

THE CANADA CHRISTIAN MONTHLY.

SEPTEMBER, 1875.

Editorials.

"OUR LITTLE SYSTEMS"

There is a sad confusion of thought among intelligent people, and even among those writers that guide public opinion in the newspaper press, as to the difference between the Bible as it speaks to us in our English translation, and the Bible as it is made to speak to us through the Creeds and Catechisms of the different Christian denominations. The Bible in the original tongues, or the Bible even in our English translation, belongs to no sect or party. There is a Methodist hymn-book but no Methodist Bible. There is a Presbyterian Confession but no Presbyterian Bible. The Bible is higher than either, and wider and truer, so that we may paraphrase these words of Tennyson's thus:—

Our little systems have their day;
They have their day and cease to be,
They are but broken lights of thee,
And thou, O Book art more than they."

That the Bible is the *Book*, and in its truest sense, the *Creed* of Christendom, is even at this very hour placed beyond doubt or denial by the union of all our Protestant denominations in the Jerusalem Chamber, Westminster, on a new translation of their common Bible. The Bible is the Creed of Christians as they are distinguished from Mahometans, whose creed is the Koran.

When the Bible, therefore, enters any of our public schools, or colleges, and when it speaks to the students in our common English translation, it is not denominationalism, or sectarianism that is speaking, but our common Christianity.

But some one will object that though the Bible is non-sectarian, the teacher whose mission is to explain it, belongs to some denomination, and that the Bible passing through his mind to the children will take his denominational hue. This danger is more imaginary and theoretical than real. There is no sensible Christian man, (and we should aim at all our teachers being Christians of a decided stamp,) that will ever take advantage of his position in the public school to inculcate his denominational principles. The atmosphere of the school where all denominations meet is against sectarianism. The principles of honest dealing demand silence on disputed points before the scholars, and that honourable silence would be as seldom broken over the Bible as over the history and the literature. But supposing it should be broken and it should be found that the teacher is taking an unjust and undue advantage of his position, then it is an easy matter for the trustees to dismiss a teacher who is lacking both in sense and honesty.

In the present position, however, of

this important question, it is perhaps necessary to refrain from two things that are certainly desirable, but not yet attainable.

It is wise in the meantime to refrain from placing the Bible in the position of a text book to be handled by master and scholars like the other text books. We hold that all Protestants are substantially at one in regard to all the doctrines and precepts that need ever be touched in a public school in this country. The great truths it concerns the children to know are the existence of God, the character of his government, the mission of his Son, the certainty of the resurrection, and the day of judgment. There is enough of theology in these doctrines to occupy all the school years; and enough of power in these few great truths to mould the future life of our children. Now on all these doctrines Protestants and Roman Catholics are at one, and there is nothing to hinder all these churches meeting together on that platform in the public school, save these two things—the *intolerance* of the Church of Rome, and the *indifference* of Protestants. Till this indifference ceases and till this intolerance abates, till the night is over and the shadows fly away, it will be necessary for us to be content with the Bible as a book of devotion and monitions. Let each child have a copy, let the school be hushed for one half-hour each morning for its reading, let them be asked to commit to memory some of its stories, poetry and maxims, and there in the meantime let the matter cease. Is that Sectarianism? Is there any denomination that can object to that? Only one. In the better days of Popery, Roman Catholics would agree to that; but the Spirit of that Church is now so utterly and outrageously intolerant, and its doctrines of late so wicked that it has ceased to be in the correct sense of the word a Christian Church, and if we are to go on in the ways of a

Christian nation we must cease to consult it, and ask its permission as to what and how much religion we are to teach our young.

It is also wise in the meantime to refrain from asking any further legislation from the Parliament of Ontario in regard to the Bible in the Public Schools. The trouble in the meantime lies not so much in the Parliament that sits in Toronto, but in the little parliaments that sit in hundreds of places throughout the province. Let us go to parliament to ask additional power for our trustees when we find that they have used well the power they have already got.

The great evil in regard to this matter lies in the indifference of our Protestant Churches. It is a trite proverb that "what is every man's business is no man's business." It is the business of the Methodist Conference to watch over the interests of Methodism, the Bishops of the English Church are busy, each in his Diocese: the Presbyterian Assembly has its hands full of higher questions and lower questions about hymns and organs. But whose business is it to see the Bible vindicated, and the place given it which belongs to it in the schools of a Christian nation, and that at a time when ignorance is abroad, and our youth are perishing for lack of knowledge? Whose business is this? "We pause for a reply." It would be a noble mission for our Dominion Evangelical Alliance to mix up a little practical business with the fine essays and beautiful talk with which they regale our ears and edify our hearts. It would be "doing the State some service" indeed could the Evangelical Alliance unite the Protestants of our Dominion in some common action in this business. In the meantime let each denomination move apart if they cannot be made to move together.

At its General Synod held last June, the Reformed (Dutch) Church of the

United States passed a resolution which should be known in Canada. It was as follows:

"Resolved, that while this General Synod has no sympathy with any attempt to make the State an engine for the propagation of a mere sectarianism, it regards the use of the Bible in the Public Schools as a legitimate measure of great utility and importance for the proper education of our American children and youth in those principles of sound morals and sterling patriotism which are so essential to the perpetuity and welfare of the nation: and it deprecates most earnestly the exclusion of the Bible from the Public Schools, as the surrender of a sacred right which as we have received it, under the good providence from our fathers, we should do our utmost to transmit to our children unimpaired."

At its first meeting last June in Montreal, this subject was brought before the General Assembly of the Presbyterian Church in Canada by a reference from the late Canada Presbyterian Church. All that could be done was to appoint a Committee, with instructions to consider the matter, and report thereon to the next meeting of the General Assembly. Let us pray that God may guide the excellent men that form that committee to a wise decision. They will not take it amiss if we throw out the suggestion that in some suitable way it should try to get the other Protestant bodies to appoint similar committees to lead to joint action."

HERMANN AND BISMARCK.

It is a remarkable fact, often noticed, that it was only the Teutonic nations of Europe that welcomed the Reformation of the sixteenth century, whereas the Latin races rejected it. Some imagine that the matter is accounted for by some distinctive national pecu-

larities in the mind of the respective races. The explanation does not lie in the *mental characteristics* of the two contrasted races, but rather in their *history*.

The Latin races of Southern and Western Europe (Italy, France, Spain, Portugal, Belgium, and Southern Austria,) submitted to *Papal Rome* at the crisis of the Reformation because these countries had been subdued, ruled, and for centuries trained by *Imperial Rome*. The Teutonic races of Northern Europe rejected the tyranny of *Papal Rome* because they had never been fully subjugated by *Imperial Rome*. The rejection or acceptance of the Reformation was not therefore a matter depending on mental idiosyncrasy, but a matter springing from national history.

The southern and western countries of Europe were accessible to *Imperial Rome*, and came easily under her language, laws and institutions. The northern countries of Europe were more remote and inaccessible, and therefore they came never in the same degree under the spell of the *Imperial City*. But to help distance and climate in keeping a portion of Europe free from the mighty enchantress, God raised up a man who stands in the same relation to the national life of Germany that Wallace and Bruce do to the national life of Scotland.

Hermann, or Arminius as the Romans called him, was the son of a German Prince, who as a hostage was taken to Rome and educated there. He conceived in early youth the bold project of freeing his native land from an oppression that was galling to the national spirit and hurtful to the national prosperity of his native Province. He gave his attention to the study of Roman affairs and military discipline that he might use that knowledge to free his native land. He returned home, and sought the friendship of Quintilius Varus, the military

governor, that he might the better advance his patriotic plans. He entered the army, became a knight, and a captain of a German band of auxiliary troops. During all this time he was secretly preparing his countrymen to throw off the Roman yoke. When matters were ripe the Germans fell on Varus, near the river Lippe, in the Teutoburg forest, through which he was marching with three legions to quell an insurrection in a distant part of the country. The whole army was cut to pieces, and Varus in despair fell by his own hands. So terrible did the disaster appear in the eyes of the Emperor Augustus, that he ordered strict watch to be kept all over Rome, for fear of public disturbance. He also made a vow to celebrate the great games in honour of Jupiter, if he pleased to give a happy turn to affairs. Suetonius tells us further that he was in such a state of sorrow and alarm that he allowed his hair and beard to grow for several months, and sometimes knocked his head against the door crying out "*Quintilius Varus, give me back my legions!*"

This battle was fought when our Saviour was a youth in Nazareth, and the very year (A.D. 34) when Vespasian was born. Eight years after this battle, which shook Rome to its centre, Hermann died, being only thirty-seven years of age.

It is very fitting that at this very time, and by the very men now in power in Germany, a becoming memorial should be erected to the man that saved his country from the power

that subjugated Western Europe. Had it not been for Hermann, Luther could have no more delivered Germany than Knox could have delivered Scotland but for Wallace. Hermann began the conflict with Rome: Bismark we trust, is finishing it. Hermann's plans were such as we might expect in rude and rough times: Bismark's plans are those of a Christian statesman. Hermann's conflict was with armed soldiers: Bismark's conflict is with monks and priests. Hermann delivered his country from political tyranny: Bismark is now delivering his country from ecclesiastical oppression. Hermann arrested the march of Imperial Rome towards the full and complete subjugation of Europe from the Mediterranean to the Baltic: Bismark has arrested the march of Papal Rome on the same ambitious mission.

The conjunction of these two names, and comparison of their work, shows clearly that Papal Rome is the Ghost of Imperial Rome sitting on its grave, animated by its proud ambitious spirit, and striving to perpetuate under the name of Christianity the pagan idolatry of the Roman empire. The body is changed, but the spirit is the same. Imperial Caesar is now Infallible Pope. Armed legions have given place to disciplined priests: but the same soul is there, from the rude times of Hermann to the enlightened times of Bismark.

"But freedom's battle once began,
Bequeathed by bleeding sire to son,
Though baffled oft is ever won."

Living Preachers.

WORK FOR CHRIST IN THE FAMILY.

—
BY THE REV. JOHN STRAITH, PAISLEY, ONT.
—

The fields in which a disciple of Christ can serve his Master are many and wide. With propriety it may be said to the least of the saints:

"Do not thou stand idly waiting
For some greater work to do;
Fortune is a lazy goddess,
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare,
If you want a field of labour
You can find it *anywhere*"

But of all the departments of Christian service, none are more inviting,—none so important as the family. To illustrate this we shall consider:

I. *The family arrangement.*—It is the foundation of every well ordered society or community. The grand origin of the family is marriage, the appointment of a Divine or benevolent Creator.

Having made man eminently of a social nature, He declared it would not be good for him to be alone; having provided a companion and helpmeet—the man and the woman (the germ of the human race) became the *first family*. Such is the divine standard and model from which we are to learn the duties, privileges and responsibilities of that heavenly institution; "Did he not make one! yet had he the residue of the Spirit. And wherefore one; that he might seek a godly seed." The chief purpose of the family arrangements is a *godly seed*—a holy people from generation to generation. The infinite wisdom of God is manifested in the structure of an individual person:

"I am fearfully and wonderfully made." It is not less so in the construction of the family.

The one head being twain persons, yet not twain, but one flesh—joined together not only by a visible covenant, but by pure and mutual love—are in the best possible relations to be reciprocally helpers of each other's faith, as well as bearers of one another's burdens, and sharers of each other's joys. The wife may save the husband or the husband save the wife. These are the strongest motives impelling them to seek not only the present, but also the perpetual happiness of one another.

When the Lord is pleased to favour them with an offspring, each son "in their own image after their likeness," becomes the object of an intense instinctive parental affection, disposing them to seek, with all their might, the weal of their child. In addition to this natural mainspring, if the parent is a man of faith, he will hear a voice from heaven saying: "Take this child and nurse him for me, and I will give thee thy wages."

Of all animal kind man is the most helpless in his early life. The long time during which infancy and youth require the fostering care of parents, affords the best opportunity for godly training and culture, which lead directly to a pious life, a peaceful death, and immortality in glory. The family is a school or college founded by Almighty God, in which the son or daughter is of necessity a student, doubly taught every day of the year and every hour of the day.

Whether he will or no, the parent is a teacher or professor imparting lessons rapidly both by what he says, and by what he does. The photogram

of his very soul is being printed upon the susceptible plate of a young spirit. The result is likely to be an exact similitude. If by grace it is in the beauty of holiness, it shall be well in after years. Trained up in the way he should go, "when he is old he will not depart from it." If in the deformity of sin: alas for both the teacher and the taught, for He visiteth the iniquity of the fathers upon the children unto the third and fourth generation. A marvelous grace preserves the piety implanted under parental training—according to the infallible promise of heaven. A miracle of grace alone can remove the vice from the marrow-bone of those who drink it with their mother's milk.

In the family there are also *Fraternal* relations cemented by natural affection, which exercise benign influence on the members of the family.

Even a Dives in his hardened and lost state thinks of his five brethren at home, and desires that they should be warned against coming into the place of torment. How much more should the living, warm with all the sympathies of fraternal affection, desire and seek the salvation of brothers and sisters who are bone of their bone and flesh of their flesh. A golden thread of mutual love runs through the whole web—warp and woof—of the family circ'e, and is intended by the Divine Author to promote the sanctification of the world. This great principle is set forth in the early constitution of the church of God, who declares himself the God of all the families of the earth. Having separated Abraham from his idolatrous ancestors, He commended him, saying: "I know that he will command his children, and his household after him, and they shall keep the way of the Lord." Accordingly he gave him circumcision—the seal of an everlasting covenant between God and him, and his seed after him in their generations. On the same unchanging

principle the seed of the saints are still owned in the Church of Christ, by the token of Baptism, fraught as it is with comforting assurances to godly parents, to whom the covenant promise appertains not only for themselves but for their children, even to generations that are afar off, as many as the Lord shall call. That the members of the family should be kindly affectioned one toward another, is as natural as that the members of the body should render mutual service.

The family is therefore an inviting and important field of Christian work. We proceed in the second place to consider who should work in it.

II. *The labourers may be regarded as embracing four classes.*—1. The parent, or guardian. Whoever is the head of a household stands in *loco parentis* to all that are under his roof. He has the care of their souls in an eminent degree. He is the priest in that tabernacle,—the shepherd of his flock—the pastor of his people. His maxim should be, "As for me and my house we will serve the Lord," Of the first importance is his personal conduct. "I will walk within my house with a perfect heart." In order to exemplify what he should enjoin on all under him, he should be scrupulous about the company with which he associates, or which he takes into his domestic tabernacle, resolving as David did, "I will not know a wicked person. He that worketh deceit shall not dwell in my house, he that telleth lies shall not tarry in my sight."

