# Threexcore and Ten.

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

Threesepre and ten! How the tille rolls on.

Nearing the limitless see :
Bearing the voyager over life's flood, Ou, through childhood's sunny hours;

On through Touth, with its golden dowers ; On, through manhood's ripened powers, Till ago appears, With its oromn of years ;

And the time-worn marmer, sighing for iest. Anchorest last in the port of the blest Threescore and tim! How the rolling year

Are checkered with substitue and shade! The calm chased away by the pittless storm, Earth's joy into sorrow must fado, Spring with its bloom and perfume sped, Fruit-laden summer quickly fled, Autumn come with weary tread, Bent with the toul Of treasured food, And then storn winter, with fresty breath Throws over the fields the pall of death

Threescore and ten! And, if we shall reach The bound that to life is here set, How few of the commudes of early year-Around us will linger yet!

Father and mother, their journey is o'er;

Brothers and sisters, we greet them no more Our loved ones stand thronging the further shore:

They becken us on, They point to the crown, And with longing hearts they wait To load us through the pearly gate.

Threescore and ich! And the snows of years Are resting upon the brow,
But as backward we git acc o'er the way we have

Before God, our Father, we bow; And joyous we bring blin our songs of praise His moroies have cheered us through all our days: And we frevently pray that life's cetting rays

Through love divine May cloudless shino-Melting away in the purer light That illumes the land which knows no night

Threescore and ten! Stand firm in thy lot. Faithful and true to the end; Bending thine ear to eat the every word Of the message the Master doth send Wakeful thine eye, for far spent is the night Burnished him armor thou soldier of light Ready to march, for the day-star is bright; Bold in the fight

For truth and right Thou a conqueror shalt stand With the exulting blood-bought band

Threescore and tent And what shall we add To measure the carthly strife? How many sands are left in the glass Counting the years of life? One by one, they silently fall; One by one, till have fallen all; One by one, till thy God shall call. 'Thy race is run; Servant, well done! Faithful in thy Lord's employ, Buter now into his joy!"

#### RELIGIOUS INTERESTS AMONG THE YOUNG.

BY W. M. R.

According to promise I send you some notes of the work among the young during the revivals at Mitchell and Peterborough. The anxiety of the parents for the conversion of their children, already referred to, some bore its natural fruit in the awakened interest of the latter. They came out in considerable numbers to the evening meetings, and it was soon evident that some special effort on their bohalf was called for. They were invited to an afternoon meeting all for themselves and, while they were continued, three or four times a week, during as many weeks, these meetings were attended by large numbers and with great in terest, some coming several miles and others who lived nearer, never losing an opportunity of being present. As the work was much the same in both places it is unnecessary to give separate naratives. The plan followed was like that of the other meetings, viz: gospel addresses, with devotional exercises, followed by an enquiry meeting to which those who had already given their hearts to Christ, and such as desired to be directed and assisted in doing so were invited to remain. The aim was as directly as possible keep in view and to fulfil the Saviour's command to "bring unto him those of whom He said "suffer the little children to come unto me, and forbid them not, &c.," almost the entire gathering usually remained to the after meeting. They were conversed with separately or in groups care being taken to keep apart or to dismiss if necessary any who remained from mero curosity, or, whose levity might interfere with the solemnity of the occasion. There was little of this however, and in the main it was matter of surprise and delight with what readiness the little ones received the glad news of a Saviour for them, and rejoiced | in being encouraged to trust that He really received them, and with his blood blotted out the record of their sins from the book of God. Many too were found, both boys and girls, of ages from nine to twelve, who had already been trying, unknown to others to find the Saviour, and rejoiced now in being helped to clearer views and fuller decision. By far the larger proportion of the children (many scores in number) who professed to have found the Saviour were of the ages mentioned, though many much younger showed an apprehension of the truth which strikingly illustrates the divine declaration that it is not out of the mouths of babes and sucklings that praise is perfected. One little thing of five summers. One little thing of five summers, when the rest of the home circle were sing-ing, "I once was a stranger to grace and to God," remained silent and gave as her

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reason, that the "never was a stranger,"

she always loved God." Belleving as I do, that there is a great work for Christ to be done among the hap-tized youth of our church and that means somewhat similar to these offer the most hopeful solution of the problem of how it is to be accomplished. I must be allowed to add a few words other morely than narrative.

