

The Pastor and People.

Little Things.

Little victories achieved, Little wants with care relieved, Little words in love expressed, Little wrongs at once confessed, Little graces meekly worn, Little slights with patience borne; These are treasures that shall rise Far beyond the smiling skies.

Presbyterian Church.

While in Onitla recently, the Rev. J. McColl, of Hamilton, preached in the Presbyterian Church, from the following text:—"Escape for thy life, look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."—GENESIS, xix. 17.

The Packet gives an outline of the sermon, which we reproduce:—

He said how very short-sighted even the wisest worldly policy often seemed. A man did all he could to succeed in life, and acted with great caution; he balanced the advantages and disadvantages with a steady hand and peered into the future with a keen eye, yet how often, after having "pushed his business," as it is called, for many years, he found he had pushed it too fast, and that bankruptcy was staring him in the face; Many causes were assigned for his failure but the result was that he must go out from the home of affluence which his own hand had raised, into a world too busy or too careless to sympathize with him. What- ever the various explanations given, the great cause of that man's downfall would most likely be found to be, that he did not sufficiently acknowledge God in his business affairs. It was foolish for any man to shape the principles of his life according to merely human foresight. There could be nothing unforeseen to the eye of God, and He can overrule all things for the good of His people; but if any man, trusting in himself, disregarded God and acknowledged not His need of His wisdom, disaster might tell the tale of his fall. Some business firms included what was known as a "sleeping partner,"—a man who was perhaps more responsible and had a greater interest in the concern than the persons who managed it— but whose name does not appear in connection with the business. Some people tried to act in this manner towards God; they took Him as a kind of sleeping partner, nominally acknowledging Him, while they manage the business. They looked upon Him as the controller of human life, and they could not deny that He had a great investment in it, still they treated Him only as a sleeping partner. But when their enterprises in life were overturned, they often threw the blame upon Him whose name, theoretically only, they had acknowledged. They acted towards God like a man asking another for the endorsement of a note, who, if refused, went away accusing the latter of friendship in name only. Some men thought God unkind because He would not endorse the principles of worldliness which ran through all their plans. So it was with Lot. Though his righteous soul was vexed by the iniquity of the men of Sodom, he did not leave them, showing it was far easier to form sinful associations than to break from them. Lot's business stakes were driven so deep in Sodom that he had not strength to pull them up; and God in mercy drew them for him, when He sent him from the city, and said, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountains lest thou be consumed." It would be observed that the text was addressed to those who, though not in Sodom, yet were not upon the mountains of safety, but lingering upon the plain. To such it was said, "Stay not upon the plain."

Upon looking through the Church at the present day, many persons might be found who might figuratively be said not to be Sodomites, yet not upon the mountains. They were neither very vile, nor fighting upon the side of Christ. These might be said to be upon The Plain of Studied Indifference. Not merely simple, but studied indifference. People on this plain were always finding fault with too much religion, and were quite sure there was too much said about it. They said: "What is the use of being too anxious about the future, when there may be no such thing? It is merely a matter of revolution, and that revolution may be questioned. Perhaps there is no future life. Even strict believers in the Bible all admit animals die and do not live again; and man is but an animal after all. He may truly be called the golden link in the chain of life, but only a link, however golden. As animals die, so will we die. Religion is the result of opinion, and one man has as good a right to his opinion as another." So they spoke and so they believed. But truth did not depend upon any man's belief. When Noah was building the ark, people laughed at him and his century's toil. They looked at the cloudless sky and said, "To-day will be as yesterday. He is a fool." Yet their ridicule did not keep back the waters of the deluge. It should be remembered by all that the boldest unbelief could not displace the truth for one moment.

