; but the attempt at assassinating the Emperor has stirred up Bismarck and his fellows to enquire, and the enquiry has led to the alarming conclusion that the German Empire is in imminent peril from Communism, and that it needs the very strongest measures by police and prison, by steel and iron, to keep this monster from over-running the land and laying in ruins the heritage that France could not conquer nor invade.

The police and the prison, the steel and the iron may now be necessary to fight Communism; but if the men of Germany had been wise in their generation it could have been fought long ago with other and more potent weapons. And it is well for us, even in Canada, where such a thing is now hardly known, to read, learn and

inwardly digest the lesson taught us in the birth, progress and promises of Communism.

Communism is the child of Pantheism. The Pantheist begins by believing and teaching that God is the soul of the world, that God is all things and that all things are God. According to this belief (the grandest, the most dangerous and most impressive of all forms of atheism) men are a part of the great ALL, as each wavelet is a portion of the vast ocean.

To many of our readers that opinion may appear so wild and so visionary that its disciples cannot be conceived as able ever to do any harm to society by such lofty and unmeaning speculations. Let us remember, however, that error is like a grain of thistle seed as really as truth is like a grain of mustard seed. The germ that falls into the ground this year may be insignificant enough, but in a few years a whole district may be under the noisome weed. It has been truly said that the error that is in the brains and studies of the philosophers of one generation, will be found in the mouths and lives of the common people of the next generation. The philosophers of Germany, of the past generation taught the people that each individual was a part of God, and that, therefore, they were all parts of the same great *All*, and therefore, again, parts of one another. The politicians of this generation have taken the pantheistic premises (that look so speculative and remote from the market), and have on these premises, by a rigid logic, founded Communism. If we are all parts of God and of one another, if there is no personality in God, nor personality in man, if we are all drops or waves in the great ocean of Being, then let us carry out the grand idea and let us found on it a new political order, in which all individual rights shall cease, in which the nation is one, in which all power and property are in the Commune.

The grim, horrid issue to which the Pantheism of Germany has brought that country teaches us some practical lessons.

1. Let us beware of the Pantheistic tendency of modern periodical literature. Our newspaper press, and our monthly and quar-

terly magazines are largely pervaded by the subtle poison of this German Pantheism which came first to us by Cousin and Coleridge and then by Emerson and Carlyle. The poison is all the more dangerous because it speaks in a lofty way of God and of "the true, the beautiful and the good." But its God is nature, its Bible is the human consciousness, its eternity a "leap in the dark."

2. Let us give the Word of God its due supremacy in our families and public schools. We stood one evening, many years ago, listening to "Daddy Flockhart," the eccentric street preacher, whose little lamp fixed to the iron railings of St. Giles' Church, Edinburgh, shone out, wet or dry, all through the summer and winter weeks. Above him, Edinburgh Castle reared its head, bearing a-top the huge cannon called "Mons Meg;" below him lay the Cowgate full of Irish-Roman Catholics, some of whom greatly annoyed the good old man, by their Sabbath-breaking, their drunkenness, their profanity, and their gainsaying, sometimes, his discourses. The Cowgate lay like a heavy load on his mind. Talking, one evening, of the Irish Catholics, a bright idea came into the preacher's mind, and he gave it utterance in his own inimitable way, in which solemnity and humor were often largely combined. "If I had my way of it," he said, "I'll tell you what I would do. I would fill Mons Meg with Bibles and shoot them, shoot them down into the *Cowgate*."

Under that grotesque way of expressing missionary work (for Flockhart was an old soldier) there lies a great truth, pressed home on the nations of the world, by Ireland, by France, and now by the experience of Germany.

What Ireland has all along needed is Bibles. The Bible received and obeyed as God's word would have saved France from the last hundred years of riot and revolution. When Germany abandoned, at the bidding of Pantheism, first a personal God, then miracles, and then inspiration, it sowed the seeds of its present disasters, when its rulers dare not venture abroad in daylight for fear of the bullets of the Pantheistic Communists who fear neither God nor man, because there is, in their estimation, neither God, nor sin, nor crime, all beings, events and actions forming the great *All*.

In view of these things, it is very interesting to watch the great work going on in the capital of England under the London School Board, to which we have frequently called attention in these columns. It is surely a fact of great hope for the future of England that during the past year 105,000 pupils in the city of London made a systematic and thorough study of that Word of God which gave us our present laws and liberties, and which, as long as we receive and believe it, is a sure bulwark against the tyranny of kings on the one hand and the *license* of the mob on the other. In the "Sunday at Home" for September, we find a good description of the impressive day at the Crystal Palace:—

"The third annual distribution of Bibles and Testaments presented by Mr. Francis Peek and the Religious Tract Society to pupil-teachers and children who have been successful in a voluntary examination in Scripture knowledge, took place on a recent Saturday afternoon at the Crystal Palace, under very favourable auspices. There were nearly thirty thousand persons present, including the children and teachers, the latter of whom, to the number of nearly a thousand, were entertained by Mr. Peek to luncheon. Addressing the teachers after the luncheon Mr. Peek reminded them of the vast importance of the work which was committed to their charge. The very interesting ceremony of distributing 4,000 Bibles and Testaments as rewards for proved proficiency in religious knowledge took place in the Handel Orchestra, before a very large audience. The orchestra was filled with children from the schools, who gave a pleasing concert of sacred and secular music. Sir Charles Reed, President of the Board, presided. Before the presentation Sir Charles Reed delivered a short address in which he said that he wished to make very clear two or three things in connection with the distribution. The Act of Parliament left school boards free to give or to withhold Bible teaching; but it was provided that if any religious instruction were given it must be absolutely undenominational. The School Board for London resolved at once that in their schools the Bible should be read daily, accom-

panied by such explanations as were suited to the capacity of the children. From 1871 to the present time, in every department of each school, this rule had been carried out; texts of Scripture had been committed to memory, and usually simple hymns were sung, and prayer offered with the children by the responsible teacher. The attendance was voluntary, but practically universal; for in 680 departments, with 188,000 in average attendance, not one child in 4,000 (exclusive of Jews) had been withdrawn, and no single complaint had been made by any parent. The gross number of children in Standards i., ii., iii., examined last year, was 70,063; in iv., v., vi., it was 10,453, while the pupil-teachers numbered 1,546. This year the numbers had risen to 81,000, to 24,000, and 2,000 respectively; thus giving a total of 105,000, as against 82,000 in the preceding year. This examination had been based upon a syllabus of instruction issued by the Board, and had been carried out by the Board's own inspectors. He would not attempt to describe the plan adopted; but whether by the *viva voce* examination of the younger children, or the written papers of those in the upper standards, the results fully supported the conclusion that the regulations were honestly complied with. This year, he would add, there was great improvement in three particulars—in the spelling, the relevancy of the answers, and the sound moral tone pervading the whole. No part of all their work afforded such solid satisfaction, and thus it was that parents and teachers took increasing interest in this annual celebration. The prizes were then distributed, and at the close of the concert the children and the teachers dispersed themselves over the Palace grounds until the close of the day."

Living Preachers.

THE SCRIPTURAL ESTIMATE OF ORTHODOXY.*

ANNUAL SERMON BY REV. W. C. WILKINSON., D.D, PROFESSOR OF HOMILETICS
AND PASTORAL THEOLOGY IN ROCHESTER THEOLOGICAL SEMINARY,
PREACHED IN THE FIRST BAPTIST CHURCH, BRANTFORD,
SUNDAY EVENING, OCTOBER 18TH, 1876.



UY the truth and sell it not."—Proverbs xxiii. 23.

The text which I have selected sums up in one dense emphatic word the scriptural estimate of orthodoxy. Buy the truth and sell it not, the wise man says. This implies: Possess yourself of truth at whatever cost, and part with it under no temptation. Truth is your chief treasure. Get truth and keep it. There is no limitation expressed or implied either in text or in context. You are not to stand at the price. You are not to consider the price. You are simply to buy, and count yourself a gainer whatever you pay, if only you have truth at the last. You cannot pay too much for truth. Buy it fearlessly. You cannot be offered enough for truth to make it wise for you to sell it again. Hold it tenaciously. Buy the truth and sell it not. Here are prodigality and niggardliness recommended both at once. You are to be at the same time a spendthrift and a miser. Spend lavishly to buy truth, but having bought it hoard it. Such in brief is the value which the Bible exhorts us to put upon truth. This is the Scriptural estimate of orthodoxy.

I propose in unfolding the text and treating the subject assigned me, First, to ascertain and define as exactly as I may be able what orthodoxy is, and

Secondly, to adduce the testimonies of Scripture to the value of orthodoxy.

Of these Scriptural testimonies I shall make two classes, first, those which are direct and explicit; second, those which are indirect and implied.

* We have been compelled from want of space to leave out a few paragraphs of this admirable sermon. The omission of these, however, does not destroy the sense nor interfere materially with the completeness of the splendid demonstration.—ED. C. C. M.

The consideration of the subject will not prove barren of most living practical suggestions to us as individuals, as churches, and as one indivisible body of Christians.

I. FIRST, THEN WHAT IS ORTHODOXY? The word orthodoxy is not a Scriptural word. Is the thought orthodoxy a Scriptural thought? Our answer to this question will depend upon what we mean by orthodoxy when we use the term. Let us begin by distinctly understanding each himself and one another on this essential point. What is it that we are discussing here to-night? What is orthodoxy?

I suppose ninety-nine men out of a hundred, if we should ask them: What is orthodoxy? would reply to something like the following purport. They would say: Orthodoxy is agreement with the prevalent belief on points of religion. If I think as the majority do, or at least as the recognized leaders and doctors do, I am orthodox.

You see at once that according to this idea of orthodoxy, orthodoxy may be one thing for one man and another thing for another. The Roman Catholic will have his orthodoxy, the Greek his, the Presbyterian his, the Methodist his, the Baptist his. There will be as many different orthodoxies as there are different sects. Is orthodoxy, according to this definition of orthodoxy, a Scriptural idea,—that is, an idea approved by Scripture? I take it there will be among us no difference of opinion as to this. We shall agree at once and without discussion that of such orthodoxy as this Scripture knows nothing in the way of approval. Such orthodoxy, then, the orthodoxy that consists in agreeing with men, is not the subject of discourse to-night. We have nothing whatever now to do with the current conventional orthodoxy of subscription to creeds. I say nothing against such orthodoxy. I only say nothing about such orthodoxy, except to describe it and dismiss it. There is, however, another conception of orthodoxy of which Scripture has a great deal to say—a great deal to say, and still more to imply without saying. Orthodoxy of this latter sort is the orthodoxy that we are here to consider. It is the orthodoxy, not of agreement with men, but of agreement with God. Orthodoxy, according to this second and better idea of it, is not thinking as the majority think, but thinking as it is right to think. It is not in accord with your Church, but accord with truth. Observe now, let us be sure we understand ourselves, and understand each other. Orthodoxy, as we conceive it here to-night, is, in one word, right thinking. If you think right you are orthodox. No matter how widely you differ with the majority, with the doctor, with your Church—think right and you are orthodox. Orthodoxy

is right thinking. But still take care. It is not thinking you think right that makes you orthodox. It is thinking right. However honest you may be in thinking wrong, if you think wrong you are not orthodox. You have got to agree with God. God may or may not forgive you for thinking wrong. That rests with him. But, though he forgive you, still, if you think wrong, you are not orthodox. Nothing is orthodoxy but thinking right. We must think as God thinks. We must think in accordance with truth. What is truth, does some one ask? It was Pilate's question, asked perhaps by him with a jeer as a question impossible to be answered. But Christ he answered it for us. "Thy word," He said, in that memorable prayer to His Father, "Thy word," Christ said, "is truth." God's Word is God's thought expressed. Certain thoughts of His God has made known to us in the Bible. To these thoughts of God, thus made known to us in His Word, our thoughts must conform, or we think wrong and are not orthodox. Orthodoxy is thus an absolute, not a relative thing. It is thinking as the One, Omniscient, Eternal, Immutable God thinks.

