

Threescore and Ten.

BY REV. D. P. T. M'LAUGHLIN.

Threescore and ten! How the tide rolls on... Nearing the limbo sea...

Threescore and ten! How the rolling years... Are chockered with sunshine and shade...

Threescore and ten! And, if we shall reach... The bound that to life is here set...

Threescore and ten! And the snows of years... Are resting upon the brow...

Threescore and ten! Stand firm in thy lot... Faithful and true to the end...

Threescore and ten! And what shall we do... To measure the earthly strife?

RELIGIOUS INTERESTS AMONG THE YOUNG.

According to promise I send you some notes of the work among the young during the revivals at Mitchell and Peterborough.

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reason, that she "never was a stranger, she always loved God."

Believing as I do, that there is a great work for Christ to be done among the baptized youth of our church...

First of all, it is quite true, what many a tender, will say, that time alone will fairly test such work... perhaps it would be more correct still to say eternity.

"I heard the voice of Jesus say... Come unto me and rest, I came to Jesus as I was..."

"Why do you sing that?" His mother asked, "I am sure you were never weary and worn and sad..."

His praying mother felt her want of faith rebuked, and lassitude been entertaining the hope that a good work had indeed begun in this young heart.

Generally where hesitation did exist it seemed to arise from a none training, or in the case of older ones an experience, which had suggested to them the doubtfulness of their possibly being subjects of saving grace.

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The Religious Revival in Scotland.

Recently Mr. J. P. Clarke, of the Edinburgh University, delivered at the Independent Chapel, Knot Mill, Manchester, an address on "The Revival of Religion in Scotland."

Fretful People.

It is not work that kills men—it is worry. Work is healthy. You can hardly put more work on a man than he can bear.

We know a man with a patient, good Christian wife, and we never heard him speak a kind, pleasant word to her, and doubt if he ever did in the half century they have lived together.

Leaving this World.

In the blessed hope of meeting again with my beloved children, and those who were and are dear to me on earth, I think of death with composure and perfect confidence in the mercy of God.

Fifteen Words.

"Whatever ye would that men should do unto you, do ye even so unto them." This sentence contains a precept which, if observed and practised, is sufficient to regulate the conduct of all the inhabitants of the world.

A Temperance Fact.

"I don't like that red nose, and those bloated eyes, and that stupid, downward look. You are a drunkard. Another pint, and one pint more; a glass of gin and water, rum and milk, cider and pepper, a glass of peppermint, and all the beastly fluids which drunkards pour down their throats."

Drs. McCrie and Jamieson.

The following sketches of the Drs. McCrie and Jamieson, of Edinburgh, are from the recently published Journal of Lord Cockburn.

12th August 1835.—The learned and excellent Dr. McCrie died on the 5th, and was buried to-day. He has done great honour to the Scotch Seceders, of whom he was by far the most eminent in literature.

He was a tall thin, apostolic-looking person, not known in society, into which, indeed, he never went; very modest, very primitive, absorbed in his books and his congregation, and, except when there was likely to be a concession to Catholics, never interfering in any public matter.

Contrast with this vivid portrait the following sketch of Dr. Jamieson, the author of the Scottish Dictionary, who was as great a favourite with Sir Walter Scott as he was with Lord Cockburn.

A Large Vicereignty.

There are twelve provinces in British India over which the Queen's Vicerey rules supreme. These provinces number 101, 307,070 souls; they occupy an area of 383,303 square miles, and they live in 437,061 towns or villages. The provinces of Bengal and Bihar have a population of 56,000,000, and it is here that the famine is raging; the northwest provinces have 30,769,000 people; Oude has 11,220,000; the Punjab, 17,598,000; the central provinces 9,066,083; British Burmah, 2,562,823; the Marasas Presidency, 81,000,000; Bombay and Sind, 14,900,000. And the Islands of Ceylon and Hong-Kong, the Peninsula of Kowloon, Singapore, Wellesley, Penang, and Malacca have together a population of 2,837,247.

Monsignore Capel.

