### Angtor und People.

#### The Brooklyn Meetings.

As the meetings conducted by Merars. Moody and Sankey, in Brooklyn, will close for the present, next Saturday, it will not for the present next Sections, it will not be out of place to say cornething of the present condition of religious feeling in that city. It is admitted by all that the attendance and interest have steadily inorense them the beginning. Oceasionally the Tabermache is not tilled at the prayer-raceting at eight o'clock in the morning, on account of rain or storm; but more fail to gain admittance to the Rink every evening than at the first. At the same time Mr. Mordy's addresses have become more pointed and earnest, without the least ten dency to rent, and maintain in a remark able degree then Soriptural character. The number of inquirers is larger than over, and the effort to induce non-churen-going

people to attend has been quite successful.

People will naturally inquire, What effect has been produced upon the attendance in the Churches? The reply is alance in the Churches? The reply is attogether unanimous, that the churches are better filled than before. And what is more and highly encouraging is, that in many churches in Brooklyn Christians manifest a deep desire for the outpouring of the Holy Spuit, while there is a goodly number awake ned to serious concern about their souls. In Dr. Talmane's church, at the close of the services on Sabbath evening, three hundred arose for prayer in their behalf. In the large Sabbath School counected with Dr. Scudder's church, five hundred remained for prayor after the school had been dismissed. And a blessed work seems to have begun in many of the smaller and newer churches. Probably in nearly all the non-Episcopal churches of Brocklyn, a series of meetings will be begun immediately after the departure of

Moody and Sank-y.

The conferences which have taken place amone pastors and people, have brought to light the fact, that the sad revelations made in that city, during the last twelve months. led many Christians to unusual anxiety for the Church and the salvation of souls They had begun to feel that all their help must come from God. Pastors had also felt great burdens resting upon them, were sceking help from on high, and were preaching with renewed zeal. In view of this state of things, the arrival of Mesers. Moody and Sankey was especially oppor-tune, and there is good reason to believe that their work of faith and labor of love

will not be in vain.

Dr. Holland considers that the labors of Mosere. Moody and Sankey furnish evidences of a Divino presence and interposition which skeptics will find it hard to fute. In the November number of Scrib-ner's he comments as follows: "We sup-pose there is no question that Mr. Moody has done a marvellous work in Great Britain. There is a great deal of curiosity here to know exactly what it was, and how it was done. The remarkable thing about it seems to be that there was no remark-able thing about it, save in its casults. Not a revivalist, but an evangelist; not a stirrer up of excitement, but a calm preacher of Jesus Christ. Mr. Moody went to the British people, and talked in his carnest, homely way upon those truths which he deemed essential to their spiritual welfare, in this world and the next. Men went to hear him not only by thousands, but by tens of thousands. Not only the common people "heard him gladly," but very uncommon people—prime-ministers, earls, duchesses, members of parliament, doctors of the law, doctors of divinity, and clergymen by the hundred. All testified to the power of his preaching. The doubters were convinced, the wicked were converted, weary teachers of religion were filled with fresh courage and hopefulness, and there was a great turning of thoughts and hearts Godward. Mr. Tyndall and Mr. Huxley and Mr. Herbert Spencer were not very much in men's minds while Mr. Moody was around. One thing was very certain, viz.: the people wanted something that Mr. Moody had to bestow, and they "went for

Since the return of Mr. Moody to Amerion, with his companion, Mr. Sankey, the interviewers have ascertained from both of those gentlemen that the work they have all, but by the Spirit of the Almighty. It looks like it, we confess. Either the truth which Mr. Moody proached was wonderfully needed, and wonderfully adapted to human want; either the multitudes were starving for the bread of their soul's life, or there was some force above Mr. Moody's modest means which must be held accountable for the stupendous results. This countaine for the stapeacous testals. The is a scientific country. The great lights of science now engaged in uprooting the popular faith in Christianity live there. Sir Henry Thompson and the prayer-guage originated there. Here is a nut for them to crack. Was there enough in Mr. Moody's eloquence, or personal influence, to account for the effect produced? Would it not be very unscien-tific to regard these little means sufficient to account for these results? It is a fair question, and it deserves a candid answer. Until we get this answer, people who have nothing but common sense to guide them must repose upon the conviction that the power which hir. Moody seemed to wield was in the truth he promulgated, or that if omanated from a source which he recognized as the Spirit of God."