Moreover, that he may fulfill his duty to those over whom he watches, he should be mighty in the Scriptures, that he may be able to instruct the ignorant. "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently to thy children, and shall talk of them when thou eatest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest

up." The parent ought to be a theological professor bringing suitably and reasonably the great truths of the Divine will to bear upon the souls within his domestic establishment. The treatment on the part of a father should be such as to lead the children to a right conception of their Heavenly Father; supreme authority must be wisely exercised,—corrections and chastenings administered in love—returning wants supplied in a benevolent providence or forethought, and above all everything tempered and sweetened by paternal affection—the emblem of the Love of our Father in Heaven, that they may look upward with a holy reverence and confidence—with genial love to their Heavenly Parent, and so be led to the Spirit of Adoption.

Let patience and perseverance attend parental training in building up the noble structure of a Christian life from the deep and solid foundation of infancy. In Howe's cave is a stalagmite forty feet long, thirty broad, and thirty high—a large and beautiful building. The structure is erected by a mason who has wrought, slowly but surely; it is supposed for fifty thousand years you can hear the strokes of his hammer, tap-tap-tap. The builder is a water drop which falls at regular intervals, bringing with it every time an infinitesimal quantity of limestone in solution, which is deposited on the vast pyramid. Little by little the great work is done.

Fathers and mothers, your sons and your daughters are to be built up in a godly life by the continual and patient drop-drop-drop of your daily Christian example and instruction. The little words and little works of home life, if they contain, in solution as it were, a little of Jesus, will, like the water drop, produce in your immortal offspring the glorious pure white stalagmite of a lovely saint rising from the early dawn of life. Your work shall

be well rewarded fifty thousand years hence.

2. There are others who should work for Christ in this field. Every member of a household should regard himself as a missionary and messenger of Christ in the domestic circle. The little Hebrew maid in the house of Naaman the Syrian becomes a missionary to the heathen with whom she is lodging. Her word sends her master to the Prophet of Israel and to the Jordan, where he might learn of the fountain opened for the leprosy of sin. He did learn somewhat of the truth, and confessed: "Behold now I know that there is no God in all the earth but in Israel." A true believer in the family is like a little leaven in a measure of meal, or like a candle on a candlestick which giveth light to all that are in the house. Such means are often blessed to those who lie beyond the reach of the ordained Gospel ministry.

The maniac of Gadara after his deliverance by Christ would fain be with his benefactor, but Jesus gave him a commission to bear the Gospel home to his friends. Though they had driven Christ from their coasts, they might listen to their own brother or countryman. So thou shalt do a good work, fellow-Christian, where a minister may not go.

3. There is another labourer who has to do with work in the family. The Sabbath school teacher has a double means of access to the household—one by way of representative, another by personal visit. We cannot over-estimate the usefulness of a devoted Sabbath school teacher in reaching the families to which his pupils belong. In the state of Maine an earnest Sabbath school teacher brought the child of a drunkard to her class. The story of Jesus reached her young heart. One day she went home singing "Jesus loves me, this I know, for the Bible tells me so." Her tortured

father, hearing her sweet melodious voice took her on his knee, and while she sang and told him of the love of Christ, his hard heart melted, and the tears watered his bloated and wrinkled cheeks. Next Sabbath he too was at the Sabbath school instead of the bar-room, and another week witnessed the whole family in the sanctuary clothed and in their right mind. Such is one way in which the Sabbath school teacher affects the family. When he calls on them as their religious instructor, he is generally warmly received, and may drop seed that is "inconvertible, which liveth and abideth forever."

4. One other important workman in the family is the Gospel minister, whose commission directs him to the family as well as the flock, and well shall it be for us all if like Paul we are able to say truthfully, "I have kept back nothing that was profitable to you, but have taught you publicly, and from house to house; wherefore I take you to record that I am pure from the blood of all men." When the ambassador of Christ goes in his Master's name into a household, he is authorized to salute them with an offer of the grace of Christ: "peace be to this house," In the full discharge of his heavenly office, we think he ought to deal closely and personally with the parents and guardians as to their own spiritual state, and the state of those under their roof. Then not only the

whole family collectively, but each individually, should be the object of warm and pressing invitations to close with Christ and live for Jesus. This kind of work for Christ in the family is confessedly difficult, because of obstacles many and various, but as heavenly watchmen it is our duty to overcome them. Put the question direct and pointed: "Dost thou believe on the Son of God;" press home the great message "the Master is come, and calleth for thee." If they surrender to the Lord a rich reward is gained in "gathering them into life eternal." If there be obstinate rejection, we must, with sadness, make the last and most solemn appeal, go to the highway and protest, saying: "Even the dust of your street which cleaveth in us, we do wipe off against you, notwithstanding be ye sure of this, that the Kingdom of God is come nigh unto you."

The health of the flock and their prosperity is dependent on family religion. It is therefore the interest of the Gospel minister to look well to the "Church in the house." When in the altar of the household the daily sacrifice is kept steadily turning, the sanctuary will be marked by the cloud above it, and the glory within it, and the good work will advance till all the earth shall own and love the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.

Prose.

"ALL OF THEE"

Oh the bitter shame and sorrow,
That a time could ever be,
When I let the Saviour's pity
Plead in vain and proudly answered,
"All of self, and none of thee."

Yet he found me; I beheld him
 Bleeding on the accursed tree,
 Heard him pray, "Forgive them, Father!"
 And my wistful heart said faintly,
 "Some of self, and some of thee."

Day by day his tender mercy,
 Healing, helping, full and free,
 Sweet and strong, and ah! so patient,
 Brought me lower, while I whispered,
 "Less of self, and more of thee."

Higher than the highest heavens,
 Deeper than the deepest sea,
 Lord, thy love at last hath conquered;
 Grant me now my soul's desire—
 "None of self, and all of thee."

THEODORE MONOD.

THE DAYS OF THE YEARS OF OUR PILGRIMAGE.

We dwelt of old in a laughing vale,
 Where the breezes were soft and warm,
 We heard the rush of the mountain gale,
 But we felt not the mountain storm.
 We looked with hope on the dizzy height
 When first we began to climb,
 And soon we looked down on the valley bright,
 That we loved in the olden time.

We gained the height—but the wished-for hill
 That we thought was crowned with gold,
 Was lonely and bare, and the breeze was chill,
 And the sunlight was dim and cold.
 A loftier height was before us now,
 And a brighter summit shone;
 And for it we toiled—though the sunny glow
 Of our earlier hope was flown.

And it was gained—and its sparkling crest
 Was a crown of clouds and snow;
 And the avalanche rolled from its icy breast
 To the shivering plains below.
 No rest was here for the pilgrim's feet,
 And Hope led us onward still,
 For the sky was blue, and before us yet
 Stood a loftier, lovelier hill.

Still—still the same—as on we climb
 In the track of the same bright sun,
 We change our place with changing time,
 Yet never the goal is won.
 The barren heights around us spread,
 But toil and tempests bear;
 But a constant sky shines overhead
 And we know that our home is there.

There are mists and showers in the vale below,
 There are storms on the mountain's height,
 Yet onward and upward the travellers go,
 For the sky above is bright.
 And our weary footsteps would not stop,
 While the cheering hope is given,
 To sleep at last in the mountain-top,
 And awake to rest in heaven.—*Tract Magazine.*

FRUITES OF A GOOD CONSCIENCE.

To shyne in silke, and glister all in golde;
 To flowe in wealthe, and fead on dainty fare:
 To have thy howses statly to beholde;
 Thy prince's favour, and the people's care:
 Although these gifts be greate, and very rare;
 The groaping goute, the collicke, and the stone,
 Will marr thy mirth, and turn it all to *none*.
 But be it that thy body subject be,
 To no suche sickness, or the like annoye:
 Yet, if thy conscience be not firm and free,
 Riches is trashe, and honour but a toye.
 This peace of conscience is the perfight joye,
 Wherewith God's children in the world be blest;
 Wanting the which, as good want all the rest.
 This is that state where God himself doth sytt;
 And seale wherewith, he signs us for his owne;
 This is that skielde that forceth not a whytt
 Though Satan frett, and fickle fortune frowne.
 This kepes both care and melancholy downe,
 And makes us merry at our harts within,
 With heavy harts when others laugh and grinn.
 This made that godly prophete David gladd,
 And chaste Susanna being falsly charged;
 From hence both Joseph, Job, and Daniel had
 Their severall succours, caying in the bardsge
 Of worldly hate, whose wounds are longe and lardsge.

What shall I say? from this same fountain flows
The water which assuageth all our woes.

Oh blessed Paule! who ever better tryde
The truthe hereof, than thou thyself hast donne,
Whose godlye lyfe may serve us for a guide,
To treade the race which thou thyselfe hast runne.
O happy man that such a threade hast spun,
Through wante whereof, the mynde with grief opprest
Oft doth the thinges which nature doth detest.
The wante of this made Adam hide his head,
The wante of this made Cain to wayle and weepe,
The wante of this makes many go to bed
When they (God wot) had little luste to sleepe.

Stryve, therefore, stryve to entertain and kepe
So rich a jewel, and so rare a gweste,
Which being had, a rush for all the reste.

From Lansdown Burleigh Papers, British Museum.

WILL YOU ADMIT HIM?

—
REVELATION iii. 20.
—

He is standing, He is waiting, by the threshold of the poor,
He is knocking, gently knocking, at the barred and bolted door;
With His bosom full of blessing, with His heart aglow with grace,
With forgiveness for His message, with a smile upon His face.

He is knocking! 'tis our Saviour! see His hands and pierced side,
'Tis the weary Man of Sorrows, who has borne our sin and died.
Yes, 'tis Christ, the Friend of Sinners, of the vilest, of the chief,
Of the scoffer and the drunkard, of the harlot and the thief.

He is knocking—His that whisper, stealing softly o'er thy breast,
When thy conscience pleaded "guilty," and disturbed thy peaceful rest;
When thy sins stood forth before thee, and with angry eyes of fire
Seemed impatient to destroy thee in the fury of their ire.

He is knocking! His the finger that has closed those bright blue eyes:
He has called the cherished loved one to the chorus of the skies.
His the loving hand that took her from this weary world of sin,
'Twas His knocking. Will you open? will you let the Saviour in?

He is knocking! sweetly knocking, with a soft and tender stroke.
 He is speaking! kindly speaking, as of old the Master spoke—
 "It is I, the loving Saviour; sinner, open wide thy door,
 I am waiting to enrich thee with the bounty of my store."

He is knocking. Did you answer, "I am busy, Lord, to day?"
 Did you bid Him call to-morrow—for the present, go his way?
 What! no time to speak with Jesus, when a gossip passing down,
 Finds admittance in a moment, with the scandal of the town?

Did you answer, "I'm engaged, Lord, I have company within,
 I've the world for my companion, with its fashion and its sin;
 By and by, when I am weary with the friends that I have made,
 I'll admit Thee, Lord, and welcome to bestow Thy gracious aid,

Or was this the wicked answer, as you spurned Him from the door,—
 "I am resting! Oh disturb me not! I pray Thee, knock no more:
 I have put my garments from me, on the couch of carnal sloth,
 I am sleeping 'twixt the eternal worlds, indifferent to both."

And can it be that Jesus, whom angelic hosts adore,
 Still is standing, still is waiting, still is knocking at the door?
 'Twere an act of condescension if He knocked and went His way,
 But what patience, oh! what patience that constrains the Lord to stay

He is knocking, has been knocking since the early days of youth,
 When a holy, pious mother breathed the saving words of truth:
 Still is knocking—every throbbing of the pulses in your frame
 Seems the summons of His mercy, the remainder of His claim.

Hark! once more I hear Him calling, have you heard His voice so long,
 That the message of the gospel is an old and idle song?
 Can you still go on rejecting, still neglect Him, still delay?
 Still find some new excuse to plead as day goes after day?

Oh! 'tis madness thus to linger, when the Saviour's knock is heard,
 When He stands before the threshold with a kind forgiving word!
 Rise this moment and admit Him, least departing from the door,
 He should leave you to your folly, and return again no more.

Yes, admit Him, give the gracious Lord free access to your heart,
 And if the guests already there are traitors, cry, "Depart!"
 Throw wide the inner chambers, all too long the haunt of sin;
 And turning earth's foul friendships out, let heaven's fair stranger in.

WILLIAM LUFF.

ON THEE MY HEART IS RESTING.

FROM THE FRENCH OF M. LE PASTEUR TH. MONOD—

"SUR TOI JE ME REPOSE."

I.

On Thee my heart is resting,
 Ah! this is rest indeed!
 What else, Almighty Saviour,
 Can a poor sinner need?
 Thy light is all my wisdom,
 Thy love is all my stay,
 Our Father's home in glory
 Draws nearer every day—
 On Thee my heart is resting,
 Ah, this is rest indeed!
 What else, Almighty Saviour,
 Can a poor sinner need?

II.

Great is my guilt, but greater
 The mercy Thou dost give;
 Thyself, a spotless Offering,
 Hast died that I should live.
 With thee my soul unfettered
 Has risen from the dust,
 Thy blood is all my treasure,
 Thy word is all my trust—
 On Thee my heart is resting,
 Ah, this is rest indeed!
 What else, Almighty Saviour,
 Can a poor sinner need?

III.

Through me, Thou gentle Master,
 Thy purposes fulfil,
 I yield myself forever
 To Thy most holy will.
 What though I be but weakness?
 My strength is not in me;
 The poorest of Thy people
 Has all things, having Thee.
 On Thee my heart is resting,
 Ah, this is rest indeed!
 What else, Almighty Saviour,
 Can a poor sinner need?

IV.

When clouds are darkest round me,
 Thou, Lord, art then most near,
 My drooping faith to quicken
 My weary soul to cheer.
 Safe nestling in Thy bosom,
 I gaze upon Thy face;
 In vain my foes would drive me
 From Thee my hiding-place!
 On Thee my heart is resting,
 Ah, this is rest indeed!
 What else, Almighty Saviour,
 Can a poor sinner need?

V.

