

5. We honour it because the intelligence of the people, quickened by Calvinistic training, has given rise to the demand for a thoroughly educated ministry, and though not numerically the strongest of denominations in the land, it contains the largest number of theological seminaries; as well as being the most thorough and comprehensive in the course of study required.

6. We honour it because the moral influence of our Church in any community where it has been planted is above all proportion to its numbers. Its aspect towards fashionable amusements and popular vices may be provokingly stern and forbidding, but there is a force in its rebuke which is felt and acknowledged. Its spirit is always conservative; its influence ever on the side of law and order, and its example one of reverence for lawful authority. Wherever it entrenches itself in any community, it is a barrier against anarchy and misrule, standing equally ready to oppose violence, whether of the magistrate or the mob.

7. We honour it because of its generous and kindly bearing toward all other evangelical churches. It does not deny the validity of their ordination or sacraments, even when it believes them to be irregular. It can unite cordially with other Christians in the promotion of genuine revivals; can invite them to the communion table and sit down at theirs, labouring with them in every good word and work, and rejoicing in the success of all who are tolling to advance the cause of Christ in the world.

8. We honour our Church because of the noble stand it has always taken in behalf of civil and religious liberty. It would be strange indeed were it otherwise, for the history of Presbyterianism, as we have seen, has been the history of conflict with tyranny in the Church and State from the beginning. Some of us are the descendants of the men who at the foot of the heathclad Grampians contended for Christ's crown and covenant, or who fought the dragoons of Claverhouse at Bothwell Bridge, or at the siege of Londonderry resisted to the death the army of King James. Those were the days when the Presbyterians of Scotland suffered extremities which no tongue can tell—from hunger, nakedness, and banishment—compelled to hide themselves in damp caves and clefts of the rock, without shelter, fire, food or clothing, with none to pity or succour them; when fathers were hanged or shot for protecting their children, and children for defending their parents, and husbands for shielding the wives of their bosoms from the violence of the brutal troopers of the royal army.

Others of us can trace our ancestry to the men who were compelled by Bourbon tyranny to flee from their once happy homes in the fertile plains of Languedoc, or the delightful valleys of the Loire, and who found an asylum on the high banks of the James in Virginia, or on the low lands of the Santee and Cooper rivers in South Carolina.

There is among my own kindred the old family Bible, which their Huguenot ancestors carried first to Holland and then to Virginia. Its covers are worn; its leaves are yellow and faded: they have often been wet with the salt spray of the sea and the salt tears of the sorrowing exiles; the names in the family register are growing dim: I trust they are bright in the Book of Life.

Then did the people of God suffer and bleed, both upon the field and the scaffold; yet while we read the annals of those days with indignation and bitter tears, we read them also with the most glowing gratitude and admiration at the recollection of the constancy and triumphant heroism of the men who chose to embrace the stake rather than refuse to embrace the cross. From the long night and storm of these persecutions there blazed forth the burning and shining lights of the world; but now, thank God, here in the goodly land which His providence prepared for them, the descendants of the Covenanters and Huguenots, and the noble martyrs of the North of Ireland, are found dwelling together, with none to molest them or make them afraid; and yet ready as ever, I trust, if need be, ready once more to brave and peril all for the testimony of Jesus and for the defence of the faith delivered to the saints.—*Dr. M. D. Hoge.*

CONTINUED drouths in India are hurting the growing crops. Much anxiety prevails, as long drouths are generally succeeded by famine in that country.

DIVINELY LED.

Father, art thou surely leading?
Wouldst thou have me farther go,
In the path my feet are treading;
Where the sharp stones pierce them through;
Where a midnight shadow falleth,
Without one enlivening ray?
This the path, O God, that leadeth
Upward to the perfect day.

In my hand the gold has rusted;
From my side have quietly flown
All that I had loved and trusted.
Now I tread the way alone.
On my hopes a hand has fallen,
Crushing idols formed of clay.
Was it thine, O God, that broke them?
Is it thine that leads the way?

I can give up earthly pleasures;
I can walk a dreary road,
Over dead and buried treasures;
If it be thy will, O God.
I will follow at thy bidding—
Only make the pathway plain,
Let me know that thou art leading
And I'll never doubt again.

All that I have loved and cherished—
Take them, only be thou near,
On the spot where they have perished,
Father, let thy love appear.
Let the shadows round me deepen;
Only guide me through the gloom.
Be the pathway rough or even,
Only, Father, lead me home.

AGGRESSIVENESS.

Are we in favour of aggressiveness? Well, yes and no! If we mean under the banner of the Captain of our Salvation, doing what one can, and all we can, to extend His kingdom in the earth, we are in favour of it. If we mean the setting the face as a flint against sin and the fighting to the death against its encroachments, come in what form they may, we are in favour of it.

