

"The Tillage of the Poor."

By REV. ALEXANDER MACLAREN, D. D.
"Much food is in the tillage of the poor."
Proverbs 10: 2.

Other, how I would consecrate my powers to the Master. But I am slow of speech, or nobody minds me, or I have very little that I can give. Yes! "He that is faithful in that which is least is faithful also in much." If you do not utilize the capacity possessed to increase the estate, would only be to increase the crop of weeds from its uncultivated close. We never palm off a greater deception on ourselves than when we try to hoodwink conscience by pleading narrow gifts as an excuse for boundless indolence, and to persuade ourselves that if we could do more we should be less inclined to do nothing. The most largely endowed has no more obligation and no fairer field than the most slenderly gifted lies under and possesses.

Dr. Henrick Johnson on Broadness and Narrowness in Theology.
Dr. Henrick Johnson was the speaker at the recent opening of the McCormick Theological Seminary, in Chicago, and as a matter of course, he had something to say well worth hearing by the students and the more mature portion of his large audience. He took as his theme, "Some Perils Incident to Theological Seminary Life," all which he commented upon in a spirit of mingled sympathy and admonition. The great timely address course has been published, but not, so far as we have observed, those gathered under, all things considered, the two most timely and important divisions, viz: the peril of "Theological Narrowness" on the one hand, and of "Theological Broadness" on the other. We here quote these portions, sure that they will be widely and eagerly read. Touching Theological Narrowness, Dr. Johnson said:

The field of theology is broad. In the treatment of its branches, however, the exactness of science is impossible. We can compel conclusions in mathematics when once our terms are understood. But as to many of the infinite reaches of truth in the Christian Scriptures, "we see through a glass darkly." Contrasting the fundamental of the Christian world is pretty much agreed. The essential doctrines he that runs may read. God has not left even the lame, the blind, the impotent, the feeble, in any uncertainty as to what they must do to be saved. But outside these indispensable doctrines are systems of truth, about whose Scripturalness equally good men and equally able men radically differ. You will hear something of these systems, and you will be taught the only safe way to escape from Scriptural warrant. For this Seminary intently believes in, and teaches as the Word of God, the system of truth commonly known as the Reformed or Calvinistic system. Our church has embodied this in its Confession of Faith, and most nearly expressing the mind of God revealed in His Word.

These are to be noted the "night hours" of the working men's guild. Throughout Italy these schools are educating the youth, and indeed, many who are long past youth, in books and in useful art. The very existence of these schools beyond clerical control speaks volumes of a change in the right direction, and the education of the working classes means liberation from that superstition which is now the right hand influence of papacy. Another change is in the circulation of the whole Bible in the language of the people. A circulation. An Italian publisher lately ventured to print a very cheap edition of the Scriptures. It was a remarkable success. The people bought it to such an extent that the street paper-stalls kept it on sale. On such a stand in Florence, I saw them waiting for a few cents. The Vatican is greatly troubled about this popular reception of the Scriptures, and it is said, contemplates sending out a Bible of its own. It is a grave dilemma to the papacy. Shall the church give the Bible to the people and thereby the record of centuries, or shall others give them the Bible and thus win them from the church? Another change is commercial. It is as yet not general but particular. In Venice the German influence is growing steadily in trade. Ricos, Austria, especially, are buying the best property in Venice, are getting control of the business of the city, are repairing old buildings, and are starting new enterprises. "They are making the city," say the case-loving Venetians. The cleaning up spirit is catching. St. Mark is undergoing extensive repairs, and the dirt of centuries is being cleaned from the palace of the Doges. Other parts of Italy are similarly affected by commercial advances. Rooms are no longer to be had in the capital and are given no cheer to the Vatican. On the northern spur of the Capitoline hill extensive excavations for a piazza, and extensive constructions of foundations, arches, platforms, etc., are in progress. These are the heroes of a heavenly commission know what they believe. Only your knowledge bathed in the spirit of Christ's Cross and passion, so that you will look out of His eyes at men who do not believe as you do, and then the positive assertion, "I believe in your convictions will be no bar, but a help to a wide effectiveness.—Evas gelist.

Across the Great Sea.
At the northeast of the city of Rome is a place called Portus Etrusci. In the year on the twentieth day of September, 1870, the troops under Victor Emmanuel made a break, and through it entered the city. "We are here," said the king, "and here will remain."

Hotels: CARLTON HOUSE, HALIFAX, N. S. BIBLE FOURTH (Condensed from Lesson VIII. No. CHRIST GOLD "The Son of Man hands of sinners." I. THE WALK MOUNT OF OLIVES, Thursday, April 23, 1870. "these words," I. The previous chapter From the upper Jerusalem, toward brook Cedron." now, except for the from the neighborhood (or Kidron), between Jerusalem, between Mount of Olives. called Gethsemane. Mount of Olives garden was not park, but our floor tells us that the abounded with paradises. GETHSEMANE was the Kedron from foot of the wall probably not far from the same Gethsemane is a mile from the wall, contains eight acres. The name means of trial, distress, to this garden was, or had been manufacture of oil. "And Judas placed." This is how Judas found night. "For Je thither with His as Dr. W. M. Thos along with other please ground the great festival full pilgrims who It was a quiet ment, prayer, p trysting place alw tively, but other to meet the will. II. THE FLORID Thursday evening Jesus was discou Judas was with the the desire of his band of men an usual resorts of take Him into 26: 47; compare III. AGONY AN ARE—From the ing, April 3 (Mat 26: 39; Luke 22: of the disciples Jesus takes Pe farther into the then He goes alv and pray, but other blood. Three tim cup may be take says, "Not My w Three times He disciples sleepi weakness. FOR SALE BY J. R. CAMERON, 64 Prince Wm. St. (1) He was bear (2) He, the m death in his m this one hour we the combined crueity, its shan its spiritual tortu this voluntarily, founded by a cri no doubt asleas darts. (3) He fears lest He whic the salvat pended. (5) He scattering of His ment for their crucifying Him. Near Gethsemane Friday morning, ing received a band, i. e., th consisted of tro police, who had guarded the p garded the cou effect an arrest. The band were police, who had Sanhedrin. "Wh Although the Pa Paschal full mo selves also gain the calmest on the soug. 4. Jesus the consciousness of He was not tak tarily delivered forth." From the garden and from the band were asked them, "The JUDAS FA gain? Thirty p again, and the fact of earth in was what he gai —\$18.60, and lasting shame this world the even in this wo very great but no gain left b 6. "They we backward," and unexpected loss to fear that He power. Two r sages for this it took place He surrendered ly. Not only His life from H person, till He (2) He had night, and His (3) It convinc prehend Him, of weakness a He suttered His