NOTES ON EUROPEAN TRAVEL.

NO V.

Belgium, like Holland, is a prosperous little kingdom, having a fertile and well cultivated soil. The farms, like those in France, are usually small, and the line fences, mostly beautiful hedges, are straight and distinctly mark the boundaries. While passing through the country late in July, I noticed the farmers were harvesting the wheat, and not a little of the work was done by the women. The largest city is Brussels, situated on an undulating plain and having a population of 400,000. Its streets and parks and buildings resemble those of Paris, only on a smaller scale. The Hotel de Ville is one of the finest structures in Europe. Its tower is 370 feet high. The building dates back to 1402. From one of the rooms the Duke of Alva looked out into the large court—now nicely paved—and witnessed the execution of Egmont, 1568. In another room, it is said, Wellington and his officers spent much of the night of June 17, 1815, prior to the battle of Waterloo, where, as Byron says, was heard the sound of revelry by night. The cathedral, begun 1047, was built to receive the ashes of Pepin. In Roman Catholic countries, especially in Italy, the traveller sees hundreds of magnificent churches with immense columns, internal sculptured decorations, groups of figures up in the outside and inside, all executed under the inspiration of a high genius in art, built in honor of some distinguished person—usually a "saint"—centuries after his body crumbled to dust.

The new "Palace of Justice," covering 270,000 square feet, considerably larger than St. Peter's at Rome, is one of the most beautiful modern buildings in the world. In a conspicuous place in the city stands a statue of Godfrey de Bouillon, first king of Jerusalem, in the attitude of a suppliant calling upon the people to engage in the first crusade, in the year 1099. The museum contains about 600 pictures, among which I noticed many from the pencil of Rubens, Rembrandt, and Van Dyck. "To Calvary," by Rubens, and the "Martyrdom of St. Peter," I could look at for hours and not weary.

I spent an afternoon the latter part of July on the field of Waterloo. The extensive view from the top of the monument is the most beautiful I saw in Europe, except, perhaps, the view from the top of Mount Rigi in Switzerland, and from the Island of Capri at the south side of the Bay of Naples. The Waterloo monument is a gigantic hillock or mound, covering five and a half acres, formed of earth taken from the battle-field. It is 225 feet high, and its summit is reached by 226 stone steps. On the top of this mound is a solid block of stone twenty feet high. This is surmounted by a lion, made of cast iron, 15 feet long, 14 feet 10 inches high, and weighing 70,000 pounds. The only engraving on the stone pedestal is XVIII June, MDCCCXV. The work was begun in 1823 and finished 1826, at the expense of the Dutch government. It is now kept up by Belgium. At the foot of the mound stand the house of the keeper and the museum and hotel. I was much interested in the curious collection of objects that have been found on the field—guns and swords, of various kinds and sizes, as well as many articles worn by officers, private soldiers and horses. An officer takes the visitors to the top of the mound, and explains minutely the various movements of both armies on that day of awful carnage. Napoleon's loss was about 25,000 men, and Wellington's about the same. A young Englishman whom I chanced to meet, said: "On this spot for the first time Napoleon measured swords with a greater soldier than himself." Quite naturally the French do not agree with him. But are not men's achievements the standard by which their abilities are usually estimated? At all events the day put an end to the military career of a man who, for a quarter of a century, had causelessly baptized Europe in blood, and had wasted millions of treasure for the simple purpose of gratifying a selfish ambition. It is surpassingly strange that a writer like Jno. S. C. Abbott, in his life of Napoleon, should so utterly distort the facts of history.

While at Antwerp, a commercial city of 230,000, I visited the great Gothic cathedral, 384 feet long, tower 402 feet high, begun 1352, completed 1530. It has a chime of 82 bells. It contains the celebrated masterpiece of Rubens—"The Descent from the Cross." Some of the keenest critics have pronounced it one of the few great pictures of the world. The three Marys, Joseph of Arimathea and Nicodemus, with sad countenances, are in sharp contrast with the strong men, of no feeling or emotion, taking down the body, moving up and down upon the ladders. The falling body of Jesus, with the head hanging on one shoulder, presents in a marvellous manner the appearance of heaviness unto death. "The Crucifixion," by Rubens, hangs near "The Descent from the Cross," and is also a remarkable painting.