I hear you ask, Does this preacher claim that he knows infallibly what God thinks? This preacher, I reply, makes no claim whatever for himself. But for orthodoxy he claims that it is thinking as God thinks, and that it is nothing else.

Orthodoxy having then been ascertained to be such, according to its true idea, we are ready now to take up our second enquiry.

III. WHAT HAS SCRIPTURE DIRECTLY AND EXPLICITLY TO SAY IN TESTIMONY TO THE IMPORTANCE OF ORTHODOXY?

Our text says, "Buy the truth and sell it not." Orthodoxy, right thinking, is personified in Scripture under the name of Wisdom, and says, "Whoso findeth me findeth life." Such right thinking is declared to be "better than rubies." "All the things that may be desired are not to be compared to it." But let us pass these texts and such as these, to examine direct and explicit testimony of a different sort, not less significant, and more likely to escape our notice. Scripture represents our thinking, our belief, to be indissolubly related with our character. Orthodoxy and character are thus indissolubly related to each other in at least three different ways.

1. In the first place, right thinking, or orthodoxy, is a fruit of right character.

"How can ye believe," said Christ to the Jews one day, "how can ye believe, which receive honour one of another, and seek not the honour which cometh from God only?" Plainly the principle is here

that belief is a matter of character. Men of a certain character, Christ taught, could not believe the truth. Their character was what made it impossible. They could not think right, because they would not be right. They were not orthodox, because they were not good. This is a pregnant principle. Let us seize it in our thought, and sink it into our conviction. Orthodoxy is not a function of the brain merely. The head cannot be orthodox alone. The heart enters into orthodoxy as much as the head. In truth, the heart is beforehand with the head in the matter. The heart controls the head without the head's knowing it. The head is the magnetic needle with truth for its pole. But the heart is a hidden mass of magnetic iron. The head is drawn somewhat toward its natural pole, the truth. But more, it is drawn by that nearer magnetism in the heart. The head finds its rest, but it rests not pointing towards its true pole. The heart has drawn it aside. And the head does not know it. The heart, friends, the heart is the lord of our thinking. We cannot think right if we feel wrong. Our orthodoxy depends upon our character. Such is one important element of the Scriptural estimate of orthodoxy.

But if character makes creed, it is not less true, nor less significant, that, conversely, creed makes character. And this latter truth, as well as the former, is taught in Scripture. I accordingly name it next in order as a component in the Scriptural estimate of orthodoxy, that,

2. Right character is a fruit of orthodoxy.

Character makes creed and creed makes character. The influence is reciprocal, and it revolves in a perpetual circle. As you are, you will believe; but so also, as you believe, you will be.

Christ prayed that His disciples might be sanctified. How sanctified? Through God's truth. That is, through the effect of truth believed producing holiness of life and character. This is plain enough in itself, but it is made unmistakeable by Paul. Paul tells the Thessalonians how God has chosen to save them. It was "through sanctification of the Spirit and belief of the truth." "Belief of the truth" is a Scriptural phrase for orthodoxy. Peter's testimony is to the same effect: "Ye have purified your souls in obeying the truth." We are saved, then, if we are saved, through sanctification effected by belief, or which is the same thing, by obedience, of the truth. In one word, we are saved, and sanctified, or sanctified and saved, through orthodoxy. Orthodoxy sanctifies us. Not without the agency of the Holy Spirit. But the Holy Spirit is the Spirit of truth, and He works by means of the truth. How? By making us believe the truth. That is, by making us orthodox. It would

not be irreverent, it would not be unscriptural, to call the Holy Spirit the Spirit of orthodoxy. If sanctified character is the Holy Spirit's work, as blessed be His name and person it is, still it is no less true that the Holy Spirit does His work in us and produces sanctified character, in just one way, which way is, orthodoxy on our part.

We are not yet done with the Scriptural view of the relation in which orthodoxy stands to life. One other important thing remains to be said. I note it as third among the elements which make up the Scriptural estimate of orthodoxy that

3. Orthodoxy is itself a part of right character.

Besides resulting from goodness, and besides tending to goodness, orthodoxy is essentially a component factor of goodness. A considerable portion of our life consists in thinking. We think incessantly, and always right or wrong. When we think wrong, we do wrong. For there is no valid distinction between thinking and doing. Thinking is doing. In vain do we seek to separate the two. The two are one, and we cannot separate them. God has joined them together. Man cannot put them asunder. The twain are one. Thinking is doing—with the mind and with the heart. The absurdity, the fatuity, of talking about its being no matter what you believe, if you only behave right! Believing is behaving. Believing is behaving in the most profound and intimate sense. There is no other behaviour that is so central, so characteristic, so indivisibly personal, so essentially of you yourself in your most secret and ultimate being—no other behaviour of yours in these respects like your belief. Underneath all disguises, behind all masks, independent of all hypocrisies, there your soul is, there you are, revealed according to the truth of your character in your belief. God sees you. He knows you, He judges you. These poor souls of ours—what behaviour God beholds in them sometimes in our believing! It is God's own sentence: "As he thinketh in his heart, so is he." Thinking in your heart, that, to God, is behaving, and by that behaving God judges you—and most justly, for according to that behaving you are. Is right thinking of no importance? Is orthodoxy a name, a name-worthy to be despised? Not if the Bible is true. I will add, not unless our very nature itself is a lie.

III. WE COME NOW TO THAT TESTIMONY OF SCRIPTURE ON THE SAME POINT, WHICH MAY BE TERMED INDIRECT OR IMPLIED TESTIMONY. We shall be obliged here to limit ourselves to the notice of a few points.

1. The first is this, That the very existence of the Scripture is itself a Scriptural testimony to the importance of orthodoxy.

For what is the Scripture? It is the Word of God—that is, the disclosure of God's thought. Why does God disclose His thought to men? Manifestly for one purpose and one purpose only—to make men think as God thinks. On whatever points God has spoken, on those points we have God's thoughts. God's thoughts on such points are true thoughts, and thoughts on the same points that disagree are false thoughts. We must come to God's way of thinking. We must be orthodox. And this wonderful book, with all the glorious, though partial, revelation that it contains of the unsearchable mind of God—why, the book itself, the great, awful, blessed book, is God's effort to make us think as He thinks, to make us think right, to make us orthodox. What need to search the Scriptures for separate texts to prove the importance of orthodoxy? The whole book itself, with all its texts, is one vast monumental proof of the importance of orthodoxy. Has God spoken, and shall we not heed? It is infinitely pathetic and awful to think of it—through what a range of eloquent appeal, to men to come to God's views on certain matters, God in the Bible has condescended to go! God bends himself to human speech, and He argues, He remonstrates, He warns, He expostulates, He entreats, He urges, He invites, He promises—there is nothing that He does not do in the Bible to make us think right. So much value does Scripture attribute to orthodoxy. The book—the book itself as a whole—by virtue of merely existing, is God's voice to men, for ever and for ever saying in their ears, whether they will hear or whether they will forbear, Behold this is the truth; believe it. Hear, O heaven, and give ear, O earth! Thus I, God, swear by my book to the importance of orthodoxy.

2. In further illustration of the value set in Scripture upon orthodoxy, we may say that the object of Christ's incarnation and advent was to make men think right.

This I know is an almost startling statement to make. But I make it considerably, and with full warrant of Scripture. I use Christ's own calm and most solemnly emphatic words. Christ said to Pilate: "To this end was I born and for this cause I came into the world, that I should bear witness unto the truth." Observe the sublime impressiveness with which Christ speaks. He looks back to that occasion in eternity when His visit to this world was decreed, and gives the reason of the visit. He does not assign one object to His birth, one cause of His coming. He says, "To this end was I born and for this cause came I." The language is simple, but it is comprehensive in its simplicity. It frames

not a partial, but an exhaustive statement. It gives the whole object of Christ's incarnation and mission. It is not to this end among other ends, for this cause among other causes, but "to this end and for this cause"—as if, so stated, the account was complete. A kind of effect is felt here of an infinite energy and fetch in Christ's conception. I do not wish to be understood that some other mode of conception, different from this, would not have been equally true. Christ's mission is certainly described by Scripture in other terms than the terms here employed. What I maintain is that, under this particular aspect, Christ meant to present, and presented, the whole object of his earthly mission. It was true, and it was sufficient to say that all He came here for was on behalf of the truth, to bear witness to it. He came in the interest and behoof of orthodoxy.

3. But again. It was not enough that Christ should bear witness to the truth himself. The Holy Spirit's work may be said to be the same. The Holy Spirit also came to lead men into the truth. He is called emphatically the Spirit of Truth. He is here among us to convince the world of sin, of righteousness, of judgment, in other words, to bring the world to right ways of thinking, to make the world orthodox. When the Holy Spirit convinces the world of sin, what is that, but simply changing the world to thinking from falsehood to truth? And observe how this change is effected. Christ says that the Holy Spirit will convince men that they are sinful. Wherein sinful? Because they have committed crimes with hand or tongue? Nay, but because they have not believed on Christ. Men will be brought to see that they are sinful, and that their sinfulness consists in their posture of mind and heart toward Christ. The sin is a state, a condition, an habitual way of thinking and feeling, namely, the inward, mental, spiritual attitude of not believing—not being orthodox. The chief sin in God's sight is a state of heart, that is, a chronic, inveterate act of unbelief. The change from this state it is the office of the Holy Ghost to effect. He effects it, how? By bringing us to obey the truth—that is, by making us think as we should think—by making us orthodox. But orthodox, remember, we never are, unless we are changed in heart as well as in head. We must choose to think right, before we can think right. How helpless we are? But God works in us to will and to do. Blessed be His holy name!

4. Yet again. Not content with the witness of His word, with the mission of His Son, with the work of His Spirit, conspiring to attest to men the importance of believing right, God has taken a further step. He

has established His Church for the same purpose. He has constituted it to stand visibly before men's eyes a living pillar and ground of truth.