Ir is thought probable that the twin sons of Mr. Spurgeon will gratify the long cherehed wish of their fathers neart by entering the ministry. Mr. Spurgeon has not sought to influence them to this course, bolieving it best that they should be left free to choose their own vocation. leaving school some months ago, one of them entered a business house in the city; the other was articled to a draughtsm in and engineer. at recently they have become actively engaged in the work of a mission that had almost died out for the want of support, and their success in aronsing new interest awakens the hope that they may he led to devote themselves entirely to preaching the Gospel. Charles especially, is understood to give promise of becoming a powerful preacher.

#### The General Expectation.

There is unquestionably, in the wakeful Christian mind, at this time, an expectation of a revival of religion throughout the land. Whether or not it is traceable to any specific cause, is not material, -the tact is too manifest to be doubted. In the recent religious and ecclesiastical gatherings, the indications of the presence of the Divino Spirit have been so marked, and the fruits of the Spirit seen in the humili ation of the ministry and the elders of the churches, in view of the spiritual leanners which has prevailed, and in the longing desires breathed forth in every prayer for the grace that shall bring balvation, this expectation finds strong support. The cry, "O Lord, revive the work!" comes up from th usands of hearts. In not a few instances the prayer is already heard, and salvation is coming to those who are lost in sin. In these circumstances, what is demanded of the Christian ministry?

1. A state of neart suited to an carnest co-operation with the spirit of God in the work of arousing the stupid and careless to a souse of their own sinfulness and lost condition, and of leading them to Christ tor paidon, for regeneration and life. A new consecration is called for—one that shall make them earnest in their work not only, but which shall inspire to them a love for the work. Said the Psalmist, I delight to do thy will O God. And said the Divine Exampler, My ment is to do the will of Him that hath sent me. His ministers will not accomplish much in his kingdom without the spirit of consecration

2. The preaching of the ministry must be suited to the accomplishment of the work. It is a sad fact that a large amount of our preaching has not fitness to produce conviction of sin, or to show a man the plague of his own heart. Too many sermons are mere essays which have not the thought of Christ in them; or mero disser-tations on some abstract point, and as heartices as a problem in mathematice. This will not do; and however elequent such discourses may be, and however much they may please the fancy of the hearer, the sooner they are abandoned the hearer, the sooner they are abandoned the better. Ministers must come back to the old truths of the Gospel of Christ and Him orucified, as the only way of life to man, lost to holiness and to heaven. And this preaching must be direct, definite, pointed and carnest. Faithful ministers are now demanded. Stupidity, or sycophancy in the pulpit is worse than a vacancy. The telling hell and the silent steenle pointing. telling bell, and the silent steeple pointing heavenward, will Jo more to lead souls to Sinners must be made to see themselves to be sinful, guilty, condemned and lest, and God has appointed the living preacher to this work.

8. This preaching must be in the spirit of faith. We must expect success. We labour in vain if we do not. When W۸ Christ was on earth, His work was him'er ed by unbelief. It will be so now. He who cannot go into the pulpit fully believe Ho ing in his soul, that the Gospel is the wis ang in his soul, that the Gospei is the wis dom of God, and the power of God unto salvation, and preach it in a manner to indicate his faith, had better stay out of it, especially at this time. There is such a thing as being in the way of the progress of God's work. Let ministers see to it, that this is not two of these. that this is not true of them.

4. This present time demands thorough The bane of revivals has been their superficial work. Multitudes have been encouraged to hope for mercy without having felt the plague of their own hearts -the vileness and wickedness of sin, and honce are not born of the spirit. And though often taken into the church, they are like the seed in the stony ground— having no root in themselves they wither This explains why there are so many dead weights in the Church—so many fashionable, worldly, covetous, and inactive members. Let us have no more of them; but let ministers insist on the broken heart and the contrite spirit, and the consecration of the life to the duties we owe to God and his kingdom.