At Aix-la-Chapelle I only halted. It is a city of 75,000 inhabitants, situated in a beautiful plain, on rising ground. Being a great manufacturing centre, the smoke from the tall chimneys made the place visible many miles away. Few places are of more historical importance. Here Charlemagne was born 742, here he died 814, and here he was buried. Here also, 37 German emperors, from 814 to 1531, were crowned.

Cologne, a city of 165,000 inhabitants, is chiefly noted for its cathedral, the grandest Gothic building in the world, begun 1248. It is 450 feet long and 210 wide. In front are two towers, crowned with spires 511 feet high. One of the bells weighs 25 tons, another 30 tons. Inside there are 56 immense stone columns supporting the vaulting, 145 feet high. It contains statues of the 12 apostles, made in the 14th century, beautiful stained windows and frescoes of angel-choirs, also many venerable tombs of archbishops and Electors of Bavaria, several centuries old. The church of Saint Ursula, a most antiquated stone structure, dating from the fifth century, contains the bones of 11,000 virgins, said to have been massacred by Attila the Hun, at Cologne, on their return from a pilgrimage to Rome. The bones of these martyrs are in iron cases around the walls. The unhappy princess, St. Ursula herself, is buried within the church. In Cologne, Vitellius was proclaimed Emperor in the year 69; Trajan in 98, and Clovis, king of the Franks, in 496.

G. E. T.

THE DISTINCTIVE PRINCIPLE OF BAPTISTS.

[A sermon preached in his own pulpit by Rev. R. C. Mosher, late pastor in St. Paul, Minnesota.]

"Ye call Me Master and Lord; and ye say well, for so I am." "If ye know these things happy are ye if ye do them."—John 13: 13-17.

My reason for the discussion of this subject this morning is a deep conviction that it is one of profound importance, while it is one but seldom touched upon in public discourse. There are some questions (and this is one of them) which, while apparently they do not seem to most people to be of much practical moment in Christian life, are yet perfectly fundamental to it. They are like the sub-structures of a mighty bridge—out of sight and not well understood, and yet that up on which the whole structure rests. There are certain underlying principles which give tone and color and distinctive character to every church, and these principles will work themselves out into different styles of activity and experience with unerring certainty. Each denomination of Christians has its characteristic type which differs from every other, and this type is what it is in each case because the fundamental principles of church life and organization are what they are. There is therefore a better and a worse, a right and a wrong starting-point, and it becomes a matter of the utmost importance that our foundation principles be right. It is moreover my profound conviction that the foundation principle of our Baptist churches is the right one, and it is still further my conviction, just as profound, that we have a sacred obligation laid upon us to defend it and to teach it. A denomination which has no distinctive principle—nothing which cannot be found also to a good degree in some other denomination, has no sufficient reason for its existence. It is needlessly multiplying divisions. It should disband, and so make one less among conflicting names, and one less occasion of sneers to the sceptic. Can we show such a distinctive principle? Would any vital thing be lost if Baptist churches should cease to exist? If not, then let us disband.

NEED OF INFORMATION AS TO THE BAPTIST PRINCIPLE.

In following up this question we come upon another thing which makes this discussion pertinent, namely, the need of information as to Baptist principles, both among others and among ourselves. Baptists themselves do not understand as they should their own position, their own strength, their own history, or the vital importance of their principles to the world at large. To the great majority of us an investigation into these things would bring a most surprising revelation. We have never properly appreciated ourselves, and as to the opinion held of us by others there never was a people more misunderstood and misrepresented. It is time we ceased to be so timid about declaring and defending our principles.