Such the Scripture states to be the nature of the Church. It was founded, it exists, it renews itself from age to age, it survives shocks and disasters, it smiles serenely at its foes—for the sake of being what God has made it to be, a columnar support, an unshaken basis, for truth. Think of it my hearers. Here is the ark of human hopes, afloat on the waste flood of the world's ruin, sublimely lying in a kind of colossal calm across so many waves at once of secular storm vainly heaving beneath it and about it that it does not feel their stir. Built on the billows, it sits firm and still, and abides a pillar and ground of truth. We are a part of it, we individual believers. But we come and go, we are buffeted with the winds, we are tossed with the waves. Not so the Church. The Church remains, and is not moved. God is in the midst of her. And the meaning of this miracle of history is, that God founded the Church to be a pillar and ground of truth—that is to say, a fixed centre and stay of right opinion. The offices of the Church, the ordinances of the Church, the worship of the Church, the existence of the Church, have this end and cause, to make men orthodox and keep them orthodox. We as individuals, may throw ourselves athwart God's purposes. But God's purposes execute themselves. If we pervert God's ordinances appointed for His Church, we fail so far of our part in sustaining the truth, but the truth will be sustained. While the Church endures, the truth will have its pillar. The Church itself is thus, according to Scripture, God's sign, created out of living souls, to show to men how much He values orthodoxy. What a reason does this view of the Church involve for our being sure that we exhibit to men by our Church order, and our Church ordinances, that truth, unimpaired and unchanged, of which the Church was constituted to be the pillar and ground!

5. Yet once more. The Scripture tells us that God has appointed an order of men whose special work in the world it shall be to win their fellow-beings to right thinking, to orthodoxy. Paul expressively says that he was Christ's apostle for the purpose of bringing men everywhere to "obedience of the faith." Now, "obedience of the faith" means acceptance for truth of that body of doctrine which the Gospel proposes to men. We obey the faith when we adopt the faith for our own. To do this is to think right, for it is to think with God. In one word it is to be orthodox. To make his fellow men receive the truth, obey the truth with mind and heart—this was the end of Paul's apostleship. That

part of the office of apostleship has descended to successors until now. Preachers are called by God to spend their lives in maintaining and in propagating the truth. This is only to say that preachers are champions of orthodoxy. It is their mission to "contend earnestly for the faith once delivered to the saints." The world may sneer if it please, but, my brethren in the ministry, to teach the truth, to stand for right thinking, for orthodoxy, is our trust received from God. We are put in trust with the Gospel. When we are faithful we are fellow-workers with Christ and with the Holy Spirit. It is a glorious, an unspeakably glorious and exalting fellowship. Let us see to it that we be not ashamed of Christ and of His words. We are set, each one of us, for the defence of the Gospel. Who is sufficient for these things? But our sufficiency is of God. We shall prevail if we consent to speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth. In these times of itching ears and tameless tongues, let us not blush to be called orthodox. Ye are my witnesses, says God. Let us be true witnesses. But whether we are true or false as individual ministers, yet God abideth faithful. He cannot deny himself. In the very fact that the office and order of ministers have been established by Him, God gives the world a token of His interest in orthodoxy. In His ministers, by virtue of their being ministers, God speaks to men. In them, God takes the attitude of one pleading for truth. Every time that a minister preaches, it is as if God did beseech you. Be ye reconciled to God, consent to think as God thinks, submit to be orthodox. God appears thus, through the ministry of the Gospel, in a perpetual ambassadorship to men on behalf of the truth. The mere existence of such a ministry is God's sign of His desire that we should be orthodox.

My hearers, in view of what we have found to be the Scriptural estimate of orthodoxy, shall we heed, or shall we spurn the counsel of our text? We have learned that to think right we must be right, that to be right we must think right, and that thinking right is a part, a large part, of being right. We have learned that the Bible exists for the purpose, on God's part, of making us think right, that Christ came to make us think right, that the Holy Spirit is in the world to make us think right, that to make us think right the Church is maintained; and an ambassadorship of God to men continued from age to age. Is not all this enough to convince us? Are we ready to obey?

Buy the truth and sell it not. Pay the price required. Buy with obedience. Buy with study. Buy with self-denial. Buy with self-sacri-

face. Buy with fidelity. And know that still, whatever you pay, the truth you buy is the unpurchaseable gift of God through Jesus Christ. This is the paradox of grace. You must pay everything and then you have your prize for nothing. And lo! the prize you have found is far more glorious than the prize you sought. You sought truth, and you found Christ. To find Christ—to agree with God in God's chief thought, the thought of Christ as Saviour and as Lord to men—this, this at length is orthodoxy. This truth buy—buy, and sell it not.

Poetry.

SHALL WE FIND THEM AT THE PORTALS?

BY J. B. RANKIN, D.D.

Will they meet us, cheer and greet us,
Those we've loved, who've gone before?
Shall we find them at the portals,
Find our beautified immortals,
When we reach that radiant shore?

Hearts are broken, for some token
That they live, and love us yet!
And we ask, "Can those who've left us,
Of love's look and tone bereft us,
Though in heaven, can they forget?"

And we often, as days soften,
And comes out the evening star,
Looking westward, sit and wonder,
Whether, when so far asunder,
They still think how dear they are!

Past yon portals, our immortals,
Those who walk with Him in white,
Do they, mid their bliss, recall us?
Know they what events befall us?
Will our coming wake delight?

They will meet us, cheer and greet us,
Those we've loved, who've gone before;
We shall find them at the portals,
Find our beautified immortals,
When we reach that radiant shore.

WILLIAM WILLIAMS (1717-1791), or "the Watts of Wales," as he has been termed, by alliteration artfully applied, is remembered chiefly for one hymn, which is not in either of his English books, though it is vastly better than anything there. His "Hosannah to the Son of David" was published at Bristol, 1759, and his "Gloria in Excelsis" at Carmarthen, 1772. To Mr. Sedgwick's reprint of these, 1859, is added another piece, which is worth all the rest many times over. It has this note: "This hymn, taken from the Welsh of W. Williams, appeared in Mr. Whitefield's collection, 1774; but whether translated by the author, or by W. Evans, the translator of Prichard's 'Divine Poems,' is not quite certain."

Twelve years later Mr. Daniel Sedgwick, the well known London hymnologist, came upon what he supposed to be the earliest version and, of course, the true text. He says Lady Huntington had it from Williams, and issued it in this form in 1773. It was found at the end of a copy of Whitefield's Hymns. This original differs from any printed copy." Here it is:

A FAVORITE HYMN.

Sung by Lady HUNTINGDON's young Collegians.

Printed by the desire of many Christian Friends. Lord give it thy blessing!

I.

GUIDE me, O thou great Jehovah,
Pilgrim through this barren land;
I am weak; but thou art mighty,
Hold me with thy pow'rful hand:
Bread of heaven, bread of heaven,
Feed me till I want no more.

II.

Open now the crystal fountain,
Whence the healing stream doth flow;
Let the fire and cloudy pillar
Lead me all my journey thro':
Strong Deliv'rer, strong Deliv'rer,
Be thou still my strength and shield.

III.

When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of deaths, and hell's destruction,
Land me safe on Canaan's side:
Songs of praises, songs of praises,
I will ever give to thee.

IV.

Musing on my habitation,
Musing on my heav'nly home,
Fills my soul with holy longings:
Come, my Jesus, quickly come;
Vanity is all I see;
Lord, I long to be with thee!

—*William Williams, 1773.*

EVANGEL.

[Translated by Francois Coppee, in the "Churchman."]

The Lord alone with Peter walked one day
Where bright Gennesareth in sunshine lay,
At that hour when the sun has fiercest glare.
They reached a cottage as they wandered, where
Before a door-way, ruinous and low,
A fisher's widow sat in garb of woe,
Full of sad thoughts. Yet she forbore to weep,
That she might spin her task and rock her babe to sleep.

Not far away the Lord and Peter stood,
Half-hidden by a fig-tree in a wood.

As they looked on unseen, along the road
Came an old beggar staggering with a load,
An earthen jar poised on his trembling head.
He paused before the widow, and he said :
" Woman, this milk has to be carried still
A half-mile further over yonder hill.
But, as you see, exhausted by the heat,
I cannot get it to the village street;
And if I find no help I lose to-day
The penny I was promised as my pay."

The widow rose. She neither spake nor smiled,
But dropped her distaff, ceased to lull her child,
Raised the tall pitcher slowly on her head,
Waved the man on, and followed in his tread.

The eager Peter spoke. " Master," he said,
" 'Tis right to succor those who need our aid ;
But is this woman doing right to fly
From house and child to help a passer-by ?
Doubtless the man need not have travelled far
To find some idler who would bear his jar."

Then the Lord looked on Peter. " Be thou sure,
Whene'er a poor man helps a man more poor,
My Father's care o'er his own home is thrown.
She hath done well in that which she hath done."

As thus the Lord his servant's zeal restrained,
He took the mother's place, and even deigned
The distaff with his hands divine to ply,
And rocked the restless babe, and sang its lullaby.

Then rising when it slept he waved his hand,
And Peter followed at his mute command.

When the poor widow reached her cabin bare—
A home made rich by God's protecting care—
She found—but never knew by whom 'twas done—
That her babe slept, and that her flax was spun.

Christian Thought.

THE PROFITS OF THEOLOGICAL DISCUSSION.

AN EXTEMPORE ADDRESS.

BY JOSEPH T. DURYEA, D.D., OF BROOKLYN, AT THE OPENING OF THE THEOLOGICAL SOCIETY OF UNION THEOLOGICAL SEMINARY, OCTOBER 1ST, 1878.

FTER discussion of sundry points, Dr. Duryea concluded his lecture in the following words:—Be careful, if some of these difficulties startle you, how you back up too far in the face of a difficulty; because you may back off from all the ground there is and tumble over. I have fought Calvinism, every inch of it, tooth and nail, until I had hardly tooth and nail left; and I would give up, and give up, and give up, until, when I came to see what I had given up, I found I had given up a great deal more than I thought I had, for there was so much involved in what I had yielded that I had thrown away almost enough to drag away what was left. I have no doubt that Dr. Whedon, in the same way, had to fight Arminianism—if, indeed, he had to fight; for they say that human nature inclines more readily to Arminianism, and doesn't have to fight against it as it does against Calvinism. And I dare say he backed up in the same way, until he came to the verge, looked over his shoulder at the abyss, and then stepped forward, picked up the old ground, and stood on it. Do not think that the system is going to pieces because you have encountered a difficulty.

And once more, remember this: that, after all, in your preaching, the system is rather a safeguard than the source of the substance of your teaching. The older I grow the more I want theology for preaching, on which systematic theology is simply a line of outposts for the purposes of defence. I believe that theology proceeds from the person of Christ. We are absurd in all our treatment of the evidences of Christianity, because we do not begin with Christ. We have no other place at which to begin; for, if we will observe, our entire argument for the divinity of the Old Testament is: Jesus laid his hand on it and said, "This is the Word of God." And when we have the Scriptures completed and substantiated we should consider them chiefly as the revelation of God in his Son, and construe the truth they contain in such a manner that at last we should be

like the disciples upon the mountain, and looking up see no man and no thing save Jesus only. For parish purposes you may keep up your systematic theology; but you want more and more to live in the midst of the Gospel, and, standing by Him, let his light shine back on the Old Testament and forward on the New, not discriminating as between the inspiration of the Old and that of the New, but determining in what light and under what forms in the end you will see the truth. "I am the truth," he says; and I am inclined to believe and I hope that there will be a theology of the future which will be a system of which the beginning, the middle, and the end, will be the person of Christ.

