

Pastor and People.

Dr. Matthew Arnold at Edinburgh.

Dr. Matthew Arnold delivered before the Edinburgh Philosophical Institution last week two lectures on Bishop Butler. They excited great interest, and were listened to by a large and intelligent audience.

It was hardly to be expected that Bishop Butler would escape the sovereign severity of this transcendent critic. Arnold spares nobody, and he has not spared Butler. He condescends, indeed, to bestow praise on Butler as a man and a thinker far superior in virtue and in reasoning power to any of his contemporaries.

But the people of Edinburgh had to endure much more from Dr. Matthew Arnold than mere criticism on Butler. In his guarded yet unmistakable language he uttered opinions quite inconsistent with the great truths of revealed and even of natural religion.

As to Jesus Christ the Saviour of the world, the truth seems utterly hidden from the eyes of Dr. Matthew Arnold. Of course, that great judge and critic of all teachers says many fine things of Jesus of Nazareth.

We almost wonder that the profound dissatisfaction of a large portion of Dr. Arnold's Edinburgh audience did not express itself in some unambiguous way. But tolerance and self-restraint prevailed among men who can afford to wait for the rebound in favour of outraged truth.

splendor. He is a signal specimen of that "culture" of the day which thinks itself philosophy, and conceives its mission to be to banish theology from the world.

Questions on the State of Religion.

TO THE SESSIONS OF THE PRESBYTERIAN CHURCH IN CANADA.

- 1. What is the number of communicants in your congregation? ... 2. Is family worship generally observed? ... 3. Is there any congregational prayer meeting? ... 4. Have you a Sabbath-school, or schools? ... 5. Is there any evidence of increasing liberality in the congregation, in the support of Gospel ordination among themselves, and in contributions to the schemes of the Church? ... 6. What means are used to increase the interest of the congregation in missions, and in various schemes of the Church? ... 7. Are there any particular hindrances to the advancement of Christ's cause among you? ... 8. Can you report any specially hopeful indications of spiritual life among the young or in the congregation generally? ... 9. Have any Evangelistic services been held in your congregation? ...

One of the questions, it will be observed, has reference to Evangelistic services. In some of the Synods, questions for the eliciting of information regarding such services, and counsels, with respect to the holding of them, have been forwarded to every session within their bounds.

Answers to these questions should be forwarded to the Clerks of your own Presbytery, on or before the first of March, 1876, so that each Presbytery clerk may have a report on the State of Religion prepared for the approaching meetings of Synod.

With all our efforts, let earnest prayer be combined, "God be merciful to us, and bless us, and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations."

THOMAS WARDROPE, D. MORRISON, Conveners of the Assembly's Committee on the State of Religion.

Something to Pastors.

A tendency to laxity of principle and practice in reference to the sanctification of the Lord's day is apparent in many quarters. This tendency will doubtless be strongly tempted to break out into open and flagrant desertion by the operation of the Centennial year, with its great exposition. Such a consequence is greatly to be dreaded by every patriot and Christian in this broad and free land of ours, whose glory comes from her Christian character, whose foundations were laid in the fear of God, and a regard for His ordinances.

The Lord's Prayer.

How wonderfully the Bible condenses! Witness the Ten Commandments and the Lord's Prayer—the one the embodied moral law of God, the other the daily utterance of praise, intercession, supplication and confession.

Prayer is the expression of desire; hence there is no prayer which the offerer does not turn into practical action. Now, see how the devotions "daily" offered to God in compliance with the Lord's Prayer will control the life. How respectful, reverential, spiritual, obedient, industrious, forgiving, watchful, must its offerer be. No doubt the Lord's Prayer is often employed as a mere form, by those who do not understand it or think of its meaning; and even as if it had a magic power because it is the words of Christ; but no man ever prayed it who was not a Christian, and no Christian ever prayed it in vain.—Christian Observer.

Art Thou Weary?

A correspondent of the N. Y. Evangelist writes:—"I believe many of your readers will thank you for reprinting Mr. Gladstone's beautiful Latin version of the hymn 'Art thou weary, art thou languid?' from the 'Hymns Ancient and Modern.'"

Sin obstrictus adhaerebo, Quis in fine status? Viri meta, luctus fuga, Haec est triumphatus.

This represents properly the climax of the original, and brings in the believer's victory over death and the grave.

Art thou weary? art thou languid? Art thou sore distressed? "Come to me," saith One, and "coming, Be at rest!"