In the minds of very many the Baptists are a stubborn, narrow-minded set of people, exclusive, self-righteous and bigoted, who are forever harping about immersion as baptism and making it a hobby of more importance than anything else; who refuse to "commune" with anybody but themselves because they do not recognize anybody else as Christians or at least as being as good as themselves, and so forth. It is all sufficiently familiar to us. It avails nothing to say in reply that Baptist requirements for the "communion" are exactly the same as those of every other church, and their baptism only that of the New Testament, or that no one is more ready than they to fellowship Christians of every name and no name in every labor of love, in prayer, and in cordial sympathy, and even at the Lord's table when our Lord's own requirements concerning it shall be met. But I will not stop to point out the utter untruthfulness of this conception.

However, there must be something in these Baptist people; for see how they prosper and how they are coming up in every way in spite of the most strenuous opposition. They are more rigid in their discipline than most other churches; it is a harder matter to get into their churches than any other, and they refuse many whom other churches accept. They are unpopular everywhere and always have been, yet what a sweeping growth they have made and what a power they have attained to. They have grown from an outcast half-dozen in this country to number more than three and a third millions, and they have wealth and culture, and learning second to none. Their organization is a rope of sand, with absolutely no central power to hold them together, and yet they are as harmonious a body as ever was. Divisions and heresy trials and creed questions that rack other denominations do not seem to trouble them at all. A "heretic," whether in high place or low, just seems to drop out by some natural process of elimination, and that is the end of him, while the church goes on just the same as before. If their distinctive principle is the explanation of it, then let us know what that principle is.

THE DISTINCTIVE PRINCIPLE AMONG BAPTISTS.

Well, our distinctive principle *is* the explanation of it, though the declaration of that principle will create surprise and call forth contradiction in the minds of very many. It is simply this; THE ABSOLUTE SUPREMACY OF CHRIST IN HIS CHURCH.

Notice that we speak of a distinctive principle, not principles, for we have but one. All other things that may seem distinctive come directly from that. We insist that Jesus the Christ shall be King in His own kingdom, Lord in His own domain, with no rival claimant either in church authority, traditional practice or individual opinion to dispute His sway, nullify His commands, or change the things which He has appointed. "Whatsoever He saith unto you, *do it*"; and do it without question or delay. "Ye call Me Master and Lord, and ye say well, for so I am." We deny to the church any authority whatever to legislate in matters pertaining to the kingdom. Her place is to follow and obey. In this position we stand alone. It is therefore our distinctive principle. This may seem like a sweeping statement and like a condemnation of everybody but ourselves, but the question is not whether it is sweeping or whether it is condemning, but whether it is true.

Furthermore, we regard the New Testament as a perfect and *complete* revelation of the will of Christ in all necessary things and to be, therefore, implicitly obeyed. If we may deviate in one point we may in another, and the principle of obedience to Christ is lost and becomes simply obedience to our own will. If I am not bound strictly to obey Christ in this matter why should I be in that, and in that, and again in that, until I am really held to nothing, and "my own sweet will" becomes the only rule of action. We are no more bound to obedience in repentance and faith than we are in baptism and church order, and if I can break one of His commands with impunity I can safely break them all.

Again we believe that the Word of God was written for men, for all men, and not for priests and ministers only, and that every man, woman and child is at full liberty and under solemn obligation to read it and to interpret it, each for himself. The Word of God is plain enough, so that any one who really wants to know what God's will is can find out with but little trouble, and it will be no excuse for misbelief or misconduct that we have followed the interpretation of another, no matter how great a personage that other may have been.

And here, by the way, we have come upon the reason of our so substantial unity. We are united because we all believe the same thing, and believe it, too, not because some one told us that we must, but because we found it in the Word of God, and in our heart of hearts accept it as the truth of God; and this is the only substantial basis of Christian unity. "Can two walk together except they be agreed?" Or can you fully separate them if they are agreed? Close proximity is not unity. The intimate association of people of discordant views and conflicting wishes is not harmony, neither can distance separate those whose hopes, whose fears, whose aims are one, whose convictions of truth are identical, and the ground of whose convictions is the sure Word of God. Put the breadth of the earth between them and they are still in harmony with each other and no force can really separate them. This is the reason that this "rope of sand" has proven so strong. It is the strongest possible bond. And this, too, is the only possible basis of Christian unity. Let churches and Christians everywhere throw away their human traditions, rules and creeds, and come at once to the inspired Word of God, and the present discord and division will immediately cease.