5. There must be personal work. Paul preached the Gospel from house to house, and he ceased not to warn the ungodly with tears, to flee from the wrath to come. This is the primitive method of leading men to Christ, and of all methods it is the in this work, not only the ministry but the church should be heartily enlisted. It is a simple duty, be heartily enlisted. It is a simple duty, and by the carnest Christian worker, is deemed a blassed privilege, and the enjoyment of which he is not willing to be denied. None need plead a want of denied. None need plead a want of talent in this work. He who has talent to say good-morning to his neighborr, has enough to invite him to come to Christ. A broken heart, an obedient will is the talent

Finally, in order to meet these responsibilities, we must be much in prayer to God. We shall fail without it. He will e enquired of to do these things for us. Without him we can do nothing, but in his strength we can do all things needful in this glorious work. Brethren of the ministry and of the church, let us arise and build, and our expectation of the coming time will not be disappointed.—Rev. F. A. Spencer in Int rior.

### Bring your Children.

Parents bring your children to church with you. Teach them, with the beginning of this year, to attend the house of God, at to excuse them from this religions duty; they will doubtless plead off on the ground that they go to Sanday school. But it is your duty to seek that those still under your roof be taught the way to the sanctuary every Sabbath, even though they have attended the Sanday-school. Some parents are not as strict as God requires them to be, concerning the religious training of their children. In a few families that we wot of, the young people have a license that their parents will regret some of these days. L'arents, you are responsible for the havits your civiliren and young people are control is lost, if lost at all, before our children are fifteen years of ago,—Rev. J. S. Chadwick, in Church Times.

#### Blistakon Humility.

There is a great deal of verbal humility. It consists in a prevailing habit of men speaking in depreciating terms of thomselves. They have so habituated themselves to it that anything olse for them would indicate pride. Their ideas of what they ought to be and do are not too exalted, and their conceptions of their own powers and talents are not too much contracted; but to incimate that they do their work, and that they have capacity for it, nover preach if they are ministers, but only try to preach; they do not ve ture to say they are Christians, but they are trying to be Christians. If they do qualify their preaching it is by the term poor, and their Christian life by the term imperfect. At the bottom of this assumed humility, for such it often is, is either the desire that others shall put other qualifying words in the place of these in their own minds, or that such expressions shall draw out words of commendation. Just like many men speak in flattering terms of others as a bait to catch compliments.

If a man is filled with the spirit of hu-

miliation, there is no occasion for him to say so to everybody, and on all occasions. Very few men who are always telling the Lord in their prayers that they are poor, miserable sinners, either believe or

teel it. Kindred to this is self-depreciation. This class of men invariably underrate, in words, their abilities for any work which they may be called to perform. Oftentimes this is nothing elso than pride. They cannot do as well as they would like to do, or as others can do, and so they will not do anything. If they had the qualifications that others have; if they could perform a given work so that their praise would be on all lips, then they would not hesitate. But they are not willing to occupy the place for which their natural endowments or their qualifications fit them. And this unwillingness takes the form of humility or a low estimate of their abilities, where-as it is that species of pride which prevents them from taking the second place where they cannot have the first. This habit of soli-depreciation properts a man in many instances from doing that amount of good which he is really qualified to do. It touds to paralyse us in our labours and struggles in overy cause. It renders much of the talents of the Church utterly useless, as it buries it almost as effectually as if it did not exist.