First of all, it is quite true, what many a Fender, will say, that time alone will fairly test such work,—perhaps it would be more correct still to say eternity. There is much truth in this and I trust those who are doubtful of the issue will be consistent and not projudge the work unfavourably. Moannot prepare the work untavourably. Montener it is equally evident that the actual result depends largely upon the conduct of all those associated with the scenes. Is to stand coldly and critically aloof saying, "we'll see. Time will tell its a very sure way of quenching the smoking flax—just as it would be for a constant who found as it would be for a spectator who found a young lamb in a field in a cold March morning and left it there to abide the decision of time as to whether it would survive or not. How different under God the result to be expected where there is tender, loving, hopeful, sympathy, manifested in thoughtful, prayorful, christian, nurture. Let me illustrate by two examples of diverse character. From one of these meetings an intellitoen years roturned to the fashionable home of her professedly christian parents. She throw herself into the arms of her mother and with much emotion managed to tell or that she had given her heart to Jesus. The effect can be easily imagined of finding her conduct treated as an exhibition of undesirable excitement, of which no good could come, followed by a prohibition to attend the meetings anymore. How strangely insensible are some people to any danger from the excitement of worldly frivolity who dread its approach in matters of religion How slow too at times are even carnest and anxious parents to believe a work of grace possible even in the hearts of those whom they have professed as believers to present to the Lord that they might be baptised with his Holy Spirit. One mother told mercently of her surprise when her little boy of six years came and asked, "Mother if I come to Jesus will it really be done?"
"What mytchild?" "Oh you know mother, will it really be done?" She tried to explain to him that those who came to Jesus in truth were accepted by Him and made really His, yet without venturing to hope that there was more in the inquiry than childish precocity. However, some little time after. having attended some special services, he was heard singing :

> "I beard the voice of Jesus say Come unto me and rest, I came to Jesus as I was Weary, and worn, and sad: I found in him a resting place, And he has made me glad'

"Why do you sing that?" His mother asked, "I am sure you were never weary and worn and sad." "Oh yos I was,' he replied. "When?" "When I heard the ministers say that sinners could not enter heaven." "Well, how did you get relief?" "I just listened to what the minister said after that about Jesus taking away our sins and opening the door of heaven to us. and and opening the door of heaven to us. and

> "I found in Him a resting place, And Ho has made me glad."

His praying mother felt her want of faith robuked, and hassince been entertaining the hope that a good work has indeed been begun in this young heart. "Though," she added "he is not without the faults occasionally found in all active and healthy children,"

And they should not expect it otherwise

Grace does not make adults faultless, and
why should we demand it in children before believing them converted to God? The very gniltlessness which expores them it itself a most Christ-like trait. As for their capacity for true faith, we have the best nuthority in Him, who speaks so lovingly of "these little ones who believe upon me." In fact Christ makes their simplicity and trustalness the model for our imitation in these things, we are to "receive the kingdom of God as a little child." During the recent mooting hesitation to close with Christ was on the part of adults the rule and the opposite the exception; while with the children the reverse of the case. I was much struck and not a little amused with the contrast one evening when dealing with a father and his little girl in the same pew. Trying to simplify the matter to him, I set before him the readiness of the child be ide him, to trust the Saviour's word and commit herself to Him. "Sho's over fast," was the incredulous rejoinder. How true that these things which are hidden from the wise and prudent are revealed unto babes. More painful than amusing was the explanation of the hesita-tion of another little girl given by her ompanion, "She dosen't know if her mother will let her!

Generally where hesitation did exist it comed to arise from a nome 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.

I am glad to be able to add that after the lapse of months many of the parents are able to testify to hopeful tokens of new spiritunl life in their home circles. To see family worship engaged in. or youthful prayer meetings, conducted with simple carnestness and propriety by these dear young believers would. I cannot doubt, convince the most sceptical that there has been good work done, which may well move us to greatful joy. These efforts have been more than an periment. Let us then for the past thank God, and for the future take courage.

