Darkness.

BY CHARLES W STUDIE.

The sua is the eye of day, Yet its light conceals The life of a thousand suns Which night reveals

And love is the ann of life. Yet its light conceals The vision of ampler love Which death reveals.

-Sunday Magazini

The Late Rev. Nathaniel Paterson, D.D.

Editor British American Presbyterial

DEAR SIR, -I was glad to see the notice thank one,—I was giand to see the notice you had in your last issue of the Rev. Nathaniel Paterson, D.D., of Free St. Andrew's, Glasgow. It reminded me of scenes in my history when, fifty-twoor three years ago, I began my public career in collecting subscriptions for Christian missions, and en gaging in evangelical exercises. In company with others, all the little towns and villages in the vicinity of his native city were visited. On those days so long gone by I still think with unmingled satisfaction.

The first time I saw or heard Dr. Paterson was at a missionary meeting in John street, Glasgow, where I delivered my maiden speech on Christian missions. Dr. William Anderson, of the Rehef Church, and Dr. Paterson were the chief speakers. The meeting could not be cold or uninteresting, where such men were found—mas-tors in Israel. Their addresses, which I can never forget, addresses which warmed the hearts, inflamed the zeal, and moved the Christian sympathy of a large congregation as a mighty wind the trees of the forest. The wise, judicious, energetic and The wise, judicious, energetic and eloquent Anderson made a happy reference to that part of the Reformers' history when the troubles of Scotland's Church suggested the propriety of retiring to the Continent to "rest a while," where he could think and weep and pray for his native land and her Kirk. He showed the power of one man for good. Knox was the mighty orator, the logical reasoner, whose overwhelming eloquence could entrance a nation, rouse an army, and inspire the populace with an impetuous enthusiasm that would bear down all opposition, and make the enemy trem-ble. When prayers were heard, and Scotland's horizon began to brighten, when smiling faces and exultant language could be seen and heard in every direction, the fearless man resolved to return and meet the foe. A happy event, hailed with delight, and a return speedily announced by beacon lights and special messengers through the length and breadth of "auld Scotia." The church bells rang, good men rejoiced, and were happy and hopeful; many a tear was shed, many a thank-offering presented to the God of all grace, when it was announced, "Knox is come, Knox is come! !" The words of the speaker fell on the moving audience like a shock of electricity, who seemed to look back some hundreds of years, as if they took a personal interest in the general joy.

Dr. Nathaniel Paterson, then in the vig-

our of his manhood, seemed to feel as a giant; he was cool and collected in all the equanimity of a well-furnished, well-bal-anced mind, followed. In those days dark-ness covered the earth, gross darkness the people! Many were discouraged when they thought of the eraft, the cunning, the cruelty and power of the enemy. The minister of St. Andrew's showed his ability and readiness to plead the cause of Christian missions, wherever there were minds to think, hearts to love, or gifts to bestow; he bade them be of good courage, assuring them that the time was at hand when for brass we should have gold, for iron, silver, brass we should have gold, for iron, silver, for wood, brass, and for stones, iron." Though neither prophet nor prophet's son, yet in thoughts that breathed, and words that burned, he gave a lovely picture of the time being at hand when swords should be beat into plow-shares and spears into pruning-hooks, and the Church, emerging from the wilderness, should "go forth with joy, and he deforth with peace the mountains." and be led forth with peace, the mountains and hills break forth into singing, and all the trees of the wood clap their hands." The object which his fertile mind used for illustration of the activity and diffusive character of Christian labour was the network of Canals in Holland. As these ran in every direction for the convenience of all, so the operations of Christian churches should spread far and near. He took a large and liberal view of ristian missions the Moravian brothren first in the field. then the Baptists, the Methodists, the Church of England, the Presbyterians of Britain and the United States, and the Bible and Tract Society in aid of all. These were God's host, in God's hand, doing God's work. Soon after this, the missionary ship sailed on all waters, while the voice of the men of God was heard in nearly every language under Heaven. A person favoured as I was, in listening to such thrilling elo-quence, might well be indulged in the wish expressed by Her Majesty: "Let me have another look at the dear old man!" Is not Dr. Paterson the very man that a fastidious and fault-finding public would select as the beau-ideal of a Christian minister! Men are ill to please; one is too free, another too reserved; one is too pompous and proud, another mean and low; one goes too far, another not far enough! From all that I have read in public prints, or heard from the lips of men, I think in the person of such as Dr. Paterson we should have the general favourite! And no wonder it should ho so, there is such a lich continuation of all that is honest, lovely and true; such affability, such cordiality, such condescension, as men love and respect. That he seems just the man we are looking for, he was every incli a man—an honest man, the noblest work of God. Another glanco at the dear old man would show that there is hardly a peg; on which the grumbler can hang a grudge: The man who is not afraid to bend his back, or soil his fingers, or dig his own gardon and prune his own trees—the man who is cheerful, contented and happy on a clay floor (which in the circum stances lie esteems a paradise), with the cew on the one side and his parlour on the