Another mistaken idea of humility is that we really should have a low estimate of our own abilities. It is true that to high an estimate tends to pride, and especially to a course of action which to others is indicative of pride. But while, on the one hand, we need to guard against a disposition to overestimate our talents and abilities, so, on the other, need we guard against too low an estimate. There cortainly can be no wrong in a man know-ing and believing just what talents and abilities he has. There can be no ovil in abilities he has. There can be no ovil in knowing the truth on any subject, whether with reference to ourselves or others. There is just as great evil in imposing a false view of ourselves upon our minds as upon others. The Bible does not recognize an under-estimate of our talents among Christian views. It does not constitute an element in humility. That consists in a proper view and estimate of ourselves in relation to God, and then a corresponding behaviour. We are not to measure ourselves among ourselves, for that tends to pride; but Christ is to be our standard, and measured by him we have always sufficient cause to be humbled in the very dust on account of our nothingness and sintulness.

# Burdens.

Many a burden we carry beside the food and clothing of the body, and burdens that weigh more heavenly upon our spirits. Still no matter what they are, no matter how hopoless seems their removal, God's voice says to you, 'Be careful for nothing.' O, how can I help ! says the burdened one o, how can I help I says the burdened one, my load is no common one. Would God have me heartless and unfeeling? No, tried Christian, God knows the full weight; He, Himself, let it fall on you; and not because He wishes you to be callous or indifferent, but because He is ready to relieve you, He tells you not to be careful or anxious about it. He tells you, whatever the case may be, to cast it on Him. He feels for you in this truth or anxiety, whatever it may be; feels as no human friend. however tender, can, and Ho has a better way for you than to mourn and to grieve under your care; this can do you no good, but what he bids us do can. 'In every-thing, by prayer and supplication, with thanke giving make your requests known un: God. Everything. Does not this include your care? Does not this word omerace even your trouble? Whatever it may be, take your Heavenly Futher at His word, and trusting His loving heart, make your request unto Him concerning it; speak as you could not in any human car —He will not despise your griefs. He will see where the wound is. He will know when you suffer, and he can read your heart and know your request though words will but half express them.—Selected.

THE Birmingham School Board have decided to add instruction in cookery to the curriculum of their schools for girls. At a meeting of the Board the Buildings and Sites Committee reported that arrange ments had been made for the erection of the necessary kitchen accommodation in connection with the Bloomsbury schools, and, if the experiment succeeded, it would be extended in time to other Board schools.

THE Rev. Professor Blaikie, Edinburgh, The Rov. Professor Blaikie, Edinburgh, has undertaken to conduct during the coming winter a theological class for ladies, the subject being the "Christian Evidences." Professor Davidson and Principal Rainy, of Edinburgh, have also agreed to deliver lectures in the evening. These is this are intended for young men, and men in lusiness who are Bille stuand men in lusiness who are Bille stu donts interested in the many questions arising in connection with theological

#### Preservation of the Scriptures.

In his excellent commentary on the "Confession of Faith," Dr. A. A. Hodge says, at page 65, "Quotations from the tolic Scriptures, found in the writings of the early Christians, are so numerous that the whole New Testament might be gathered from the works of writers dating before the seventh century," etc. The following history will abow that more than this has actually been done. The writer chipped it from the Pre-byterian of Decembor 16th, 1843. He is quite cure its in-trinsic merit warrants its ropublication. It may be new to many, and will be good reading for all:

"The narrative which follows is extracted from the life of Mv. Campbell, the African Missionary traveller. It contains a fact, probably unknown to most of our readers, and will be as delightful to the Christian, and especially the theologian, as it is important and edifying: ""Search the Scriptures."—I remember