'Tis Thou hast made me happy,
 'Tis Thou hast set me free,
 To whom shall I give glory,
 For ever but to Thee?
 Of earthly love and blessing
 Should every stream run dry,
 Thy grace shall still be with me
 Thy grace, to live and die!
 On Thee my heart is resting,
 Ah, this is rest indeed!
 What else, Almighty Saviour,
 Can a poor sinner need?

Christian Thought.

PREVAILING PRAYER.

BY THE LATE REV. PRES. C. G. FINNEY.

Prevailing prayer is that which secures an answer. Saying prayers is not prevailing prayer. The prevalence of prayer does not depend so much on quantity as on quality. I do not know how better to approach this subject, than by relating a fact of my own experience before I was converted. I relate it because I fear such experiences

are but too common among unconverted men.

I do not recollect ever having attended a prayer-meeting until after I began the study of the law. Then, for the first time, I lived in a neighborhood where there was a prayer-meeting weekly. I had neither known, heard, nor seen much of religion; hence I had no settled opinions about it. Partly from curiosity and partly from an uneasiness of mind upon the subject, which I could not well define, I began to attend that prayer-meet-

ing. About the same time I had bought the first Bible that I ever owned, and began to read it. I listened to the prayers which I heard offered in those prayer-meetings with all the attention that I could give to prayers so cold and formal. In every prayer they prayed for the gift and outpouring of the Holy Spirit. Both in their prayers and in their remarks, which were occasionally interspersed, they acknowledged that they did not prevail with God. That was most evident, and almost made me a sceptic.

Seeing me so frequently in their prayer-meeting, the leader, on one occasion, asked me if I did not wish them to pray for me. I replied: "No." I said: "I suppose that I need to prayed for, but your prayers are not answered. You confess it yourselves." I then expressed my astonishment at this fact, in view of Christ's teaching on the subject of prayer and the manifest facts before me, from week to week, in this prayer-meeting. Was Christ a divine teacher? Did He actually teach what the Gospels attributed to Him? Did He mean what He said? Did prayer really avail to secure blessings from God? If so, what was I to make of what I witnessed from week to week and month to month in that prayer-meeting? Were they real Christians? Was that which I heard real prayer, in the Bible sense? Was it such prayer as Christ had promised to answer? Here I found the solution.

I became convinced that they were under a delusion; that they did not prevail because they had no right to prevail. They did not comply with the conditions upon which God had promised to hear prayer. It was evident that they were overlooking the fact that they were in danger of praying themselves into scepticism in regard to the value of prayer.

In reading my Bible I noticed such revealed conditions as the following:—

(a) Faith in God as the answerer of prayer. This, it is plain, involves the expectation of receiving what we ask.

(b) Another revealed condition is the asking according to the revealed will of God. This plainly implies asking not only for such things as God is willing to grant, but also asking in such a state of mind as God can accept. I fear it is common for professed Christians to overlook the state of mind in which God requires them to, as a condition of answering their prayer.

For example: In offering the Lord's Prayer, "Thy kingdom come," it is plain that sincerity is a condition of prevailing with God. But sincerity in offering this petition implies the whole heart and life devotion of the petitioner to the building up of this kingdom. It implies the sincere and thorough consecration of all that we have and all that we are to this end. To utter this petition in any other state of mind involves hypocrisy, and is an abomination.

So in the next petition, "Thy will be done on earth as it is in heaven," God has not promised to hear this petition unless it be sincerely offered. But sincerity implies a state of mind that accepts the whole revealed will of God, so far as we understand it, as they accept in heaven. It implies a loving, confiding, universal obedience to the whole known will of God, whether that will is revealed in His Word, by His Spirit, or in His providence. It implies that we hold ourselves, and all that we have and are, as absolutely and cordially at God's disposal as do the inhabitants of heaven. If we fall short of this, and withhold anything whatever from God, we "regard iniquity in our hearts," and God will not hear us.

Sincerity in offering this petition implies a state of entire and universal consecration to God. Anything short-

of this is withholding from God that which is His due. It is "turning away our hearing from the law." But what saith the Scriptures? "He that turneth away his ear from hearing the law, even his prayer, shall be an abomination." Do professed Christians understand this.

What is true of offering these two petitions is true of all prayer. Do Christians lay this to heart? Do they consider that all professed prayer is an abomination if it be not offered in a state of entire consecration of all that we have and are to God? If we do not offer ourselves with and in our prayers, with all that we have; if we are not in a state of mind that cordially accepts, and, so far as we know, perfectly conforms to the whole will of God, our prayer is an abomination. How awfully profane is the use very frequently made of the Lord's Prayer, both in public and in private. To hear men and women chatter over the Lord's Prayer, "Thy kingdom come, Thy will be done on earth as it is in heaven," while their lives are anything but conformed to the known will of God, is shocking and revolting. To hear men pray, "Thy kingdom come," while it is most evident that they are making little or no sacrifice or effort to promote this kingdom, forces the conviction of barefaced hypocrisy. Such is not prevailing prayer.

(c.) Unselfishness is a condition of prevailing prayer. "Ye ask and receive not, because you ask amiss, that ye may consume it upon your lusts." (James iv. 8.)

(d.) Another condition of prevailing prayer is a conscience void of offence toward God and man. 1 John iii. 20, 22: "If our heart (conscience) condemn us, God is greater than our heart and knoweth all things; if our heart condemn us not, then have we confidence toward God, and whatsoever we ask we receive

of Him, because we keep His commandments and do those things that are pleasing in His sight." Here two things are made plain: first, that to prevail with God, we must keep a conscience void of offence; and second that we must keep His commandments, and do those things that are pleasing in His sight.

(e.) A pure heart is also a condition of prevailing prayer, Psalm lxxvi. 18: "If I regard iniquity in my heart the Lord will not hear me."

(f.) All due confession and restitution to God and man is another condition of prevailing prayer. Prov. xxvii. 18: "He that covereth his sins shall not prosper. Whosoever confesseth and forsaketh them shall find mercy."

(g.) Clean hands is another condition. Psalm xxvi. 6: "I will wash mine hands in innocency; so will I compass thine altar, O Lord." 1 Tim. ii. 8: "I will that men pray everywhere, lifting up holy hands, without wrath and doubting."

(h.) The settling of disputes and animosities among brethren is a condition. Matt. v. 23, 24: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar and go thy way. First be reconciled to thy brother, then come and offer thy gift."

(i.) Humility is another condition of prevailing prayer. James iv. 6: "God resisteth the proud, but giveth grace to the humble."

(j.) Taking up the stumbling-blocks is another condition. Ezra xiv. 3: "Son of man, these men have set up their idols in their heart, and put the stumbling block of their iniquity before their face. Should I be inquired of at all by them?"

(k.) A forgiving spirit is a condition. Matt. vi. 12: "Forgive us our debts as we forgive our debtors;" Matt. vi. 15: "But if we forgive not men their

trespases, neither will your Heavenly Father forgive your trespases."

(l.) The exercise of a truthful spirit is a condition. Psalm li. 6; "Behold, Thou desireth truth in the inward parts." If the heart be not in a truthful state, if it be not entirely sincere and unselfish, we regard iniquity in our hearts; and, therefore, the Lord will not hear us.

(m.) Praying in the name of Christ is a condition of prevailing prayer.

(n.) The inspiration of the Holy Spirit is another condition. All truly prevailing prayer is inspired by the Holy Ghost. Romans viii. 26, 27: "For we know not what we should pray for, as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the heart knoweth what is the mind of the Spirit because he maketh intercession for the saints according to the will of God." This is the true spirit of prayer. This is being led by Spirit in prayer. It is the only really prevailing prayer. Do professed Christians really understand this? Do they believe that unless they live and walk in the Spirit, unless they are taught how to pray by the intercession of the Spirit in them, they cannot prevail with God?

(o.) Fervency is a condition. "The effectual fervent prayer of a righteous man availeth much."

(p.) Perseverance or resistance in prayer is often a condition of prevailing. See the case of Jacob, of Daniel, of Elijah, of the Syrophenician woman, of the unjust judge, and the teaching of the Bible generally.

(q.) Travail of soul is often a condition of prevailing prayer. "As soon as Zion travailed, she brought forth her children." "My little children," said Paul, "for whom I travail in birth again, till Christ be formed in you." This implies that he had travailed in birth for them before they were converted. Indeed, travail of soul in

prayer is the only real revival prayer. If any one does not know what this is, he does not understand the spirit of prayer. He is not in a revival state. He does not understand the passage already quoted. (Rom. viii. 26, 27.) Until he understands this agonizing prayer he does not know the real secret of revival power.

(r.) Another condition of prevailing prayer is the consistent use of means to secure the object prayed for, if means are within our reach, and are known by us to be necessary to the securing of the end. To pray for a revival of religion, and use no other means, is to tempt God. This, I could plainly see, was the case of those who offered prayer in the prayer-meeting of which I have spoken. They continued to offer prayer for a revival of religion, but out of meeting they were silent as death on the subject, and opened not their mouths to those around them. They continued this inconsistency until a prominent impenitent man in the community administered to them, in my presence, a terrible rebuke. He expressed just what I deeply felt. He rose, and with the utmost solemnity and tearfulness, said: "Christian people, what can you mean? You continue to pray in these meetings for a revival of religion. You often exhort each other to wake up and use means to promote a revival. You assure each other, and assure us who are impenitent, that we are in the way to hell; and I believe it. You also insist that if you should wake up, and use the appropriate means, there would be a revival, and we should be converted. You tell us of our great danger, and that our souls are worth more than all worlds, yet you keep about your comparatively trifling employments and use no such means. We have no revival, and our souls are not saved." Here he broke down and fell, sobbing, back into his seat. This rebuke fell heavily upon that prayer-

meeting, as I shall ever remember. It did them good; for it was not long before the members of that prayer-meeting broke down, and we had a revival. I was present at the first meeting in which the revival spirit was manifest. Oh! how changed was the tone of their prayers, confessions, and supplications. I remarked, in returning home, to a friend: "What a change has come over these Christians. This must be the beginning of a revival." Yes; a wonderful change comes over all the meetings whenever the Christian people are revived. Then the confessions means something. They mean reformation and restitution. They mean work. They mean the use of means. They mean the opening of their pockets, their hearts and hands, and the devotion of all their powers to the promotion of the work.

(s.) Prevailing prayer is specific. It is offered for a definite object. We cannot prevail for everything at once. In all the cases recorded in the Bible in which prayer was answered, it is noteworthy that the petitioner prayed for a definite object.

(t.) Another condition of prevailing prayer is that we mean what we say in prayer; that we make no false pretences; in short, that we are entirely childlike and sincere, speaking out of the heart nothing more nor less than we mean, feel, and believe.

(u.) Another condition of prevailing prayer is a state of mind that assumes the good faith of God in all His promises.

(v.) Another condition is "watching unto prayer" as well as "praying in the Holy Ghost." By this I mean guarding against everything that can quench or grieve the Spirit of God in our hearts. Also watching for the answer, in a state of mind that will diligently use all necessary means, at any expense, and add entreaty to entreaty.

When the fallow-ground is thoroughly broken up in the hearts of Christians, when they have confessed and made restitution—if the work be thorough and honest—they will prevail in prayer. But it cannot be too distinctly understood that none others will. What we commonly hear in prayer and conference meetings is not prevailing prayer. It is often astonishing and lamentable to witness the delusions that prevail upon the subject. Who that has witnessed real revivals of religion has not been struck with the change that comes over the whole spirit and manner of the prayers of really revived Christians? I do not think I ever could have been converted if I had not discovered the solution of the question; "Why is it that so much that is called prayer is not answered?"

EMASCULATED HISTORY.

"MONTREAL WITNESS."

We published to-day an article of some vigor from the *Canada Christian Monthly*, concerning the alarming announcement that the Ontario Government had given the history text-books in use in the common schools into the hands of Archbishop Lynch and Professor Goldwin Smith, with instructions to expunge from these books such passages as are offensive to Roman Catholics. We should be inclined to treat such a scheme as seriously as it is treated by our contemporary, were it not that the task set before the two referees must necessarily reduce itself to an absurdity. Professor Goldwin Smith, a kindly and liberal man, is notable, above almost all his contemporaries, for an outspoken adherent to what he believes to be truth, under all circumstances. In his hands history is one unceasing testimony in favor of honor

and pure morals, and against ecclesiastical encroachment on human liberty. While no one would be more ready than he to wipe out any expressions unnecessarily offensive, no one, on the other hand, is likely to offer a more stalwart opposition to any tampering with the facts and teachings of history as he understands it, and no one understands it better. Archbishop Lynch may also be a giant in history; but although he has recently had the boldness to speak plainly in favor of free discussion, we cannot imagine how any truthful history could possibly please him in his capacity of umpire for the Catholic Church. History and the Roman Catholic Church are contradictory to each other. Any education that includes a knowledge of history (not written to order on behalf of Rome) is simply ruinous to the Roman Catholic Church, and therefore, that Church opposes general education every day and always. We do not need to go back a century, or to things beyond the memory of this generation, to find how absurdly that Church has to treat the facts of history. It is a very short time since Daniel O'Connell

made his great agitation in favor of liberal views, and yet to-day he is set up as an Ultramontane idol. It is a very short time since the Roman Catholic Church united to declare papal infallibility and papal claims in political matters to be Protestant inventions, and on these unanimous and solemn declarations Catholic emancipation, for which O'Connell strove, was granted; but to all this the lie has already been given, in the most solemn and determined way, by the whole Church, from the Pope of Rome down to Archbishop Lynch. After such contradictory conduct on the part of his Church within his own lifetime, we cannot imagine that the Archbishop desires his followers to know the history of the past, which is made up of such contradictions. The result, therefore, of any effort on the part of the great ecclesiastic and the great historian to harmonize history with the Roman Catholic religion, will result in nothing but showing the impossibility of the task. It would be as easy, as our contemporary says, to harmonize tyranny with freedom.

Christian Life.

THE MARTYRS OF THE SCOT-TISH REFORMATION.— GEORGE WISHART.