The preaching of Monsignore Capel in Rome last winter, and its influences, are thus described by a correspondent of the Christian Union: "It came quite directly to me that Capel said, a few days ago, that he had 'seven Protestant inquirers under instruction.' I was a little curious to know the sex and the age, but did not ascertain. I have good reason, however, to suppose that when the trophies of this winter's campaign are counted up, two ladies of New England residence, temporarily sojourning here, will be found among the number of those who have experienced what Father Capel calls 'the great grace of being in Rome.' These Capel-sermons have been deemed of importance enough to call forth two sets of replies. One, from Father Giavazzi, was marked by the characteristic rough sense and explosive manner of this old militant leader of Italian Protestantism. The other, abler and more scholarly, is now in progress at the American Chapel. The preacher, Rev. Mr. Piggott, is a Wesleyan Englishman, and is for several consecutive Sundays engaged in a very vigorous argument upon the questions suggested by Capel's specious addresses.

But the trouble about all such rejoinders, however able, is, they do not move in the same plane with that to which they reply; and consequently do not hit the persons who need them most. The Roman error propagates mainly in the region of sentiment. It is largely a matter of emotion and enthusiasm. To refute it by argument is much like using a Krupp cannon against a fog. The dear souls who are mainly in danger from the arts of Capel and Rome are as innocent of consecutive-ness as they are of their mother's appealing in Eden. It is only by the force of a counter-working enthusiasm, such as Protestantism can employ, but such as she is woefully unused to enlisting on her side, that the seductions which Rome offers to many can be resisted.

"Doubtless, on the whole, the Papistic influence is dying. But it dies hard. It reasserts its power on many a field. It wins its converts yet; and it wins them even from American Protestants, and on this soil teeming with shams and lies. It struggles with imperial power in Germany; it plans far-reaching schemes in America; it repeats its hoary tricks and juggleries here where a thousand years have witnessed them exploded and re-exploded in Rome."

Bald Presbyterian Worship.

The "baldness" of Presbyterian worship is fast becoming almost a bit of cant, convenient as a stigma, but of not overmuch utility for edification. In the mouth of Episcopacy or Romanism we can understand the slur, but what true Presbyterian can employ it? "Bald," says Webster, "without hair, without feathers on the top of the head." And our worship is "bald" because it wears not the feathers of a liturgy! Poor Paul! An old heathen poet called him "a high-nosed, bald-pated Galilean!" and now we learn that his worship was as bald as his pate. It lacked the feathers and ambrosial looks of a liturgy. The only "Thirty-nine Articles" he ever knew of were the "forty stripes save one," and the only liturgy he ever dreamed of was that which poured from a heart overflowing with love for Christ, and for dying souls. An hour and a half spent in invocation, reading God's Word, pouring out the spirit in supplication for blessings, many of them hinted at in none of the liturgies, singing the songs of Zion, and preaching the unspeakable riches of Christ—a "bald" worship! No, not unless the poor heart is bald of grace, and, in the case, the baldest of all services is a liturgical service with a bit of a sermon unworthy of the name.

Ministerial Sincerity.

Are ministers under any peculiar temptations to insincerity? Our own experience compels us to answer, Yes. The minister is supposed to have religion for his sole business or profession. To teach it, to illustrate and apply it, and to live in accordance with his profession, or, at least, to do nothing to disgrace it—this is what he is supposed to aim at; and anything below this is deemed unworthy of his sacred calling. We think we should none of us wish to deny that this, at least, is our aim. And we might hold this in all simplicity and truth to nature, if the popular tradition did not also make us bound to carry out our ideas of this ministry in certain "clerical" ways. We enter upon our office, knowing that certain things are expected of us, in accordance with long-established usage, whether these things accord with our ideas of right or not. If we should act counter to these expectations, we might either lose our place or lessen our influence, or, at any rate, shock and disturb some truly good men and women. The reluctance to do either of these things constitutes a temptation of insincerity—not always, but oftentimes. For it cramps our freedom. It tempts us to hold back our honest and mature convictions. It makes us less independent; and a state of dependence is peculiarly a state of temptation to some kind of falseness. Whatever interferes with the entire simplicity of the Christian character is also a constant exposure to this evil of insincerity, and we do not know any one thing so hard, or most Christian ministers to maintain, as that of simplicity.