

Why Did God Choose Britain?

EDITOR BRITISH AMERICAN PRESBYTERIAN

During a few days which we spent in Toronto last fall, we attended a lecture by a distinguished minister from England on a memorable event in the history of that country. On the whole, we greatly enjoyed it, though we were sorry to learn afterwards, that the lecturer was at the time very unwell. So far as we can remember, we dissented from him on only one point. It was the following: Speaking of Britain, he said that God had passed by great and mighty nations and set his heart on a little isle in the sea, because He saw that she loved the truth, and was determined to hold it fast; at least, such was the sense in which we understood his words. When he spoke of God's passing by great and mighty nations, we said to ourselves, "Ah! are we going to have a little Calvinism?" but when he completed the sentence he showed that he was an Arminian. We were reminded of going down the rapids of the St. Lawrence. Sometimes it seems as if the vessel is going to be dashed against a rock, but, in a moment, she turns and shoots past without ever touching it. The lecturer saw full well that if he went straight on, his Arminianism would be wrecked, so, to save it, he turned his helm and went in the direction referred to. This escape from Calvinism was, however, we must say, effected in a very clumsy manner. According to him, the reason why God chose Britain was her goodness. Now, Britain's goodness was not the cause of God's choosing her, but the effect. He chose idolatrous Britain, as He chose idolatrous Abraham, not for anything which He either saw or foresaw in her, but only because it seemed good in His sight to do so. He chose her, not because she was holy, or He knew would be, but that she might be so. It is He who has made her notwithstanding her many and great imperfections, differ so much for the better from so many other nations. What the Apostle Paul says of himself is equally true of Britain, "By the grace of God I am what I am, and His grace which was bestowed on me was not in vain, but I labored more abundantly than they all, yet not I, but the grace of God which was with me."

CALVINIST.

Presentation to Rev. John McColl, Hamilton.

Last evening at a meeting of the Young People's Bible Class, in connection with the Central Presbyterian Church, a very pleasant affair took place, in the shape of an address and presentation to the pastor of the Church, who ever since he has been in charge, has held and conducted a very successful and largely attended Bible class. To show their appreciation of his kind and valuable services, the members of the class last evening, after the usual meeting, took the opportunity of presenting him with a very handsome Turkish study chair, and an Argand gas burner lamp and shade, also for his study; the chair was upholstered in repp, tastily trimmed with crimson plush, and is one of the most comfortable we have ever seen. The address, read by Miss Nesbit, was as follows:

ADDRESS.

TO THE REV. JOHN MCCOLL, FROM THE MEMBERS OF HIS BIBLE CLASS:

DEAR SIR,—Over two years have now passed since first you came amongst us, and during that time your labors, though heavy, have been cheerfully and heartily performed. We believe they have been gratefully appreciated, and our pastor is to his people an honored friend. But to us the young people of the congregation, you have been more than a friend, and the Bible Class Lectures have supplied a want which even the pulpit ministrations failed to reach.

We are confident that these lectures, which have done so much for us, have been prepared at the cost of no little trouble to yourself, and influenced by this thought, our desire to thank you in a tangible manner has taken the form of this Turkish Study and Argand gas burner, which, we hope, may ease mental as well as physical fatigue.

MR. MCCOLL'S REPLY.

Miss Nesbit and dear young friends: Under ordinary circumstances, I find it easy to address you, but the event of this evening makes it difficult for me to give adequate expression to my appreciation of your thoughtful kindness. While I have sought to bestow a careful study on the subjects brought weekly before you, your faithful and large attendance at the Bible Class has enabled me to look forward to Monday evening with peculiar pleasure.

I gladly repeat the assurance that my intercourse by means of this class with the young people of the congregation has been to me one of the most delightful and encouraging features of my pastorate. Trusting that, so long as we meet in our present relationship, we may be found increasingly helpful to one another—I to you by unfolding and commanding the "truth as it is in Jesus"—you to me by illustrating in an earnest Christian life the practical power of that truth, I most heartily thank you for your generous and beautiful gift.