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BY THE REV. WILLIAM HANNA, LL.D.,
EDINBURGH.
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In 1549, in one of the Colleges of Cambridge, there was to be seen a tall, dark, bald, long-bearded, comely man, not much if anything above thirty years years of age. His dress was al-

ways the same. He wore a black fustian doublet, a frieze gown that hung down to his feet, coarse black stockings, and a coarse canvass shirt; while on his head, and somewhat out of keeping with the rest, there was a round French cap, of newest shape and richest materials. It was obviously not poverty that made him dress so; for, the cap excepted, there was no part of his apparel that he did not part with weekly or monthly and give to the poor; and it was noticed too that the coarse new canvass sheets in which he

slept, whenever needing to be changed, were in like manner given away. Among the poor the ministrations of his charity were unremitting. Among the students, his aptness to teach, and the varied stores of scholarship that he took such pleasure in communicating, made him one of the most favourite of their tutors; while among all with whom he became familiar, his loving and loveable disposition, coupled with the easy manners of one well born, well read, and well travelled, made him one of the most agreeable of companions, and won towards him the tenderest attachment. And yet there was a deep shade of sadness over those comely features, and in his manner a gravity beyond his years; for in his early boyhood he had been brought under the power of the world that is to come, and for the love he bare to his Redeemer he was now an exile in a foreign land. Very little is known of George Wishart's earlier years. He was a cadet of the family of Pittarow in Kincardineshire, and must have studied at St. Andrews. Five years before the time when we get our first distinct view of him, during his residence at the University of Cambridge, and when his own education must barely have been completed, he had begun to teach the New Testament in the Greek tongue at Montrose. He was suspected of heresy, and summoned before the Bishop of Brechin. Rather than appear, he fled from Scotland, visiting the schools of Germany, returning then to Cambridge, and giving such a finish to his scholarship that in all branches of polite as well as theological learning, he stood almost without a rival among his countrymen. In 1544, resolved to brave all danger, and to devote himself exclusively to the religious enlightenment of his native land, he returned to Scotland. His great instrument was the pulpit, and, no lover by nature of controversy, he used that instrument

purely as an evangelist. Had he lived, he would have been the Whitefield of the Reformation. As it was, the few months that he was permitted to give to his itinerant ministry exhibit the most extraordinary results. He began in Montrose, and his pathetic eloquence at once drew crowds to hear him. At Dundee, to which he next removed, he gave a course of lectures on the Epistle to the Romans; and so clear were his expositions, and so stirring and affectionate his appeals, that multitudes heard the word gladly, and many were brought to the knowledge of the truth. From the moment, however, that he had crossed the border, the eye of the Cardinal had been on him. One day, as he had ended one of these lectures, a chief magistrate of the city stood up, and, in the Regent's name, prohibited him from again preaching, and troubling, as he called it, the city by his presence. Wishart heard the interdict, and musing on it for a little, turned sorrowfully to the people, and said—"God is my witness that I never intended your trouble but your comfort; but sure I am that to refuse God's Word, and chase from you his messenger, shall not preserve you from trouble, but bring you to it. I have, at hazard of my life, remained among you, offering unto you the word of salvation; and now, since ye yourselves refuse me, I must leave my innocence to be declared by God; but when I am gone, God shall send you a messenger who will not be afraid either of burning or banishment."

Leaving Dundee, Wishart, went to Ayrshire. There, vast concourses of people gathered round him as he preached, and many notable conversions took place. The Cardinal urged the Archbishop of Glasgow, the weak and fickle Dunbar, to interfere. Hearing that Wishart was to preach on a certain day in Ayr, the Archbishop thought that it would be a good way to keep him out of the pulpit to occupy

it himself. The day came, the crowd assembled, but, to their surprise, the Archbishop was there—had got possession of the church, and declared that it was his intention to preach himself. Some hot spirits would have used violence. "Let him alone," said the gentle Wishart, "his sermon will not do much hurt. Let us go to the market-cross." The sermon at the market-cross was delivered to gathered hundreds of thirsty hearers, and blessed to the spiritual benefit of many. The sermon in the church was brief and sufficiently harmless. Mounting the pulpit, and looking round on the almost empty benches, the Archbishop said — "They say that we should preach; why not? Better late thrive than never thrive; but hold us still for your bishop, and we shall provide better the next time." Such was the discourse, and next day it was discovered that the preacher was gone, nor was it ever known that he returned to fulfil his promise. One Lord's day afterwards, Wishart was to preach in the church at Mauchline. The sheriff of the county came the night before, and when the parishioners assembled, they found the church in possession of a band of armed men, who denied them entrance. The spirit of the people rose, and one of the chief proprietors, putting himself at their head, would have dislodged the intruders by force. "Brother," said Wishart, laying his hand upon him, and drawing him aside, "Christ Jesus is as mighty upon the fields as in the church, and I find that he himself preached oftener in the desert, at the sea-side, and other places judged profane, than in the temple at Jerusalem. It is the word of peace that God sendeth by me; the blood of no man shall be shed this day for the preaching of it." And so saying, he led the people off to the edge of a wide moor, and there, standing on a dyke, discoursed to them for three

hours, the multitude hanging all the while upon his lips. He had only been a few weeks in Ayrshire, when word was brought to him that the plague had broken out in Dundee. At once, and despite of all the remonstrances of his friends, he hastened to the spot. He found the fearful malady at its height, hurrying its daily tale of victims to the grave. Those ears that had been closed before to the gospel message, they will be open now. But how can he address them without bringing together the healthy and the diseased, and so spreading the fatal contagion? The day after his arrival, he took his station at the east gate of the town, inviting the infected, or those who had been in contact with the disease, to stand or sit all without the gate, and the others to stand or sit within. He never had such audiences as those that assembled daily there, and he never preached with such effect. His first well-chosen text was,—"He sent his word and healed them." And as the power and preciousness of God's word was unfolded, and the free offer of the gospel thrown liberally abroad and pressed home on every sinner, and the supreme happiness of those of Christ's people described, "whom, by his own visitation, God removeth from this vale of tears," he so raised up, we are told, "the hearts of those that heard him, that they regarded not death, but judged them happier that should depart, than such as should remain." By night and day, from house to house, wherever there was a needy one to be ministered to, or a dying one to be comforted, there was Wishart, not only putting his own hand to every needful service, but so stirring up others that it was not known that a single person was left neglected. And this was the time that the Cardinal attempted his assassination. One day, as Wishart was preaching in the gate, a priest with a loose gown, beneath which his

right hand was always closely kept, made his way through the crowd, and took up his position at the foot of the pulpit. The preacher's quick eye noticed him,—perhaps had caught a glimpse of the naked weapon. Descending the steps, approaching to where he stood, before the man had time to strike, Wishart grasped the hand that held the dagger, wrenched from him the weapon, and, fixing his dark eye upon him said, "My friend, what would you have?" Caught thus, the poor wretch fell upon his knees, and confessed that he had been suborned to kill him. The people now had gathered in, and, hearing of the meditated deed, demanded with the utmost vehemence that the priest should be given up instantly to their vengeance. But Wishart took him in his arms, and, crying out, "He that hurts him hurts me," he bore him away in safety.

Another base attempt of the same kind was a few weeks afterwards defeated in like manner, Wishart's conduct in both instances teaching us that had the occasion called for it, and had not a more holier and more heavenly spirit possessed him, he had been as vigilant of eye, as cool in danger, as prompt to action, as the best of our battle-field heroes. When the plague left Dundee, Wishart visited Montrose. A letter bearing the signature of a well-beloved friend in the parish of Kilmany, in Fifeshire, was here put into his hands, purporting that his friend had been seized with a sudden and dangerous illness, and entreating him to come to him with all diligence, Wishart at once mounted the horse the messenger had brought with him, and was already outside the town, when, stopping suddenly, he said to those who were accompanying him,—“I will not go; I am assured that there is treason. Go to yonder place, and tell me what ye find.” They went to the place indicated, and there in ambush were

sixty well-armed men ready to have seized him.

From Montrose, Wishart went to Edinburgh to meet there some friends from Ayrshire. On his way a strong presentiment of his approaching death and martyrdom took possession of him. One night the friends in whose house he was staying watched him going out, and saw him with many sobs and groans first fall upon his knees and then upon his face, and continue so upon the ground for nearly an hour's space. They urged him in the morning to tell them what was weighing so heavily upon his heart. "I will tell you," said he, "that I am assured that my travail is near an end. Therefore call to God for me, that I shrink not now when the battle waxeth most hot." "But," he added, as they began to weep, "God shall send you comfort after me. This realm shall be illuminated with the light of Christ's gospel as clearly as ever was any realm since the days of the apostles. The house of God shall be builded in it, yea, it shall not lack the very copestone. Neither shall the time be long; there shall not many suffer after me." Not finding in Edinburgh the friends he came to meet, he put himself under the guidance and protection of Crichton of Brunston, Douglas of Longniddrie, and Cockburn of Ormiston, three tried friends of the Reformation in East Lothian. While with them he preached at Inveresk, Trannent, and Haddington, numbers flocking to hear him. Since the attempt upon his life at Dundee, some trusty friend had always been in the habit of bearing before him, when he appeared in public, a two-handed sword. This duty was now entrusted to one then young in years but ardent in faith, destined afterwards to be the chief instrument in the establishment of the Reformed faith in Scotland. His last sermon was preached in Haddington. At its

close he took an affectionate farewell of his other friends, as he was going to spend the night at Ormiston. John Knox, who bore the sword before him that day, as usual, would have accompanied him, but he strictly forbade him, and ordered the sword to be given to another. "Nay," said he to him, as he still asked to be permitted to go, "return to your children, and God bless you. One is sufficient for the sacrifice." That night the Earl of Bothwell and his band surrounded the house in which Wishart was lying, and after a solemn pledge, not long of being violated, that he would not give him up to the Cardinal, Wishart was committed to his hands. After lying a short time as a prisoner in the Castle of Edinburgh, he was carried to St. Andrews. It was in the end of January 1545 that he arrived, and the Cardinal named the 27th of the following month as the day of his trial. He summoned a large convention of the clergy for that day, and wrote to the Regent, asking that a commission should be given to some nobleman to be present, and append the civil sanction to the sentence. Arran's conscience for the moment was touched, and he sent word in reply, "that he would not precipitate the man's trial, but to delay it till his coming," protesting that if the Cardinal did otherwise, "the man's blood would be required at his hands." The prelate's haughty answer bore. "That he wrote not unto the governor as though he depended in the matter upon his authority, but out of a desire he had that the heretic's condemnation might proceed with a show of public consent; which, since he could not obtain, he would be doing himself that which he had held most fitting."

The narrative of the trial, of which a full account is preserved, is a painful record of the coarsest invective met with meekness, patience and charity. On the 28th he was condemned to die

next day. Permission was asked to administer to him the sacrament. It was refused. The night was spent in prayer. In the morning the captain of the castle invited him to breakfast with his family. The invitation was accepted. When all was ready at the table, Wishart rose: "I beseech you," he said, "in the name of God, and for the love you bear to our Saviour Jesus Christ, to be silent a little while, till I have made a short exhortation, and blessed the bread which we are to eat, so that I may bid you farewell." All were silent around the table. With the utmost solemnity and entire composure, he then for nearly half-an-hour discoursed on the passion and death of Christ, exhorting to mutual love and holiness of heart and life; then giving thanks, he broke the bread, and, partaking of it himself, distributed to those around. Having done the same with a cup of wine that stood upon the table, he offered a short prayer, and adding, "I will eat and drink no more in this life," he bade them farewell, and retired to his chamber.

Two executioners soon entered. They threw on him a black linen cloak, put a rope about his neck, an iron chain round his waist, and fastened some bags of gunpowder to different parts of his body. Thus prepared, they led him to the appointed place. This had been chosen at the foot of what is called the Castle Wynd, nearly opposite to the eastern tower or corner of the castle, in order that, lolling on rich cushions laid down at a window in that tower, the Cardinal and his friends might feast their eyes with the spectacle. On the scaffold, Wishart, addressing the people, said, "I beseech you, Christian brethren, that ye be not offended at the word of God, for the afflictions and torment that ye see already prepared for me. For that word's sake and true evangel, which was given to me by the grace of God,

I suffer this day by men, not sorrowfully, but with a glad heart and hand. Consider and behold my visage. Ye shall not see me change my colour. This grim fire I fear not. Some have said of me that I taught that the soul of man should sleep till the last day; but I know surely, and my faith is such that my soul shall be this night with my Saviour in the heavens." Bending on his knees he offered up the prayer,—“I beseech thee, Father of heaven, to forgive them that have of any ignorance, or else of any evil mind, forged any lies upon me. I forgive them with all my whole heart. I beseech Christ to forgive them that have condemned me to death this day ignorantly.” Rising from his knees he was bound to the stake, and thrice he cried aloud,

“O Saviour of the world, have mercy upon me! Father of heaven I commend my spirit into thy holy hands!” The fire was kindled. The powder bags blew up. He was sadly scorched, but the captain of the castle, who stood near, perceiving that he was still alive, bade him be of good courage, and commend his soul to God. “This flame,” said the dying martyr, “hath scorched my body, yet hath it not daunted my spirit; but he who from yonder high place beholdeth us with such pride shall within a few days lie in the same as ignominiously as he is now seen proudly to rest himself.” As he spake these words, one of the executioners drew the rope tight that was about his neck, the fire burned more fiercely around him, and in a short time the body was consumed to ashes.

Christian Work.

SABBATH SCHOOLS.

We give some useful items additional from Chautauqua.

DR. FOWLEP'S ADDRESS.

He said: “I started on my public life with the purpose to speak when there was an opening, or I had anything to say; and do the best I could. That is why I am here to-night in the place of the man whom you expected. As I look over

THE WORK PLANNED BY DR. VINCENT

for Sunday-school teachers, I say this will bear a favourable comparison to a college course, but I fear it will, like an unsupported bridge, break down from its own weight. It will require patience, pluck, stick-to-activeness: with these virtues it must result in good. Regarding the fact that with

all our power we are pressing on to reach to-morrow's goal to-day, I feel called upon to say something that may be summarized in the saying, “He that believeth shall not make haste.” My first postulate is the exceeding

SLOW GROWTH OF GREATNESS.

We begin in imperfection and press towards perfection. This process involves time; requires growth; and means almost infinite time. The end in view that must be sought for is not speed but perfection. All great things grow patiently and forever. Now and then

A GRINDING CRASH

is felt, and all of a sudden a continent may spring into existence; and yet this is but the culminating point of a century's work. Creatures as we—born yesterday, dying to-morrow—may

not with impunity dictate or prescribe God's path, yet we read his manuscripts and see his power.