A second plain might be called The Plain of Unconscious Thoughtlessness. People on this plain had no opinion on the subject of religion, and gave themselves no concern about the things of God. They resembled a boy, careless as to what the sorrow might be, filled with the pleasures of the passing hour, rushing on and staying not to attempt to answer the problem of their lives. The thought of a future life never came before them at all. Their thoughtlessness would be of no avail as an excuse for a wasted life. If young people would only reflect that time was flying rapidly, and by and by, things they thought they had never said or done would be produced before them in the day of judgment. As words written upon a wall with a phosphorescent stick, though invisible by day, shone in letters of fire by night, so would idle thoughts and careless deeds come before them at a future day like the writing at Belsazzar's feast. How many were writing their lives in that manner, though they saw not the characters traced by their own folly. But when the day of vain pleasures had passed, the

soul would read in burning letters the record of a wasted life. Let such take not refuge behind the shield of thoughtlessness, but escape for their lives, at once.

The third plain was Self-righteousness. People on that plain sometimes went by different names, but their characteristics were the same. They were known as Pharis-ees in the time of Christ, and though called by another name, they acted up to their instincts—people who examined their lives, and did so every day with a blush of satisfaction. They found no blemish in themselves. They read the Word of God frequently, and found they were what the Law required. Still, at the same time, they were on the watch for the infirmities of others, and oh! what black lines of guilt they saw traced on their neighbours' faces. They never attempted to remove the mote from a brother's eye in private, as enjoined by the Scriptures; they always did so when others were looking on. They had their reward in the applause of their fellows. They were on the plain of Self-righteousness and could see no fault in their own lives. Such people were generally in the habit of finding fault with others, in proportion as they found nothing wrong in themselves. They strained at the gnat and swallowed the camel.

Many were found lingering in The Plain of Thoughtless Morality. This applied peculiarly to business men, who are entitled to great sympathy. However situated, they could not lead a business life without being strongly tempted to turn from the right path. None needed the hand of God to preserve them from wrong-doing more than these men. When a man engaged in business was found to be honest in his dealings, of good repute in his private life and within his home, the character of such a man he loved him, and should admiration be withheld from a character which won the love of Christ? But even a life such as this was not sufficient. If by leading a strictly moral life man could obtain salvation, why did Christ come into the world? Men who thought such a life all that was necessary were living in the plain of a false and thoughtless morality.

Then there was The Plain of Unrest. People in that plain knew all was not right between them and God, and that knowledge produced a feeling of unrest in the heart. They could not read the Bible with any degree of honesty, because between them and its Author there was a chasm which was not yet bridged. Many of such people would come to Christ if they could do so in any other manner than the one appointed. But they could not bear to pass through what is called conviction of sin, and place themselves in the hands of the Holy Spirit. Nor to speak to their minister, or even to the members of their own family, on matters of religion. They could not speak to anyone of the unrest which heaved like an ocean within their breast. Let such leave the matter of salvation entirely in the hands of God, and be content to come to Him by His own way.

Many were also found in The Plain of Spiritual Consumption. The people who lingered in this plain were as changeable as the weather—to-day bright and cloudless, to-morrow over-cast. But let the mind be stayed upon Christ, and no disaster disturbed it.

Let people on these plains flee to the mountain, feeling assured that if they remained in their present position the wrath of God would overtake them. Lot's wife was not in Sodom, yet she was destroyed by the anger of the Lord; and those who, though not in the city, were not upon the mountain of God's salvation were equally liable to judgments with the dwellers in the city.

A Warning Voice.

Whatever may be the prevailing sins of the wicked, there are some practices and pursuits in which not only they, but members of the Church, engage to an alarming extent—so alarming that I am constrained to lift up a "warning voice."

I propose to notice, very briefly, only two or three now, and to cite the reader to some Scriptures which seem to me to warn us most solemnly against them.

First, Excessive indulgence in levity, frivolity and mirth. The tendency of such indulgence is to dissipate serious thoughts to lead the mind away from God, and to alienate the affections from Him. And thus we incur His displeasure, and call down upon us chastisements which "seem not for the present to be joyous, but grievous." The ultimate effect of such indulgence if persisted in, is to be "forever banished from the Lord and the glory of His power." "Lovers of pleasure more than lovers of God" I see you, give this subject the consideration it merits, and decide, like Moses, "to suffer affliction (if need be) with the people of God, than to enjoy the pleasures of sin for a season."