Hath He marks to lead me to Him, If He be my guide? "In His Foot and Hands and wound-prints, And His Side"

Hath He dia-drom as Monarch That His Brow adorns? "Yes, a Crown, in very surety, But of thorns."

If I find Him, if I follow, What His guard here? "Many a sorrow, many a labor, Many a tear."

If I still hold closely to Him, What hath he at last? "Sorrow vanquished, labor ended, Jordan past"

If I ask Him to receive me, Will He say no nay? "Not till earth, and not till Heaven Pass away."

Finding, following, keeping, struggling, Is He sure to bless? "Angels, Martyrs, Prophets, Virgins, Answer, Yes."

Sols te lassum? scis languentem? Luctu contristatus? Audi, "Veni, veniensque Paco perfruaris."

Notas habet, quas agnorina Istum consecutus? "Manus, Flectas, orientales, Equis portat pro corona Quae Monarchas ornant"

Diadema, sed spinarum, Frontem Hanc adornat"

Sin obstrictus adhaerebo, Quis in fine status? "Viri meta, luctus fuga Labor exantlatus"

Si receptum supplicissim, Votum exaudiret? "Quamquam Terra, quamquam Caelum, In ruinam iret."

Persistentem, periclitantem Corus est hinc? "Vatos quisque, Martyr, Virgo, Angulus, testare!"

—W. E. GLADSTONE. November, 1875.

A Thought for Infidels.

No candid observer will deny that whatever of good there may be in our American civilization is the product of Christianity. Still less can he deny that the grand motives which are working for the elevation and purification of our society are purely Christian. The immense energies of the Christian Church, stimulated by a love that shrinks from no obstacle, are all bent towards this great aim of universal purification.

At a meeting of the Orkney United Presbyterian Presbytery last week, the clerk stated that Mr. Allardice had refused the call of the Raasay congregation, on the ground that no holidays had been mentioned in the terms offered. The representatives of the congregation who were present at once agreed to four holidays in the year, and requested that Mr. Allardice should be informed of this.

Teaching the Catechism.

The Pittsburg, Pa., Presbyterian Banner, which by the way is the oldest religious journal on the continent, says:—"It is one of the favorable indications of the times, that along with the awakened religious interest in many parts of the Presbyterian Church, the Shorter Catechism is beginning to receive unusual attention."

Going to Church in 1800.

In the biography of the late Rev. Dr. Goodell, veteran missionary and Oriental scholar, is quoted this picture of the way they went to Church in Templeton, Mass., his native place, at the beginning of the century: "The old, Puritanical horse seemed to know as well as the most pious of us that it was holy time, and he stood at the door, saddled and bridled, with his head bowed reverently down, as if in solemn meditation upon the duties he was expected to perform."

What has the World Done?

The world has had six thousand years to bring in its "more excellent way," to heal the sores of the broken, wounded, bleeding heart? What has Rome, in her ages of martial glory, or Greece, in her era of philosophic culture and refinement, done to solve the vexed problem of aching humanity? What streams of comfort have the rod, wielded by their greatest intellects, extorted from the barren rock? What trees have they planted in the world's desert "whose leaf shall not fade, neither shall the fruit thereof be consumed; whose fruit shall be for meat, and the leaf for medicine?"

The N. Y. Church Union has the following regarding creeds and the Westminster Confession:—"Taking the Westminster Confession, for example, as the interpreter of its own meaning, it was never intended to be an infallible document. In the 31st chapter, 7th section, it expressly declares that 'All synods or councils since the Apostles' times, whether general or particular, may err and may have erred; therefore, they are not to be made the rule of faith or practice, but to be used as an help to both.' Its compilers never dreamt of breaking up fellowship with other foreign churches of the Reformation that had confessions of their own, differing in some points from theirs; particularly as they were summoned together for the avowed purpose of bringing the Church of England not into perfect, but only into 'nearer agreement with the Church of Scotland and other Reformed Churches abroad.'

OFFICIAL intelligence from Penang states that operations against a disaffected village on both sides of the Perak were undertaken on the 4th. On the right bank disarmament was effected without opposition. On the left the troops were surprised by the Malays. Major Hawkins was killed, as well as two sailors and two Ghoorkhas; Surgeon Townsend and two Ghoorkhas were wounded. The Malays were, however, beaten off, and the village completely destroyed. The governor of the Straits Settlement is about to proceed to Malacca to arrange affairs.

Random Readings.

THE truths of God are not abstract truths, but truths for our sanctification and our consolation.