HISTORY AND REVELATION

teach us that he does everything by centuries. I look upon you not as a company of mortals, but of immortals. We are to plan for a century, for ten thousand years, for eternity, and we have time enough for working out the conditions of our immortality. We make advances much slower than we think. It is not done in an hour.

CIVILIZATION

grows up warily, if at all. England, possibly the best example of civilization, has an experience. Way yonder the old Gaels lived in that isle; then came the Cambrians driving them to Ireland, the gem of the sea; then the Logrians driving these to the south; then the Britons; then the Romans under Cæsar.

ANOTHER RACE

five hundred years later, another five hundred years and another race came under William the Conqueror. This law holds good over all individual greatness also. The question of

A MAN'S SUCCESS,

as Emerson says, is "will he stick?" This is the one element next to the grace of God that is more necessary. It is this that gives the bull-dog his power, this element of stick-to-activeness, that never lets go; this brings success. It is that patient, persevering conviction that takes hold of God and holds on, that takes hold of the truth and then dies for it. It is the steady power towards this greatness of faith. Such is the constitution of our natures that we work better under immediate pressure. It is in the pressure of felt motive that we achieve success. Very few minds break down with pressure. Did you ever think

that it takes a live fish to float upstream? What we want is

SOME ACTIVITY.

The great trouble is that we have some of us forgotten to bring our souls into the world with us. We go over this world like the immortals, and not in and through it. We need more stress of motive and patience to keep on to the end.

LIFE IS A STRUGGLE,

and God pity you if you find it as hard as some do! The man who believes needn't be in a hurry. It's the routed man who chafes with anger. It's when the other man proves it that we get mad. Power is not measured by noise. The sunbeam, coming from so many million miles away, comes with immense power, but it comes quietly.

GRAVITY MAKES NO REPORT,

yet it holds worlds together, but no ear has heard its voice. Jesus of Nazareth, standing condemned before Pilate, silent, was the only picture of perfect power. Pilate was the condemned, and Jesus the king in His silence. Another fact steadies a man. He feels that he is a part of God's work, and he holds on to that belief. The heathens and the Jews, with spears and spikes, made some rough notches in the Rock of Ages, and when, with Thomas, we place our hands in the print of the spear and the nails, we feel that we have hold of something stronger than the iron rock. Faith is the cohesive-ness among the faculties. A man must have faith in his future. No man makes others believe until he believes himself.

IT IS A FINE THING

to come here and sit and listen, but to go away and among strangers, far away from here and from friends, to kindle the fire and if must be, sit by it all night, takes time, courage

and faith. We don't want to be like hot-house plants, but like the oak yonder on the mountain-top, so tough and yet so pliable that it can bow in the tempest like the penitent in prayer, and be trampled on and be beaten down by everybody, and patiently say, "How long, oh Lord," and hear the reply, "Knowest thou not that the Lord God is merciful and never wearyeth?"

We must come to an understanding of the words, "The Kingdom and patience of Jesus Christ."

Here are the questions for examination of teachers. It would be a good thing for families that receive the *Christian Monthly* to take up a few of these questions every Sabbath evening, till they have finished the list :

COMPETITIVE EXAMINATION,

At Chautauqua Lake, 1875.

1. Why should a Sunday School teacher try diligently to influence the parents of his scholars?
2. Why should a Sunday School teacher urge even his youngest scholars to attend preaching service regularly?
3. What advantage is there in teaching by "question and answer" over mere "preaching" or "lecturing"?
4. In what particulars should a Sunday School resemble a home?
5. Give your definition of a Sunday School.
6. Draw up a good programme for a Sunday School session.
7. Give a list of the duties of a Sunday School teacher to his scholars in school.
8. Give a list of his duties out of school.
9. When "difficulties" occur in a lesson, what should a teacher do to them?
10. How should a teacher treat "skeptical" pupils, who ask questions in order to puzzle him?
11. How should he treat the honest arguments of a "skeptical" pupil?
12. State frankly your usual plan of preparing a Bible lesson.
13. How would you undertake to win the attention of a restless class at the opening of a lesson?
14. Why should we accustom our scholars to commit Scripture lessons to memory?
15. What do you understand by "illustration" in teaching?
16. How may a teacher cultivate the habit of using illustrations?
17. On what subject should a Sunday School teacher have a general knowledge in preparation for his work?
18. What is the difference between a "type" and a "symbol"?
19. What is a "parable"?
20. What is "tact" in teaching?
21. Name the historical books of the Old Testament.
22. Name the prophetic books of the Bible.
23. The poetical books.
24. The historical books of the New Testament.
25. Name the Epistles of St. Paul.
26. Name the general or Catholic Epistles.
27. Give several names which are applied to the Bible as a whole.
28. How long after the creation and before Christ was the call of Abraham?
29. Name five persons before Abram, with their ages.
30. Give the prominent points in the history of the Hebrew nation between Abraham and Christ, with their approximate dates.
31. Name twenty prominent persons in Jewish history in chronological order.
32. Give three prominent events between the call of Abram and the birth of Christ which divide that time into four nearly equal parts.
33. Tell ten facts about Joshua.
34. Give an outline of the life of Saul.
35. Name five Jewish kings in chronological order.

96. Name five captivities of the Jews in chronological order, with such facts in relation to the same as you can recollect.

97. How long after Christ was the New Testament completed?

98. Draw an outline map of Palestine, locating the Dead Sea, Sea of Galilee, Waters of Merom, Rivers Jordan, Kishon, Litany, Jabbok, Arnon; Mountains—Hermon, Lebanon, Ebal, Olives, Gilboa, Gilead, Carmel, Gerizim, Pisgah, Tabor; and Cities of Jerusalem, Jericho, Nazareth, Shiloh, Gaza, Capernaum, Bethlehem, Joppa, Dan, and the six Cities of Refuge.

99. Name five prominent Cities in Palestine situated on high ground, and five on low ground.

40. Give the approximate length, breadth, and depression below the Mediterranean Sea of the Dead Sea.

41. Give approximate length, breadth and level of the Sea of Galilee.

42. Give approximate heights above the Mediterranean Sea of the following points:—Jerusalem, Hebron, Shechem, Nazareth, Gaza, Mount of Olives, Hermon, Carmel, Gilead, and Ebal.

43. In what direction from Jerusalem is Damascus, Babylon, Hebron, Tyre, Rome, Cairo, Capernaum, Athens, Mount Sinai, Gaza?

44. About how far is it from Jerusalem to Jericho? from Jericho to Capernaum? Capernaum to Nazareth? Nazareth to Shechem? Shechem to Hebron?

45. Name ten Bible Cities outside of Palestine.

46. Name five Bible Rivers outside of Palestine.

47. Draw an outline map of the Holy Land, locating the relative position of the tribes of Israel.

48. Will you read within ninety days Freeman on "The Use of Illustration," "The Art of Securing Attention," and Dr. Alden's "Outlines on Teaching?"

49. Will you consecrate yourself anew to the Sunday School work?

BIBLE INTERPRETATION.

Bible Interpretation is the science which teaches us to discover the true meaning of the sacred text. There are the following SEVEN HELPS to interpretation:—

I. The right aim and spirit.

1. With love of truth.

2. Willingness to obey truth.

3. Freedom from prejudice.

4. Do not feel it necessary to account for the reason of what is taught.

5. The aid of the Holy Spirit.

II. A general knowledge of the objects, construction, and contents of the Bible.

III. A knowledge of the language in which the Bible is written.

IV. A knowledge of sacred geography.

V. A knowledge of Bible history, and also of the manners and customs.

VI. A knowledge of the natural history of the Bible.

VII. A knowledge of church history.

It was also decided that the following were the best

RULES OF INTERPRETATION:

I. Primary—Accept the most plain and obvious sense of a passage.

II. If difficulties occur, study the particular words of the passage, and obtain their usual scriptural sense.

III. Ascertain the writer's aim and outline of thought, by studying sentences, paragraphs, chapters, and even whole books, if necessary.

IV. Compare one part of the scripture with another.

V. Consider the peculiarities and circumstances of a writer.

1. His character and mission.

2. The times in which he lived.

3. The country in which he lived.

4. Its manners and customs.

5. The opinions with which he was familiar, and which he opposed or defended.

6. The language in which he wrote.

VI. Of several possible interpretations of a passage, accept the one most in harmony with the general sense of the scriptures.

VII. Consider carefully the long-accepted opinion of the church universal, and the well-established decisions of modern science.

THE TEACHER'S BIBLE.

I. "To every teacher his own Bible." This was urged, for the following reasons, collated from various individuals, namely:—

1. It makes the owner more familiar, enabling him to find places readily, and to use his book with peculiar skill. 2. He can mark passages of peculiar interest to himself. 3. It promotes his love for the book, as it is his own personal possession. 4. It may be his constant companion. 5. He can add notes and comments of his own. 6. Such ownership sets a good example. 7. It promotes a tender reverence for the word. 8. The whole matter of proprietorship follows the universal law of association.

II. "What Bible should he use."

1. The best edition. 2. A reference Bible. 3. The Bagster Teacher's Bible. 4. The Teacher's Bible of the American Tract Society, with references between the verses; price from \$4 00 to \$10 00. 5. A new English Bible, which will excel the Bagster, is about to be issued by Pott, Young & Co., New York. 6. The Treasury Bible, costing \$7 00; in larger editions \$30 00. 7. Paragraph Bible. 8. Pronouncing Bible. 9. Versions of the Bible.

THE RIGHT USE.

I. "Use it to the right end." 1. For accurate and complete scriptural know-

ledge. 2. For spiritual edification. 3. To secure God's only revelation in religious things. 4. To make men wise unto salvation. 5. To better know God. 6. To better know His son Jesus Christ. 7. As a weapon of defence. 8. As a weapon of aggression. 9. As an end of all controversy. 10. As the only guide. 11. As God's telescope. 12. That the man of God may be perfect, etc., 2nd Tim. iii. 6. 13. As a source of consolation. 14. To be made free. 15. As the Bereans used it, to see "whether these things be true." 16. To know the mind of the Spirit.

"TEACHERS' MEETINGS,"

as follows:—

In speaking of teachers' meetings, let us take two things for granted:— 1st. That they are of advantage to every school; and, 2nd. Where there is a will there's a way. As to time—appoint it at any time that is convenient, and have it anywhere. We hear reports that many did start a teachers' meeting, but it fell through, and I am here to speak on just this point. 1st. They fall through because of defective preparation for them. 2nd. Because of an unwise manner of conducting them. The idea is not to come to learn from commentaries, etc., but to come with the most perfect possible preparation. For this reason it is better not to have them in the early part of the week, but as late as Friday or Saturday. You should commence though on Sunday to study and reflect upon the lesson of the following Sabbath, and all through the week pray and think over it.

IN THE PRESENT DAY

we have all the possible necessary expositions of the lesson in the different religious papers and magazines. All teachers should be supplied with all the helps, and in them they have the best thoughts of the best scripture ex-

positors. Passing the preparation, we will see how to manage a meeting, without letting it fall through. I have five points which will assist in this:—

THE POINTS.

1. In meeting, do something to promote spiritual power.

2. Study the lesson that you are to teach the next Lord's-day.

3. Have a full, clear understanding of all the things to be done at next session.

4. Attend to some matters which would be promoting your power as teachers.

5. Do something to promote the social enthusiasm of the school.

Have the ruling thought of the meeting:—We come here to do together what we can't do alone. I suggest that teachers ask themselves the

FIVE FOLLOWING QUESTIONS.

1. Can I explain every word and phrase in this lesson?

2. What is the main lesson that God meant to teach when he wrote the words of the lesson?

3. How can I from these words most successfully treat the lesson?

4. How can I apply it to the different classes with whom I meet?

5. How can I illustrate it?

II. "Use it in the right manner."

1. Prayerfully. 2. Habitually. 3. Critically. 4. With profound reverence.

5. With meditation. 6. With reliance on the Holy Spirit. 7. Inquiringly.

8. Systematically. 9. Using all collateral helps. 10. Using the word to explain the word. 11. Use it typically.

12. Study in a teachable spirit. 13. In the life of personal experience.

14. In other words, do it *intelligently*, and *reverently*.

15. In still other words, use it for *personal profit*, for *doctrinal knowledge*, for *professional power*, and for *the glory of God*.

"FOR PERSONAL PROFIT"

the Bible must be used by all persons

and in the manner suggested above. For *doctrinal knowledge* it should be studied: 1. Under the light of a manual of the theology. 2. Led by a concordance. 3. Without bias. 4. Using plain passages to open up the difficult. 5. Analytically, deducting the doctrines from the book as we read it consecutively. 6. Take the whole range of the truth which bears on each doctrine.

"FOR PROFESSIONAL POWER."

We should become skillful with the book as a book, knowing all its parts and being quick to find them. 2. Read lesson very early. 3. Study the parallel passages. 4. Meditate. 5. Make your own conclusions. 6. Read repeatedly. 7. Consult the best aids. 8. Regard the wants of your scholars. 9. Memorize texts. 10. Talk it over on all occasions. 11. Add light and help from every source. For God's glory be reverent and loving in the whole work, and practice all that God commands.

At the eleven o'clock meeting a large concourse was gathered to hear

"QUESTIONS ON QUESTIONING."

Work in the Sunday School depends largely on an invisible but omnipotent influence. Like the preaching of the holy gospel, unless there is a divine power behind it, it is like sounding brass or tinkling cymbal. Nevertheless there are means through which the influence is gained. We say God sends rain and yet a man is a fool who says that it is God who really disburses the rain. It must come from God through his own appointed agencies. But while we recognize effects, we come here this morning to discuss the machinery by which it is accomplished. The machinery of

THE SUNDAY SCHOOL

primarily consists of the personal character of the superintendents, teachers and scholars, and the influence of scholars, upon each other. The divine spirit in the Sunday school

is like musk, you can't weigh it or see it, but you feel its influence. It always is intangible but potent. But let us come to the strictly mechanical part. First we have public reading and prayer, not the divine effect is meant, but the simple hearing of the prayer; singing of hymns and addresses to the school are part of the machinery. The latter I think is the least effective, and anything but a help to a school. From these let us descend to class work.

DIRECT QUESTIONING.

In regard to the art of questions, I would say the following:

1. Let us bring the legitimate uses of questioning. The most ordinary use is to elicit information.

2. To secure an opinion.

3. To elicit testimony in courts of justice, etc. Wise lawyers have divided this class into two classes—direct and cross-examination.

