Darkness.

BY REV. MR. BEMPSTEAD.

The yest and awfal night has made its stend Upon the circle of the world. No star Looks trembling from the purple deeps afar-Darkness, thick derkness, over all the land How august is the stience. One sad bird, One strange sad bird, as if he were slone In all the world, plorces as with a mean The utter gloom. No other voice is heard

But through the hollow silence on my car Breaks many a sound, strange voices, not of

Or seas, or groves, but of that shadowy clime Whither till things that breathe or blorgest bere Pass ever, borne by the resistless years. Suriler that lit sunny faces light my room, Dust-covered eyes the sullen dark illume, The friend that early perished resppears.

Whon sink : the sun then breaks another! ght; As earth recedes, heaven's lilles bend to me; I touch the frontiers of eternity With hands that stretch into the voiceless night. In silence the Invisible World draws nigh; When shadows deepen round us, God, the dead, Approach our pillows, and we hear the tread Of nuscen feet, white garments rustle by.

Of this wild thirsting for infinitude: This hunger for eternity! No rest Has Time for that mysterious, mighty guest The Soul, which fluds in all earth's heards no food To satisfy its nunger, but like one

Exiled and smitten, roves from shore to shore In gloom and pain undying, evermore Seeking a home and rest, but finding none.

Nervous Preachers.

The unfortunate request of the new pastor of the Brick Presbyterian Church in this city, that a lady who was coughing would leave the house because it annoyed him, has given the Rev. Mr. Bevan an unexpected notoriety, and has called forth a variety of newspaper criticisms for and against his conduct on that occasion. One excuse offered in his behalf is that he was suffering at the time from a severe toothache, which made him vory norvous, and one of his critics asks why he should preach in such a physical condition while he sent a coughing woman out of church because she disturbed his suffering nerves? Making all charitable allowances for this clergyman, we may use his action as a text for a few thoughts about nervous preachers. Some seem to have an extra bundle of nerves to which they give full play, like "a harp of a thousand strings." They are irritable and iras-cible, peovish and petulant, impatient and sible, poovisit and petulant, impationt and inflammatory. As a natural result, they are often very diotatorial in manner, discontented in spirit, of sour temper whenever anything crosses their pathway, and as full of angles as a polygon. And when in the pulpit they are quite as likely to give way to those feelings as to restrain them. People of colder natures know not how to comprehend those whose nerves are oversensitive, and if a racking toothache in-creases one's ordinary sensibility, self-control is not so easy as may be supposed. But men of fine natures and of superior culture are apt to be more consistive by their more delicate organization. Whatever dis-tracts attention to them while speaking, disconcerts them, and particularly those who speak without notes. The slamming of a door, a child's cry, the noisy walk of a tardy hearer coming up the siel, a whisperer's motion of the lip, the vacant stare or averted head, the drowsy yawn, the sound sleep, and the occasional more, are quite oertain to disture the prescher's equanimity, to throw him off his guard, and to provoke some open rebuke. He who can set and hear such things and yet keep silent, deserves better treatment; and people who wilfully do them deserve more rebukes than

they get.

There are various ways of reproving wilful offenders. The Rev. William Jackson, a very eloquent and powerful minister of the last century in the Reformed Dutch Church in America was once preaching in New Brunswick N. J., at great longth, when New Brunswick N.J., at great longth, when a prominent but weary hearer held up his watch as a signal for him to stop. But the indignant divine looked him full in the face and sternly said: "Schureman, Schureman, put up your watch. Paul preached till midnight." And thou he went on with his second night." And then he went on with his ser-mon again. That was the imperial way of

the old times ministers.

The late Dr. Bethune was extremely sensitive to the least interruption. Sometimes he would stop short when a child cried, and even when some sparmodic hearer indulged in the luxury of a violent sneeze. On one occasion, when anuoyed by a couple of persons who left the gallery of the church during a sermon, he paused until the door closed after them, and then said to the audionce: "I hope that no one will think that those people who have just disturbed that those people who have just disturbed the worship belong to this congregation. My people are better taught."

Witty and humorous preachers some-times find ready outlets for these veins of of disposition upon the least provocation. Rowland Hill's long career was full of characteri-tic outbursts of this psculiar power. Rhe late Rev. Thomas P. Huut, Lemuel Haynes of Vormont, "Father Patterson," of Philadelphia, and other rare was lead their own original ways of overmen had their own original ways of over-coming some of the trials which they ex-perienced trom their miscellaneous and often irritating audiences. But they were

not men to be copied by anybody. The self-possession and ready resources of some men under trying annoyances is remarkable. One of the most popular preachers of our day told us that on one occasion while reading a hymn he requested the person in charge of a chattering little child to remove it from the house. It was not done immediately, and he repeated the request. Still the annoyance kept up, when he deliberately laid down the book, left the pulpit, walked down the aisle, took the little one by the hand, led it to the door followed by the nurse in whose care it was, then went back to the pulpit and said: "My friends, I did not know, when first I made stiends, I did not know, when hers I made the request, that it was my own shild. I have now done only what I would wish you to do had it been the shild of any other parent here." And then he resumed the