understand his tongue," a defect which he sagely said would be remedied in the Paradise above—a happy leap from earth to Heaven! Mon m whom there is so much to please and limb he of said are said. to please and little to offend, are seldom met. He was always happy, always cheer-ful. He was humble and thankful in abundance, contented and resigned in the most trying circumstances! The noble part he neted in the disruption, the humility and submission he showed in that trying hour throws a sacredness on his person, and leaves a halo of glory on his character! Hear him in the dark and cloudy days when noble-minded men threw up their all for conscience sake, and heroically met the trying event and wrought out the problem till then unknown in the Christian world that the Church of Christ would live, live and prosper, live without Casar's smile and dare his frown! All this rather than submit to the grinding oppression of the Civil Courts. Here was a truly great man, who feared nothing but sin and could feel con-tented and happy in the deepest affliction his status gone, manse gone, stipend gone, all gone but the affection of his people and the favour of God!

Thinking and speaking of such strangely prompts the desire, "Let me have another look at the dear old man." In conclusion, I have only to say that I highly approve of your suggestion to the booksellers of Canada to import Mr. Anderson's interesting

I hope the mautle of Dr. Paterson, with a double portion of his spirit, will fall and rest upon the "Nathaniel Paterson" we rest upon the "Nathani have with us in Canada.

One who rejoices in the hope that the preach of 1874 wifl be healed in 1875, and the Church be one again.

Actual Presbyterianism

The Wesminster Assembly of Divines re-presented a great army which had fought for generations for the right of private judgement upon truths which concern the soul. The battle had beenwagedwith sword musket, pen and voice. That Assembly represented the army not of evangelism only, but of civil and religious liberty. Their motto was "Christ alone the Lord of the conscience. and under that motto they fought, and they won. The Confession of Faith which they built up, truth by truth was intended to be an impregnable rampart against the legions of ecclesiastical tyranny and oppression. It was intended to fence out and repel both armed assault and stealthy invasion. It became the sign and symbol of religious freedom. It steed as a warning to all men that he who h ust himself between the free soul and its God, might exdect to feel the force of the sturdy British arm of flesh, with a keen sword at the end of it. That was Historic Presby-teriansim. It is Actual Presbyterian ism.

In erecting the fortress to Westminster Assembly set out with the declaration in its

The infallable rule of interpretation of Scripture, is the Scripture itself; when, therefore, there is a question about the true and full sense of any Scripture it may be searched and known by the places that speak more clearly. The Supreme Judge which all controversies in religion are to be determined, and all decrees of councils, opionions of ancient writers, doctrines of men and private spirit, and to be examined and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture.