But to return from this digression. We have therefore no confession, discipline, catechism or creed, save a simple statement of what we believe the Bible to teach on some main points, and that was first published for the information of outsiders, and is still used as a convenient summary of our belief, but not as a church standard to which we must subscribe. To us councils, and synods, and church fathers were only human and uninspired, and we base no article of faith upon their findings. We are just as infallible as they and indeed more so, for we have light which they did not have, and a better knowledge of the Word of God than was possible to them. The opinions of the Very Reverend Theophrastus Nonesuch, D. D., LL. D., have for us no authority and his threats no terror. "The teachings of the church" is an expression we never use, a sentiment which we repudiate, and "the authority of Doctor So-and-so" is to us an absurdity. "To the Law and to the Testimony; if they speak not according to this word it is because there is no light in them."

We stand at one end of a logical line, the Roman Catholic church is at the other, and all other churches are between the two, although some are nearer to us and some are nearer to them. We regard the Bible as supreme authority and admit only what it requires; they regard the church as supreme authority and admit what they please. Either position is consistent with itself, although of course one of them must be false. But all other churches are between the two, and in a position consequently which is neither logical nor consistent; and they differ much moreover among themselves. Some have more Bible and less church, and some have more church and less Bible; but among these there can never be agreement, for who shall arise with authority to declare just what proportion of each makes the right mixture? To be consistent one must go either to one extreme or the other. As a Catholic priest once said to a Baptist pastor, "In the end they must either come over to us, or else go over to you."

WHAT ARE THE PROOFS?

But now this is a bold stand to take, and we may properly be expected to furnish proofs. We think that a candid investigation into facts will reveal sufficient proofs, and we cordially invite the fullest investigation. Let us indicate some of the proofs.

We mention, first, the organization of our churches, their ordinances, doctrines and life. They will be found to be patterned exclusively after the New Testament model. We have no other doctrines or ordinances than are clearly taught in the New Testament, and we follow those doctrines and ordinances without expanding, curtailing or changing them. We do not believe in "developing" a practice until it becomes just the opposite of what it was intended to be. It is our constant challenge thrown out to all the world to show us anything in our practices or belief which does not come directly from the New Testament, or to show us anything in the New Testament which we have left out.

We mention next our standard of discipline, which is the Bible alone. That is to say, in every case of so-called "heresy" or any delinquency of morals, the reference is always directly to the Word of God. If a moral delinquency the charge is always that of "immoral" or "un-Christian conduct," and if "heresy," it is always that of "unscriptural conduct." There is never any specification that this is "contrary to article so and so of our articles of faith," or to "page so and so of our Book of Discipline," but that it is contrary to the teachings of the Scriptures, and by this standard is the matter settled.

We mention, again, the position always taken by a Baptist in any matter of controversy concerning religion. His appeal is always directly to the Bible. He knows little and cares less what the commentators and church fathers have said about it, unless it be some question of history or fact which is to be settled by evidence outside the Bible; neither does he quote the authority of some great man, living or dead, to substantiate his position. He has been taught to refer all religious questions directly to the Bible for solution and accept its voice as final.

Again, we mention the advice always given to young converts when they ask for instruction in such matters as baptism and church membership, which is simply that they should read the New Testament on those points. It is the old question of Christ to that other young man who was seeking spiritual guidance, "How readest thou?" This is so well known that it is sometimes called a Baptist trick. We are the only people who *dare* to put the New Testament into the hands of their converts and then tell them this: "Now read that book carefully, candidly, prayerfully, then follow it. Listen to the voice of no man, no church, no book but that, and then go where it leads you, do the things therein laid down and unite with that church which seems to you to be the most like the one therein described." Other denominations dare not tell their converts this, for they know too well where they would go. It is too often their effort to persuade the young convert that he need *not* do the things therein laid down, and to follow men and books that teach things which are at variance with the Scriptures.