I)r. Robert Patterson, in a recent sermon in San Francisco, made the following utterance concerning California drinking liabits: "The same results are apparent in the winegrowing districts of California. In one wine-growing village of eight hundred inhabitants, there are nine saloons. There is more brandy drinking and drunkenness of young men upon brandy in our wine-growing districts than in Sau Francesco. The notion of substituting wine for brundy or whiskey is all a delusion." "These wines," says a cotomporary. "are 'pure and unadulterated, yet we are all to be happy as soon as we abolish whiskey, and drink pure wine."

# The Religious Revival in Scotland.

Recently Mr. J. P. Clarke, of the Edinhurgh University, delivered at the Inde-pendent Clippel, Knot Mill, Manchester, an address on The Revival of Religion in Scotland.' He said that the spirit of prayor which was now sproad throughout the populous parts of North Britain was not originated by the exertious of Messis Moody and Sankey. A beginning was made in the city of Edinburgh, about two years ago, by a few Christian women, who were anxious that a knowledge of the truth should be propagated, and their example had an excellent effect. When the gentlemen mentioned visited the city in November last their meetings were remarkably successful, and it was calculated, at the second week of their visit, that 300 or 400 people had professed to have the beyond the Sagiour through fessed to have found the Saciour through their efforts. As time went on the meetings became so crowded that they averaged two thousand porsons, who took part in the services with an intense earnestness and with strong sympathy for their follow-creatures, engondered in their minds by numerous prayers which were offered up by request. One very great good connec-ted with these meetings was the Christian love and unity—such as he supposed had never been in Scotland before—which they created among all classes. One day the chair would be taken by a minister of the Established Church, another day by a minister of the Free Church. These two denominations had scarcely over mingled together before, but at last the division scemed almost broken down, and thus those work in bringing together in a bond of unity the different denominations, which was a proof that the work had the blessing of God resting on it. Mr. Clarke proceeded to quote many instances where it had been proved that prayers offered up at the meetings had been answered, pointing out that the amount of spiritual good which had come down on the people of Scotland was incalculable. To give his hearers an idea of the way in which it had been angle to promote the revival, he said that the Bills had been levely hearens the thought of the control of the said that the beauty of the said that the beauty of the said that the beauty of the said that the to promote the revisit, he said that the Bible had been largely honoured. It had not been sought to excite the people's feelings, nor had they been called upon to make professions of faith scarcely known why. There had been no such forced revival as that, which would bring disgrace was the years appear. The primary chiest upon the very name. The primary object had been to bring home the the people the pure Word of God; and if the people were stirred it was because some great truth was brought before them. Mr. Moody in his efforts had strongly directed his attention to affected individuals, which was one of the great secrets of the success in Eding-burgh. He was happy to say that though some time had elapsed since Mr. Moody and Mr. Sankey had left, the daily prayer meetings were still continued in Edinburgh, and were regularly attended by from 900 to 1200 persons. He concluded by expressing a hope that the efforts which had been put forth in the neighbourhood of Manchester in behalf of a religious revival would prove to have been as successful as they deserved.

## 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 bone. Worry is rust upon the blade. It is not the revolution that destreys the machinery, but the friction. Fear secretes acid; but love and truth are sweet juices.

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 lived together. He is always in a You would think he was made of a cross-grained timber, and had always been trying to digest the cross-cut saw. He is eternally cross, and thinks that his wife and children, hired hands, and all the domestic animals. have entered into a combimestic animals, have entered into a combination to worry him to death. He is not only rusty, but fairly crusted over with it. Friction has literally worn him out, and he will soon worry himself to death. Of course he has never worked to any advantage to himself or anybody olse. With him everything goes wrong. He superstitiously believes it is because the devil has a spite against him, when in truth it is nothing but his own fretfulness.—Christian Advantage. but his own fretfulness .- Christian Advo rate.

# 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 deathwith composure and perfect confidence in the mercy of God. Yet to me, who am afraid to sleep alone on a stormy night, or even to sleep comfortably any night unless some one is near, it is a fearful thought that my spirit must enter that new state of exinfinite glories of that state, and I believe in them, though it is uncomprehensible to us: but as I do comprehend in some degree at least, the exquisite leveliness of the visible world, I confess I shall be sorry to leave it. I shall regret the sky, the sen, with all the changes, of their beautiful cotoring; the earth, with its verdue and flowers; but far more shall I grieve to leave animals who have followed our steps affectionately for years, without knowing for certainty their ultimate fate, though I firmly believe that the living principle is never extinguished .- Mary Somerville,

## Fifteen Words.

"Whatsoever ye would that men should do unto you, do ye even so unto them. This sontence contains a procept which, if observed and practised, is sufficient to regulate the conduct of all the inhabitants of the world, and establish order and harmony among them.