The address, which was very pretty and neat, was designed and written by Mr. J. M. Fair, and had the names of about one hundred and fifty of the members of the class inserted in a ribbon border, which formed a margin. Thus passed one of those pleasant meetings which tend so much to increase that kindly feeling and sympathy which ought to exist between a pastor and his people.

THE British Consul at Damascus, reports the trade of that famous city to be rapidly declining, on account of the change in the route of the Mohammedan pilgrims to Mecca. Formerly, the caravans stopped at Damascus before crossing the desert of Arabia. The journey is now made by way of the Suez Canal.

Young Ladies' College, Brantford.

The closing concert of the Young Ladies' College took place on Monday night in the Institution, and considering the short time the College has been in operation, augers a bright future for this new accession to the manifold attractions of our good town. The building was open for the inspection of friends during the afternoon. It is fitted up in the most satisfactory manner, and is fully equipped with all the most improved apparatus for institutions of the kind, and ranks second to none in the Dominion, in all that goes to make a successful and attractive college for the education of young ladies. The greatest care has evidently been bestowed by the directors on the inception and inauguration of the establishment, so that it may deservedly merit an extensive patronage. Among the eighty pupils already on the rolls we were pleased to notice that many of the young ladies of the town have been placed under the instruction of the teachers and masters engaged in the College. The concert took place in the spacious dining-room, which was very prettily decked with evergreens and holiday mottoes by the fair hands domiciled within the walls. Behind the dais two spacious Union Jacks were festooned, and in the centre hung a neat little banner on which was intertwined a tasty monogram, B. Y. L. C., the initials of the Brantford Young Ladies' College. On the walls were hung twenty or thirty paintings in oil and water colors, the work of the pupils in the classes of Mr. Martin, of Hamilton, the experienced drawing master of the College. The pupils were ranged on each side of the platform, and a handsome shoulder knot of taroona and white ribbon was noticeable on the left shoulder of each of them. These, we believe, the Dufferin colors, worn in honor of Lady Dufferin, who so graciously laid the inscription stone of the institution last summer. The chair was occupied by A. Robertson, Esq., Banker, President of the Board. The guests of the College present numbered some three hundred, and filled the hall to its utmost capacity.

The chairman expressed his gratification at seeing so many of the friends of the College present. It was a matter for congratulation that within five months of the time the first stroke of the hammer was given for the erection of the institution, they were enabled to have such a meeting to night. He would have the audience bear in mind in listening to the programme that the young ladies had been scarcely three months under the tuition of the masters, although he believed that ere the close of the concert, they would find such progress had been made as they were unprepared for. The College gave promise of as high a measure of success as they had ever entertained for it.

During the intermission Dr. Clarke, the Principal, made a few remarks on the objects and working of the Institution. The college was yet in its infancy, and the Directors had experienced a good deal of anxiety and labor in its establishment. In the work of organization, he had been ably assisted by the Lady Principal, Mrs. Munro, who had been most energetic in her exertions to make the working of the college harmonious in every detail. While young men had been liberally trained in educational matters, it is only lately that attention has been directed to the education of the fairer portion of our young people. The aim of the faculty was to give a sound, thorough and practical education, and at the same time to cultivate those qualities and accomplishments which adorn the social circle. The importance of discipline, though the term may seem rather harsh, is obvious in such an institution. While endeavoring to secure the highest and most accomplished attainments, together with excellence of personal character, we insist on obedience and lady-like deportment at all times. Religious instruction receives careful attention. We would leave our whole system with the legacy of a living Christianity, without in any manner making the teaching of a denomination character. Dr. Clarke concluded by thanking the audience on behalf of himself and the staff for their presence on the occasion.