The rule of conduct for ministers in all cases of disturbance is manifestly to control themselves in order to control their congre-gations. Any exhibition of previalness, irritability, or bad temper is sure to do more

barm than good. It has been well termed "a serious defect." "The sacred deak is "a serious defect." "The sacred desk is not the place where the evils of natural temper are to be exhibited, but the holy ground on which ministers are to tread, showing that 'the love of Christ constrainath them.' "Recentricity, selfishness, and the orator's pride have no right to display themselves in rude rebukes and other mortificate attemptions with a licental description." tifying demonstrations, which only allegate feeling and react in many ways upon the pastor's usefulness. Young preachers may learn some salutary lessons from this error of eminent and popular ministers. And men of established reputation will find that nothing is to be gained by untimely reproof and by had manners in the pulpit.

But what of the people in the powe? A cough or a sneeze caunot always be suppressed. Exciting and sometimes ludierous accidents may happen at any time. But

accidents may happen at any time. But these occasional disturbances are of small account compared with the misbehavior of thoughtless and rostless people who stare or whisper, or fidget or anap their watch-cases, or even keep up a running fire of irreverent talk and smiles and impatient movements, talk and smiles and impatient movements, which distract the attention of all who sit near them, and not seldom of the preacher himself. If such heedless creatures sometimes draw from the pulpit a long pause, a gentle hint, or even a sharp rebuke, they have only themselves to blame for miebehavior in the house of God. The laws of politeness and the common courtesies of life should be at least as binding in the sanctuary as they are in the parlor or in t' street. But irreverence in worship is worst of all discourteeles, to say nothing of its being sin against God. The very atmosphere of a Christiau church should be filled with those gentle virtues with which Christianity graces our personal and domesviolate the decency of public worship deserve public reproof. A minister once said to us that he had not only to teach his people the way of life, but also good manners. The amenities of Christian civilizations. tion have their fountain-head in the truths of the Bible and in the scorodness of the worship of Almighty God; and whoever breaks through these, whether preacher or hearer, dishonors the religion which teaches all to "be courtoous."-N. Y. Christian Intelligencer.

The Curate and the Bricklayer.

A Manchester curate did a good thing the A Manchester curate did a good thing the other day. Walking along a street in the dinner hour, he passed a lot of bricklayers smoking their after-dinner pipe, and heard one of them say, "I'd like to be a parson, and have nowt to do but to walk about in a long black coat, and carry a walking-stick in my fist, and get a lot of brass." Of course there was a laugh at the parson's expense, but he turned sharp round and said, "So you'd like to be a parson. How much do you get a week?" "Twenty-seven shillings," was the reply. "Well," said the curate, "though I'm only a poor man, I'll give you twenty-seven shillings if you'll wome along with me for six days and see wome along with me for six days and so how you like it. Then you'll be better able to talk about it." The bricklayer tried to back cut of it, but his mates told him, "Nay, man, thou said st thou'd like it; thou must go with the parson chap." So he put on his coat and started with the curate amidst a roar of laughter. The parson presently turned down an alley and told his companion that they were going to see a ciek man, and that he must mind not to siek man, and that he must mind not to make a noise going up stairs. "What might the matter be with him!" seked the bricklayer. "Small-pox," said the parson. "Oh, then," said the man, "I'll just wait outside for you, sir, for I've not had it myself, and I've get a wife and children to think of." "That's exactly my case," replied the curate, "for I have not had it myself, and I have a wife and children depending on me. But you agreed to some with ing on me. But you agreed to come with me wherever I went." The man of bricks began not to like it, and after a moment's hesitation he asked, "And where are you going next?" Then the parson told him they would have to visit another house that day where the fatner lay in his coffin, and all the family were down with scarlet fever, and also a house where there was typhus; and on the merrow there would be a longer round. This floered the brickinger. "Sir," he said, "I'll go back to my old job, if you please, and I'll say no more agin you parand I'll say no more agin you par-So off he went; and let us hope he sons.' kept his word, and never tunnis the parsons with having "nowt to do but to walk about in a long black coat and get a lot of brass." Birmingham Gazette.

Clean Living.

The spostle, James, assures us that it is the duty of the Christan to "keep himself unspotted from the world." Two brothers are directed, by their

parents, to go upon an errand at the other end of a long and muddy street. One of them goes cautiously and carefully, watching every step, turning now to this side and now to that to find the cleanest and dryest portion of the road. He comes home as clean as when he set out. He has kept himself "unspotted" by the defilements of the way. The other pursues an opposite course. If there is a mud-hole he goes splashing through it. If there is a garbage here he was a regime it and size. portion of the road. He comes home as bage barrel he rubs up against it and gives it a look and a poke. If there is a partioularly dirty alloy along the route he investi-gates it. Dead dogs and cats are his delight. Holes in back fences, gutters running with mud, sooty corners and foul smelling with mud, sooty corners and foul smelling paths are his delight, and he comes home with torn clothes—that incorrigible source of terror to mothers and disgust to all decent people, "the boy who is always getting into the dist."