And no human claim was more trueulently fought by the men of that Assembly, than that of infallibility. They did not claim it for themselves, nor would they allow it in others, and they doubtless made mistakes, to which all men are hable, in their emphasis of doctrines. But they gave John Calvin withstood the storm of a whole continent of religious intolerance and John Knok blew his bugle blasts under the shadow of Mary's throne, even unto the time of the late reunion of the Presbyterian Church in America when, with joined hands' on the Calvinstic system, with joined hands she flung from the masthead the old colors of the Calvinstic system, the whole world of thought, from Romish tyranny on the one wing to relationalistic infidelity on the other, has known exactly where to find the Presbyterian Church. Nor is her position less pronounced to day. She believes her system, from first to last, expresses truthfully the integrity of the inspired Word. But has the Presbyterian Church, in organizing for the defense of those liberties for which she joyfully poured out the blood of her martyrs, constituted herself into an ecclesiastical despotism over her own children? Let us see.

First, what are her creed relations to the ministry? We have been told that the Church puts her ministers into a straightjacket of a Confession of Faith and squeezes them there as a mold cramps and shapes the flowing lead into the inevitable sized and shaped minnie ball. The Presbyterian Church requires nothing of the kind. The only subscription demanded is to a certain system of truth which is necessary as a bond of union, as a measure of candor and which in greater or less length is required by every denomination. Further than that there is no Church where a wider range of ministry may be found than in the Presbyterian Church. You may preach long or short, bright or stupid, doctrinal or practical, prose or poetry, essay or argument or exhortation; cull from any field, of morals, se ence or philosophy, and you shall not be hindered, provided only you preach the GOSPEL of THE BLESSED GOD. We have one only jealous point; it is the Gross of Jesus Christ. And whoover preaches that cross and the truths that wind the "glory around it, is welcom to all our pulpits. Let him come with learning or without it, with the shark of the Poelsters of the Poelsters. the hands of the Presbytery on him or without it so only his heart and mouth are full of the old, old story, and he shall liave a wolcome from evry pulpit. This is the ground on which the Presbyterian Church. bases its requirements from its own minis. tors and its rules of ministerial courtsoy as regards other denominations.

other, with the liens below and greyhound ness, uncharitableness, bigotry, or intoler above a man who at prayers only regret ance than the polity, known of all men, of the one thing, "his aged heavers did not the Presbyterian Church?

But now what about church members? Do we not put them through the two hundred propositions of the Confession of Faith? The fact is there is no church on earth requires so little creed of its members as the Presbyterian Church. The only test we put is the apostolic test: "Believe on the Lord Jesus Christ." Even our dear Congregational brethren often require as sent to a long covenant. But we would sent to a long covenant. But we would only know whether they believe with the So far from requiring them to be Calvinistic in their theology, beyond that of faith in the Crucified. Or they fray hold a theology different from our own on all outlaying points. If a man should come before any session saying, "I believe in Jesus Christ as my Divine Saviour and own the guilt and pollution of sin, and trust my wicked heart in His blessed hands;" and should then further say, 'But I do not accept your doctrine of predestination, I am not convinced of the divine nature of Presbyterian government, and I hold immersion to have I cen the apostolic mode of baptism." What would that session say? They would say; whether you are an Arminian in theology, a Congregationalist in church govern-ment, a Baptist in the form of ordinance if you will be at home with us—these doors stand wide. We claim therefore for our church in this respect the widest Christian liberty. Our ministers proclaim from every pulpit, "Ho every one that thirsteth, come!" The Prosbyterian Church is as a broad and blooming land, its hills clothed with flocks, its valleys with corn. It has its strong towers, its tried fortresses, its true and trusty weapons, its trained and sworn Jesus only is king. Loyalty to Him is all that is demanded of the citizen. We are charged with narrowness—we demand of our ministers unity in essentials; with big-

otry-our catholicity recognizes a brother in every child of Christ, and in every one who seeks His salvation, and in a broader sense in every descendant of Adam. are charged with exclusiveness-not at our church portals, nor ot our communion table, not in cooperation with sister denominations in every good word and work. We honestly stand by our distinctive principles, and respect and honor and, if necessary, defend all who differ from us in standing by thers. We defend the truth of Jesus Christ as we understand it. If we should do less, we would be unworthy the favor of God or the respect of man.—The Interior.

The Rope of Faith.