4. To confuse and confound the person questioned. There are a good many in the State and Society that use this kind.

5. To involve the questioner, so as to prove innocence or guilt.

6. As a means of reasoning. This is called the Socratic method. It will usually bring an argument to an end in five minutes, which would otherwise last a day.

7. To help a feeble mind to grasp an idea; a mind that is struggling, but not quite able to comprehend a point.

8. For purposes of ingenuity, as in the conundrum.

A story is told of Anna Dickinson, that in commencing her woman's rights lecture, she would repeat three times, slowly: "What was I born for?" In an out west town she once got an answer from a man in the audience: "I gubs it up."

THESE CLASSES

of questioning are all used in the Sabbath School, with the exception of that

for questioning in courts, and for ingenuity. Sometimes you have a deacon's son in your class, who thinks he ought to be favored. If he becomes troublesome, you can't punish him; but your only way is by attacking him with your weapons for questioning, and in that way bring him down from his lofty position. You have to reason with children. The language of your heart should be, "come unto me." Speak to them kindly. You have to fasten divine truth by such words. What do we find of

THE CHARACTER

of these classes of questioning:—

1. Except in case of infant or feeble children, questions should never suggest the answers.

2. Questions must be short. If not short, it is long; and if long, you impose a double strain on your children. A child has to see the question clearly while the process of building the answer is going on in his mind.

3. Questions must be couched in words that the child can understand. It must be intelligible.

4. No question should be of a trivial character.

5. No question of the nature of a conundrum should be used. Some teachers make a great mistake here.

6. Where the Socratic method is used, the answer of the first question should propose the second, and in this way supply a series of steps for a child, who will be quick at ascending. A child's mind is from 15 to 20 per cent. quicker than man's.

7. To assist a feeble mind. When you perceive the child groping in the right way, immediately help him by a prompt question that will draw him to the point.

8. The tone in which a question is put is of vital importance. Some questions are asked as my old school-master used to ask us, with the clenched fist. Never look at a child as much

as to say "I've got you now." Always put the question so that the child will be half lifted to an answer.

9. Questions to help the opinions of the child should be proportionately employed. Character is a manufactured article. In youth it is just as easy for a child to go wrong as right. Character is the effect of training and culture.

10. Ask your questions so as to fasten things on a child's memory. I thoroughly approve of catechisms. I thought when a boy that they were horrible things, but now I thank God for what they have done for me. Every question has been a doctrine to me. I am also very much in favor of children learning verses, and repeating them.

Now I will proceed to my treatment of

ANSWERS.

1. Flippant answers are to be discouraged, and the smarter the boys are who give them, the more you are to discourage them; not by any words, but by keeping quiet. A boy will soon find out, if you don't notice him, that you dislike such answers. If a teacher laughs at an irreverent answer, all the work of that day goes for naught.

2. Help a feeble child, but probe a lazy one.

3. The question is asked whether the school ought to be questioned in public? No, I answer, unless the answers has been prepared beforehand. It often makes the school ridiculous. It don't get or hold attention.

4. Ought the teacher to allow himself to be questioned? Yes; but not until the lessons are over; shutting out irreverent questions. Don't make a fool of yourself, by pretending to know everything. You can't fool the children. They'll find out what you know. In regard to the importance of

QUESTIONING AS COMPARED

to talking and object teaching, there is no other way than by questioning that you can tell whether a boy or girl know his or her lesson. If you use talking, a smart child will get ahead of you, and pretend that he understands it all, when he don't. By questioning only can you ascertain whether a child understands you. No child has any power to control his mind. You must attract it, in order to hold its attention. The best way

TO MAKE A CHILD REMEMBER

anything is by questioning. The greatest teachers have been the greatest questioners.

Practical Papers.

CHARITY.—WHAT IT IS, AND WHAT IT DOES.

BY THE LATE MR. A. T. SKINNER, HAMILTON, ONTARIO.

(Continued from last month.)

Let us see what Peter says about charity: "And above all things have

fervent charity among yourselves; for charity shall cover the multitude of sins." First. He characterizes it as *fervent*, and then he implies that it is *capable of being cultivated*. (1st.) FERVENT; that is, intense, unremitting, unwearied. As distinguished from this, there is a feeble sentiment which wishes well to all, so long as it is not tempted to wish them ill; which does

well to those who do well to them. But this being merely sentiment, will not last. Ruffle it, and it becomes vindictive. In contrast with that, Peter calls Christ's spirit, which loves those who hate it, "fervent;" that is, charity which does not tire, and cannot be worn out; which loves its enemies, and does good in return for evil. Give me the man who can be insulted, and not retaliate; meet rudeness, and still be courteous; who is forced to mix with other men, and have his sympathies unmet, his tastes jarred, and his views traversed at every turn, and can still be just, and gentle, and forbearing; the man who, like the apostle Paul, buffeted and disliked, can yet be generous, and make allowances, and say, "I will gladly spend and be spent for you, though the more abundantly I love you, the less I be loved." That is fervent charity. Brethren, there is a great amount of self-deception on this point. We say of ourselves that which we could not bear others to say of us. Now, a man truly humbled would take it only as his due, when others treated him in the way that he says he deserves. But we kneel in our closets in shame for what we are, and we tell our God that the lowest place is too good for us; then we go into the world, and if we meet with slight or disrespect, or if our opinion be not attended to, or another be preferred before us, there is all the anguish of a galled and jealous spirit. And half the bitterness of our lives comes from this, that we are smarting from what we call the wrongs and the neglect of others. Ah, friends, if we saw ourselves as God sees us we should be willing to be anywhere, to be silent when others speak, to be passed by in the world's crowd, and thrust aside to make way for others. We should even be willing to put others in the way of doing that for which we might have got reputation and applause by doing ourselves.

(2.) Again, Peter tells us that *this grace can be cultivated*. He does not say so in so many words; but I assume it, because it is enjoined. When an apostle says, "Have fervent charity among yourselves," it is plain that it would be mockery to command men to attain it, if they could do nothing towards the attainment. It would be the same as saying to the aged, "be young;" or to the deformed, "be beautiful;" for it is cruel to command, where obedience is impossible.

Now, the question naturally arises, how can we cultivate this charity? I should say that there are various methods. I will only notice two. 1st. By doing acts which love demands. It is God's merciful law, that feelings are increased by acts done on principle. If a man has not the feeling in its warmth, let him not wait till the feeling comes; let him act with such feeling as he has—with a cold heart, if he has not got a warm one; it will grow warmer while he acts. You may love a man merely because you have done him benefits, and so become interested in him, till interest passes into anxiety, and anxiety into affection. And so in things spiritual. If our hearts are cold, and we find it hard to love God, and be affectionate to men, we must begin with duty. Understand me; I do not say that duty is Christian liberty; but it is the first step towards that liberty. We are free only when we love what we are to do, and those to whom we do it. "Where the treasure is, there will the heart be also."

The second way of cultivating Christian love that I would instance is, by contemplating the love of God. You cannot move a boat by pressing it from within, but you can easily by obtaining a purchase from without. And so, brethren, you cannot create love in the soul by force from within itself; but you may move it from a

point outside itself. God's love is the point from which to move the soul. Love believed in, produces a return of love. Brethren, this is the central truth of Christ's gospel; and here you have the importance of cultivating charity. "We love Him, because He first loved us." And how can we love Him unless we love one another?

The second topic which I propose speaking on is, "What charity does." Not wishing to occupy all the time of the meeting, I pass by what Paul says on this matter, and will only briefly notice Peter's reference to it; and he informs us that "it covereth a multitude of sins."

Now, the only question is, whose sins does charity cover? Is it that the sins of the charitable man are covered by his charity in God's sight? or is it the sins of others, over which charity throws a mantle, so as not to see them? Doubtless, it might have been the first; for love does obliterate sin in the sight of God. Recollect our Master's own words, "Her sins which are many are forgiven her, for she loved much." But yet that does not seem to me to be the meaning of this passage. Peter is here describing Christianity; and the description which he gives of it as most characteristic is, that it hides out of sight—declines to see—refuses to contemplate a multitude of sins, which malevolence would delight to witness. It throws the veil of charity over them, and covers them. Now there are various ways in which love covers sin. Let us notice a few of them. One way is in refusing to see small faults. Every man has his faults, his failings, and peculiarities. Every one of us finds himself crossed by such failings of others, from day to day; and if we were to resent them all, or even notice them, why life would be intolerable. If for every outburst of hasty temper, and for every rudeness that wounds us in our duty path, we were to demand

an apology, or require an explanation, Christian intercourse would be impossible. And this is what Christian charity does, it throws over such things a cloak of love. It knows when it is wise not to see. That microscopic distinctness in which all faults appear to captious men who are for ever blaming, and for ever complaining, disappears in the large, calm gaze of love. That was a rude, unpardonable insult offered by Peter to his Master when he denied Him. In his hour of trial, he refused even to know Him. You or I would have said, "I will never forget that; I will never forgive that." The Divine charity covered all. Do you ask, how? "Simon, son of Jonas, lovest thou me? Feed my SHEEP."

There is another way in which love covers sin, viz., by making large allowances. It has been well said, that in all evil there is a "soul of goodness." Indeed, a great deal of evil is but perverted good. Extravagance, for instance, is generosity carried to excess. Revenge is often a sense of justice, which has put no restraint upon itself. Imprudence is just as often the effect of innocence. Jealousy is but the other side of love. Now there are some men who see all the evil, and never give themselves the trouble of suspecting the root of goodness out of which it springs. There are others who love to go deep down, and see why a man came to do wrong, and whether there was not some excuse, or some redeeming cause, in order that they may be just. Now human life, as it presents itself to these different eyes, is two different things. Let me give you an instance. Not many years ago, a gifted English writer presented us with a history of Ancient Christianity. To his eye, the early Church presented one great idea, and almost only one. He saw corruption written everywhere. In the history of the times of the hermits, of

the early bishops, he saw nothing noble, nothing aspiring. Everywhere the one dark spectacle of the man of sin. In public and in private life, in theology and in practice, everywhere pollution. Those of you who have read Isaac Taylor's book will agree with me, that I have not overdrawn the picture. Another historian, a foreigner, has written the history of the same times, with an intellect as piercing to discern the first germ of error, but with a calm, large heart, which saw the good out of which the error sprung, and loved to dwell upon it, and discern God's spirit working, when another could see only the spirit of the Devil; and you rise from the two books with different views of the world; from the one, considering the world as a devil's world, corrupting towards destruction; from the other, notwithstanding all, feeling triumphantly that it is God's word, and that His Spirit works gloriously below it all.

Now, that is the charity which covereth a multitude of sins. Study the lives of "God's rare and best ones," in all ages, and see how they learned to make allowances, not from the weak sentiment which calls wrong right; but from that heavenly charity which sees right lying at the root of wrong. So the Apostle Paul learned to be charitable even to himself: "I obtained mercy, because I did it ignorantly in unbelief." His very bigotry and persecuting spirit could be justified by God, and by men who see like God; and so, too, in the blackest guilt this earth has ever seen, in memory of which we in our Christian charity, after one thousand eight hundred years, brand the descendant

Jews with a curse which is only slowly disappearing from our minds, there was one eye which even there could discern a ground to make allowances. "Father, forgive them, for they know not what they do." Brethren, let us dismiss from our minds one false suspicion. The man who can be most charitable, is not the man who is himself the most law. Deep knowledge of human nature tells us, it is exactly the reverse. He who shows the rough and thorny road to heaven, is he who treads the primrose path himself. I know not why, but to me extreme severity proves guilt rather than innocence. How much purity was proved by David's sentence of an imaginary criminal to death? How much by the desire of the Pharisees to stone the woman taken in adultery? Convicted by their own consciences, they went out one by one; yet they had longed to stone her.

But lastly, charity can tolerate even intolerance. Ah, this is the last and most difficult lesson of love, to make allowance even for the uncharitable. But see what charity can do, while I point you to Paul, who saw even in those Jews, his bitterest foes, that "they had a zeal for God, but not according to knowledge." And to Stephen, praying with his last breath, "Lord lay not this sin to their charge." Brethren, earth has not a spectacle more glorious, or more fair to show, than this love tolerating even intolerance. Charity covereth, as with a veil, even the sins of the lack of charity.

May God help you and me to treasure the lessons which such a theme as this is so well fitted to convey.

Christian Miscellany.

MR. POORMAN'S WELL.

Mr. Poorman's well became sadly fouled. One after another the family sickened. The food was tainted by the water with which it was cooked, and was nauseous to the taste. Matters became so serious that Mr. Poorman said, "I must attend to my well!"

And so he sent for neighbour Strictman, who lived all alone in a little cottage in the wood called the Hermitage.

"Sir," said Mr. Poorman, "what must I do?"

"Do?" cried neighbour Strictman, in stern voice; "do? why, we must have all this bad water out."

All day long they wrought with windlass and bucket to draw out the foul contents of the well. When evening came the air was filled with the ill odor, and a great puddle of fetid water lay at the foot of the hill, in which the swine rolled and rested with great zest. But the well still was foul, the food cooked with the water had the old ill savour, and the family continued sick.

Then Mr. Poorman sent over to Legality Square for neighbour Goodwords, and said, "Sir, what must I do?"

"You must fill up the well with sweet water," said Mr. Goodwords.

All day long the teams carried barrels full of sweet water from Mr. Goodwords' well to fill up Mr. Poorman's.

When evening came, and the children gathered to cool their feverish lips, they found that the water was indeed some purer, but not yet fit for use.

"O, neighbour," said Mr. Poorman, "we have only wasted your good, sweet water, and had our labour for our pains."

Now came Mr. Ritual, who had heard of Poorman's trouble, and offered his advice. This neighbour lived in a fine old house called Ceremony Hall, surrounded with walks and lawns, and flower gardens laid out quite daintily in squares and circles and triangles, and many other forms.

"Good Poorman," said Mr. Ritual, "let me give some of my plants and flowers to set out around your well. They will have a charming effect, and, I fancy, will draw off all the impurities that trouble the water so."

Mr. Poorman shook his head:—"I cannot see the good of such things, nor how the water down the well will be helped by triggering out the surface."

"O, husband," pleaded Mrs. Poorman, "do try it; it can do no harm; and it will look well at all events."