Rev. Mr. Cochrane being called on, felt proud of the position the College already occupied. It was the desire of the staff to make the Institution a home for young ladies. They were deeply indebted to Dr. Clarke and the Lady Principal for its success. He did not believe there was a lady in Canada of greater energy or more determined perseverance than Mrs. Munro. She was here some time before the College opened in October, preparing for its commencement, and when it was feared that the building would not be ready in time, she said it must be opened, and it was opened. They had secured as good a music master in Professor Martens as could be found in the city of New York. The staff after the holidays would be materially improved in the English branches in the person of Miss Gillen, so well and favorably known in connection with the Central School. It was desired that when young ladies left the Institution they should have acquired a good solid English education. The Institution stood second to none in the Dominion, in beauty of locality and equipment in all its parts. He drew attention to the blooming countenances on the platform as an evidence that the management of the College was up to the mark. A sound mind could not be expected without a sound body. It has been said that the songs of a nation were expounders of its laws, and it might well be said that the mothers of a nation have no slight influence upon the laws which it enacts.

Mr. Mather from the Bureau of Education in Washington, deputed by his department to examine into the school systems of Ontario and Quebec, was called upon and made a few well-timed remarks. A vote of thanks to the Directors and Faculty was moved by Rev. Thomas Lowry and seconded by Mr. A. S. Hardy, M. P. P., after which the first concert of the Brantford Young Ladies' College concluded with "God Save the Queen."—Condensed from the Daily Expositor.

The highest spot on the globe inhabited by human beings is the Buddhist cloister of Hanie, in Tibet, where twenty-one priests live at an altitude of 16,000 feet.

Presbytery of London.

The Presbytery of London met in Rev. Dr. Proudfoot's church yesterday, Dec. 18. The Rev. Mr. Ronnie, Moderator, presiding, and a fair attendance of members, both lay and clerical. Amongst other routine business transacted was the consent of the Presbytery to allow the congregation of Biddulph to withdraw from this Presbytery and affiliate with that of Stratford. A call from the English settlement, Princes Road, to the Rev. Mr. Thymie, read and allowed. A petition from the End Road, Adelaide, for permission to build a church and manse, was read and allowed. The amount subscribed is \$2,000. The dispute between Mr. Bailey, of Stratford, and the members of the session in that place, occupied the attention of the meeting for several hours. It was resolved to appoint assessors, who shall visit Stratford, and endeavor to settle the difficulty in the most amicable way possible. At the evening sederunt, the Rev. John Scott, of St. Andrews Church, London, tendered the resignation of his charge, and the Presbytery clerk was instructed to cite the congregation of St. Andrew's to appear for their interests at a meeting of the Presbytery to be held in the church on the first Tuesday of February next. The village of Lorne was separated from New Glasgow congregation, and connected with Argyle Church, Aldboro', under the care of Rev. Mr. Milloy.

Presbytery of Manitoba.

WEDNESDAY.

The Presbytery met on the morning of Dec. 2nd, in Knox Church, Winnipeg, the Moderator, Rev. A. Fraser, in the chair. Present, Messrs. Black, Bryce, Fraser, Hart, Clarke, Robertson, and Donaldson, ministers; Messrs. Sutherland, Henderson, and McVicar, Elders. A letter from the Clerk of the Presbytery of Bruce was read, from which it appeared that Mr. Ferguson had declined to accept the call from Union Church, White Mud River. Mr. Currie was appointed to visit Palestine and inform the people of this fact, and ascertain what steps they intend to take to procure supply. The Home Mission Committee, in view of Dr. Clarke's resignation and the intention of Mr. D. D. Fraser not to engage in mission work, was instructed to apply by telegram for two additional missionaries to the Convener of the Assembly's Home Mission Committee. The work in the outlying settlements was divided as follows, it being understood that each family is to be visited at least once in the course of the year by the minister in charge of the district:—

- Rev. Prof. Bryce, Woodlands, etc.
" Jas. Robertson, Rookwood.
" Prof. Hart, Springfield, Oak Point, etc.
" Jno. Black, Sunnyside and Cook's Creek.
" A. Matheson, Nelly Creek.
" S. Donaldson, Reviere Sale, the Boyne, Tobias co Creek, and Pembina Mts.

The matter of arranging missionary meetings was referred to the Home Mission Committee. A minute regarding the death of Mr. Nesbit was adopted.

THURSDAY.