"Brethren, I am now going to show you how a poor sinner is saved by grace; and I am sure many of you have been so save !. Let us take the case of a miserable man in the pains of conviction. He is, we will suppose, down at the bottom of the pit of suppose, down at the bottom of the pit of despair. Now, let us ask him how he got there, and how he means to get up." Then leaning over the pulpit to the right hand, the preacher curved and hollowed his hand, and applying his mouth to it, spoke aloud this imaginary colloquy, as if from the sur-face down through the pit shaft, after the manner of the "banksman" at the col-

" Hallo! hallo! who's down there?" "O minister, a poor sinner, a miserable

sinner.' " How came you there, my poor brother?

how came you there?

" My load of sins weighed me down, and I fell deeper and deeper.

"O wretched man that you are; hew do you mean to get up?"

"I shall never get up. I am lost! lost forever! I've been trying ever so long to clumb up by the side of the shaft, but I cannot; I fall down again.";

"You cannot succeed of yourself. I'll send you down the rope of faith. Lay hold of that, and you will be got out. Cling to it; cling to it, here it is!" imitating the paying out of a rope. "Now, then, it the paying out of a rope. "Now, then, it must be down to you. Lay hold fof the 'only hope set before you.' Have you got hold now?"

"I'm so feeble I can hardly grasp it; but I think I have got a good grip now.

"Then pull ahoy, lads! Let us help this poor sunner up. O, how heavy he is! Why, what have you got beside yourself hanging on to the rope?'

"Only a few good works of my own." "Good works! good works! Throw them down. Down with them, or they'll break the rope."

"Well, if I must, I must; but sure they will do me some good."

The preacher continued to represent the ifting, but suddenly stopped, as if ins arms had received a check, exclaiming to the imaginary ascendant:

"Why, what is the matter now? What are you struggling with?'

"Doubts and fears, sir. I am afraid I cannot hold on."

" Lay firmer hold of the rope. and fears are nothing to strong faith. But what now? Trembling again? What is it now?'

"A great fight of afflictions, master; and I cannot hold on."

"Hold on, sinner; hold on; you'll come out of the afflictions. But what is this? shaking again? what can be the matter

"Strong temptation, master. O, I shall fall! I'm failing! O, help me! O, help me!"

"So we will. But al, what dreadful thing has happened now? The weight is three times as great. What a horrible noise! What have you got there?'

"It's the devil himself has gripped me. He is gripping me hard. O, minister, I'm

Horoupen, the excitement in the congregation became intense. Women wept, men rose up, and the minister, seizing his opportunity, continued:

Now, lads, let us all pray and pull to-gother: This poor sinner is in great danger. But Satan cannot long buffet him. The great Captain is with us, and He is too strong for demon and devil."

Straining at the lifting of the imaginary load, the preactor greatly excited himself as well as his heavers. Finally he appeared

to succeed in bringing the imperilled and hard-gripped ponitont to the surface. Then, with great effect, he uttered the wells, "Lads, he's safe! he is saved! There he is! The rope of faith never broke yet, and I know it wouldn't broak now." Dr Guth.

"Jesus is all I Want," said the Dying Soldier.

Man is a creature of vast desires, so vast that the world with all its grandeur and glory will not satisfy him. Though he really wants but little, "nor wants that little long," "yet the more he gets the more he wants." Let a man own all the gald of earth, possess all the wealth of the universe, command all thrones wield all sceptres, scale all heights, fathom all depths, and enjoy all the pleasures this world can afford, yet there remains an empty void within. The insatiable heart still cries "Give! give!" and longs for more.

But is there no adequate portion 9 there no remedy for this insatiable thirst? must man live and die famishing upon the empty vanities of this fleeting world? No; he need not. There is the infinite God and the all comprehensive Savior, filled with all the fullness of God, before whom "all nations are as nothing, and counted less than nothing and vanity."

The following incident shows in a very striking manner the all sufficiency of Christ as a satisfying portion. Walking over the field of battle shortly after a severe fight, a chaplain stepped up to a wounded soldier lying on the ground, apparently in severe pain, and said:

"Can I do anything for you?

"Oh, no," replied the soldier; "I want nothing. I have Jesus here with me, and he is all I want."