Now, will your patience suffer two or three more thoughts? And the first is: Intellectual honesty is not inconsistent with intellectual humility. You probably have not time enough to know everything before you die; and, therefore, you must have help. You are not the only person who has ever done any thinking in the world. Men have thought before you were born. And you are not the only original investigator that has ever been on the planet. The difficulties that occur to you no doubt Augustine wrestled with; and he held his system in the face of them. I have no doubt they floored Calvin a good many times; though somehow or another, he squirmed out from under them and got on his feet again. They may come fresh to you, and may terrify in their operation on your mind; but they are not novel. They may be very old. Give due regard to the thinking of the early days and the labours of men that have gone before you. Do not dissent from the consensus of the great and the good unnecessarily. If you find yourself differing, question yourself, your thoroughness, the genuineness of your processes, and the principles upon which you have based your conclusion, before you question them. Still, on the other hand, remember you must be responsible before God for your convictions, and to repeat it in the form of a truism, your convictions must be your *convictions*. Therefore, in a word, you must be the arbiter to pronounce decision, and feel it to the very marrow of your bones, so that it enters into your life. Whatever help you get, then, must be help. You cannot be carried; you must be taught to walk. You cannot be partially held up while you walk; you must be shoved off on your own feet. You may look at the finger that points; but still you must turn your eye away from it, to see where you are going. And, for this reason, discriminate while you listen to men whose ability and position entitle them to speak with authority—that is, as far as authority enters aside from the word of God. And just at this point let me give you one counsel

which is exceedingly valuable. I think in my experience it has been of untold value. When you find men to whom every one says you should bow, because of the superiority of their intellect, perhaps the advantage of their opportunities, and the amount of work they have done in any given sphere, and you differ from them, then stop a moment. Possibly you may be right and they may be wrong. How, then, shall you discriminate the judgment of these men of great names? I believe here is one of the most living and incalculably important uses of ecclesiastical history, which is not a mere chronology of events nor a mere philosophy of the life of the Church. It is the setting of living men. Go back to the age in which they lived; study the circumstances of the times; estimate the influences that surrounded them; get at the incentive which urged them to their work; find, if you can, that tendency which gave a bias to their thoughts, and possibly you may discount their mighty thinking in view of that. Certainly the men with whom we have to deal are great men, take any system we will. If we can question their opinion, notwithstanding the majesty of their intellect, the breadth of their opportunity, and the might of their endeavor, then we are released from that deference to them which we owe from a comparison of our littleness with their greatness.

The other thought is this: Go back to the Word of God constantly, as a child, and sit before it and interpret it according to the laws of interpretation in those mysterious rules which are the corollaries of a system, in order to keep you from so understanding the Bible as that you may possibly modify the system. I should like to read the Bible, burying out of conscious memory, if possible, all I ever knew of systematic theology. There is always peril in systematizing, and peculiarly in a sphere where the facts are not all present to the mind of him who is constructing his scheme. The difficulty is that a scheme looks exceedingly like one of the half-ruined temples in the old land. If all its parts are not filled out in due proportion, and if there is a gap for which no stones have been chiselled in the quarry, men are very apt to mix up a little paste and run it into the vacant space. If you try it with the criticism of pointed and tempered steel, you can find which is stone and which is mortar. We are so in love with the system; we are so engaged in bringing out its symmetry, and we are so eager to accomplish its completeness that, when we have no facts, we make them, or we twist the Scripture possibly into a semblance of it. Every man who attempts to construct systematic theology ought to remember that we know only *in part*. We have not all the facts. We never shall make a full system, and it will never be built in all its

proportions. We must be content that it shall grow toward completeness. And then you know that, when a system of general truth is formed without all the facts, the inferences are not reliable, let them be ever so logically made. I will not take the inference of any theologian under heaven unless I can find a plain didactic statement on the back of which I can inscribe "Thus saith the Lord." The system is human; the Book is divine. And I say here what I said in the presence of those who were my teachers on the greatest occasion, perhaps, of my life, that we must go from the system to the Word of God, and from the Word of God back to the system. The system is only provisional, and is rather a group of statements under logically-arranged topics out of a philosophical whole.

I hope what I have said during this fleeting hour may be of some service to you. Let me urge you, from an experience in which I have gone through agonies that the torment of the flesh cannot possibly represent, to be thorough all the while. If you are not willing to task your brain and study with all the physical strength and all the time that God shall give you; if you are not disposed and pledged with your service and solemnly bound before God to be a thorough man, as God shall give you breadth and persistency; then go back to the plough and to the shop. I do not think you are wanted in the ministry. There are a great many men that would rather be out of it than in it to-day. If your eyes are too weak to read Hebrew, then make a good lay evangelist of yourself. Laymen can preach pretty well nowadays, and many people think they can do better than the ordinary ministry. If you have got to leave off your Greek the minute this bell ceases to ring you to recitation, and take all your New Testament knowledge at second hand, then I would rather be a good Sunday-school teacher. If you will not throw off your garments, leap into the arena, and put all your life into this business, then go back and make a decent living. Do not go on toward the ministry.

Now, this may seem to be severe and even harsh; but it is my feeling just now. I wish I could antedate my history, and go back to the freshman class and begin over. A great many men wish they were there, and they would not go any further. That I know, for they confess it. They would go out west, according to Mr. Greeley's advice, and clear off a hundred acres of land, and stay there. I do not discount ministerial piety and spirituality. They are all good enough, with something inside. There must be the bone and sinew of intellectual power, structural development, and harmony, to give contour to piety, before it can be exemplary in the pulpit in this age.

I hope that this talk that I have given you will cause you to press up, keep step, and march on double-quick toward the furthest goal you can see by the stretch of the most eager and enthusiastic vision.

Christian Life.

DR. CHARLES HODGE; OR, THE CHRISTIAN TEACHER.

BY THE EDITOR.

(Second Article).



PRINCETON SEMINARY, of which the Rev. Charles Hodge was made a professor in 1822, is purely a theological seminary, and, therefore, to be distinguished from the *Princeton College*, which is a secular institution like *McGill College*, *Montreal*, or *University College*, *Toronto*.

The first president of this seminary was Dr. Miller, and one of its first professors was Dr. Archibald Alexander, who may indeed be regarded as the founder of this famous theological school. He began with a class of three students; and after forty years' service, in which he had two sons associated as professors, left the seminary one of the first theological schools in the United States. Dr. Archibald Alexander's connection with Princeton extending down to 1851, overlapped Dr. Hodge's during about thirty years. When at length the Alexanders, father and two sons (James Waddell and Joseph Addison), were, one after another, removed by death from the offices they filled so well, Princeton came under the guidance of the Hodges: for we find associated with Dr. Charles Hodge, the father some years before his death, his two sons, Dr. Caspar Wistar Hodge and Dr. Archibald Alexander Hodge. To these two families, therefore, under God, America largely owes Princeton Seminary and its theological influence in the world.*

* Our readers will read with interest the names of the various professors at the time of Dr. Hodge's death, which year the total number of students in attendance was 114, and in the graduating class 38.

Rev. Charles Hodge, D.D., LL.D.; Charles Hodge, Professor of Exegetical, Didactic, and Polemic Theology; Rev. Alexander T. McGill, D.D., LL.D., Professor of Ecclesiastical, Homiletic, and Pastoral Theology; Rev. William Henry Green, D.D., LL.D.,

It was a "red letter" day in Princeton some six years ago (1872) when, after fifty years' service, Dr. Hodge's jubilee was celebrated, New England Congregationalism and American Episcopacy, in the person of such representatives as Bishop MacIlvaine and Johns, joining in doing honour to the "greatest divine of English-speaking Christendom," as some are pleased to call him.

It was on this occasion that Dr. Hodge said that it "was the glory of Princeton that not one original theological idea has ever emanated from it." What can this mean with regard to such men as the Alexanders, who were not only great *reasoners* but great *thinkers*, not only expert *logicians* but far-seeing *metaphysicians*? What can it mean with regard to the speaker himself (Dr. Hodge), who was equally at home among the fathers, the school-men, and the Transcendentalists, who was a contemporary of all ages and a master of all relevant systems? It means that Princeton, as a theological school is, Biblical. Its mission has been, in which it continues to this day, to ask, "What saith the Lord?" Persuaded of the substantial accuracy of the Reformed theology, the Princeton theologians have been content to explain, illustrate, and defend the old system: but, even their opponents being judges, they have evinced the splendid qualifications of deep Biblical culture, broad philosophical sympathies, lofty intuitions and masterly dialectic skill, in contending, in the chair, and through their celebrated Quarterly, the "Princeton Review," "for the faith once delivered to the saints."

Professor of Oriental and Old Testament Literature; Rev. James O. Moffat, D.D., Helena Professor of Church History; Rev. Caspar Wistar Hodge, D.D., Professor of New Testament Literature and Biblical Greek; Rev. Charles A. Aiken, D.D., Archibald Alexander, Professor of Christian Ethics and Apologetics, and Librarian; Rev. Archibald Alexander Hodge, D.D., Associate Professor of Exegetical, Didactic, and Polemic Theology; Mr. James F. McCurdy, A.M., L.P., Stone Tutor of Hebrew, and Assistant Librarian.

No less interesting is the financial condition of the Seminary that same year: all the voluntary gift of the friends of Princeton.

The property for the uses of the Seminary is as follows:—

<i>Securities</i> in the hands of the Treasurer.....	\$531,175 00
Bills Receivable.....	970 89
	—————\$532,145 89
<i>Securities</i> , held by Trustees of the General Assembly, E. G. Woodward, Treasurer.....	95,370 84
<i>Real Estate</i> :	
Old Buildings, etc., at cost.....	\$144,000
Stuart Hall, at cost.....	130,000
	—————\$274,000 00
Total.....	\$901,516 73

I look back with pleasure on a week spent at Princeton in the autumn of 1857. Students familiar with some of the theological schools of Scotland and Canada would be struck with some peculiarities about Princeton,—the young men were drawn from a larger area, comprising many nationalities, and their relation to each other and to the professors seemed to be on a more familiar footing, and the exercises of the class-rooms were of a more varied character than in similar institutions in other lands. On each Sabbath there was a sermon preached to the students in the chapel of the Seminary by the theological professors in turn. It was Dr. Joseph Addison Alexander who preached the Sabbath I happened to be present, and his text was from the words of Christ, "The harvest truly is plenteous, but the laborers are few, pray ye, therefore," etc., Matt. ix. 37, 38. On Sabbath afternoon, all the professors and the students met for an hour's Christian conference at 4 o'clock, in one of the class-rooms. Students and professors engaged in prayer. The subject of Conference (which was always given at the previous Sabbath) was that day *On Death*. Dr. Hodge presided and spoke, shortly and quietly but with much solemnity, simplicity, and clearness, as indeed did all the professors, especially Dr. A. Alexander, who contrasted the death-bed scenes of the Bible, so free of harrowing physical detail, with the death-bed scenes of human literature so morbidly minute as to the physical accessories of death. It was a sweet and refreshing hour, and Princeton students, we believe, carry the memory of the four o'clock conference to many a corner of the world. Since Dr. Hodge's death, it has been stated that among his papers there has been proof found that his remarks for the Sabbath afternoon meetings were carefully prepared, sometimes fully written out, though he never seemed to refer to notes when speaking.