A story from out West illustrates this so well that I may be pardoned for repeating it. A missionary, who was not a Baptist, found an Indian out there who could read, and gave him a Testament. After several weeks the Indian came to him declaring his belief in Christ and asking for baptism. The missionary questioned him, and finding that he was indeed converted consented to baptize him. He therefore procured a bowl of water and was about to proceed when the Indian inquired what he was going to do with that. He replied that he was going to baptize him. "Ugh! no big enough," said he, "take Indian to river." The missionary then proceeded to explain that "that isn't the way we do," that "the amount of water is not essential," that "the great majority of Christians do not baptize in that way," and that "it made no difference if his conscience were only satisfied," &c., &c. The Indian listened patiently until he had finished, and then handed him back the Testament with the remark: "You give Indian *wrong book* then; me read um all through."

But some one will say: "Do you mean to say that you are the only ones that receive the Bible as the Word of God!" O, bless you, no, not by any means. No indeed! What I mean to say is that we are the only ones who receive as authoritative nothing but the Bible. We receive the Bible and the Bible only; they receive the Bible *and something else*, and it is just exactly that something else that makes all the mischief. It is that something else that has made all the corruption in church life, all the discord of to-day, and all the persecutions and atrocities of days past; therefore we are afraid of it, and will have none of it. What is in the book we are sure of, but what is not in the book—we do not know what it may lead to. We dare not take the risk; we will stick to the book. Why do we not have these things that others have, then? They are not in the book. Why no presiding elders or ruling elders? It is not in the book. Why no baptism of babes, or consecration of altars, or vestments, or candles, or prayers for the dead, or any one of a hundred things that others have? They are not in the book, and that is the end of it.

We mention as a further proof the historical genesis of our churches as compared with others. Luther in the progress of the Reformation found it necessary to establish a new church, and the Lutheran church of to-day is the result of his efforts at church-building. He sought to throw off the Romish yoke and Romish corruptions; to make the gospel free to rich and poor alike and bring the church back—in short, to what he considered to have been the true Catholic standard before Romish usurpations crept in. The church in his mind was never anything but a universal organization under the protection of and co extensive with the state. Lutherans are simply followers of Luther and his ideas. Calvin sought for a form of church government which should be strong and effective, and yet Protestant. The government of the city of Geneva seemed to him an excellent pattern and he adopted it, and the Presbyterian church is what it is because the government of Geneva was what it was. Wesley did not at first intend to form any new church, and he himself lived and died in the Church of England, and so it came to pass, strangely enough, that the founder of Methodism was himself never a Methodist. His aim was to infuse piety into the established church, but it resulted in founding a new church. And so each one of these churches, as well as almost every other existing church, can be traced as an historical movement back to some man whose life and influence was its beginning.

And these men furthermore built mostly upon models of their own, not supposing, apparently, that the Lord Himself had given any pattern of a church; it seems never to have occurred to them to search the New Testament for the model of a church organization. Having been always accustomed to ecclesiastical and episcopal, or hierarchical forms, they did not think of anything different. But Baptist churches had no founder save the founder of Christianity itself. They have had leaders, but no man ever stood to Baptist churches in the relation of Luther to the Lutheran, Calvin to the Presbyterian, or Wesley to the Methodist churches. Their origin was different. The churches of the apostles' days were just such as are now called Baptist. They disappeared amid the corruptions of the age of Constantine. They sprang up again before the Reformation in scattered congregations here and there, with different leaders and somewhat different practices. Becoming numerous they again almost disappear before the fiery deluge of persecution by Roman Catholic and Lutheran alike. But again they reappear in a company here and there who have read their Bibles and cannot be satisfied with any of the forms of church life which they see around them, and from that point on they grow and multiply. Baptist churches are the result of a spontaneous gathering together of people of the same mind actuated by Bible principles, but established by no man as their founder.