Having adjourned, the Presbytery met at 9 a.m. on Thursday. An extract minute of the General Assembly, regarding the standing of ministers, elders, and members of the Presbyterian Church of Canada, in connection with the Church of Scotland, was read, in accordance with which the names of Prof. Hart and Dr. Clarke, ministers of that Church, were added to the roll. The right hand of fellowship was given to them by the Moderator, and members of Presbytery, by whom they were greeted as members of the court. Prof. Hart replied, expressing his intention and desire to co-operate heartily as heretofore, with the other members of the Presbytery. The minute adopted regarding the standing of elders and members, is the following:—"That the Presbytery, in harmony with this minute, having received the missionaries of the Presbyterian Church of Canada, in connection with the Church of Scotland, do accord to the elders and members of said Church, all rights and privileges accorded to our own elders and members, it being understood in all cases that they retain their full rights and privileges in their own Church." Dr. Clarke expressed his intention of ceasing to engage in mission work, and applied for a Presbyterian Certificate, which the Clerk was instructed to prepare. The diligence of Mr. Fraser in dispensing the communion at White Mud River was commended, and the satisfaction of the Presbytery expressed at the state of affairs in Palestine as reported by him. The Presbytery adjourned after a long and interesting session, to meet again on the 9th day of December, in Winnipeg.

Presbytery of Brockville.

This Presbytery met at Prescott on the 15th ult., Mr. Douglas, Moderator. A call from S. Gower and Mountain was presented in favor of the Rev. John D. Leishman and accepted. His ordination to take place at S. Gower on Tuesday 29th, at 1.30 p.m.; Mr. McIntyre to preach;—Mr. Douglas to preside and address the minister, Mr. Rowat to address the people. Missionary meetings were arranged for as follows:—

- 1st.—EASTERN DIVISION.
Cornwall, Jan. 11; Osnabruk, 12; Colquhoun's, 13; Dunbar, 14; Waddington, 15; Kempsville, 18; S. Gower, 19; Mountain, 20; W. Winchester, 21; Morewood, 22; at 7.30 p.m. in every case.
Dunlop, Rev. Messrs. Traver, Rowat, and McLane, ministers, with Mr. Gouthard, elder.
2nd.—WESTERN DIVISION.
Caintown, Feb. 1; Lyn, 2; Newboro, 3; Westport, 4; Fairfield, 5; N. Augusta, 6; Morrickville, 9; Barris's Rapids, 10; Edwardsburg, 11; Spétierville, 12; at 7.30 p.m.
Presbytery visitations are to be made at the same time, specially to enquire into their financial management. In the evening a missionary meeting was held at Prescott, at which interesting addresses were given by Messrs. McIntyre, Douglas, Traver, Leishman, and Rowat. Principal Cavan, of Knox College, was nominated Moderator of next General Assembly.—J. HARTIS, Clerk.

First Just, Then Generous.

The N. Y. Independent notices several sensible observations under the above heading.—"Be just before you are generous" is a maxim which is commonly levelled at the heads of persons who are more ready to bestow charities than to pay their debts. It may have a wider application. Indeed, generosity is more common than justice in these days. It is easier to get a favor done than it is to get your dues. There is something moribund in a gift. The payment of a debt receives no praise.

The Christian law of love has been steadily gaining prevalence in the world, and the whole structure of society has been changed by its influence. Now and then, as in the time of the Irish famine or the Chicago fire, we get an impressive illustration of the extent to which it has molded the world's thought and life. Such a response as that which came from all Christendom to the cry of suffering from the burning city could never have been heard in the ages preceding the Christian Era. But this Christian sentiment, like every other good thing, is liable to exaggerations or perversions. Philanthropy gets to be the fashion, with no sense of its proper meaning. Real benevolence seeks first to secure to every man his rights; after that do him favors. A gift from one who refuses you your dues is an insult.