The weather was wintry during my sojourn in Princeton, and Dr. Hodge, who was suffering from a cold, came to his class in an overcoat which he retained during the lecture. He kept his seat, and read with very little life, having one hand guiding the leaves of his manuscript and the other hand thrust to the bottom of the outside pocket of his loosely buttoned coat. His face and head were not unlike Sir William Hamilton's, with this difference: that while Hamilton's complexion was dark, Hodge's was fair, with a soft blue eye, in strong contrast to the coal-black eye of Hamilton. A great contrast Hodge—of moderate stature—was to Cunningham, again, who was over six feet, and broad of shoulder in proportion, and who sometimes thundered out his lectures with an energy that thumped the desk and filled the corridors with his voice.

Dr. Hodge's relation to his students was more that of a father among his sons than a professor among his students. His house, the property of the Seminary, was of moderate size, and his style of living very plain, but many and varied were his visitors and guests.

A letter of introduction from his friend, Dr. Nicholas Murray (Kirwan), gained for me the privilege of spending a happy evening in his family, —which consisted then of his wife and the youngest of his sons, at that time a student, but now a professor in the Princeton Seminary. Next to Dr. John Duncan, of Edinburgh, an Israelite without guile, came Dr. Hodge (that, at least, was the natural impression produced by his public speeches and private conversation) in child-like simplicity of character, and closeness of walk with God. He wrote and prayed and lectured and talked familiarly at his own fireside, as one who seemed to "see Him who is invisible." "He walked with God" and "he is not," for God saw that His servants' work was finished, and that his strength, now in his eighty-seventh year, was but "labor and sorrow," so God sent His angels down and carried him to his rest and reward. From the funeral of his intimate friend, Professor Henry, of Washington, he returned sorrowing, and fatigued with the journey. His health failed suddenly, and on the 19th of June, 1878, he died. The students he taught, which in fifty-six years could not be less than two or three thousand, are, some of them, now in glory with him, but many of them are in the service of Christ, and scattered over the whole world as editors, teachers, ministers and missionaries. In the chapel of the Seminary, still draped in mourning, it is proposed to erect three tablets to the memory of Miller, Alexander and Hodge; but a monument more lasting than marble or brass they have themselves erected already in the literature, theology and living citizens of their beloved Republic. "*Si monumentum requiris, circumspice.*" "They rest from their labor and their works follow them."

Christian Work.

We are indebted to the "Sword and the Trowel" for this paper on

THE PROTESTANT PRESS.



ACH succeeding year, the account which the Religious Tract Society is able to give of its operations appears to increase in importance and interest, and to awaken in a corresponding degree our liveliest gratitude. It becomes more apparent every day that such an agency is not only a vast blessing to the country in a direct Christian sense, but is also useful in counteracting the popish or semi-infidel teaching of other institutions which work their tactics by using the Christian name. The Tract Society has, doubtless, many of the shortcomings common to human associations. Certain of its rules may be strait-laced; there may be occasionally a large consumption of red tape; but a committee which is pledged to please everybody will occasionally find itself in a strait between common sense and expediency. Many of the books issued may be unwise commercial speculations; a large proportion of the tracts may be waste of good ink and paper; but where difficulties of no ordinary nature abound we find the larger opportunity for the exercise of charity. One of the most mischievous mistakes consists in the custom of paying for tracts at a uniform rate, and thus discouraging the production of a superior article.

That tract distribution is the scattering of good seed, which from time to time bears abundant fruit, can be proved from the accounts we are constantly receiving. Preachers of the gospel have frequently testified that tracts have been the instruments of their conversion. Thus Mr. H. W. Webb Peplow, a clergyman of the Church of England, in a sermon preached on behalf of the society, confessed that the reading of a tract on a race-course, whither he went as a young man to banish serious thought, marked the turning point in his own career. He fled from the ground, and also from the wrath to come, to find refuge in Christ. The case of another clergyman is mentioned, who by a similar messenger was led to renounce error. He read a tract, the doctrines of which were at first distasteful, but were afterwards embraced with joy. Since that day that preacher's ministry has been blessed to thousands of souls. Cases quite as remarkable, or even more so, are frequently occurring in the

ranks of lowly life. Many a drunkard's home has become transformed through the reading of a tract; and temporal as well as eternal good has been the result. There appears to be an increasing willingness on the part of the common people to read what is offered them, and this should encourage increased distribution.

We will now take a rapid survey of what has been accomplished in the foreign field during the last year.

In *France* we find the people breathing more freely after having passed through a great crisis, and escaped from the snare laid by the ultramontanes. The tactics of the fanatical party are producing results directly opposite to those hoped for; a reaction has occurred, and the fact is mentioned by one journal as "a thing unheard of in our history—four ministers out of nine in the government are Protestants."

In *Paris* upwards of three hundred and eighty-four thousand copies of evangelical publications have been sold. The following admirable remarks, spoken at the anniversary of the Paris society, by Theodore Monod, are worthy some attention in England:—

"Why do we want new tracts? Why not content ourselves with reprinting the best of the old ones? It is necessary, without dropping the old ones, to have new. There is a continual demand for them. Besides, everything changes. Numbers of the allusions, and the comparisons of forty years ago, have no meaning for us now. The very manner of expressing oneself varies from one generation to another. Our society ought to bring forth from its treasury things both new and old. Who ought to write new tracts? Not always the man who says, 'I could easily compose a tract.' Nor he who says, 'I am not able to do it.' The man who ought to write a tract is the one who feels that he has a tract to write. Have you never said to yourselves, 'There should be a tract on that subject'? Well, write one. When? As soon as possible. As the proverb says, 'Strike while the iron is hot.' What are the subjects which should be treated of, and whence are they to be taken? You must think, you must pray, you must search. In your reading you may find tracts almost ready made; bring them under the notice of the committee. In the old stories of our history, in the sermon you have heard, in the remarks made by those around you, and in the incidents of daily life—everywhere fruitful subjects are to be found. The essential thing is to have something to say, and to say it well!"

The following is a grateful instance of the revolution which one tract may effect after leaving the hands of the distributor:—"A school-

master, whom I know well, but whose name I forbear to mention seeing one day a Romish priest coming down the steps of his church, where he had just been saying mass, went up to him and gave him a tract. It was as if he had suddenly fired a shot. The cure was at first astounded, and probably offended; but he thought, no doubt, that the man would not have ventured to take such a step if he had not been firm in his convictions. The priest therefore read the tract; and the end of this story is that the priest died a pastor, and a deservedly respected one, of one of our churches in the north, and the man who had been the means of his conversion became the schoolmaster in his parish."

An attempt is being made to issue a new edition by subscription of Calvin's "Commentaries." As, however, at least eight hundred subscribers would be required, it is uncertain whether the scheme will succeed. The work would chiefly be acceptable to pastors, but a select few of the non-preaching class would also prize the book. To what a depth of apathy has France descended when a few hundred subscribers cannot be obtained in order to facilitate the publication of the works of one of her greatest teachers. The committee of the Religious Tract Society in London have aided the dissemination of religious literature in France to the extent of £1860.

The central depot for the publication of evangelical books and tracts in Paris is at No. 4 Place du Theatre. Under the able management of Mr. G. Pearse the house is a centre of gospel influence. The works of the London Tract Society, the British and Foreign Bible Society, besides others, are there found, as well as the widely-circulated magazines of Miss Blundell, *Ami de la Maison* and *Rayon du Soleil*.

There is also a well-conducted depot at Brussels; but as a city Brussels is enshrouded in popish darkness. The following, which comes from Belgium, will give some idea of the needs of the country:

"Some Christians at Antwerp were asked what they could do for God during the fetes, where God was not thought of; how they could proclaim *free salvation* to the multitudes in this town, where a few steps from the chapel and from the tomb of Rubens in another chapel and on the marble of another tomb, Catholicism has for two centuries displayed her chief error in its grossest form in a Flemish distich, of which the following is a translation—

'Heaven is gained by violence,
Or purchased by the force of money.'

They decided on making a large distribution of tracts. In the space of

three days more than twenty thousand tracts, and from fifteen to sixteen hundred portions of the gospels, were circulated. The tracts, wrote one of the colporteurs employed in this work, have on the whole been well received. At the Place Verte a German woman followed me, crying out, 'Do not accept them; throw away the books, they are bad.' In spite of this the greater number were accepted. Thus, whilst the prince of darkness employed a grown-up person to destroy the good seed, the Lord, the Father of lights, employed a little boy, who voluntarily offered himself to help in the distribution of tracts. I was still at the Place Verte, when a gentleman accosted me, and asked if I knew English. I answered, 'that I only knew French and Flemish.' He then said in French these short but encouraging words, 'May God bless you.'"

The best news from Belgium is to the effect that the people are becoming weary of priestcraft, and are having their eyes opened to the absurdity of picture-worship and Mariolatry.

The Evangelical Society of Geneva continues its work in a quiet way. Nearly twenty thousand copies of the Bible, Testaments, and portions have been distributed, besides over two hundred almanacks and tracts. A colporteur of this society in La Vienne writes as follows: "One gentleman took me home with him, and showed me a map of France. 'Look at those parts coloured black; they are those where education is most backward.' The cure said to me, 'They are the best parts of France.' He said at the same time, 'It is frightful to see all the books which are circulated by means of English, French, and American Societies. They do not seem to do much in one year; but anyone who can go back thirty years will remember how those who sold them found houses closed against them. Now even Catholics ask them in, converse with them, buy an almanack, a Testament, or a Bible; they let the colporteur read to them. Something of what is said always remains in the mind, and soon the Catholics will be half Protestants, and will not listen to the cures.'"

In *Italy* the work goes forward in spite of the determined opposition of an anti-christian hierarchy. Mr. Wall, the pastor of the Baptist church, is a very active evangelist, both as a writer and a distributor of gospel publications. The New Testament, with Notes, is also to be translated into Italian. The little Italian periodicals also bravely hold on their way. The *Famiglia Cristiana* has a circulation of twelve hundred a week. The *Amico dei fanciulli* is also said "to find its way not only into the Sunday-schools of all the evangelical denominations, but also into

many Roman Catholic schools. The Waldensian pastor at Palermo has succeeded in obtaining about one hundred subscribers, and the mistress of a commercial school in a small town in the Maremma, although she is not connected with any evangelical church, takes regularly forty-two copies. The extreme misery which exists this year in almost every part of Italy has prevented many from renewing their subscriptions. I often receive letters expressing the deep regret with which those who have been accustomed to take it are obliged to give it up. Many who were in comfortable circumstances formerly can this year hardly find the means to purchase food."

A Bible car has been started, and, as regards the sales effected among the peasantry, with the most encouraging results.

The Protestant Press is actively engaged in Spain notwithstanding the determined opposition of the priests and the perplexities connected with the censorship of the press. The Protestants have an organ called *La Luz*, and this is now opposed on behalf of the priests by *La Revista Catolica*. The latter taunts the Evangelicals with their fewness and poverty, and is thus answered by the spirited gospel advocate: "Various reasons may contribute to the want of good churches—want of taste, want of time, or want of means. Spaniards are not deficient in taste, nor is Protestantism an enemy to beauty or to the arts. But our time has been short, and our means scanty, in spite of those 'pounds sterling' which are so much talked about. What is there wonderful in this, when the Catholic Cathedral of Seville, in spite of centuries of time and abundant wealth, still remains unfinished? To condemn or to throw contempt upon the poverty of our chapels is the same thing as to ridicule the primitive Christians, who turned into churches the dwellings of their poor adherents, or missionaries in heathen countries, who have to begin by using huts for places of prayer. The *Revista* may be assured, however, that with time we shall have good places of worship, and this without calling in to our aid lotteries and theatrical representations, which are at the present day the recourse (how moral in their tendency!) of the fresh-kindled piety and faith of the Catholics of our country. And even now, if the *Revista* chooses to take a walk through Spain, it will see that we have good buildings—some of them quite new."