But if we are to mean by aggressiveness the attacking your own Church, or the decrying her, her ordinances, her ministers, and her members, we are not in favour of aggressiveness! If aggressiveness requires that everything we know that is not creditable to our own Church is to be brought up in contrast with what we happen to know, or to think, is creditable to some other Church, then we must be excused from the aggression. "It is mine," may be a phrase that under some circumstances expresses the very quintessence of selfishness, but when, as referring to our country, it stirs the blood to do or die, it is patriotism—held to be a virtue, not only throughout the regions of civilization, but even in the darkest haunts of barbarism. "It is mine," when applied to a Church ought, at the least, to protect it from the defamation that will bring it into contempt. Everywhere the principle of possession is held to be associated with claims to the protection, not the despoilment, of the thing possessed. My mother, my wife, my brother, my friends! Does not the pronoun prefixed carry with it the idea that those to whom it refers are to be upheld and protected—not to have their faults or infirmities, their vices, even, trumpeted to the world to their degradation and their utter shame? And does my Church call for less consideration? No! A thousand times, no! To help her forward, to build her up, we will expend our utmost energies—but to pull her down, or to sully her fair fame, let those do that who can find their pleasure there.

We are no hobbyist. We believe in the aggressiveness that moves forward all along the line—progressiveness, uniform, persistent, steady: that has a plan and a purpose in its movement; that deals with the small things as well as the great—that does not look forward to effecting reformation or renovation with a shout or a halloo, but believes it must come from work, earnest, thorough work, wherever there is work to be done.

And so we have applied ourselves to the work which God seems to have given us to do, and have urged upon others the necessity of doing with their might what their hands find to do.

We have urged the duty of Christian liberality; the policy and the duty of local mission work; the necessity, as it seems to us, for some preparatory instruction or training of ruling elders for their duties; the propriety of discussion with a view to determining the proper mode of ministerial education; and the duty of curbing until we can utterly destroy the demon of intemperance; and as at the foundation of all the ab-

solute necessity of personal consecration, from highest to lowest, to the work of Christ. And these things, God giving us strength, we propose to continue to do. But the aggressiveness that expends all its power in pulling down, without a single plan or purpose for the building up, we will none of it.—*North Carolina Presbyterian.*

MISTAKES.

Everybody makes mistakes; but not everybody acts in the same way in view of mistakes. One man becomes completely demoralized when he finds out that he has made a bad blunder, and he either goes blundering on blindly, or he drops his task in despair and leaves the mistake to right itself, or carry confusion into the work of others. Another, more wisely, as soon as he perceives his mistake, rectifies it as far as he can, wins new lessons of possible peril from it, and resolves himself to greater carefulness in the future.

These two methods of treating mistakes lead to widely different results. In a very epidemic of startling railway disasters in England some years ago, it was clearly proved that the greater number of accidents happening at that time was due to the demoralization among engine-drivers and signal-men occasioned by the occurrence of two great disasters in rapid succession. That was the legitimate result of letting the mistake master the man.

On the other hand, when the man masters the mistake, victory is won from defeat, and success from failure. In consequence of a series of official blunders, the Prussian army, at the beginning of this century, was little better than a half-disciplined host, dependent for existence in the Napoleonic struggle on a wretchedly inadequate commissariat. Prussia learned well the lesson taught by her mistakes then; and it is chiefly in consequence of that aptitude to learn from mistakes unwittingly made, that the German army is to-day the strongest united land-force in the world.

There are always two ways of treating a mistake. The easiest way is to let it alone, and to make no attempt to correct or to learn anything from it. The best way, however, is to stop the mischief induced by the mistake, as far as you can, and so to learn the secret of your mistake, that you need never make it again. That is the one way of attaining accuracy, in word or in deed.—*Sunday School Times.*

IS IT BEGGING?

"Our minister is always begging." When a pastor presents the claims of Home Missions, of the heathen, of colleges, or of orphan homes, and urges that liberal contributions be made for them, or for other worthy objects, people call it "begging." When a man receives many gifts through his earnest pleas he is said to be a "good beggar." But is this begging? Should it be called begging? Is it right to use the word? Is it truth? Who is it that asks? The Lord, through His servants. Who are they that are asked? The Lord's husbandmen, His stewards. What is asked? Only that which belongs to the Lord, and which His stewards owe. Why is it asked? That the work of the Lord may be done. The householder prepared his vineyard and left it in the hands of the husbandmen. "And when the time of the fruit drew near he sent his servants to the husbandmen that they might receive the fruits of it."—Matt. xxi. 34 Was the Lord of the vineyard begging when he required the husbandmen to "render him the fruits in their season?" Were the servants of the householder begging when he asked for that which was due to them? "The earth is the Lord's, and the fullness thereof." Is the Lord a beggar, or were His servants, when they asked for their own? It is not begging. The word is false. It should not be thus used. It causes wrong ideas of the work of the pastor and of the act of giving. It keeps the Lord out of sight. It conceals His just claims. It degrades His servants and their work. It dishonours the holy office of the ministry. It ignores the relation of Lord and steward. It hides the obligations which grow out of this relation between God and man. It declares that giving is a duty to be discharged faithfully, freely, thankfully. Honour the Lord with thy substance; dishonour Him not with a beggar's dole.

PROMISES hold men faster than benefits; hope is a cable and gratitude a thread.

THE most sensible of all pleasures, consists in promoting the pleasures of others.