

control is so much expected of each woman of the better classes that the absence of it—even though it be from disease—is enough to rob her of all honor and respect. The alienation of her friends and the ill-disguised contempt of those who serve her add to her misery and increase her disease till she dies, a sacrifice to our warped notions of morality.

PRAYER.

Power of speech is often marvellously quickened in prayer. Emotions which the soul has struggled with long and painfully, find sudden outlet in language of which the praying one never conceived before. Some men can habitually speak in prayer as nowhere else. An unlettered Christian was once summoned into court, in a trial in which he had much at stake. He was called upon to tell his own story. He was flustered, he stammered, he repeated, and contradicted himself, and was in danger of losing his case for want of the power of utterance. He knew himself, and knew that there was one act in which he could talk. He begged of the judge liberty to pray. It was granted. He knelt down, and with flowing tears poured out his case before the Lord in language clear, coherent, fluent, and convincing to the jury. Be this story literally true or not, it illustrates a fact well known to believers in the reality of prayer. A man is known to me who in common life is an incorrigible stammerer. He cannot say a word without making it three. He is the butt of mimics. But in prayer his utterance is Ciceronian. Few men can mimic him in that. One prayer offered by the late Professor Stuart more than forty years ago is still remembered, and fragments of it rehearsed, as a most thrilling approach to apostolic inspiration.

"The Spirit helpeth our infirmities." How often does the promise come home to the struggling suppliant, as a fact revealed! Apostles had no monopoly of it. Leaders in public worship, to whom the service is a cross and a terror, do you know nothing of this unsealing of the dumb lips, this inspiration of the silent tongue? Has it not sometimes been to you like a burst of sunlight on a wintry sea? Has not the outbreak of triumphant song, in the hymn that followed, been your own irrepressible offering of thanksgiving? Youthful preachers know, or will know, what I mean.—*Professor Austin Phelps.*

REST AWHILE.

It is instructive to notice how much is said in the Word of God about rest. Now, is it not reasonable to suppose that He who understands so well the needs of man's nature, made this idea of rest prominent in His Word so as to induce men to seek it for body, mind, and soul? Life is one continual scene of activity; weariness is a universal experience, and resting a necessity. Time is a universal experience, and resting a necessity. Time is wisely divided into days and nights,—one for work the other for rest. We do not believe a man is treating himself fairly, or in a Christian way, who works at unseasonable hours. The evening is peculiarly suited for rest; and we sincerely pity those who, from the customs of business or other demands made upon them, must remain behind the counter or in the office all the hours of the evening. Such a custom is not Christian.

Weary store-keeper, close your store, so as to have the evening to yourself and to give your tired servants a rest. Lay aside your needlework, exhausted mother, and have a frolic with the children. What a beast of burden is the man who rises only to eat, work, and lie down to sleep! Said a man, in answer to the question, "How have you accumulated so much in so few years?"—"I have never taken an hour's rest day or evening, since I began business. That is my idea of the secret of business success." But on that man's tombstone may now be written, "Here lies one who laid down to his long rest ere the noon of life was past, because he would not wait a little on the high road to refresh himself, so that he might go down the hill of life in strength." Vacation days with many are now in order. Take a week, if you cannot get any more, for rest. You may not see how you can spare the time, or get away from your business. But you will do more in a life-time, and live longer and better by resting now and then.—*Golden Rule.*

AT HIS PARENTS' GRAVE.

We saw him a few days since,—a tall, strong, middle aged man, knelt at his parents' graves, his left

hand resting on his father's, his right hand on his mother's tombstone. The tall manly form thus bowed in that sacred place, we know that he prayed, though no mortal ear heard that prayer. It requires no ken of prophet's eye to guess how the suppliant prayed on that sacred spot. The father had rested there twenty years, the mother half that time. The pilgrim had not visited this shrine before since the day his mother had been borne thither. Here now reposes the dust of those revered, godly, parents—their souls in heaven. In this position, the right hand and the left, it were not difficult to imagine how the suppliant prayed. Doubtless, the prayer asked for grace and help of God that he might one day meet those angel parents in glory. Here was the new consecration besought, that when he again mingled in earth's duties he might have strength to do and to perform, as that godly father and devoted mother had done.

So influence lives. The instruction of those parents long since given, live again in that strong man to-day; to be reproduced and perpetuated in his children, and circulated and widened over the enlarged circle into which the calling of the bowed in prayer shall diffuse them. O, who can tell the influence of the righteous dead, while year after year, as sea waves, rolls away into eternity.

"He goeth unto the grave to weep there," and to resolve upon a higher and holier life. With the left hand on the father's, the right on the mother's grave and the soul raised to Heaven in prayer, that man or any other, will be a better man.—*Selected.*

TRUE CONFESSION.

