

So, also, Rom. 8 : 7 ; 1 Cor. 16 : 16 ; James 4 : 7, and many other texts. The meaning we give is required by the antithesis between the Jews in verse 46 and these Gentiles. The former were indisposed to eternal life, and so believed not; these were predisposed to eternal life, and so believed. The permanent faith of the soul was consequent upon the predisposition of the heart and the predetermination of the will."

In this case, as in many another, our readers must choose for themselves between the opinions and inferences of the conflicting schools of theology. We are glad to help them to a larger measure of material by the aid of which to frame a wise judgment in the premises.—*S. S. Times.*

Modern Blasphemy.

The arrogance of Roman Catholic assumption is well put in the following quotation from a sermon of Archbishop Manning, the principal representative of the Pope in England. Defending the modern dogma of the Papal Infallibility, he puts the following language into the mouth of the Pope:

"You tell me I ought to submit to the civil power, that I am the subject of the King of Italy, and from him I am to receive instructions as to the way I should exercise the civil power. I say I am liberated from all civil subjection, that my Lord made me the subject of no one on earth, king or otherwise; that in his right I am Sovereign. I acknowledge no civil superior. I am the subject of no prince, and I claim to be more than this. I claim to be the Supreme Judge and director of the consciences of men, of the peasant that tills the field, and the prince that sits on the throne; of the household that lives in the shade of privacy, and the Legislature that makes laws for kingdoms. I am the sole, last Supreme Judge of what is right and wrong."

That any man should dare to utter such impious and revolting words is a melancholy proof of the depths of deception into which an intelligent man may sink who has chosen the bondage of a corrupt ecclesiasticism in preference to the liberty of Christ. But more than this, we read these sentences in the light of an organized and deeply concerted spiritual Jesuitism that is actively working in order to bring our country under the power of the Church of Rome.—*Christian Monitor.*

After Marriage.

One frequent cause of trouble in married life is a want of openness in business matters. A husband marries a pretty, thoughtless girl, who has been used to taking no more thought as to how she should be clothed than the lilies of the field. He begins by not liking to refuse any of her requests. He will not hint, so long as he can help it, at care in trifling expenses—he does not like to associate himself in her mind with disappointments and self-denials. And she, who would have been willing enough in the sweet eagerness to please of her girlish love, to give up any whims or fancies of her own whatever, falls into habits of careless extravagance and feels herself injured when at last a reprimand comes. How much wiser would have been perfect openness in the beginning! "We have just so much money to spend this summer. Now, shall we arrange matters thus or thus?" was the question I heard a very young husband ask his still younger bride not long ago; and all the womanhood in her answer to this demand upon it, and her help at planning and counselling proved not a thing to be despised, though hitherto she had "fed upon the roses and lain upon the lilies of life." I am speaking not of marriages that are no marriages—when Venus has wedded Vulcan because Vulcan prospered at his forge—but marriages where two true hearts have set out together for love's sake to learn the lesson of life, and to live together until death shall part them. And one of the first lessons for them to learn is to trust each other entirely. The most frivolous girl of all "the rosebud garden of girls," if she truly loves, acquires something of womanliness from her love, and is ready to plan and help and make her small sacrifices for the general good. Try her and you will see.—*Our Continent.*

The Rule of Life.

Though Christ takes away our sins by his cross, and covers our disobedience by his righteousness, and offers to our weakness his helping hand through faith, still he accords to his disciples no lower type of religion than that which he himself observed. Nay, rather did he put new life and emphasis into the fundamental law of the Decalogue as the law of his own king-

dom. For he compresses the Ten Commandments into that one rule of holy obedience and consecration which he pressed home upon the heart when he said, "Thou shalt love the Lord thy God with all thy heart, and soul, and mind, and strength, and thy neighbor as thyself." Deeper than this we cannot go for a foundation of religion; higher than this we cannot rise for a standard of life; nothing broader, fuller, more complete and final can we have as a spirit and rule of consecration. It is the most spiritual conception of religion that the philosopher can form, and at the same time the most simple and practical rule of piety that can be given to a child. This principle, settled within the soul as the one aim and law of its life, is the good treasure of the heart, out of which all good things are brought forth.—*Dr. J. P. Thompson.*

Sources of Unbelief.

Unbelief comes oftener from irreverent association than intellectual doubt. The sneer of a Voltaire has killed more than all his arguments. A jesting tone of talk on religious things, is to take the name of God in vain as truly as the vulgar oath; and when I hear him who calls himself a Christian, or a gentleman, indulging in burlesque of this sort, I at once recognize some moral defect in him. Intellect without reverence, is the head of a man joined to a beast. There are many who think it a proof of wit; but it is the cheapest sort of wit, and shows as much lack of brains as of moral feeling. I would say it with emphasis to each Christian who hears me, never indulge that habit, never allow sacred things to be jested at without rebuke; but keep them as you would the miniature of your mother, for no vulgar hands to touch. There is an anecdote of Boyle that he never pronounced the name of God without an audible pause; and whatever you think; I recognize in it the dictate of a wise heart. We need this reverence in the air of our social life, and its neglect will palsy our piety.—*Rev. Dr. Washburn.*

Borrowed Troubles.

I think it was Sidney Smith who recommended taking "short views" as a safeguard against needless worry; and one far wiser than he has said: "Take, therefore, no thought for the morrow,

for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

There are no troubles that wear upon the temper, that sap the foundations of all peace and comfort, as do borrowed troubles, because there is no provision made in the divine economy for help to bear them. We have no promise that strength will be given to sustain us under the weight of imaginary burdens. Real trials, bravely and patiently borne, are moral tonics, strengthening and purifying in their influence, lifting the soul to higher levels and broader outlooks. But it is only by receiving them as they come, one day at a time, and taking no thought for those of the morrow, that they will yield us the full measure of good with which they are fraught.—*Faith Harper.*

Wealth of the Bible.

How much is your Bible worth? Scientific men are trying to show us, through the newspapers, and through philosophic papers that our race is descended from the monkey. Get out of my way with your abominable Darwinian theories! Scientific men cannot understand the origin of this world. We open our Bibles, and we feel like the Christian Arab, who said to the skeptic when asked by him why he believed there is a God: "How do I know that it was not a man instead of a camel that went past my tent last night? Why, I know him by his tracks." Then, looking over the setting sun, the Arab said to the skeptic: "Look there, that is not the work of man. That is the track of a God." We have all these things revealed in God's word. Dear old book! My father loved it. It trembled in my mother's hand when she was nigh four score years old; it has been under the pillow of three of my brothers when they died. It is a very different book from the book it once was.—*Ev.*

Proud of His Mother.

There are few eminent men who have not said that their success in life was largely owing to their mother's teaching, and who have been proud to honor her. The following is an illustration of this truth:

The mother of John Quincy Adams said in a letter to him, written when he was only twelve years old:

"I would rather see you laid in