In contrasting the simplicity of Baptist organization with that of other churches the question is irresistibly suggested, have any of these things in which they differ from us been an improvement? Are they any stronger, any more efficient, any more harmonious, any more spiritual than we by reason of these things? Are they better off with these things or are we better off without them? To us this is simply to ask whether man's way is wiser than God's way; to ask if the Holy Spirit did or did not really know what was best for all times and all places, and if He really did direct the apostles in their establishing the visible forms of church life, as well as in teaching them the truths of repentance, faith and sanctification. The question, it seems to us, needs no answer.

THE PRINCIPLE AS APPLIED.

The problem of the Baptist is, therefore, very simple. Jesus and His apostles preached that men should trust in the Christ for their salvation; so therefore do we. When men trusted then they baptized them, and what they did in baptizing is very plain; they led them down into the water, they immersed them in the water into the name of the Father, the Son and the Holy Spirit, they led them up out of the water, and that was the only "way of baptizing" they had. The modern way has been introduced without authority and retained without blessing. Then the believers (who had been baptized every one of them) commemorated the Lord's suffering in the "Lord's Supper," and these were their only ordinances. All this therefore do we also. Furthermore, we find that these baptized believers were gathered in churches, each with a pastor or several pastors, and deacons as their only officers, and that each church conducted its own affairs. Thus, therefore, we form our churches. Then we find they were taught to live godly in Christ Jesus, and this is all; all there is of it.

All this, thus far, has come directly out of our distinctive principle as stated, namely, that Christ shall be supreme in His own church and that we shall simply do what He requires. You will readily see that there are involved in this the following things, each of which is a cardinal doctrine of Baptist faith and through Baptist influence has been largely accepted by others also, namely: A spiritual church membership, that is, a membership made up of converted persons only, those who are actually born again; the baptism of believers only, and that baptism immersion; the Lord's Supper only for the baptized; the freedom of everyone to interpret the Bible for himself; the entire separation of church and state as occupying two distinct spheres; each church independent of every other; the equal right of every one in the church to a voice in its affairs; and the Word of God overshadowing and dominating all. This combination makes a Baptist church and is found in no other.

Now we come to the second part of the text: "If ye knew these things happy are ye if ye *do them*." When the will of Christ has been expressed in all these matters, are we under no obligation to regard that will? They tell us that "there are Christians in all the churches," which is very true, but has nothing at all to do with the case. They tell us that "it is of no consequence," just as if anything that our Lord commands could be of no consequence. They tell us that it "makes no difference as long as our consciences are satisfied," but that would have justified Saul of Tarsus in his fierce hatred of the first Christians, or the king of Edom in offering his own son as a burnt-offering, or the modern votary in the senseless mummeries of the Papal church. To us it does make a difference. When we consider the obligation of obediently following our Lord it does make a difference. When we see the fearful consequences of admitting the traditions of men it does make a difference. When we consider that the tendency of men is towards sin, and that the danger is always that we shall drift away from Christ, it does make a difference, and we dare not depart from the Word.

Then let others depart if they must and will; let them adopt what is not commanded and reject what is commanded if they are bound so to do, and reap the inevitable fruit of it; let them dispute and distress themselves if they must over questions of human creeds and matters of man's invention; as for us, the way is easy and plain, for we "hear a voice behind us saying: This is the way, walk ye in it." So have we ever aimed to do, so are we now determined to do, and that so we may ever do help us, Almighty God.

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FIRST QUARTER.

ISRAEL AFTER THE CAPTIVITY.

(Condensed from Peloubet's Select Notes.)

Lesson XII. Mar. 19. Prov. 23:15

TIMELY ADMONITIONS—A T PERANCE LESSON.

GOLDEN TEXT.

"And be not drunk with wine, whe is excess; but be filled with the Spi —Eph. 5: 18.

EXPLANATORY.