Secondly, Avarice, greed of gain, determination to be rich. In the parable of the sower, some seeds fell among thorns, representing such as hear the Word, and the cares of this World, the deceitfulness of riches and the lusts of other things entering in, choke the Word, and it becometh unfruitful. The lesson to be learned is obvious. Giving undue prominence to temporal affairs, the Word of God fails to produce in them "the peaceable fruits of righteousness, and proves a "savor of death unto death."

Now, the chief end of man is to glorify God and enjoy Him forever. " whatsoever ye do, do all to the glory of God." Thus, we secure His favor, and shall dwell forever in His presence, where is "fulness of joy." Indulgence in anything that will defeat this grand object, will issue in eternal damnation.

Reader, neglect, at your peril, to consider seriously the following Scriptures: Job 21; 11-16; Isaiah 5; 8-16; Matt 16-26; 1 Cor. 10: 31-32; Gal. 5: 19-21 and 6: 7-8; 1 Thess. 5: 22; 1 Tim. 6: 9; Heb. 11: 26; 1 John 2: 16-7. A few texts especially for members of the Church: Isaiah 5; 1-8; Mat. 5: 13-16; Rom. 12; 2 and 14; 21; 1 Cor. 6: 20 and 8; 11.

Finally, Is dancing a sin? I reply it is a fashionable and fascinating amusement, and there is, therefore, great danger of its diverting the mind from the consideration of the subject of the soul's salvation, and of

its leading the rotaries to become "lovers of pleasure more than lovers of God." The law says (Mark 12: 30): "Thou shalt love the Lord thy God with all thy heart, with thy soul, with all thy mind, and with all thy strength." Now, if we love dancing more than God, or if we divide our affections between it and God, we transgress the law. 1 John 8: 4

Reader, in a spirit of love, I call your attention to these passages, and beg you, as you value eternal happiness, do not fail to refer to them, and consider them seriously, and "receive them, not as the word of men, but as in truth, the Word of God." 1 Thess. 2: 13.—Christian Observer.

Prayer by Business Men.

Most business men carry a heavy burden of care. The severe and often exhausting mental effort required of them, the fluctuations of the markets, the scarcity of money, and many other things incident to most kinds of business, give rise to anxieties which, in the aggregate, make a wearisome load. There are, indeed, persons of buoyant temperament, who do not seem to feel it; and those who are prosperous have the exhilaration of success, which sustains them under care, and causes its weight to be little felt. But these are the favored few. As a whole, it is doubtless true that business men live under a weight of toil and solicitude which is often oppressive.

We earnestly commend to those who are thus burdened the habit of prayer—not merely prayer in general, such as relates to spiritual things, but, specifically prayer about their business. As one who has experienced its value under the pressure of care, we beg to ask our fellow business men to try it.

It brings a sweet sense of companionship in our cares. It makes that divine One, who, while on earth, so tenderly sympathized with all human sorrow, near to us. We can tell Him all that we feel, assured that He will feel with us in it. We cannot be too familiar in these communications. No formalities are required—no restrictions of time or place. Talk with Him an ever-present friend; tell Him your anxiety, your burden; spread out the case before Him in whole or in part, as you feel prompted; but tell Him. Nothing on earth is so sweet to a Christian heart as this experience of the divine society.

And with it is a sense of help, also, it is the presence of a strong Friend, who is abundantly able to support you; you can lean on Him; He has placed you where you are; it is by His loving permission that all this burden is come upon you; and He now stands by to take care of you under it. He will not allow you to be tempted above that you are able to bear. All human affairs are in His hands, His is all the money, all the markets, all the courses of trade and exchange; His the hearts and hands of men; no bank is so rich as He; no patron so influential, no friend so generous and forbearing; and whatever He is and has is yours. "Shall not He, who spared His own Son, with Him also freely give us all things?"