It is easy to think of one who is popular in the community where he lives on account of his generosity. "There never lived in our town," say his neighbors, "a man so free-handed and ready with his money. For every public improvement he pours it out like water; to every case of need he opens his hand bountifully; he is one of the best fellows in the world. He gave ten thousand dollars for our new church—twice as much as any other man in town." Yet there was half-a-dozen poor working-men living in town who were in his employ and to whom he was in debt when he failed a few years ago; and, though he has recovered his fortune, he has never remembered his creditors—not even those poor women. In his business he does not scruple to take unfair advantage of his rivals; in the most adroit way he assails their credit and undermines their fortunes. The money which he gives away so freely is the reward of injustice. Yet it is not likely that this man intends to be unjust. The sentiment of generosity has been developed in its nature more than the sentiment of justice. His standard of generosity is high and his standard of justice is low. He finds within him a much stronger motive to bestow favors upon his neighbors than to give them their rights.

Women of generous impulses and tender sensibilities, who are quick to respond to every call of suffering, often show themselves utterly unable to apprehend the first principles of justice. By giving credit and currency to unfounded rumors, they often inflict the most grievous wrongs upon their neighbors. The right to have our privacy respected, and the right to have the truth told about us when anything is said are among our most sacred rights. When these are interfered with we are grievously wronged. No injustice that we suffer is more bitter. Yet these wrongs are daily inflicted upon their neighbors by men and women who are generous to a fault.

In the management of children generosity is often, by a great mistake, made to supplant justice. The most indulgent parents are sometimes the most unjust in the treatment of their children. They bestow upon them favors in profusion; but at the same time they often exact what the children cannot render, and hastily and bitterly prove them when they are not to blame. These parents ought to know that their children have a nice sense of justice, and that a wrong done to a child is but poorly recompensed by some effusive kindness following. The visiting of parental piques and perplexities upon the children, who have not offended in anything, is too common. Many a thoughtful child is hurt beyond healing by such unjust treatment.

Most congregations would rather be generous than just to their ministers. They like to give him a scanty salary, and take it out with a donation. It is easier to give the additional amount as donation than as salary. This plan is undoubtedly good for the minister in some respects. It keeps him humble. It reminds him that he is dependent on the charities of his parishioners for his daily bread. And it is good for the people, too. They find great satisfaction in the thought that they have not only paid their minister all that they promised; but they have also, out of their more good pleasure, bestowed upon him a handsome gift. As a device for putting down the parson and setting up the parishioner nothing superior to this has ever been devised.

On the whole, it may be well to inquire whether the tendency of our Christian ethics has not lately been to exaggerate benevolence and deprecate righteousness, and whether the truth taught would not be more rightly divided if a little more emphasis were laid upon justice as a primary attribute in the human as well as in the divine character.

As for the Gospel, it wears the dew of its youth after eighteen centuries of struggles; and it promulgates most in those young nations which have evidently a history before them. The old systems are now most favored by those nations which are left behind in the race of civilization, but the peoples whom God has made quick by nature are those to whom He has given to be receptive of His grace. There are grand days coming for the Church of God. Voltaire said that he lived in the twilight of Christianity; and so he did, but it was the twilight of the morning, not the twilight of the evening. Glory be unto God, the little cloud the size of a man's hand is spreading; it begins to cover the heavens, and the day is not far distant when the sound of abundance of rain shall be heard. Christ was not a strong man, who bounded forth at a leap, and then put forth no more strength, but He rejoiced to continue His work, and to run His race. He was not a shooting star that sparkles for a moment, but a sun that shall shine throughout the live long day.—Rev. C. H. Spurgeon.

Coronation of the Virgin Mary.

Tyrol may justly be called the land of Mariolatry. Nowhere has this system so many devotees as among her sturdy mountaineers. Although one-half the inhabitants of Innsbruck are liberal, the land Tyrol is the head-centre of Ultramontanism; and yesterday, the last Sunday in October, was one of its greatest gala-days. During the past month the main topic of conversation has been the crowning of a Marian statue. Neither expense nor effort was spared to make the display as great as possible. The Pope's special permission and blessing was granted. Eight Bishops and a large number of priests would grace the occasion, and give it special dignity and worth. Each valley with its peculiar costumes would be represented. But the statue of the Virgin and of the child Jesus standing by her must be crowned with the best of gold and precious stones. For this purpose contributions have been long and pressingly sought, so much so that during the last week more has been received than could be used. One lady in Vienna sent a very expensive pearl necklace, with the assurance that it would afford her the greatest comfort if it could be used to adorn the "Mother of God." Over 16,000 excursion tickets were sold on the one railroad passing through Innsbruck.