And Lucy, Mr. Poorman's daughter, joined in, "do, papa, please try it."

So try it he did. And with the help of Mr. Ritual and his boys, the well was planted all around with shrubs and flowers, and over the top were twined bright green vines. It was a pretty thing to look at when all was done; and many of the neighbours and the children's little playmates came to peep through the palings of the fence, and admire Mr. Poorman's beautiful well.

But, alas! the water grew no sweeter, the family were nothing better in health, and the summer was well nigh gone.

"Woe is me, woe is me!" sighed Mr. Poorman; "what must I do?"

And then he went to neighbour Gracious and told him all his trouble.

"Come friend Poorman," said Mr. Gracious, "we must go down into the well with our shovels. The trouble is

not so much with the water, or with the soil outside, as with the well itself."

And so they did. Many tubfuls of foul stuff were brought up from the very bottom of the well. It was thoroughly cleansed, thanks to the generous help of the kind Mr. Gracious.

And now Mr. Poorman and his family are hearty again, and happy as the day is long; while abundance of healthful water lies cool and sweet in the well, ready and free for all who wish to refresh themselves.

Mr. Poorman's cot stands near the public road. Often weary and dust covered passers-by stop to ask for a drink. And many is the neighbour, and many is the tired traveller to whom Mr. Poorman has told the story of how good Mr. Gracious cleansed the well when its waters were foul, and so saved his family and himself from their troubles and pains.
—H. C. McCook.

"COULDN'T STOP."

This is the way a great many boys get into difficulty—"they get a-going and they can't stop." The boy that tells lies began at first to stretch the truth a little—to tell a large story—till he came out as a full grown liar!

Two boys began by bantering each other, till they got a-going and couldn't stop. They separated with black eyes and bloody noses!

Did you hear about the young man stealing from his masters drawer? He came from the country a promising boy. But the rest of the clerks went to the theatre and smoked, and he thought he must do so too. He began thinking he would try it once or twice. He got a-going and couldn't stop. He could not resist the temptation when he knew there was money in the drawer. He got a-going—he will stop in prison.

Some young men were, some years ago, in the habit of meeting together in a room at the public house, to "enjoy themselves"—to drink and smoke. One of them, as he was going there one evening, began to think there might be danger in the way. He stopped and considered a moment, and then said to himself, "Right about face!" He dropped his cigar, went back to his room, and was never seen at the public house again. Six of the young men followed his example. The rest got a-going: and could not stop till they landed, most of them, in a drunkard's grave. Beware, boys, of the first cigar or chew of tobacco. Be sure, before you start, that you are in the right way, for when you are going down hill, it is hard to stop!

One night a miller was awakened by his camel trying to get his nose into the tent.

"It is very cold out here," said the camel, "I only want to put my nose in."

The miller made no objections.

Soon the camel asked leave to have his neck in, then his feet, and meeting with no opposition from his master, he soon had his whole body in. This was very disagreeable to the miller, who complained of the camel's conduct.

"If you don't like it you can go," answered the camel; "As for me I have got possession, and I shall stay; you can't get rid of me now."

Boys, this ugly camel represents the evil habits and little sins which, if not continually watched, creep into your lives unawares. The dram, the quid, the cigar, get hold of a boy or a young man, and say to him, "You can't get rid of me."

A THOUGHT FOR INFIDELS.

No candid observer will deny that whatever of good there may be in our American civilization, is the product

of Christianity. Still less can he deny that the grand motives which are working for the elevation and purification of our society, are strictly Christian. The immense energies of the Christian church, stimulated by a love that shrinks from no obstacle, are all bent toward this great aim of universal purification. These millions of sermons and exhortations, which are a constant power for good, these countless prayers and songs of praise on which the heavy-laden lift their hearts above the temptations, and the sorrows of the world, are all the product of faith in Jesus Christ. That which gives us protection by day and by night—the dwellings we live in, the clothes we wear, the institutions of social order,—all these are the direct offspring of Christianity. All that distinguishes us from the pagan world—all that makes us what we are, and all that stimulates us to the task of making ourselves better than we are—is Christian. A belief in Jesus Christ is the very fountain-head of everything that is desirable and praiseworthy in our civilization, and this civilization is the flower of time. Humanity has reached its noblest thrift, its grandest altitudes of excellence, its high-water mark through the influence of this faith.

REMORSE has often wrung from me the exceeding bitter cry, Lord, pardon me this once. Experience has put a new word in my mouth, Lord ever pardon: love me to the end.

WHEN the late Dr. Scudder, (senior,) of India, was arousing the children of America to care for the heathen, he received a note from a little boy who had heard him, saying, "My dear Dr. Scudder, I send you ten cents. When you want any more money, write to me."

A PINT cup may not be ill-treated for not holding a quart. This is indeed a new measure of moral obligation. The

man underrates your argument, project, or improvement, because he cannot contain it. He does not report you correctly, because he cannot contain all your ideas. He is a pint cup. Your friend betrays your secret. It is your own fault. You put too much in a small vessel, and it slops over. Your neighbor has narrow views, feelings, and politics, and they do not enlarge. Be gentle toward him, for small measures cannot afford to be very liberal, and pint cups come to their growth early. They are required to hold but a pint.—*Elihu Burritt.*

CHOOSE BETWEEN TWO.

You must renounce either your sins, or your salvation; for God cannot tolerate rebellion in His Kingdom, which has come in grace, Col. 1, 13. Rev. 1, 9, Rom. 14, 17, and shall suddenly, and we know not how soon, come in Judgment. 2 Thess. 1, 8, etc. He has become a man that He might die the expiation, and remission of sin, His human life given on the cross, as the ransom, or redeeming price, which being required by God, John. 10, 18, exhibits His character of righteous love, hating sin, and yet *freely* and *entirely forgiving* it, to all who give up their rebellion and become obedient to him; who speaks to men no longer through Moses, but through Christ. So make your choice "*to-day*," for you may not have the power tomorrow. See Matt. 7, 23, 24 & 20, 28, Col. 2, 9, 1 Tim. 3, 16, Matt. 1, 21, Eph. 1, 7, Rev. 1, 5. (Blood is the symbol in scripture of *departed life*. Gen. 9, 4, Lev. 17, 14.)

CHRIST ONLY CAN DO IT.

"I wish I could tell every drunkard in the land that Jesus alone can save him. His blood cleanseth from all

sin." So wrote to me one of the most extraordinary reformed inebriates whom I have ever known. Two years ago he had sunk to the uttermost depths of poverty and degradation. A kind Christian friend had picked him up in the open street on a winter night, after he had been turned out by the heartless grog-seller to freeze and perish. I had known him in his better days, and loved him as a friend, a trusty man of business, and once a respected member of my church. But the bottle had driven him from business, broken up his once happy home, and hurled him out as a wandering waif from one dramshop to another. May God have mercy on those Christians who aid and abet those drinking customs which produce such wretched wrecks as my poor friend S——

Nothing seemed left to him but the prayers of a godly wife, whose heart his debaucheries had broken, and whom his career had sent to her grave. To my astonishment this man, whom I had given up as hopeless, came into our prayer-meeting a few months ago, sober, well-dressed, and in "his right mind." He arose and poured out his heart in confession of his sins, and in a melting prayer of thanksgiving to Jesus for the miracle of his salvation. He gave all the glory to the atoning blood. The meeting became a "Bochim" as the reformed man told his touching story. Last week he was with us again, and told us how Christ's arm had held him up for several months, and how the grace of God had even *conquered his old appetite for drink!*

As soon as he closed, another member of my church, whom I had laid hold of once in the street when a common drunkard, rose and added his testimony to the power of Jesus to save. His speech clenched the nail which my friend S—— had driven. Immediately I called upon the meeting to sing Mrs. Wittenmeyer's hymn,

"Jesus is mighty to save." We felt that the olden miracle of casting out the evil spirits had been repeated afresh, and to the wonder-working Saviour belonged the glory.

This is a key-note for the true temperance reform, "Jesus can save the drunkard, and he only." During my late attendance upon the National Temperance Convention at Chicago, I heard several converted inebriates testify in public that Christ's indwelling grace had taken away even their appetite for strong drink!—*T. L. Cuyler, D.D., in American Messenger.*

KING ALFRED'S GENEROSITY.

"I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink."—Matthew xxv. 35.

One of the best kings that ever sat on the throne of England, was Alfred the Great. Yet he had a great deal of trouble. The Danes overran his kingdom; he was obliged to flee and live in the forest in disguise. One day, when he was living thus, there came a beggar to his door, and asked for bread. The queen told Alfred that one loaf of bread was all they had, and she knew not when they would get more.

"Give the poor man half the loaf," said Alfred. "He who could feed five thousand with five loaves and two small fishes, can certainly make a loaf last for us till we get a fresh supply." So the beggar got half the loaf. And what did the great and good Alfred get? His servants came in, soon after, with an abundant supply; and a favourable change took place in his affairs, and, before long, he recovered the possession of his kingdom.

Surely Alfred the Great was rewarded a hundred-fold for that kind act. He did it to the Lord, and he found that there was profit in doing it to Him.

Childen's Treasury.

A LEGEND OF THE NORTHLAND.

BY PHEBE CARY.

Away, away in the Northland,
Where the hours of the day are few,
And the nights so long in winter
They cannot sleep them through;

Where they harness the swift reindeer
To the sledges when it snows,
And the children looks like bears' cubs
In their funny furry clothes,—

They tell them a curious story,
I don't believe it's true—
And yet you may learn a lesson
If I tell the tale to you.

Once, when the good St. Peter
Lived in the world below,
And walked about it, preaching,
Just as He did, you know,—

He came to the door of a cottage,
In travelling round the earth,
Where a little woman was making cakes,
And baking them on the hearth.

And being faint with fasting,
For the day was almost done,
He asked her from her store of cakes
To give him a single one.

So she made a very little cake,
And as it baking lay,
She looked at it, and thought it seemed
Too large to give away.

Therefore she kneaded another,
And still a smaller one,
But it looked when she turned it over
As large as the first had done.

Then she took a tiny scrap of dough
And rolled and rolled it flat,
And baked it thin as a wafer,
But she couldn't part with that

For she said, "My cakes that seemed too small
When I eat of them myself,
Are yet too large to give away,"
So she put them on the shelf.

Then good St. Peter grew angry,
For he was hungry and faint,
And surely such a woman as that
Was enough to provoke a saint.

And he said, "You are far too selfish
To dwell in a human form,
To have both food and shelter
And fire to keep you warm.

"Now you shall build as the birds do,
And shall get your scanty food
By boring and boring and boring
All day in dry hard wood."

Then up she went through the chimney,
Never speaking a word,
And out of the top flew a woodpecker,
For she was changed to a bird.

She had a scarlet cap upon her head
And that was left the same,
But all the rest of her clothes were burned
Black as a coal in the flame.

And every country school-boy
Has seen her in the wood,
Where she lives in the tree till this very day
Boring and boring for food.

And this is the lesson she teaches,—
Live not for yourself alone,
Lest the needs you will not pity
Shall one day be your own.

Give plenty of what is given to you,
Listen to pity's call,
Don't think the little you give is great
And the much you get is small.

Now, my little boy, remember that,
And try to be kind and good
When you see the woodpecker's sooty dress,
And see her scarlet hood.

You mayn't be changed to a bird tho' you live
As selfishly as you can;
But you will be changed to a smaller thing,—
A mean and selfish man.

SHADOWS ON THE WALL.

Little Bessie wakes at midnight,
And upon the nursery wall,
Sees she by the flickering firelight
Shadows dancing, grim and tall.

Now they rise and now they beckon,
Nearer still they seem to come:
Bessie's blue eyes gaze wide open,
And her lips are stricken dumb.

Bessie thinks they are the "witches;"
"Mary said they'd take away
All the naughty little children,
And I've not been good to-day.

"Once I did not mind my mother,
And I broke the China cup,"
So the little tender conscience
All the past day's sins sums up.

Still the dancing shadows waken
Childhood's grief and childhood's fear,
And there sink into the pillow
Many a sob and many a tear;

Till the mother, sleeping lightly,
Just within the open door,
Wakes and listens for a moment,
Hastens barefoot o'er the floor;

Folds the little weeping maiden
Close within her loving arms,
And upon that tender bosom
Bessie sobs out her alarms.

Then the mother, softly smiling,
Whispers, "All your witches tall,
Oh! my foolish little Bessie,
Are but shadows on the wall.

"See, the tall ones are the andirons;
That the wardrobe, this the chair;
And the shawl upon the sofa
Makes the face with flowing hair.

"Has my darling then forgotten,
When she said her evening prayer,
How she prayed that God's good angels
Still might have her in their care?

"Sure she knows that the Good Shepherd
Guards His flock by day and night,
And the lambs are folded safely
In the dark as in the light."

Soon upon her mother's bosom
Little Bessie falls asleep,
Murmuring as she clings the closer,
"Pray the Lord my soul to keep."

And the mother, softly kissing
The wet eyelids and the hair,
Tossed back from the snowy forehead,
Clasps her close in voiceless prayer,—

That the love which gave her darling
Still may keep till dawn the day.
When earth's haunting fears are over
And the shadows flee away.

WHAT IS FAITH?

A poor little wild Irish boy, taught in a mission school, was asked what was meant by saving faith. He replied, "Grasping Christ with the heart."

A young Portugese convert being asked what she meant by faith, replied, "Me think this: God say to me, 'Maria, I promise you something

very, very good.' Me not know what it is; me wait, pehaps, long, long time; but me sure God tell not story. Me quite happy. God say He give. and me quite sure God will give—that me think faith. God says, 'Maria. Me do it,' me quite sure; no want to see. God says, and that enough for Maria. That's faith, is it not?
"Without faith it is impossible to please God."

TOM'S DELUGE.

Once there was a troublesome boy, named Tom, who was always in mischief. Not only that, but you never knew where to find him, for he was an original youth, and broke out constantly in unexpected places. He put the cat in walnut-shell boots, and painted her pink and green in stripes. He took the wheels out of the parlor clock to make "penny spinners," and even that was not the worst thing he did.

One day mamma and grown-up sisters went out, and Master Tom was left all alone in his glory. They didn't often commit such an oversight, since there was no telling what might happen before they came back; however, at first he happened to do nothing more than sit on the cover of the sewing machine, drawing horses all over the fly-leaves of his sister's favorite copy of Tennyson. All at once a bright idea struck him. He slapped down the book and jumped off the sewing machine, exclaiming, "Good! I know what I'll do! I mean to set the water running into the bath-tub, and play with my Noah's ark!"