Prayer, too, brings direct answers of help and relief—not always in the way expected or desired, but in some way which, in the end, is clearly seen to have been the best way. Innumerable instances might be cited of this; nay, as the doctrine of living by faith, is more understood and practiced, the more abundant and striking they become. We have just received from a friend the following narrative, which we have his permission to relate:—

He was feeling deeply dejected, from pecuniary embarrassment. Having only the proceeds of an agency with which to support his family, and being already pressed with liabilities past due, he knew not where to turn for relief. Meeting, one day, a warm-hearted ministerial friend, the latter enquired of him the cause of his despondency. After some hesitation the case was stated. "Come," said the good man, "let us go and tell the Lord of it." They went into his study, and knelt; the minister prayed as one who was at home at the mercy-seat; he besought the Lord to show his friend that he was not forsaken—nay, in that very hour to send him a token of His care. On leaving the study the gentleman repaired to an eating house, where he was accustomed to dine, and while seated at the table a person came to him and requested an interview on business. It was granted, and the result was a transaction which brought him a commission of over \$600—sufficient to pay his debt, and leave him a balance with which to begin a new year. On reaching home, and recounting to his wife the signal mercy he had received, she informed him that she, too, perceiving her husband's dejection, had set apart that very hour when his interview with the minister occurred, for special prayer in his behalf. Thus literally, while two were agreeing in their request, the promise made to such was fulfilled.

We repeat, then, let men of business pray. let it be made a habit of their business; and they will soon find it a comfort and help unspeakably precious.—A Business Man in Zion's Herald.

The Way of Triumph.

There is one noble means of avenging ourselves for unjust criticism, it is by doing still better, and silencing it solely by the increasing excellence of our works. This is the only true way of triumphing; but if instead of this you undertake to dispute to defend, or to criticize by way of reprisal, you involve yourself in endless troubles and disquietudes, disturb that tranquility which is so necessary to the successful exercise of your pursuit, and waste in harassing contests that precious time which you should consecrate to your art.—Canoval.

Religion is not confined to devotional exercises, but rather consists in doing all we are called and qualified to do, with a single eye to God's glory and will, from a grateful sense of His mercy to us. This is the alchemy which turns everything into gold, and stamps a value upon common actions.

Every circumstance and situation has its peculiar temptations; therefore watch and pray.

Rain at Sunset.

Who has not looked out into the same rain falling at sunset and enjoyed its delicious coolness and freshness?

A sheeny splendor resting on mountain, A golden haze o'erspreading the vale, A glorified light in the golden sunset, And yet rain dropping on hill and dale. When clouds had parted, to golden linings, Pillars and gables into the West! When clouds had rested on sombre valleys, The valleys in sunset gold were drest. So be the rains that fall in my heart-life Glorified, Father, by light from above, So may the mists that lie over my pathway Be golden-hued through Thy sanctified love. —Congregationalist

The Secrets of the Bowl.

A former Brooklyn saloon keeper, who has been converted by the Quaker ladies, has printed the receipts he used to keep secret. He says bourbon or rye whiskey is manufactured from high wines, commonly called fusel oil whiskey, made to-day and drunk three days after. It also contains vinegar, syrup, oil of Bourbon, French coloring, bluestone, and other poisonous chemicals. It costs from 80 cents to \$1 a gallon, and retails for 55 and 60 a gallon.

Cognac brandy is made from French or Colognian spirits, burnt sugar, oil of cognac, vinegar, bluestone, Jamaica rum, honey syrup, port wine, French coloring, alum, and aloe. It costs \$2 a gallon, and retails from \$6 to \$10 a gallon.

Irish or Scotch whiskey is made from Canada high wines, or new distilled whiskey one week old, saltpeter, fine salt, essence or oil of Irish or Scotch whiskey, fusel oil, syrup, bluestone, St. Croix rum, some imported Irish or Scotch whiskey for flavor. It costs \$1.50, and retails at \$6 a gallon.

What sells for the best old Holland gin is made from French spirits, water, oil of juniper, syrup, white wine vinegar, bluestone, New England Rum, peach pits, with some imported gin for flavor.