The average of the country is a source of the country o

The errand of life on which all of us are sent, is performed under very similar conditions. The road we must travel is by no means well kept or cleanly. With all our ears to choose clean ways, our trescherous feet will often lead us into the "back alleys" of sin. We pursuade ourselves that they cannot be so foul after all. It is a treacherous plea, and always leads to defilement which only bitter tears of penitence can the control of the stream wash out. But if a man is a Christian at all, the general course and tenor of his footsteps is towards clean ways and a clean life. He does not now naturally seek the foul things. He does

not watch eagerly for the garbage carts or voluntarily turn rag-picker in the gutters of society. If there is a neas mud pud-dle in his way, he goes around it or stops over it. In other words, while the tendency with unconverted menis to grow more dency with unconverted ments to grow more in love with the vile things and the sinful things of this world and to be incresingly defiled thorowith, the true Christian becomes more and more careful to avoid defilement and to keep himself "unspotted from the world."—Western Recorder.

THE Church of Scotland employs Professor Miller as an inspector of pashmody. Re examines presenters and issues certificates to them, and then they receive annual grants. Last year Professor Miller visited thirty congregations in different parts of the country, and found that six congrega-tions sang with great heartiness, eighteen did fairly, and six left all to the choir. Some of the ablest precentors had the poorest congregational singing, and in none of them was there anything, spart from the choir, which could be called four-part harmony. He suggests as questions for consideration whether congregational singing is not regarded as vulgar, and whether choirs oncourage or discourage it.

The public will acquiesco in the news that the Brotherhood of Locomotive Engineers, whose irresponsible large-salaried dictator has fomented so many of the disturbances of the past year, is nearly bank-rupt, and that it must fall to pieces. The Superintendent is said to be planning au-other more formidable organization which is to embrace conductors, brakemen, and firemen as well as engineers, who are to be bound by most solemn obligations to stand by each other in the compulsory demands which he is to instigate. We trust that the railroad companies will resolve to engage no member of such as ociation, but at the same time encourage their faithful, loyal workman by all the means in their power to identify themselves with the introsts of their roads. The example of the Reading Coal and Iron Company, in forming a Life and Accident Insurance Company for the benefit of their men. is a most excellent substitute for the mischievous Brotherhood. -N. Y. Illustrated Weekly.

THE Archbishop of Canterbury has resolved upon holding a Pan-Anglican Synod at Lambeth Palace in the autumn of 1878, and with that view has recently been in communication with the whole of the English, Scottish, Colonial, and missionary Bishops, with a view to accortain whether they acquiesce in the propriety of the proposed Synod, and whether they will attend. The Bishops of Winchester, Nor vieb, and Peterborough disapprove. All the Scottish Bishops approve, with the exception of Dr. Wordsworth, Bishop of St. Andrews, who doubts the expediency of holding the Synod. Only one Trish Bishop, Cashel, disapproves. All the Colonial and missionary Bishops All the Colonial and missionary Bishops who have replied to the Archbishop, approve, with the exception of Sierra Leone, Wellington, and Nels p. Amongst many subjects which the Archbishop proposes for consideration are the "Book of Common Prayer," the "authorized version of the Bible," "Doubts and Fears," "Counteraction of Infidelity," "Missionary Bishopries and Missions," "The Eastern Church," "Old Catholies and Scandinavian Church," "Unity among Catholies of the Anglican "Unity among Catholies of the Anglican Communion," "Position of the Archbishop of Canterbury in the Anglican Commun

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Efforts will be made during the coming year to make the Preservenian increasingly attractive and useful to the large constituency it aims to represent. To this end the Editorial staff will be strongthened; a larger variety of Missionary In telligence will be furnished by Dr. Fraser, Formosa; Rev. J. Fraser Campbell, and Rev. James Douglas, India; and special papers are expected

from the following gentlemen: Rev. Dr. Waters, St. John, N.B. Rev. Prof. Bryce, M.A., Winnipeg, Na. Rev. Principal McVicar, L.L.D., Montreal. Rev. John Cook, D.D., Quebec. Rev. Prof. Grogg, M.A., Toronto. Rev. John Laing, M.A., Dundas. Rev. Prof. McKerras, M.A., Kingston Rev. W. D. Ballantyne, B.A., Pombroke. Rev. G. M. Grant, M.A., Halifax, N.S. Rev. W. Houston, M.A., Bathurst, N.B. Rev. Geo. Bruce, M.A., St. Catharines. Rev. John Gallaher, Pittsburg, O.; etc., etc.

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