WHEN we listen to the wind, rather than to the sweet breathing of God's promise, no wonder we are cast down.

THAT is humility which stands astonished at God's grace, but trusts God's word, and looks up.

THE fire fly only shines when on the wing; so it is with the mind; when once we rest we darken.—Bible.

ALL truth is not of equal importance, but if little violations be allowed, all violations will in time be thought little.

THE first ingredient in conversation is truth, the next good sense, the third good humor, and the fourth wit.

FAINT desires, low, unfulfilling expectations, seem to shut the door with one hand whilst we try to open it with the other.

THAT rest which we found in the way of believing, is maintained in the way of holy walking.

I BELIEVE that if you and I were more to need the whispers of our Father, we should not have so many of His thunders.

GOD never gives grace but He tries it. He never gives faith but He tries it. He will make you to know that you are saved by grace.

If martyrdom is now on the decline, it is not because martyrs are less zealous, but because martyr mongers are more wise.—Colton.

TAKE care that all is done in a sweet and easy way; make no toil or task out of the service of God. Do all freely and cheerfully without violent effort.

THERE is only one stimulant that never fails, and yet never intoxicates—Duty. Duty puts a blue sky over a man—up in his heart maybe—into which the sky-lark—Happiness,—always goes singing.—George D. Prentice.

THOUGHTFULNESS for others, generosity, modesty and self respect are the qualities which make a real gentleman or lady, as distinguished from the venerated article which commonly goes by that name.—Prof. Hurley.

ONE may live as a conqueror, or a king, or a magistrate; but he must die a man. The bed of death brings every human being to his pure individuality, to the intense contemplation of that deepest and most solemn of all relations, the relation between the creature and his Creator.—Webster.

THE middle-aged, who have lived through their strongest emotions, but are yet in the time when memory is still half passionate and not merely contemplative, should surely be a sort of natural priesthood, whom life has disciplined and consecrated to be the refuge and rescue of early stumblers and victims of self-despair.

To have our hearts balanced on God as their center, and so balanced that under the rude touches of temptation they may be moved to and fro like the nicely poised stones of the Druids, but, like those stones, always return again to their rest—that is to be blessed indeed—to be blessed like the Psalmist, who said, after some rough onset of Satan, "I shall not be greatly moved."

It is easy to know when we abound, and when we suffer want, but hard to learn how to do either. "All things work together for good to them who love." The more love the more profit. "Looking unto Jesus," forces advantage from all vicissitudes, is wisdom to use Christ in all experiences. When he becomes all and in all to us, all things do us good. In proportion as His life touches ours, and enters into our thoughts, purposes, plans, experiences, evil is changed to good, and blessings are enriched. Paul learned how to enjoy all things, even the Roman dungeon. Nothing could harm him then. Perfect peace always results from perfect trust.

EDMUND ABOUT writes in one of his works:—"You can tell by the first sight of an Alsatian village street if the inhabitants be Catholics or Protestants. If the women be stately and the cottages untidy, having heaps of refuse before the doors, and broken window-panes mended with paper—if the children, unwashed and in rags, are seen playing all the livelong day among the pigs and fowls, you have a Catholic village. If on the contrary, you notice tidiness everywhere around you, and perceive not a child at large, except at the hours when, school being over, all the little people, clean and intelligent looking, troop homeward with their satchels—there you have a Protestant community."

We make a great mistake when we suppose that persons who are strict and thorough in their convictions are necessarily grim and cross. Yet if a man gets a reputation for thoroughness in devotion to his creed he is likely to be regarded as severe by those who only know him through his acts, while many looking at him from a distance think him disagreeable. The mistake grows out of the habit of calling that charity which is only weakness, and of contrasting it with strength and conscience, which are also denominated bigotry and harshness. Some of the sweetest and most delightful Christians we have ever met were men and women of unflinching devotion to their ecclesiastical obligations, and of undeviating fidelity to the requirements of their professions.—United Presbyterian.

On Sunday evening the Rev. H. Pahlbach, Chong Chase, Red Indian missionary, and chief of the Ojibway Indians, preached in Islington parish Church.

The Marquis of Ripon, the recent viceroy, has had an audience by the Pope. He attended mass and received the sacrament from the hands of the "Holy Father," and no wonder, as we are informed he presented £10,000 to the Pope.

News has been received from one of Her Majesty's ships, which has recently been visiting the New Hebrides, that the native of Aurora Island have murdered the entire crew of a boat belonging to a trading vessel named the Lelia.