distinctly an interesting anecdete referring to the late Sir David Dulrymple, better known to literary men abroad by his title of Lord Haites, a So thish Judge. I had it from the late Rev. W. Buccanan, one of the ministers of Edinburgn. I took such mterest in it that, though it must be about fifty years since he told it, I think I can almost relate it in Mr. Buchauan's words: -I was dining some time ago with a literary party at old Mr. Abercrombie's, and we were spending the evening together. A gentleman present put a question which puzzled the whole company. It was this:
—Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the first three centuries? The question was novel to all, and no one even hazarded a guess in answer to the inquiry. About two months after this meeting, I received a note from Lord Hailes, inviting me to breakfast with him next morning. He had been one of the party. During breakfast he asked me if I recollected the curious question about the possibility of recover-ing the contents of the New Testament from the writings of the first three centuries? 'I romember it well, and have thought of it often, without being able to form any opinion or conjecture on the sub-ject.' Well,' said Lord Hailes, that question quite accorded with the turn or tasto of my antiquitarian mind. On returning home, as I knew I had all the writings of those conturies, I began immediately to collect them, that I might set to work on the arduous task as soon as possible.' Pointing to a table covered with papers, he said, 'There have I been busy for these two mouths, seaching for chaptors, half-chapters, and sentences of the New Testament, and have marked down what I have found, and where I found it, so that any person may examine and see for themselves. I have actually discovered the whole New Testament from those writings, except seven or cloven verses, which satisfied me that I could discover them also. Now,' said, 'here was a way in which God concented or hid the treasure of his Word, that Julian, the apostate emperor, and other enemies of Christ who wished to extirpate the gospel from the world, never would have thought of; and, though they had, they never could have

offected their destruction."
In this connection it is pertinent to peak of the arrogant claims of the Romish Church, that the world is indebted to her for having preserved the Scriptures. Absurd and false! Jast when that corrupt corporation crystalized into organic form cannot, perhaps, be exactly told. It has been a noxious growth, down along the ages to our own time. One thing is certain, if there is truth in history, that Presbytery, not Prolacy, was the form of church polity in the apostolic age, and that the Romish hierarchy was only in posse, not in esse, for hundreds of years, while the first Christians were in possession of the entire sacred canon. She, indeed, the preserver of the Scriptures! Ah, yes! As the wolf guards the lamb! To-day she would extinguish the light of the blessed Word if she enly had the power!—W. P. V. in Presbyterian.

## The Value of Christianity.

"The value of Christianity has nover been fairly estimated by more philosophors. There is grandeur in its principles, fully perceptible to the humblest being who feels their influence, but hidden from him who knows them only speculatively, The religion of Christ develops the only The religion of Christ develops the only true principle of 'association,' that can ex-ist among mankind. Reviving in each in-dividual principles tending to harmonious action, it gives all the elements necessary to form a perfect community. Its action is wholly integral. Perceiving the errors and follies incident to the present order of society, philosophers have devised various modes as substitutes for it; but in these modes one great principle has invariably been overlooked, the attempt has always been to modify the passions and actions of mon by different monitods of com-bining them together,—making good qualities of one to neutralize the bad of another, thus forming a compact whole. How far superior is the Gospel plan! It takes each individual, purifies him of his faults, bestows upon him gentleness, charity, and true metives to act justly; and by the association of such as these, creates an order of society perfective adapted to the wants of man.

Mens laws and systems seek to secure to mankind their rights, but say but very little about their duties. The consequence is, mon often do wrong to gain their rights. Christ says very little about our rights, but a great deal about our duties. And, yet, somehow, it comes to pass, that when all do their duties all seem to have

At the suggestion of Rov. Dr. John Hell, steps have been taken towards the mosphere. Ho seldom thinks how it would organization of the "Irish Prosbyterian be with him were they withdrawn. He Association of New York city. It pro- fails to appreciate what is so freely given poses to see to the spiritual and temporal He may be reminded of them now and interests of that portion of our population, then; may complain of intrasion and incominge them to attact themselves to some stated place of worship, and find employment and extend assistance to the with a caress, and the management goes unfortunate. encourage them to attact themselves to some stated place of worship, and find employment and extend assistance to the unfortunate.

### Unndom Berdings.

Ir was a beautiful reply of a venerable r. .n., when asked if he were in the land of the living, "No, but I am almost there."

He is not poor who hath little, but he that desireth much. He is rich enough who wants nothing.