Thereupon, Master Tom jerked open the drawer where his toys were kept, jerked out the ark, cramming in several stray animals that were kicking up their heels in various corners, and scampered down to the bath-room, talking to himself all the while.

"Now then, I must turn on both faucets, so as to hurry up the water as fast as possible. Goody! how deep it is getting! Make haste, Noah, don't stop to count the grasshoppers, but pile into your old ark and shut the door quick! There—now you're off—but it ought to be raining, if you're Noah in the ark. Oh! I'll start the shower-bath going!" And presently a highly respectable shower was pattering and rattling down, while Tom jumped up and down in a perfect ecstasy of delight.

All at once the front door bell rang. "I wonder who *that* is?" thought Tom. He listened.

"Oh, there's uncle George!" he cried; "I'm going down to see him this minute;" and forgetting all about poor Noah, away he scampered, slamming the bath room door behind him, and leaving the water still running.

His uncle with whom he was a great favorite, was waiting in the hall.

"Well young monkey," he said, as Tom's curly head appeared at the top of the stairs, "do you want to take a drive to the park with me?"

"Oh, don't I though!" cried Tom. "Please, may I drive the *buckle*?" By which he meant being allowed to hold the reins where they were buckled together.

"Yes, just as you like—only hurry. I don't want to keep the horse standing."

Away flew Tom but only to appear again in two minutes, and to scramble into the buggy like a lamplighter, when off they went. Meantime, the water was rising higher and higher in the bath-tub, and presently brimmed over and began to trickle slowly upon the floor. It ought to have passed off through the top drain, but, unluckily, the day before Master Tom had amused himself by plugging up the little holes. Soon a slow but steady stream was creeping under the door, and making little alternate puddles and waterfalls down the front stairs. And still nobody came home.

After about an hour of this, John, the black waiter, came into the dining-room to lay the table for dinner. He was just standing by the sideboard arranging an elegant pyramid of fruit in a glass dish, when crash, bang! down fell big square yards of plaster on top of his poor pate, knocking him flat upon the floor. The water had gradually soaked through the boards, and plaster ceilings will melt you know, if not quite as easily as sugar.

yet just as surely as if you keep at them long enough.

Up rushed the cook, leaving the roasting turkey to take care of itself, and when she saw the condition of the dining-room, and poor John lying senseless on the floor, she began to scream murder, fire, and thieves, at the top of her voice, which so alarmed the housemaid, that she dropped her best duster into the parlor fire, and rushed all the way down the street calling for the police, before it occurred to her to find out what was the matter.

At this moment Tom's mother and sisters returned, and when they found the front door wide open, and a stream of water running along the entry and down the front steps, they were nearly petrified with astonishment. Just then up came Tom and his uncle, who were walking home from the stables, where they had left the horse and buggy.

"Why, what is the matter here?" exclaimed his uncle; "have your pipes burst, that you are all overflowed like this?"

Poor Tom! he turned as red as a beet, then as white as this paper, but he was a truthful little chap with all his faults, and, in a minute he burst out with, "Oh, mamma! oh, uncle! I did it—it's *my deluge!* oh, oh!"

"YOUR DELUGE?"

"Yes: I set the water running in the bath-room to play deluge with my Noah's ark, and I went out to ride, and forgot all about it!"

"Did ever I hear!—" shouted uncle George, and, rushing up stairs, two steps at a time, he flew into the bath-

room and turned off the deluge in double-quick time.

It took all Tom's pocket-money, for ever so long, to pay the doctor who came to mend poor John's broken head, and I don't know how much of his papa's to replace the carpets which were ruined by the catastrophe. As for Noah's ark, every bit of the paint was washed off, and the animals swelled so, they couldn't be got in at the door. But that didn't make much difference, for the ark itself soon fell to pieces; and as for Master Tom, he behaved beautifully for a week after that day.

"HAVING NOTHING, YET POSSESSING ALL THINGS."

A lady in England, more than seventy years of age, who had long been known as "an Israelite indeed," was called, in the providence of God, to pass her last days in a *poorhouse*. She was visited one day by a Wesleyan minister: and while in conversation with her on the comforts, prospects, and rewards of religion, he saw an unusual lustre beaming from her countenance, and the calmness of Christian triumph glistening in her eye. Addressing her by name, he said, "Will you tell me what thought it was that passed through your mind which was the cause of your appearing so joyful?" The reply of the "old disciple" was: "*Oh, sir, I was just thinking what a change it will be from the POORHOUSE TO HEAVEN!*" James ii. 5.

Notices of Books.

THOSE HOLY FIELDS: Palestine Illustrated by Pen and Pencil. By Rev. Samuel Manning, LL.D., London; the Religious Tract Society, Yonge Street, Toronto.

There is hardly an end to books on Palestine. The book whose title we give above has the following points to commend it:—1. It gives us a record of a recent journey. It comes to

us with late news from a far-off country. It was only in 1873, just the other year, the author made the journey: and those of us who have read all the standard works on Palestine lay them aside for a little to turn to this book, as we turn to the latest news column in the newspaper. 2. It is profusely illustrated. This indeed is the main charm of the book. The author is well known in connection with his illustrations in the Periodicals of the London Tract Society. But he seems to have lavished all his best gifts on the work of illustrating with his graphic pencil and photographs,—

“Those holy fields,
“Over whose acres walked those blessed feet,
“Which fourteen hundred years ago were
nailed,
“For our advantage, on the bitter cross.”

—Milton.

The privilege belongs not to many of our readers to gaze with their own eyes on spots hallowed by the memories of patriarchs and prophets, and apostles, and of our Lord himself. Next to seeing for oneself is to see good pictures of the places. The pictures

in this volume are many, and they are exceedingly good. Next to being there is to sit with this book perusing the text, and gazing on the wild, the lovely, the savage scenes as they are made to pass here before the eye.

NEW COMPANION TO THE BIBLE. London. The Religious Tract Society, Yonge Street, Toronto.

This book is written to guide young people to a better knowledge of the Bible, by bringing to their help a great variety of information from various sources. It would form an excellent help for a Bible class. We are, however, sorry to notice one passage which would indicate loose views in regard to Inspiration and the Canon of Scripture. The writer advances the opinion that the book of Esther is an extract from a Persian memoir by a Persian writer, who purposely avoids the name of God. Such unguarded statements, which are after all only suppositions, should not be found in any book that bears the impress of the Tract Society.

Through Phœnicia.

BY THE EDITOR.

CHAPTER III.

THE FAMOUS PLAIN—ITS HISTORICAL ASSOCIATIONS—ITS ANTIQUITIES—SEPULCHRE OF HIRAM—A SYRIAN STONEHENGE.

Refreshed by our Sabbath rest, we were up in good time on Monday, the 10th day of May, for our journey to Sidon, through the celebrated Phœnician plain. Our road lay at times along the sea-beach, so that, to cool their feet, we could occasionally ride our horses on the edge of the sea,

which broke all the day long on the beach in gentle ripples.

THE FAMOUS PLAIN.

The length of the plain, between Tyre and Sidon, is somewhat under twenty miles; its breadth varies, the mountains, in some instances, coming close to the shore, while near Tyre and Sidon they recede, leaving round these cities the plain two miles or three in width. The blue sea is always on the left, and always in sight, as we travel northward; the Lebanon hills, always on the right, but only of mode-

rate height. The surface of the plain is undulating; often very stony and dry, but in some spots the soil is fine and fertile, although it is only patches here and there that is cultivated. The supply of water is abundant. Now we pass a beautiful spring, then a little stream; twice we pass small rivers, and once, by a stone bridge, a noble stream, the Leontes, which, rising near the famous Baal-vec, drains the valley that lies between the Lebanon and Anti-Lebanon, and bursts for itself a way to the sea, through the Lebanon range, just where it begins to sink down to the lower level of the Galilean hills. The khans for the accommodation of travellers differ, as we found when we rested at noon for lunch, from the khans of Palestine and Syria. In the latter khans there is nothing for the traveller, but an empty room; he must light his own fire and cook his own food; but in the khans of Phœnicia there is always a keeper in charge, who provides coffee and food, and cooks it for parties. Of the perfect security of this plain from the inroads of Arab robbers, in consequence of its ramparts of rocks, to which I referred in another place, and a good instance is furnished by Dr. Robinson, who tells us that when his party came to one of these khans for breakfast they found the man and all his family absent, but getting some eggs in a nest, they took them, leaving money in their place, and cooked them for their morning meal. These eggs tell their story, and explain to us partly how the children of Israel never conquered this section of the promised land, and like Britain to-day in relation to the Continent of Europe, how secure was the position of this land.

ITS HISTORICAL ASSOCIATIONS.

This small plain is connected with great persons and great events. Over this very road the kings of Assyria

(entering from the north, the only easy inlet for a hostile army) marched with thundering tread their vast armies. Alexander the Great was here also. To this well-watered country came the prophet Elijah, when the brook Cherith had dried up. But, greater than all, down into this plain, from his home in the mountains of Galilee, came our Saviour, once at least. It was principally through this plain, and by means of its two cities, only a score of miles apart—the Glasgow and Liverpool of their day—(Tyre and Sidon,) that the East touched the West, in the days of Christ. He came down to look with prophetic eye on the gate by which his name was to go out to the Islands of the Sea. Joshua did not enter this territory; but his great namesake, the Joshua of the New Testament, did; and out over that sea he looked towards Athens and Rome, reading and meditating on Isaiah, and his sublime pictures of the conquests of the Messiah among the Isles of the Gentiles.

ITS ANTIQUITIES.

In olden times, when Tyre and Sidon were full of people, their merchant princes no doubt had their country residences along the coast between the two cities. The ruins of houses and villages can be traced in various places; but the chief indications of the ancient inhabitants are to be seen in their rock-hewn tombs, which very thickly line the face of the cliffs parallel to the sea eastward of the road. We examined a few of them, which were of the common form, being chambers about six feet square. They had no shelves for the dead, as we saw in the Judean sepulchres; but as in the meaner and older sepulchres of ancient Egypt, the dead were laid in trenches sunk below the level of the rocky floor.

SEPULCHRE OF HIRAM.

There are, however, two monuments of the past which deserve special

notice, as being perhaps the oldest in the Holy Land. One of these is named by the common people "Sepulchre of Hiram," although it is probably of that older date when men had not begun as yet to bury their dead in rock-hewn sepulchres. There is first a pedestal of limestone, consisting of three layers of large, hewn blocks, (one of which is nine feet long,) the last layer projecting somewhat. On this gray, weather-beaten base rests a gigantic stone coffin, of limestone, twelve feet long by six feet in height and breadth, with a lid three feet thick, which still remains in its original position. The coffin, however, is untenanted. The body was removed through that hole which we see at one end. Whose dust lay there, to be so rudely dealt with, no one can tell; only one thing can be conjectured, that he was of a people that lived originally in a level country, like the valley of the Euphrates or the Nile, where the people must needs raise their dead aloft, to save their graves from being covered by the river in times of inundation.

A SYRIAN STONEHENGE.

The other ancient remains are half-way between Tyre and Sidon, and between the high-road and the sea. These remarkable remains are not mentioned in Ritter's elaborate book the "Erdkunde," nor does it seem that Dr. Robinson nor Dr. Thompson knew anything about them. They were visited by James Finn, Esq., her Majesty's Consul at Jerusalem, the year before I made his acquaintance in that city. In his "Bye-ways in Palestine," he calls it "The Syrian Stonehenge," and describes it as follows:—

"There are upright stones standing from four to six feet each above the

present level of the ground, but which may not be the original level. The largest stone still shows six feet by a breadth of two. They anciently formed a *parallelogram*, not a *circle*, which is commonly believed to be an emblem belonging to Baal-worship.* Within the enclosure is a depression of ground, in an oval shape, almost filled up with weeds, which demands but little effort of the imagination to suggest the position of an altar, now removed, leaving only the hollow orifice of a channel for carrying away blood or ashes."

There is every probability that he of the stone coffin worshipped the true God within that square enclosure; for the fact of its being square, and not round, contains a world of meaning. The oblong square form was the orthodox form of the temple, as we see in the old temples of Egypt, and in the tabernacle of Moses. The altar of the Lord was also square, and the breast-plate of the high-priest; whereas the circular forms and groves were avoided from their connection with the idolatrous worship of the sun. It is therefore more than likely that in this Syrian Stonehenge we see the remains of the open-air worship of Jehovah that prevailed all over this land before corruptions came in; and the form was changed to the circular form familiar in Britain, from which our word "church," "kirk," comes."

* There have been several theories given of the origin of the word "Church," "Kirk." The word, no doubt, comes from "Circus," the Latin for a ring, a circle, originally pronounced "kirkus," which was the "circle" of stones within which our forefathers celebrated their worship. The German race retained this word for their Christian worship, whereas the Celtic tribes nearer Rome took the Latin word "Ecclesia," as seen in French "Eglise," and Gaelic "Eaglais."

AN ANXIOUS THOUGHT.

Words by A. D. GALLETLY, Galashiels,

Music by D. D. GALLETLY, Peterboro', Ont.

Andante. *no. 6*

I. What would'st thou give in ex - change for thy soul? Oh,

man of a few brief years; When thou see -'st the wat - ers of

Jor - dan roll, Or the heav'n's u - nite in one might - y

scroll, And the Lamb on the throne ap - pears.

II.

What, man, would'st thou give for heav'n's pearly gem,
When death's dim shadows draw nigh?
A world for the touch of His garment's hem,
A universe God's just wrath to stem,
Is the wailing soul's reply.

III.

What, Oh man, would'st thou give to dwell
'Mid the joys of yon starry sphere?
When the thunders of God's fierce anger swell,
And yawn doth the lurid mouth of hell,
And "depart" o'er shadows with fear.

IV.

When the trumpet doth sound and the dead arise
And ye shriek to the mountains to fall;
Tell, soul, as ye speed from those blissful skies,
Down, down to the pit where the worm ne'er dies
What terrors thy being appal.

V.

Oh come then, sinner, to Him who bore
Thy sin; to the Saviour flee:
And then, when earth's dubious flight is o'er,
Thou'lt rest on the Rock when the billows roar,
Safe, safe through eternity!