"But," said the chaplain, "You can't live but a few minuter longer."

"I know it; but I am in perfact peace. I have no fear of death. Please put my blanket over me and cover my face, and let me shut out all but Jesus; so let me

Oh, what wonderful words! "I want nothing!" How rich the dying soldier! Go and gaze upon the scene. See! There to the lies his mang'ed body bathed in his own blood, and wrapped in a thick blanket, and yet he says: "I want nothing." No earthly "riend is near; not a prayer was offered for him; not a tear was shed over him; not a tear was shed over othered for him; not a tear was shed over him; not an emotion of sympathy to console him, and yet the warm response rises from his gushing heart. "I want nothing "—nothing of the world. And why? His soul, his heart was full of Jesus. "I have Jesus here and he is all I want!" Oh, what a rich possession! What an all sufficient portion! Where is the worlding that can say as much? Search creation through, explore all heights, fathem all detths, as explore all heights, fathom all depths, as cend all thrones, muster all millionaries and where can you find one out of Christ that can say—"I have all I want." No, it is not in the riches, honors or pleasures of this world to satisfy the cravings of the immortal mind. Then let us pray to be crucified to the world and consecrated to God; so that, when we come to die, we may be able to say: "I have Jesus, and he is all I want."—Nash "le Mes-

How to Promote Peace in a Family.

1. Remember that our will is likely to be crossed every day, so prepare for it.

2. Everybody in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.

3. To learn the different temper and disposition of each individual.

4. To look on each member of the frmily as one for whom we should have a care.

5. When any good happens to any one to rejoice at it.

6. When inclined to give an angry answer overcome ovil with good."

7. If from sickness, pain or infirmity we feel irritable, to keep a very strict watch over ourselves.

8. To observe when others are suffering, to drop a word of kindness and sympathy suited to them.

9. To watch for little opportunities of pleasing, and to put little annoyances out of

10. To take a cheerful view of everything of the weather, and encourage hope.

11. To speak kindly of the servants—to praise them for little things when you can. 12. In all little p easures which may occur, to put self last.

18. To try for " the soft answer which turneth away wrath."

14. When we have been pained by an un-kind word or deed, to ask ourselves: "Have I not often done the same and been forgiv-

15. In conversation not to exalt ourselves, but to bring others forward.

16. To be very gentle with the young

ones, and treat them with respect.

17. Never to judge one another harshly, but to attribute a good motive when we can

Truth will live.

Philosophy has sometimes forgotten God; great people never did. The scepti-ism of the last century could not approot Christianity, because it lived in the hearts of the millions. Do you think that infidelity is spreading? Christianity never lived in the hearts of so many milions as at this moment. The forms under which it is professed may decay, for they, like all that is the work of man's hands, are subject to the changes and chances of mortal being; but the spirit of truth is incorruptible: it may be developed, illust atcd, and applied; it never can decline. No truth can porish. No truth can olino. No truth can perish. No truth can pass away. The flame is undying, thought generations disappear. Wherever mottal truth lines started into being, thumanity claims and guards the bequest. Each generation gathers together. The imperishable children of the past, and increases them by the past, and increases them by the past and increases them by new sone of light alikdradiant with immortalliy. Bancroft.

The Good Shepherd.