No one over bitterly condemned himself that he had spont his younger years sob-erly; many have that they did not. REM MAPR that it is not for your doings

that G d bestows largely. It is for Ris own name's sake that He does it — Lee, A. C. Thompson. "Jock," said the old Land of Dambie.

dikes, "when ye has naething else to do, ye may be uve sticking in a tree; it will be growing, Jock, when ye're sleeping." GREAT men leave two different impres-

sions of themselves on their contemporaries—the one the result of their public career, the other of their private life. GENI ROSITY during life is a very different thing from generosity in the hour of death,

One proceeds from genuine liberality and bonevolence; the other from pride or fear. Say nothing respecting yourself either

good, bad, or indifferent—nothing good, for that is vanity; nothing bed, for that is af-fectation; nothing indifferent, for that is It is an excellent rule to be observed in all disputes, that men should give soft words and hard arguments; that they

should not so much strive to vex as to convince an opponent. Whenever you perceive that you have a disrelish for spiritual food—for prayer, and for reading and poudering God's Word—be

alarmed, for your spiritual life is in dan-THE true children of God understand well the greatness of their spiritual nobility, and that this, so far from being sullied by the base treatment of the world, is only made

illustrious thereby.—Starko. INSTEAD of courting admiration for Christianity, and admiring in turn those who admire us and our cause, it becomes us to root ourselves more deeply in a self-denying spirit .- Ricger.

CHURCHES sometimes complain because their ministers leave so many things un-done. It is not strange. When five hundred people, more or less, set their wits to work, they can think of very much more than any one poor mortal can possibly do.

When a clergyman applies at the depot for a minister's ticket, and the official ventures to express a doubt as to his clorical character, he says, "I'll read you one of my sermons." The ticket is passed over instantly, without any proof.

In the Christian warfare, to maintain the conflict is to gain the victory. The promise is made to him that endures to the end. The object of our spiritual adversaries is to prevent this. Every day which we are preserved from going back, they sustain a defeat.—Payson.

A SCHOOLMASTER who had an invoterate habit of talking to himself, was asked what motive he could have in doing so. He replied that he had two good and substantial reasons. In the first place, he liked to talk to a sensible man; in the next place, he liked to hear a sensible man talk.

A DYING Scotchman was asked, "Have A DYING Scotchman was asked, "Have you a glimpse of glory now, my brother, that you are dying?" He roused himself from his lethargy at such a question, and raising himself from the agenies of death, said, "I'll hae none o' your glimpses noo that I am dying, since I ha'en had a fall look at him for forty year." We all expect to have that full look at Christ in dying. Let us have it now. dying. Let us have it now.

AFTER the Reformation, Neil Ramsay, Laird of Dalhousic, having been at a preaching with the Regent Moray, was de-manded how he liked the sermon. "Passing well," said he. "Purgatory he has altogether done away with; if to morrow he will do a say with hell, I will give him half the lands of Dalhousie."

FRICTION impedes the progress of the railway train, and yet it is only through friction that it makes any progress. This apparent paradox is explained when we remember that, by resion of the frictional bite of the drivers upon the track, they iraw the train. The bearings of the wheel upon the rails are a mere line where they come in contact, iron and iron, yet this slight and almost imperceptible hold is sufficient to move hundreds of tons of dead weight with the speed of the wind.

THE best characters are made by vigorous and persistent resistance to evil tendoncies; whose amiability has been built upon the ruins of ill temper, and whose generosity springs from an over mastered and transformed solfishness. Such a charactor, built up in the presence of enomies, has far more attraction than one which is natively pleasing; even as we always prefer lemonade, where the acid and its opposite maintain a disputed empire over the palate, to the unresisted sweetness of molasses.—Congregationalist.

Enervation is one of the great dangers which are to be approhended from so-called civilization and wealth, and it behooves mon who 'ave the interest of their country at heart, to find out how it might be guarded against. For our own part, we would scener see the people of the nation poor, public spirited, and in earnest about something elso than the amassing of wealth and the gratification of their passions, than see them rich, careless as to their principles, and indifferent as to what happens so long as they themselves are permitted to lead a quiet life.—Liberal Review.

Man rolles far more than he is aware for comfort and happiness on a woman's tact and management. Hose so accustomed to these that he is unconscious of their worth. They are so delicately conceated, and yet so consolessly exercised, that he enjoys their effect as he enjoys the light and at-