The Young Man With a Future

IS TRUE TO HIS PARENTS AND HIS H 15. *My son.* The wise man now addre his disciple, who is to him as a son *thine heart be wise.* Better, *becometh* Wisdom is inborn in no one. A Arabian proverb says, "The wise k how the fool feels, for he himself also once a fool." The second pa the saying is, "But a fool knows not a wise man feels, for he has never a wise man." I heard this many y ago, from the mouth of the Amer missionary Schauffler, in Constantin Folly is bound up in the heart of a c according to 22: 15, which mu driven out by severe discipline. wisdom must be wisdom of the h true, deep, belonging to the very so of life. *My heart shall rejoice.* Not the heart of the son, but *my heart,* teacher, his parent, *even mine.* how much more our heavenly Fat interested in the welfare of His chil and rejoices when they do well.

16. *Ye, my reins* (kidneys) *shall re* Here and elsewhere, the "reins," ing among the most inward of th ward parts" of the body, are look as the seat of the deepest and stro emotions. *When thy lips speak things.* As the fruit of a right and wise man. Words are the e outlet for the inner life, and, rightly judged, declare what the s

THE YOUNG MAN WITH A FUTUR SERVES THE EFFECTS OF DIFF COURSES OF LIVING. 17. *Let not thine envy,* look longingly, at the pros of *sinners.* At first sight they times seem to be more prosperou have greater pleasures than the go that the saying has arisen, "Be goo you will be happy, but not ha much fun." "When Socrates was what was most troublesome to men, he replied, 'The prosperity wicked.' Here, then, is a great te tion. It needs an antidote in r There is no reason for this envy. are not truly happy. We look s from the outside; the dark disc of the heart is concealed from us. *be thou in fear of the Lord.* Th not of cowardice or repulsion, b reverence that recognizes the gre and goodness of the Lord, the da disobeying Him, and the blessed dwelling under the shadow of His *All the day long.* One is not a re vant of God who is one only oc ally, as one does not belong to a who merely goes once in a while t the building.

18. *For surely there is an e* future which will right all the wr the present; there is a glorious in the days to come of the seed amid self-denials and trials; and future the *expectation shall not be*

19. *Here thou, my son, and* Listen to advice, and look at the of the two courses.

ILLUSTRATION. The ancient fancied that on a certain shore dw beautiful sirens, who sang so cha ly that the seamen sailing by tracted almost irresistibly to th where their vessels were wrecke hidden reefs. Even the wise did not dare to sail past these without binding himself to th and Orpheus could escape only b ing sweeter music on his lyre. shores were lined with wrecks bleaching bones of those who ha ed to the sirens' seductions.

HE KEEPS OUT OF BAD COMPANY *not among winebibbers.* Who a ing their bodies and souls for the temporary pleasures, which ha at the bottom of the cup. *Amon eaters of flesh.* Gluttons at feas merely for pleasure, and who company and gluttonous eating, ing their birthright of health, acter, and immortality for a potage.

21. *For.* Avoid such comp cause the results of their con plain. He that goes into bad c has already more than half fall *drunkard and the glutton shall poverty.* Drinking is the natu site of hard and honest work. love of it takes possession of is sure to become a useless an ductive member of society. A people are in the end an incapab their wealth declines, their i pass over to soberer rivals, the ties of brain and muscle grad appear. This is partly owing t terioration of mind and body sults from the excessive use lants; but it is still more due t cause. *And drowsiness.* "The long sleeping, which necessaril a life of riot and revelry." "Th nation and unfitness for work, from night revelry." The argu favor of drinking, the real rea men drink, are (1) pleasure, influences, (3) the deadening the conscience and the perc evil. The arguments against numerable and weighty. "" curity of the habit is incre leads to the destruction of eve which God has mercifully gi protect us from danger and through life. The ready per things is marred, the quick r the attention is delayed, the the understanding in prevente is paralyzed, the conscience d

HE HAS GOOD PRINCIPLES. 23 *unto thy father.* For he has of life, and is anxious for y One of the first steps—and a l is—to ruin, is disobedience t doing in secret those things know they would disapprove.

23. *Buy the truth.* Truth all, but, like all the best of d demands sacrifice and labo to obtain it. These are its pr clearly seen, the highest spiri the truth experienced, wrong