During the year, fifty new publications have been issued from the Madrid depot, including a new edition of "The Pilgrim's Progress," and a "Life of Luther." The committee of the Tract Society, in London annually subsidize *La Luz* and *El Cristiano*.

The chief obstacle encountered in *Germany* is the spread of Socialism, and the Atheism and immorality with which it is synonymous. Atheism appears to be becoming an organized conspiracy against religion and social order. Still, the Berlin Town Mission continues its operations with unabated energy, and, stimulated by the committee in London, the distribution of evangelical publications is continued with success. The good results arising from the tracts and books are continually appearing to encourage the agents. In one place we find a man relinquishing Sunday trading through reading a Protestant tract; in another instance a would-be suicide is turned from his purpose by the same means. Encouraged by assistance from our Religious Tract Society, the German Evangelical Society circulates large numbers of publications, and sends its colporteurs abroad. An attempt has been made to supplant the infidel almanacs by something better; but, just now, times are hard in Germany, and people with tearful eyes will confess their inability to purchase books.

Sweden has been the scene of a remarkable revival; and the Evangelical Society of that country look to 56 Paternoster-row for a large portion of the money representing their expenditure. The following gratifying testimony comes from a pastor at Stockholm:—

“We are in the midst of a revival of religion, such as we have never before witnessed in this country. In some places almost the whole population have turned to the Lord. Thus, in the parish of Alunda, in the vicinity of Upsala, with a population of three thousand, in two weeks six hundred to seven hundred are reported as having been lately converted. Children from eight to nine years of age, and persons from seventy to eighty years old, have joined in praising the Lord for his saving mercy. The revival went through the parish like a forest fire, in some places sweeping all before it. Even infidels and blasphemers were converted. As a very rejoicing sign of the times, it is reported that the clergy of the Established Lutheran Church and the pastor of the Baptist Church in this place work hand and hand in revival efforts. Here, in Stockholm, there has also been a glorious work of revival going on during the last months. The Baptist Chapel has been crowded to its utmost extent, both on Sundays and week-day evenings. Even the Lecture-room has been opened on Sunday evenings for preaching the Word to those who could not get in upstairs. Last Sunday, April 1st, the right hand of fellowship was extended to fifty who were received into our communion. Several Lutheran places of worship have been crowded to their utmost extent.”

A very interesting feature of the work in *Bohemia* is the re-issue, at a cheap rate, of the works of her older martyrs and confessors. These books "bear the stamp of national genius," and their re-issue, at this opportune moment, will revive the memory of John Huss and his stout-hearted followers. Mr. Kasper, who is at work in the country, is commendably enthusiastic respecting this work of republication; and we are glad to note that he has been encouraged by a grant of £120. In a letter asking for assistance, he gives particulars of several of the works about to be issued, *e.g.*:-

"I. *Hlubina bespernosti* ('The immovable Foundation'). This was written by T. A. Comenius, at a time when the faithful in Bohemia were cruelly persecuted, and when he had to hide himself in woods and dens. Having established the unstableness and vanity of everything earthly, the author elaborately shows how everything good and desirable and true is centred in Christ alone, and may through faith in him be found and enjoyed.

"II. *Vyhost sveta* ('Farewell to the World'), explaining how one of those who has had enough of the world's dregs, and who at last has found grace, being made a servant of Christ, now once for all makes known his firm purpose to separate himself from the ways of sin and sinners. The title explains everything.

"III. *Zivot Jana Augusty* ('Life of J. Augusta'), containing the history of a sixteen years' prisoner for Christ. Jan Augusta, bishop of the ancient Bohemian Brethren Church, was one of the most distinguished men of his time. His enemies hoping that, if he could be secured, the whole Church might be easier destroyed, spread false accusations of treason against him, and Ferdinand I., in 1547, made him a prisoner at Krivoklat, where during sixteen years he was subjected to horrible torments and privations. Nevertheless, Augusta held firm in the faith, and he has made the years of his confinement memorable to this very day, by composing in the darkness of his cell many beautiful hymns, which are sung in our churches up to the present time. The various incidents of his martyrdom, as well as his constancy and the foundation of his hope, are here vividly depicted by another distinguished man of God, Jan Blahoslav, and the whole is a touching illustration of Hebrews xi. from the records of our own history."

During the late war the hospitals were liberally supplied with Testaments and evangelical publications; and these appear to have been preferred before the lighter literature supplied by native friends in St.

Petersburg. Grants of cash were sent from London on condition that corresponding sums were raised in Russia. \$900 was sent during the year. In Poland the work of distribution and of colportage proceeds, in spite of the violent opposition of priestcraft.

India has strong claims on the sympathy of England, and the funds voted are continually increased. During the last decade the sales of religious works has trebled by increasing from half a million to a million and a-half. "During the same period," we are told, "the local contributions have risen from £845 to £1,691; the proceeds of English sales from £1,702 to £3,346; the vernacular sales from £216 to £1,061."

What may be accomplished by one book is forcibly illustrated in the history of a well-worn volume given by a missionary to a man in a crowded market:—

"Twenty years after this book was given away, some missionaries visited a new and distant part of the country, and heard of a village where there were people calling themselves Christians. I happened to be a member of this party, and I never can tell you the gratitude and the joy it brought to our hearts when we heard of this; and going to the village, we were told the history of this book; how it fell into the hands of a prominent man and an independent thinker; how he learned this book by heart, committed every page of it to memory, and recited it, morning and evening, to his neighbours; how he threw away his idols; how he told the Brahma priest he should never come to his house again; that he had no offerings to make to him, no worship to give him; that he became a Christian; and how, after twenty years, we found eight believers ready to be baptized and organized into a Christian church."

It is humiliating to have to confess that a great obstacle in the way of converting the heathen is English infidelity. The tracts and books of London atheists are largely circulated.

China is a vast field, calling for all the efforts which the Protestant press is able to put forth; and we notice that there is a likelihood of a translation being undertaken of "The Annotated Paragraph Bible." Few indeed are the missionaries at present, labouring in China; the difficulties in the way of success are sufficient to cow an ordinary man, but while the Lord raises up such brethren as Hudson Taylor and others none may hint at fear.

From the above it will appear that our English Religious Tract Society is ceaselessly active, and that, speaking literally, its field of oper-

ation is the world. The magnitude of the work to be done is something which the mind cannot grasp, so that if the funds subscribed were increased tenfold the money could be used in the best of mission work, and the world be the better for the outlay.

At home the prodigious activity of the Protestant press is one of the marked characteristics of the age. The abolition of the paper duty gave a mighty stimulus to all kinds of printing, and especially to periodical literature, so that publishers are beginning to complain that their book sales are falling off in consequence of people reading little else than newspapers and magazines. Periodicals are constantly being multiplied, and a very large proportion of these are exponents of religion. They call themselves "Christian;" but that term would mean a good many different things if it included all the idiosyncracies of a motley company of editors. For example, one of the youngest in the field is mainly occupied with sensational novels; and an article in one of its numbers by an infidel professor, patronizing the Bible, is as pernicious as anything one would be likely to hear in a backslum "hall of science." Somewhat of a contrast to this is the Plymouth tendency of *The Christian*, concisely reflected in the remark, "We are not fond of multiplying chapels," which lately occurred in an article on the work of Mr. Cuff in Shoreditch. Brethrenism strongly impregnates certain weeklies which are received by other Christians without suspicion, and are likely to do subtle mischief among the young in making them discontented with all regular and organized church life.

The commercial morality of some other religious journals ranks lower than that of the daily papers; for the advertisements they publish would not have the least chance of appearing in *The Times*. This advertising business is a very difficult one, and we would not be too severe, but surely a line should be drawn somewhere. One "Christian" paper, more remarkable for its eccentric English than for its literary vigor, appears to be ready to puff anybody, and any article, in return for a good advertisement. Another cause of just complaint is seen in the usage, also now introduced, of making long puffing advertisements to appear as original articles. We marvel that the traders themselves care for such a shallow system, for all educated people know when an article is a mere puff, and they conceive a prejudice against the merchandize which is thus advertized. The public who are deceived by these productions, and we suppose that an ignorant residuum will be deluded, are not so much

to blame as the vendors, because there is no sin in trusting the honor of so-called Christian broadsides. Papers which act in this manner are trifling with their best interests; they will assuredly be losers in the end.

In conclusion, we may be permitted to hope that our youthful contemporary, *The Christian Signal*, will from the first exemplify a high-toned business morality, and thus set an example to those who need it. Honesty in journalism, as in commerce, will eventually prove the best policy. Once establish a reputation for integrity, and the money value will not be small to a trustworthy advertising medium.

The Christian Signal is one of the latest as well as one of the most hopeful developments of the Protestant press in this country. The paper is started to supply a recognized want, and not merely to add another aspirant to public favour in an already too thickly occupied field. "We believe that by supporting it, and endeavouring to promote its circulation we shall be rendering great service to the interests of the evangelical faith upon which our churches are founded." That is the declaration of a large number of leading ministers throughout the country, who are desirous of having an evangelical organ; and the enthusiasm with which many of them are promoting the establishment of the paper shows that they do not intend it to fail through dilatory action. The founders of the paper have been greatly cheered by this disinterested service. If the paper is to succeed, let it owe some of its success to personal effort; for by such means the people can do even more than an editor to build up a first-class journal. We lately met with a pastor who had distributed two thousand specimen numbers through various channels. The newspaper is a power either for good or for evil of incalculable magnitude; and if *The Christian Signal* is conducted with vigour it will not only command public favour, but it will render a grand service to the Protestant cause.

Practical Paper.

METHODS OF FAMILY WORSHIP.

 hour in the day is more important than the hour of family worship. It ought, moreover, to be the most attractive hour to all. It is, in many a home. Besides being a duty, family worship is a privilege; and it can be a pleasure. How to make it all this, is well worth considering.

No one method is best for all families alike. There are differences in needs and in tastes. The method in each case should be wisely adapted to the membership and the circumstances of the particular household. The old-time method was for the head of the family to read, in a solemn tone, a portion of Scripture, taken in course from Genesis to Revelation. It is said that Cotton Mather's daily portion in this way was fifteen chapters. Then would follow a long prayer by the same person, no one else having a part in the service. Later, it became the custom for the leader to read also from some work in popular comment on the Bible, like Doddridge's *Expositor*, or Scott's *Commentary*. Doubtless there was good in either of these plans. It was certainly better than a neglect of family worship. And, in its time it was less of a strain on the powers of endurance in the younger members of the family than it would prove to the intense and restless children of to-day. There are, indeed, many godly men and women whose reverence for the Bible is directly associated with the manner and the tones of voice of their good fathers in the reading of that book at daily family worship, while they were children. But there are ways better suited than these old ones to meet the necessities of the present age, in the ordinary household. The advantage of giving to all a part in the exercises is now widely recognized, as is also the desirableness of making the entire service a familiar one to even the youngest participant. A few illustrations of methods which have worked well in actual experiment will, perhaps, indicate the line of success in conducting family worship wisely.