I was coming down the coast from Tri poli, and reached the top of this pass, in the narrow part, just as a caravan of camels were coming from the opposite dirrection. I turned back a little, and stood cless under the camels and the edge of the cliff to let the camels go by They were loaded with hugh canvas sacks of tibn, or cut straw, which hung down on of tine, or out straw, which ming down on both sides, making it impossible to pass them without stooping very low. Just then I heard a voice behind me, and looking around saw a shephard coming up the path with his deal of show. He was around saw a shephard coming up the path with his flock of sheep. He was walking ahead and they all followed on. I called him to go back, as the caunels were coming over the pass. He said, "Ma ahl. ik" or "Don't trouble yourself, 'and on he'came when he met the camels he was in the narround part where a low stone wall rewhen he met the camels he was in the narrowest part, where a low stone wall ran along the edge of the precipice. He slooped down and stepped upon the narrow wall, calling at the time to his sheep, who followed close upon his heels walking in single file. He said, "Tahl. tahl," "Comscome,' and then made a shrill, whirring call which could be heard above the rearine oall which could be heard above the rearing of the waves on the rocks below. It was wonderful to see how closely they followed the shepherd. They did not seem to no. tice the camels on the one side or the abyse on the other side. Had they left the narrow track they would either have been applied to the heavy laden comels. trodden down by the heavy laden camels or have fallen off into the dark waters below. but they were intent on following their shepherd. They heard his voice, and that was enough. The cameleers were shouting and screaming to their camels to keep them from slipping on these smooth rocks, but the sheep paid no attention to them. They knew the shepherd's voice. They followe! him before through rivers and thickets, among rocks and sands, and he had always led them safely. The waves were dashing and roaring on the rocks below, but they did not tear, for the shephed was going on before. Had one of these sheep turned aside he would have lost his footing and been destroyed, and thrown the whole flock into confusion.

You know why I have told you this You know that Jesus is the Good Shephord, and turns aside to hear what they would say. If they were truly lambs of Jesus they would love him and follow voice of strangers .- Jessup's Women of the

A Word on "Cards and Wine-glasses"

I couple these things together positively. Of course I do not mean to assert that every drinker plays cards, or every card-player "tarries long at the wine." I mean that "tarries long at the wine." I mean that both are dangerous, and are equally dangerous; for the one leads to gamme. the other to drunkeness. If no man handles the cards, there will be no gambles at the card-table; if no man tampers with alcoholic beverages, there wil be no drunk Whon a young man becomes fond of cards, he is on the road towards gambling; when he grows fond of the social glass, he is on the road towards intemperance. I would not assert that every person who sets out on cither of these two perilous roads goes on to the two terrible peritous roads goes on to the two terms goals of ruin; but I do mean to assert that the one safe course is to keep out of both these roads entirely. An eminent elergyman of New York once said in a public distance of the property of the pr course, that on coming into the parlor of a prominent and benevolent Christian gentle man on a certain evening, he found him sitting at a whist-table with his family! He was surprised, but did not feel like cen-suring so good a man, who was supposed to be acting conscientiously. The clerg-man did not tell the whole story. He failed to tell us that the sons of that whist-play ing Christian did not turn out well. Many a well-meaning parent has given "an inch to temptations, and his children have been emboldened to "take the ell." For myself I confess that I tremble for the family whose domestic arrangements include the card-table and the wine-glass. I have never found them very valuable helps to households piety. On the contrary, I generally find that such evil spirits must be "cast out" before true religion gains will evil evil a proper true religion. full sway in heart and home .- Cuyler.

What am I Going to do?

One morning a young lad set out to go with some thoughtless companions to a place of Sunday amusement. "What am I going to do?" he asked. "I am go ng to break the Sabbath. Suppose God should punish me for my wickedness." This so alained him that he turned back and speat the remainder of the day in a becoming

A boy saw a person drop his purse, which he picked up, and was walking off with it and the money it contained. "What am I going to do came to his mind, and the answer followed, "I am going away with a purse of money that does not belong o me. This is not honest. God has said, 'Thor shalt not steal.'" In another moment he ran after the person and gave up the purse. The man gave him a half-crown; and an honest half-crown is worth more than s great many many dishonest pounds.

"What am I going to do?" asks the Sanday school scholar on his way to Sunday school. "Iam going where the young are trained up to fear God and keep His commandments. May I be a studious, attentive scholar, and pray God to make me one of His obedient children!"

Often ask yourself-and never be offraid to ask, "What am I going to do?" A bad act will not bear reflection, as a good one will. "Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left; romove thy foot from evil."

Time nover sits heavily upon us but when it is budly employed.

The total income of the Irish Presby torini Church last year was £180,149, being an increase of £10,729. There has been a decrease, however, in the number of members of 1,000, the total being 100, 305.