Such effort was made to have all decorate their houses that the Mayor felt obliged to insert the following in his proclamation:—"As the decoration of houses is not officially required, but is thoroughly a private matter, so will it not be allowed to molest, much less to injure those inhabitants who do not take part in it." Between the Liberal and the Ultramontane papers there is a fierce war of words with reference to the whole affair. The Liberal paper does not hesitate to denounce it as "pure idolatry," declaring that it is a political measure under the guise of religion. The Ultramontane reply:—"There is nothing political about it, it is a coronation of no local meaning, but shows by action that Catholic faith rules in Austrian and German countries. One thought permeates and burns in Catholic hearts: 'That divine heart of Christ must be besieged through the holiest heart of Mary' in order to give sinking human society a firm foundation."

The much-talked of day was ushered in at four o'clock with the firing of cannon and the ringing of bells. As each spire has several bells, the noise was all that could be desired in that direction, especially those trained under the blessed influence of the New England Sabbath.

At 8 a.m. came procession number one. The "holy" statue of the Virgin was carried with great pomp from St. Joseph Church (where it belongs) to the large church of the Jesuits, where, at 2 p.m., the coronation services took place. Everything was done to make the scene as impressive as possible. Eight Bishops and one Cardinal Archbishop took part in the services.

After the coronation, which was accompanied by the ringing of the bells and the firing of cannon, the statue was carried in procession through the principal streets. A multitude of banners, crucifixes, and candles were carried by the participants, dressed in the most part in the costumes of their native valleys. Of monks, priests and theological students, there was no lack. Directly back of the elegantly crowned statue walked the Cardinal Archbishop, who, in his most imposing robes, continually made the sign of the cross. Many of the by-standers, as well as those in the procession, were praying to the Virgin special prayers printed for the occasion.

Meanwhile the bells continued ringing and the cannon firing. Seven bands of music played at intervals. At the close the Cardinal Archbishop, surrounded by the eight bishops, and standing on the balcony of the State House, imparted to the immense crowd the Pope's blessing. Contrary to expectation, only a part of the people knelt to receive it.

When I remarked to one person, "you honor the Virgin Mary much more than you do Christ," the honest but unexpected reply was given, "To be sure we do." During the present week the Pope grants perfect pardon or indulgence, "siuon vollkommener Ablass," to all who, after receiving the sacrament, pray according to his meaning before the newly-crowned statue of the Virgin.—Christian Union.

Take Heed How Ye Hear.

A heathen Indian woman once said to a Christian Indian, named Esther, "I often go to your meetings, and always hear something. One Sunday lately the minister exactly described the state of my heart. Indeed, I fully thought he would soon say, 'There sits a woman who is just what I have been saying.' Do tell me how the minister knows, and who it is that tells him?" "O, yes," said Esther, "I will tell you. The minister preaches the pure word of God, and that word speaks to our hearts. If we are willing to listen to it, God works in our hearts by His Spirit, and shows us that it is spoken to us. Then we see and hear what is our real state; and every one thinks, 'That was spoken to me!'"

Three Hints Worth Taking.

- 1. Never attempt to do anything that is not right. Just so surely as you do you will get into trouble. Sin always brings sorrow sooner or later. If you even suspect that anything is wicked, do it not until you are sure that your suspicions are groundless.
2. When you do attempt anything that is right, go through with it. Be not easily discouraged. Yield not to sloth and sleep and fickleness. To resist all these will not be easy, but you will feel that you have done right when you get through.
3. Do not waste your money. Perhaps you have very little. Then take the more care of it. Besides helping to spread the gospel, buy some good books and read them well. A good book is one of the best things in the world. If you cannot lay as many as you need, borrow from others and return them safe and sound. Never let a book lie where it may be injured.