It is in a country home—in a farm-house kitchen—that a family gathers after breakfast for prayers. Young and old are there—all the children, down to the little two-year-old, just learning to keep reasonably quiet at that hour. There happen to be no servants in that home. The elder daughters help their mother in the household work. If there were servants, they would, of course, be present. The father opens the Bible. His first word is: "Well, children, what did we read about yesterday morning?" One of the children answers, "About blind Bartimeus." "Yes, and what did we read about him?" Then the story is taken up by the children, one giving one point, another another, until its outline is complete; the father quickening the interest by an occasional added question. When yesterday's reading is fully recalled, the father says: "And now, I am going to read about Jesus walking on the sea. It is in Matthew, the fifteenth chapter, beginning at verse twenty two. All of

you find the place." The mother, and each child able to read, has a Bible. The place is found. The father reads a verse; the mother reads another; and so on, until it is the turn of a little boy who can talk, but not read. The father has no thought of skipping *him*. Looking at the boy, the father repeats distinctly two or three words at a time of the verse next in order, and the little fellow says them after him. "And when," says the father. "And when," says the boy. "They were come," says the father. "They were come," says the son. And so on until the verse is finished, and that child has had his share with the rest in the morning reading. When the passage has been read, the father says: "Shut the Bibles. And now what have we been reading about?" Again the narrative is taken up by the children, until it is clearly before the minds of all. Then comes a hymn, familiar to all, and in which all can join, like "Jesus, lover of my soul," or "Jesus loves me; this I know." Prayer follows—a brief and simple prayer by the father, in which the thanks and the needs of the family are laid before the Father in heaven—and the service closes with the Lord's Prayer, in which all join audibly. This method of family worship has its obvious advantages for many a home. There is no home where some of its features might not be adopted wisely.

In another household, in a city home, the family gathers in the library for morning prayers. The father reads the Bible passage, and questions or comments upon it as he reads, so as to keep up an interest in the reading. For example, having read the words, "A certain man went down from Jerusalem to Jericho, and fell among thieves," he asks, "Where was this man going?" "From what place?" "What happened to him on the way?" He is not always sure of a prompt and correct answer to even as simple questions as these; but his asking them helps to make the children attentive to his reading. Then, perhaps, he lays down a map of Palestine on the floor, in the centre of the family group, and asks one of the younger children to point out Jerusalem; another is asked to point out Jericho. A very young child, who does not yet know the alphabet, can quickly learn to locate on the map, Jerusalem, and the River Jordan, and the Sea of Galilee, and a few other important points; and such a child feels an added interest in a service, in the course of which he is asked to creep along to the map and put his finger on Jerusalem, while all the others look on approvingly. Sometimes the blackboard is used in that home in family worship, in explanation of the form of the temple, or the shape of the golden candlestick, or the relative location of certain

persons referred to in the morning reading ; or again in emphasis of a verse out of that reading which is to be remembered by all. Then the texts for the day, on a hanging leaf-cluster against the library wall, are read by all simultaneously, and there are singing and prayer as in the other family. Again, where the children are older, each member of the family has a different translation, or a different version of the Scriptures, and the variations are noted in the reading. Or, a series of readings have been arranged beforehand, throwing different Bible lights on the same subject—perhaps next Sunday's lesson—and one reads one passage, and another another, so that the truth in question is brought out in fresh and growing distinctness. And so there is variety in the Bible reading at family worship.

In the prayer, as in the reading, there are more good ways than one. In some families the father alone leads. In other households the father alternates with his elder son ; or, where there is no father, the mother sometimes leads, and again one of her children. And there are homes where each member of the family has a few words of prayer every morning—even down to the lisping little one who asks, "Pleathe God, bleth 'ittle Mamy ; bleth uth.all ; for Jethuth' thake." And there are parents—many intelligent and devoted Christian parents—who shrink from leading their households in extempore prayers, who yet want the privileges of family worship, and seek them through the use of forms of prayer. For such, there are excellent helps in sundry manuals of devotion, from the elaborate "Home Worship" of Dr. J. P. Thompson, down to the modest "Responsive Services" published by the American Sunday School Union. In one way and another the wants and the tastes of all can be met—in prayer, in Bible reading, and in praise ; and in one way or another, all should see to it that there is earnest, reverent, and delightful family worship in the households for which they are responsible.

—*S. S. Times.*

Christian Miscellany.

DESPISE NOT THE PATHS OF YOUR FATHERS.

NE of the extremes of the young in this, as well as in every other age, is the tendency to cultivate mere outside appearance in everything—morality, religion, and business included. The inexperience of young people renders them impatient in the ap-

plication of means. They are apt to think that there is a nearer road to every sort of success than that one by which their dull fathers went along, patiently plodding with a frightful amount of painstaking. There is something peculiarly suited to the sanguine ebullition of a youthful mind in the conception of near-cuts and surprises and great results from little means. A dashing, splendid, magnificent appearance is everything. For a young man to hit on such a train of ideas and pursue them is a dangerous thing. Society should supply the young with a better example. When dress bespeaks comfort, decency, simplicity, and plainness, it imparts a favourable impression of the wearer. If one knows that under the glitter of an outside display there is pinching poverty, just and pressing claims ignored, and creditors deceived, one looks on deception of dress in such a case as he would on the artifice of a criminal. Many begin life with the conviction that the wearing of ornaments is one of the most efficient means of success in making their way in the world, somewhat with the logical deductions of our commonplace doctors, who swim along in a carriage and pair to see their patients, when they cannot pay the rent of an ordinary dwelling. Such limping after distinction is loathsome in the extreme. No good can come either to the individual or to society from affected and inflated display. In every case it is the evidence of a vulgar mind, destitute alike of good sense and good taste.—*Pearson.*

HEART SERVICE.

“My body has been in the Sabbath school for many years, but my soul has been there only a year and a half,” said a teacher, in speaking of his new interest in the work of winning children to the service of Jesus, and training them therein. How many teachers in the Sabbath school can say that their souls are in their work? Who of them can cry out before God confidently, “With my whole heart have I sought thee; my soul fainteth for thy salvation?”

A LITTLE WORD.

There is a little word in our language that, in one brief monosyllable—*sin*—gathers up all the woes of the world. Human history is a dark commentary upon it. Revelation is burdened with its bitterness. God

turns from it with face averted. Its beginnings we partly know; but who knows its end? God pity those who know something of the darkness of its meaning, and the bitter agony that the struggle with it costs! But still more, God pity those who know nothing of either!

OVERCOMING EVIL.

"When I was a small boy," says the poet Southey, "there was a black boy in the neighbourhood by the name of Jim Dick. A number of my playfellows and myself were one evening collected together at our sports, and began to torment the poor black by calling him 'nigger,' 'snowball,' 'blackamoor,' and other degrading names. The poor fellow appeared very much grieved at our conduct, and soon left us.

"Not long after we made an appointment to go skating in the neighbourhood; but on the day of the appointment I had the misfortune to break my skates, and I could not go without borrowing Jim's skates. I went to him and asked him for them. 'Oh, yes, Robert, you may have them, and welcome,' was his answer. When I went to return them I found Jim sitting by the fire, in the kitchen, reading the Bible. I told him I returned his skates and was much obliged to him for his kindness. He looked at me as he took the skates, and with tears in his eyes said to me, 'Robert, don't ever call me "Blackamoor" again,' and immediately left the room. The words melted my heart. I burst into tears, and resolved from that time never again to abuse a poor black."

AT EASE IN ZION.

BY DR. HORATIUS BONAR.

At ease in Zion! What are souls to him?

He rests on roses, while the world is dying:

Millions are passing on to their long doom,

The nations in profoundest darkness lying,

For love, and help, and healing vainly to us crying.

At ease in Zion! Can a soul redeemed,

That should, while here, be solemn vigil keeping,

Sit idly on its couch of luxury,

When the world lies in saddest slumber sleeping,

In pleasure's deepest draught its senses madly steeping?

At ease in Zion! Where is, then, the cross,

The Master's cross, all pain and shame defying?

Where is the true disciple's cross and cup,

The daily conflict and the daily dying,

The fearless front of faith, the noble self-denying?

At ease in Zion! Shall no sense of shame
Arouse us from the self-indulgent dreaming?
No pity for the world? No love to Him,
Who braved life's sorrow and man's disesteeming;
Us to God's light and life by his dark death redeeming?

"IT'S SO DARK, FATHER, GIVE ME YOUR HAND."

I heard a good brother relate in our prayer-meeting a touching incident, which I have never seen in print. One dark and stormy night, a gentleman's little girl, who slept in a small bed beside his own, became disturbed and restless in her sleep. The rumbling thunder and raging storm without alarmed her, and she began to cry. Her father spoke, and asked, "What is, it, daughter?" O, father, it's so dark here! Please give me your hand to hold." Putting his hand in both of hers and folding them across her breast, the little one was comforted, and soon fell asleep.

The gentleman had been greatly troubled about business matters. A large family were dependent upon his exertions for support. He was greatly straitened in money matters, and the future seemed all dark before him. What could he do? Far into the night he had been debating that question, when he was disturbed by his little daughter. What could he do? Had not the child answered the question for him? What could he do but take hold of his heavenly Father's hand, and hold on to it, while darkness lasted? Aye, hold on to it in the darkness and in the light, too.

THE PEACE OF GOD.

There is a peace the world can not bestow
Nor take away; and they in joy do go
Who but possess it, for its charm is sure,
And doth through all the ills of life endure,—
It makes the sad rejoice, the weak feel strong,
The troubled soul burst forth in joyous song,
Which may be heard above the din of strife—
An antidote for all the cares of life.
Oh, peace of God! may I thy power enjoy,
And in Thy praise my life shall find employ;
Thou shalt me fend from every evil way—
Make all the darkness turn to brightest day—
Till safe within the everlasting arms
My soul shall rest secure from all alarms.

Toronto.

—J. Imrie.

Children's Treasury.

PRETTY IS THAT PRETTY DOES.

The spider wears a plain brown dress,
 And she is a steady spinner ;
 To see her, quiet as a mouse,
 Going about her silver house,
 You would never, never guess
 The way she gets her dinner.

She looks as if no thought of ill
 In all her life had stirr'd her ;
 But while she moves with careful tread,
 And while she spins her silken thread,
 She is planning, planning, planning still
 The way to do some murder.

My child, who reads this simple lay
 With eyes downcast and tender,
 Remember the old proverb says,
 That pretty is which pretty does,
 And that worth does not go nor stay
 For poverty nor splendour.

'Tis not the house, and not the dress,
 That makes the saint or sinner,
 To see the spider sit and spin,
 Shut with her webs of silver in,
 You would never, never guess
 The way she gets her dinner.

—Alice Cary.

KEEP.