Old Tom gin is made from the same ingredients, but double syrup is added to make it sweeter. It costs \$1.25 a gallon, and retails for \$3. It is also bottled as a medicine, and sold for the kidney disease.

Jamaica and St. Croix rum is made of double-refined high wines, French coloring, oil of rum, fusel oil, vinegar, bluestone, burnt sugar, molasses syrup, with some imported Jamaica, Cuba, or St. Croix rum for flavor, alum, aloe, and prune juice.

Stock ale or porter is diluted with oil of vitrol, strychnine, and aquafortis to make it keep. Now ale is diluted with oil of vitrol and damaged molasses. Lager beer contains a little malt, plenty of water, some inferior hops, rosin, tar, saleratus, soda, with four different chemicals to make it keep after brewing.

An ex-liquor dealer said recently that fluids sold, at over two-thirds of the bars in New York and Brooklyn, are compounded as above.

He Did His Duty.

In our times we have very little conception of what is meant by martyrdom of that savage and extreme kind which Stephen endured. Men established Christianity by dying for its confirmation. They are enabled now to commend it better by living for its spread. It is, therefore, not an ambition for us to cherish, even with heroes, in these quieter days, when piety kept decorously has grown respectable, to advance to the edge of the precipice singing, and under the hail of stones dashing life into atoms, seek the presence of the blessed. Our privilege ought to be the dearer because it is really the more difficult, to glorify God in some tame and common place way. Thus it comes to pass that holy living and brave dying are intimately connected. There are modest men and gentle women all over this christian world of ours, who day by day do duty as finely as ever Stephen did; and who, when the last day comes, peacefully make ready to die with all of his triumph, and yet none of his show. In deed few raptures of the death-bed are ever striking enough to be put into print. Most lamps go out quietly as the oil fails. And in the majority of instances it comes to pass that we have to ponder the sweet, dear record of unobtrusive excellence some little time, before we fairly see that a great life has entered the shadows and is gone. He can hardly be considered a manly man, who does not wish for this posthumous tribute of affectionate remembrance. How simple and bare are such words as these, perhaps spoken by some pall bearers, "devout man," at our funeral: "He was a faithful man, and did his duty." Yet it seems as if they would make the cold face and heart stir in the coffin! Oh, the beauty and glory of one's being dead, and yet speaking so that what is honest, and true, and pure, and gentle, and Christ-like, is helped and encouraged!—Christian Observer.

There is a class of Christians who make the condition of the soul after death and before the final resurrection a question of zealous controversy, holding that condition to be unconscious, a dreamless sleep. They are met in the same spirit of earnest contention. It is really a question of but little practical importance. Should it be true that the soul sleeps in unconsciousness, to the soul itself death and the resurrection would not be separated by a period longer than that of a flash of lightning. A thousand years would pass to the unconscious soul as swift as a glance of the mind. But there is no room for just doubt on this subject. There is abundant evidence in the Scripture that the soul on its release from the body, at once plumes itself for its heavenly flight. There is reason to believe that the souls of departed saints became swift couriers to execute God's will—this not because their services are needed, but as a source of great pleasure to them. Some have imagined, from the fact that only the most distinguished saints have re-appeared to mortal knowledge, that such offices are granted as a special mark of God's favour.—The Interior.

The "Tablet" and Roman Catholic Spain.

