

**PRESBYTERIAN
YEAR BOOK
FOR 1880.**

Edited by Rev. James Cameron.

Now in the press, and soon to be published the PRESBYTERIAN YEAR BOOK for 1880, containing full information about the Presbyterian Church in Canada, and a large amount of varied intelligence with regard to the present condition of the Presbyterian Churches of the United States, Great Britain and the Continent of Europe.

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Words of the Wise.

I HAVE read in Plato and Cicero sayings that are very wise and very beautiful; but I never read in either of them, "Come unto Me, all ye that labour and are heavy laden."—*Augustine.*

So far is charity from impoverishing, that what is given away, like vapours emitted from the earth, returns in showers of blessings into the bosom of the person that gave it, and his offspring is not the worse, but infinitely better for it.—*Horne.*

SOME clocks do not strike. You must look at them, if you would know the time. Some men do not talk their Christianity; you must look at their lives if you would know what the Gospel can do for human nature. But a clock need not be incorrect because it strikes; a man need not be inconsistent because he speaks as well as acts.—*Joseph Parker.*

I CONFESS our later generation appears unjust, frivolous, compared with the religions of the last or Calvinistic age. There was in the last century a serious habitual reference to the spiritual world running through diaries, letters, and conversation—yes, and into wills and legal instruments also—compared with which our liberation looks a little foppish and dapper.—*Ralph Waldo Emerson.*

RALPH WALDO EMERSON says: "I do not care to classify myself with any painstaking accuracy with this sect or with that, but if I am to have any appellation of a religious kind I prefer to be called a Christian theist;" and also the following: "My ancestry is made up of ministers; in my family the Bible is seen oftener than any other book in the hands of my wife and daughter. I think these facts tell my whole story. If you wish to call me a Christian theist you have my authority to do so, and you must not leave out the word Christian, for to leave out that is to leave out everything."

HAS not the Church almost to learn yet what is the power of prayer? What conception have we of believing prayer, before which mountains depart? What of persevering prayer, which causes us to stand continually upon the watch-tower in the daytime, and which sets us in our ward whole nights? What of importunate prayer, which storms heaven with its violence and force? What of united prayer, gathering us together to ask help of the Lord? What of consistent prayer, which regards no iniquity in our hearts? What of practical prayer, which fulfils itself? Let but such prayers be understood, let our spirit but break with such longing, and the expectations of our bosoms shall not be delayed. "And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear."—*Dr. James Hamilton.*

DISCIPLINE is a privilege that the Father reserves for his own children. You do not set yourselves to correct the faults of all the young people in the neighbourhood. You keep your efforts in that direction for your own, and only because of your affectionate interest in them do you visit them with chastisement. Even so it is with God, and when we are suffering from His hand, instead of thinking that He has forgotten us, we ought to see in the fact a new evidence of His continued regard for us. Even as the sacred writer has said, "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Thus viewed, therefore, all our trials are tokens of our Father's affection.—*Dr. Wm. M. Taylor.*

"THE friendship of the world is enmity with God" (James iv. 4). The state of unregeneracy is a state of friendship with sin and Satan. If it be enmity against God, then it is friendship with Satan. Now it will be hard to make that soul fight in earnest against his friends. Is Satan divided? Will the devil within fight against the devil without? Satan in the heart shut out Satan at the door? Sometimes, indeed, there appears a scuffle between Satan and a carnal heart; but it is mere cheat, like the fighting of two fencers on a stage. You would think at first they were in earnest; but, observing how wary they are, when they hit one another, you may soon know that they do not mean to kill; and that which puts all out of doubt, when the prize is done, you shall see them making merry together with what they got of their spectators, which was all they fought for. When a carnal heart makes the greatest bustle against sin, by complaining of it, or praying against it, follow him but off the stage of duty (where he had gained the reputation of a saint, the prize he fights for), and you shall see them sit as friendly together in a corner as ever.—*William Gurnall.*

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