"Against Thee, Thee only have I sinned and done this evil in Thy sight." O true confession, model of all confessions which are never "repented of," and which certainly bless the sighing soul, how different thy tones from those long "statements of evil" so often made! He who wants the "clean heart" in reality will see how it may be gained by reading over the penitential Psalm till its meaning, by God's grace, is grasped fully. The confession which helps the soul has neither thought of personal merit, nor a purpose of vengeance on others. It is just the throwing away of every claim but mercy; it is the voluntary disclosure of utter wretchedness; it is the expression of willingness to take the lowest place, if such station is only free from sin.—*Christian Intelligencer.*

THIS is the image in Mr. Gladstone's speech at Birmingham which the *London Spectator* says is finer than any known in modern oratory. He is speaking of the Armenians, the Bulgarians, the Servians, and the Greeks, who resisted and broke the force of the Turkish inundations which centuries ago threatened to overthrow Europe, and says: "They were like a shelving beach, which restrained the ocean. That beach, it is true, is beaten by the waves; it is laid desolate; it produces nothing; it becomes, perhaps, nothing but a mass of shingle, of rock, of almost useless seaweed; but it is a fence behind which the cultivated earth can spread and escape the incoming tide; and such was against the Turk, the resistance of Bulgarians, of Servians, of Greeks—a resistance in which one by one they succumbed, with the single exception of the ever-glorious mountaineers of Montenegro, who have never succumbed. It was that resistance which left Europe able to claim the enjoyment of her own liberty, and to develop her institutions and her laws."

MANY a physician has gained his practice by one patient telling others of his cure. Tell your neighbor that you have been to the hospital of Jesus and been restored, though you hate all manner of meat, and draw near to the gates of death, and may be a poor soul just in the same condition as yourself will say: "This is a message from God to me." Above all, publish abroad the Lord's goodness, for Jesus' sake. He deserves your honor. Will you receive his blessing, and then, like the nine lepers, give him no praise? Will you be like the woman in the crowd who was healed by the touching of the hem of his garment, and then would have slipped away? If so, I pray that the Master may say: "Somebody hath touched me;" and may you be compelled to tell the truth and say: "I was sore sick in soul, but I touched thee, O my blessed Lord, and I am saved, and to the praise of the glory of Thy grace I will tell it, though devils should hear it, I will tell it, and make the world ring with it, according to my ability, to the praise of Thy saving grace."—*Spurgeon.*

OUR CONTRIBUTORS.

ROOTS AND FRUITS OF PRESBYTERIANISM.

BY THE REV. JAMES CAMERON, CHATSWORTH.

The gathering of all the Presbyterian Churches held in the city of Edinburgh last July, has called the attention, in a marked way, of the Protestant world to the form of Church Government that has spread so rapidly since the era of the Reformation, and which thus naturally culminates in a General Council, the results of which will probably ere long, with God's blessing, exceed Westminster and Dort.

There are three questions in reference to Church Government which are of essential importance. The replies given to these questions by Presbyterianism exhibit the distinguishing feature of that system of Church Government. The questions are as follow:

I. Where does church power immediately reside? II. By whom should this power be exercised? III. According to what order should the exercise be conducted? Four different theories of church government give to these questions four varieties of answers. Of the four theories Presbyterianism is one, and to these questions it gives these answers. 1. Church power resides mediately in the *whole church*, consisting of the Christian people and the Christian ministry. 2. This power should be in the hands of legitimate officers whereof the "elder" is the representative of the people, and the "presbyter" or pastor the "ambassador of Christ," and the highest permanent officer in the church. 3. The order in which these officers should conduct the exercise of this power is not that of courts co-ordinate and independent of one another, but of courts regularly *subordinated*, the smaller to the larger and the larger to the whole.

Six leading propositions in the matter of church government are thus affirmed and defended by Presbyterians. 1. That Christ has a church in the world. 2. That this church is by Him endowed with the power of self-government. 3. That this power takes cognizance of doctrine, order, and discipline, but only ministerially as interpretive of the mind of Christ. 4. That this power resides in the whole church. 5. That its exercise is in the hands of divinely constituted officers. 6. That all the courts constituted by these officers are parts of one whole, and subject, the inferior to the superior, and the superior to the supreme. Holding the first proposition constitutes a man a Christian, in the widest acceptance of which that word is capable. A man may believe in the second and be no more than a Roman Catholic. Belief in the third constitutes a man a Protestant. The Presbyterian on the other hand, while holding with the above to the first three propositions holds also to the second three. It does not, let it be marked, constitute a man a Presbyterian to hold by the first three and any one of the remaining three; for the Congregationalist holds by the first four propositions and the Prelatist in some sense to all except the fourth. What constitutes a man a Presbyterian is belief in all the six; in the first three in common with all good Protestants, and in all of the second three in contradistinction to Protestants that hold some of them and Protestants that hold none of them.

These are the roots of the Presbyterian tree, dry they may seem to some people: but what of the fruit.

1. The spirit of Presbyterianism is favourable to civil liberty. This fact receives abundant confirmation from the history of the last 300 years. The Waldensian valleys, the cradle of modern Presbyterianism, are renowned for their deeds of daring in behalf of civil freedom. Holland that stood so bravely in the breach for civil freedom against French and Spanish domination in the seventeenth century is Presbyterian. Hungary whose recent struggles for civil freedom are still fresh in our memories, is largely Presbyterian. So are the most influential of the Cantons in the Swiss Confederation that, like its lofty mountains, have stood unmoved amid surrounding revolutions and amid despotism almost European. Presbyterianism, aided by a Congregationalism that differed but little from it, gave freedom to the British Isles, and laid the foundation of the American Republic. The cause of this tendency in Presbyterianism to promote civil freedom is not difficult to find. Presbyterianism elevates the Christian man. It teaches that he is a member of Christ's body, that he is a temple of the Holy Ghost, and that, therefore he is entitled to a substantive part