The Tablet is sometimes too facetious for a newspaper of such a serious character and pretensions. In a recent issue it remarks, "As long as her rulers (the writer is speaking of Spain) were Catholic, Spain was the mightiest nation in Europe, and since they ceased to be so has become the weakest." The roguish drollery of this statement merits a wider publicity than it will get if confined to merely Catholic circles. The strangely rapid decline and fall of Spain began with the accession of Philip III. in 1598; indeed there are many signs to show that it had commenced before the death of Philip II., whose policy had not always been successful, and notably against a certain wicked Protestant Power called England had been truly unfortunate and quite undistinguished by that heavenly approbation which so pious and Catholic a monarch was justified in expecting. But after the death of the son of Charles V. The deep-emptitude of Spain becomes notorious, glaring, and almost incredible. Under Charles II. the exhaustion of the exchequer was so complete that on one occasion all the servants of the Palace at Madrid forsook the royal service in a body. They had received no wages for two years, and resolved to look out for a better paymaster than his Catholic Majesty. The same King Charles II., when he wished to take his young French bride to Aranjuez, was forced to give up the pleasure trip for want of the money required. Yet it has always been our impression that Philip III., Philip IV., and Charles II. were in very deed Catholic Monarchs of the most exemplary sort. And if they were not it certainly was not their fault. Their one object in life was to be Catholic, to obey their confessors, and if their confessors were not sound in the faith, what were the gentlemen to do? Charles II. never took a step without his confessor's leave, and it was found that the only way to get him to change his opinion was to change his confessor. He had seven confessors in five years, representing seven changes of opinion at least, which gives on an average a new opinion every nine months. If such waverings do not come up to the Tablet's standard of Catholicity, what does it require? Or are we, in our character of heretics, quite mistaken as regards the history of Spain in the seventeenth century.—Pall Mall Gazette.

Presbyterian Evangelists.

The following relations regarding the admission of Evangelists have been adopted by an English Presbyterian Presbytery. I. We are of opinion from the teaching of Scripture, that no person should engage in this work unless distinctly conscious of personal decision for Christ. II. That in order to his being blessed to the conversion of souls, such an one should endeavor to live in close and constant communion with God. III. His position as an Evangelist requires a thorough acquaintance with the truth, which bear especially upon the condition of men as sinners before God, and the way of reconciliation to Him, and a facility in preaching those truths. (The following questions from the Shorter Catechism are to be taken as exemplifying what the truths referred to are:—17-19; 23-28; 84-87; IV. He is required to be in communion with this section of the Church of Christ. V. The regulations for admission shall stand as follows:—(1.) Application must be made through the Convener of the Evangelisation Committee, who shall arrange for the applicant delivering three Evangelistic addresses in the hearing of a member or members of the Evangelisation Committee, who shall be required to report on the matter at the next conference. (2.) The question of applicant's admission to be considered at the conference at which the above-mentioned report shall be given, and voted on by ballot; the decision being, however, subject to the approval of the Evangelisation Committee, and of the Presbytery. (3.) For the purpose of this vote, only those shall be considered members of the conference who are either already engaged in work under the Evangelisation Committee, or engaged in some department of Mission work in connection with some of the congregations of the Presbytery. VI. In the event of any of the doctrines of this Church being publicly controverted by any Evangelist, such case to be dealt with by the Evangelisation Committee of the Presbytery. VII. All other questions relating to the qualifications, character, and conduct of each Evangelist, to be dealt with by the same Committee.

The Broken Buckle.

It is related of our hero in Scottish history, that, when an overwhelming force was in full pursuit, and all his followers were urging him to more rapid flight, he coolly dismounted to repair a flaw in his horse's harness. Whilst busied with the broken buckle, the distant cloud swept down in nearer thunder, but just as the prancing hoofs and eager spears were ready to dash down on him, the flaw was mended, the clasp was fastened, the steed was mounted, and, like a swooping falcon he vanished from their view. The broken buckle would have left him in the field an inglorious prisoner, the timely delay sent him in safety to his huzzing comrades. There is in daily life the same luckless precipitancy, and the same profitable delay. The man who, from his prayerless waking, bounces off into the business of the day, however good his talents and great his diligence, is only galloping on a steed harnessed with a broken buckle, and must not be astonished if in his hottest haste, his most hazardous leap, he be left inglorious in the dust.—Dr James Hamilton

Full statistics have been published of the results of the labours of Messrs. Moody and Sankey in Glasgow. Between the beginning of the year and May, services were held in 866 congregations, in the city and surrounding country. The number of converts was 8,183, of whom 1,060 were men or boys.