Keep to the right as the law directs,
 Keep from the world thy friend's defects,
 Keep all thy thoughts on purest themes,
 Keep from thine eyes the notes and beams ;
 Keep true thy deed, thy honor bright,
 Keep firm thy faith in God and right,
 Keep free from any sin and stain,
 Keep free from ways that bring thee pain ;
 Keep free thy tongue from words of ill,
 Keep right thy aim and good thy will ;
 Keep all thy acts from passion free,
 Keep strong in hope, no envy see ;
 Keep watchful care o'er tongue and hand,
 Keep free thy feet, by justice stand ;
 Keep true thy word, a sacred thing,
 Keep from the snares the tempters bring ;

Keep faith with each you call a friend,
 Keep full in view the final end ;
 Keep love between thy God and thee,
 Keep from all hate and malice free,
 Keep firm thy courage bold and strong,
 Keep up the right and down the wrong ;
 Keep well the words of wisdom's school,
 Keep warm by night and by day keep cool.

—Selected.

“ WHY DO THEY EVER BEGIN?”



MAMMA,” said my little Harry, looking out the window as a drunken man went reeling by, “ why do men stagger through the street ? ”

“ Because they are drunk,” I said.

“ But, mamma, why do they not stop drinking ? ”

“ Because they either can not, or think they can not.”

“ Well, then, mamma,” said Harry, lifting his little earnest face to mine, “ why do they ever begin ? ”

It was a very busy morning, and my work was not half done. But I knew what I ought to do just then ; so I sat down, took Harry on my knee, and we talked it over. I tried to show him, as well as I could, how, little by little, the result came about. Only the day before, a neighbor, at whose house we were calling, wanted to treat us to cider that she said was “ only a little sharp—just enough to be good.” I said “ no ” for myself, and, finding Harry was taking the glass, said “ no ” for him also : and Harry had thought it very hard, and pleaded that he might have “ just a little.”

“ But, mamma,” said Harry, “ that little drink of cider would'nt have made me drunk.”

“ No, Harry, but it might have led, little by little, to a liking for such things ; and, if we cannot do without cider with a little alcohol in it when handed to us, how shall we do when the *wine* is offered ? Where shall be the stopping point ? A little cider, a little wine, a little rum ; a great deal of rum. We can not know. It may be all down, down, down to the wretched state we saw just now.”

“ O ! ” said Harry, with a little shudder, “ I would'nt for anything grow up to be like that man ; and, if that is the way the thing begins, don't let me have any cider, mamma. Keep it all away.”

“ That's the way the thing begins, my boy, and God helping me, I will.”—*Children's Friend.*

THE SWEEP'S PRAYER.

I like to repeat the answer a little sweep gave me the other day in Sunday School. Knowing that all the children in my class were constantly occupied during the week, I feared that the duty of prayer was neglected, and insisted that day on the importance of prayer. At the close I asked a little boy, ten years of age, who led a very uncomfortable life in the service of a master-sweep :

"And you, my friend, do you ever pray?"

"O yes, monsieur."

"And when do you do it? You go out very early in the morning, do you not?"

"Yes, monsieur, and we are only half awake when we leave the house; I think about God, but cannot say I pray then."

"When, then?"

"You see, monsieur, our master orders us to mount the chimney quickly, but does not forbid us to rest a little when we are at the top of the chimney and pray."

"And what do you say?"

"Ah, monsieur, very little. I know no grand words with which to speak to God; most frequently I only repeat a short verse."

"What is that?"

"God be merciful to me, a sinner."—*Selected.*

"FOR JESUS' SAKE, AMEN."

In the "Helping Hand" Miss E. E. Johnson tells the following stories:—

"I know of a little girl who promised the Lord all the paper rags she could find; and her mother told me that her carpets were never so neat before, for not a scrap or raveling escaped that rag-bag. Every month the rags were sold, and the proceeds went to the Sabbath School mission fund.

"Another little girl had the greatest dislike for sewing. She had commenced a bed-quilt, but was not likely to finish it. One day she came home from Sabbath School, burning with missionary zeal, and asking for work.

"Well, Lizzie, I'll pay you, if you will piece a block every other day.'"

“Poor Lizzie! her missionary spirit threatened to depart. But finally she said, solemnly, ‘Yes, grandma, I’ll piece blocks, or anything else, for Jesus’ sake, amen.’ That bed-quilt is finished now; and there is an earnest little worker for missions in that home.”

Would that some older children who shrink from laborious and disagreeable work would get a little more of this spirit, and say, “I’ll do anything for Jesus’ sake, amen.”—*Little Christian*.

PARENTAL AFFECTION.

A nobleman, who died a few years since, had a chest all locked up, but marked, “To be removed first in case of fire.” When he died his friends opened the chest, supposing, of course, that some valuable documents or deed of property, rich jewels or costly plate, would be found in it. But what did they find? They found the toys of his little child, who had gone before him—richer to him than the world’s wealth, richer than his coronet, brighter than the jewels that sparkled on his crest. Not his estate, not his jewels, not his equipage, nothing glorious and great in this world: but the dearest objects to him were the toys of his little child.—*Children’s Friend*.

THE EXTENDED HAND.

A mother once said with tearful eyes, “There is one reminiscence of my early motherhood which I can never recall without bitter regret, trifling as the circumstance may seem to others. It happened when my first child was with me. At five years old she used to go to church with me, and usually sat very quietly by my side. Occasionally, however, she would grow fidgety and restless, and then it was her habit to slip her little hand in mine and hold it, fancying it helped her to be quiet. On one or two of the last Sabbaths we sat together, not wishing to change my position at all, I pretended not to see the little hand that was laid coaxingly in my lap, and I can still hear the low sigh of disappointment as she removed it. Not many weeks after, God took my little one’s hand, and led her away! And ever since I have felt as if I must say to mothers, “Always see your children’s hands when they reach out towards you.”—*Selected*.

Our Study Table.

"NOTES ON THE SHORTER CATECHISM."

There have been written scores of works to illustrate and explain the "Shorter Catechism" of the *Westminster Assembly*. Here is a new attempt by Dr. Alfred Nevin, and, we think, a very successful one. It is not expected that a reviewer must needs read such a book as this all through before forming an opinion as to its merits. We have read a good deal of it, but, as a test point, we turned to its chapter on the subject of *sin*. As things go in our day, there is no better test of a system of theology than its views of *sin*. We know what the "Shorter Catechism" says: "Sin is any want of conformity unto or transgression of the law of God;" which is a comprehensive, sound, and exhaustive definition. But what does Dr. Nevin say on this saying of the Westminster divines.

Dr. Nevin explains the pregnant definition above quoted under six short paragraphs:—"The law of God," "Sin defined," "Want of conformity," "Transgression," "Evil of sin," "The greatest sin." Under the head "Evil of sin," we find the following points:—Sin is evil, (1), in its origin; (2), in its nature; (3), in its aim—treason; sin is (4), a foolish thing; it is (5), a polluting thing; (6), a debasing thing; (7), an enslaving thing; (8), a painful thing; (9), a disturbing thing; (10), a fatal thing. Each of these heads is accompanied with Scripture references; and to illustrate the last paragraph, (the greatest sin), there are three pointed pithy anecdotes. Here is one of these anecdotes, (a few such-like being attached to each question in the Catechism:—

"He made out a sinner for doing nothing," said one under the conviction of sin, and who, in a revival, had been asked, "How were you awakened?" It was a new thought to the poor man, who had been comforting himself with the plea that he had done nothing very bad. But now he saw that his greatest sin was the very thing in which he had been comforting himself—*doing nothing*.

"Who lives to sin in hell his portion's given,
Who dies to sin shall after live in heaven."

Under question seventeen, we find the very common story of Dr. Blair's famous apostrophe to virtue in the forenoon sermon, ("O Virtue, if thou wert embodied, all men would love thee"), with the rejoinder made by his colleague in his afternoon sermon, "That perfect Virtue did once appear and was crucified between two thieves." We are sorry to find here the common mistake as to names. On the authority of Dr. Burns, the "pastor of Kilsyth," who was a student in Edinburgh, in the time of Drs. Blair and Robertson, we are warranted to affirm that it was Principal Robertson and not Dr. Blair, who made the apostrophe to Virtue; and that it was his colleague, Rev. Dr. John Erskine, and not Mr. Walker, that made the rejoinder. Dr. Burns, then a mere youth, was present in the General Assembly of 1796, and was a witness of the celebrated "Raz me that Bible" scene, so that his authority on the other point, left on record in his journal, ought to be decisive.—(*Pastor of Kilsyth*, p. 99).

This instructive and interesting companion to the Shorter Catechism, can be ordered through *James Bain, Toronto*; or, *Rev. Mr. Kennedy, London*.

"FEEDING ON CHRIST."

This little book is an exposition, in several short chapters, of the text, "Blessed are they that hunger and thirst after righteousness for they shall be filled." It talks to us in a very plain, forcible style, enlivened with illustrations and incidents of "*the craving*," "*the object of the craving*," "*the seat of the craving*," "*the satisfaction*," etc. Here are a few sentences to show the doctrine and manner of the author, (Dr. Breed, of Philadelphia):—

"The object of the vision is the '*glory of the Lord*.' The Lord is Christ. The glory is the glory of Christ. What a glory! It is the glory of a perfect manhood. It is the glory of the Godhead. It is the blended glory of Godhead and manhood. . . . The effect of this gazing is transformation into the same image. Beholding, he is transformed. He is penetrated and moulded. He is glorified without and within. Among the countless Madonnas in the galleries of the Old World, there is one with the holy child in the lap, and from the child beams are streaming which light up the faces and forms of the whole group of beholders. It is a very happy conception. As we gaze on the glory of Christ we are bathed with that glory."

"OLD PORTMANTEAU."

This is a temperance story by Kate W. Hamilton. The leading character is an old gentleman who had come to the lunatic asylum through drink, and makes it his sole life-work, now that he has recovered his senses, to go about distributing temperance literature from an old portmanteau, and uttering ghostly warnings in the ears of rich and poor, old and young. The character of the old gentleman and of his mission, and indeed of the whole story, we can gather from this extract:—

"Your books all treat of one subject?" said a lady who was looking over his stock-in-hand.

"All against one evil: yes, madam. The world's enemies are many and life is short. One cannot fight them all. I battle with the foe in front of me—the deadliest one I know—and it will take more lifetimes than mine to crush it out. I ask no furlough and there is no discharge in this war."

"You are in earnest," said the lady, a touch of wonder in her tone.

Earnest! The glowing eyes turned full upon her. "Madam, when the curse has pierced your heart, darkened your life, destroyed your home, will not you be in earnest?"

"DUTIES OF CHURCH MEMBERS TO THE CHURCH."

This is a little book of thirty-six pages, by Dr. Murphy, author of "Pastoral theology," which was favourably reviewed in our columns last year. It is fitting that one who laid down their duties for ministers should also lay down the duties of church members towards the Church. He does so under ten heads. The duty (1) of praying for the Church; (2) of attending worship; (3) of supporting the Church; (4) drawing others to the Church; (5) of studying the peace of the Church; (6) of guarding its good name; (7) of standing by the pastor; (8) of contributing to its schemes; (9) of doing some work; (10) especially Sabbath School work.

The three books above noticed can be ordered through *James Bain, Toronto; or, Rev. A. Kennedy, London.*