In all intercourse between man and his neighbor, it makes every man his own judge jury and advocate. It levels with the dust of all offices erected for the professed object of administering justice.—Interior.

and the same

A Temperance Fact.

"I don't like that red nose, and those bleared eyes, and that stupid, downcast book. You are a drunkard. Another pint, and 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 papperment, and all the beastly fluids which drunkards pour down their throats. It is very possible to conquer it, if you will be but resolute. I remember a man in Staffordshire who was drunk overy day of his life. Every farthing he asked want to his life. Every farthing he carned went to the nie-house. One ovening he staggered home, and found at a late hour his wife sitting alone, and drowned in tear. Howas a man not deficient in natural affections; he appeared to be struck with the wretchs of the woman, and with some eager dout't like to tell you, James," she said, "but if I must, I must; the truth is, my children have not touched a morsel of anything this blesed day. As for me, nover mind me; I must leave you to guess how it has fared with me. But not one morsel of food could I beg or buy for those children that lie on that bed before you; and I am sure, James, it is better for us all we should die, and to my soul I wish we were dead." "Dead!" said James, starting up as if a tlash of lightning had darted upon him; "doad, Sally! You, and Mary, and the two young ones doad? Look at me, my lass, you see what I am now-like a brute. lass, you see what I am now—the a brute.
I have wasted your substance—the curso of God is upon me—I am drawing near to the pit of destruction—but there's an end;
I feel there's an end. Give me that glass whe. She gave it him with astonishment and fear. He turned it topsy-turvy, and striking the table with great violence, and illinging himself on his knees, made a most solemn and affecting vow to God of repentance and sobriety. From that moment to the day of his death he drank no fermented ligner, but confined himself entirely to tea liquor, but confined himself entirely to tea and water, I never saw so astonishing a change. His looks became healthy, his cottago noat, his children wore clad, his wife was happy; and twenty times the poor man and his wife, with tears in their oves, have told me the story, and blessed the evening of the 14th of March, the day of James' restoration, and have shown me the glass he hold in his hand when he made the vow of sobriety. It is all nonsense about not being able to work without ale and gin, and eider, and formented liquors. Do lions and cart horses driuk ale? mere liabit If you have good nourishing food you can do very well without ale. Nobody works harder than the Yorkshire people, and for years together there are many Yorkshire laborers who never taste ale."—Sydney Smith.

#### 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 1885.—The learned and excellent Dr. McCrie died on the 5th, and was buried to-day. He has done great honour to the Scotch Seceder, of whom he was by far the most eminent in literature. Hallam, a worthy judge, says of him in his 'Constitutional History' (vol. 2, p. 672):—'It is impossible to think without respect of this most powerful writer, before whom this most powerful writer, before whom there are few living controversialists that would not tremble, but his Presbyterion Hildebrandism is a little remarkable in this There was no Hildebrandism in him except that sort and degree of it which is inseparable from genuine Scotch Prosbytor-ianism. Gregory VII. claimed absolute power, religious, civil, and occlesiastical, over the world. A Scotch Presbytery only claims an exclusive authority over such persons as choose to place themselves under its jurisdiction in regard to the spiritual affairs of their own Church. To this extent McCric, being a good Presbyterian, was a Mildebrand, and what is more so than an Episcepalian? It was not wonderful that the biographer of John Knox should have a horror of Popery, which made him expect that a religion from the usual rights of civil toleration. All his works and opinions re-

"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. It is honourable to the Church that the divinity students and a committee of the commission of the General Assombly, which happened to be sitting, attended his

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

28 July 1848.-The Roy. Dr. Jamieson, the Scotch lexicographer, died here a few days ago. He and McCrie were the only two dissenting clergymen who have yet had senough of literature to adorn the Scotch Scession Church. McCrie was by far the superior man, He had more talent, more judgment, and more historical learning; but still Jameson was respectable, though m a lower walk. He was more of a consider with a property of the literature has a large and a property. piler and annotator. His Dictionary, his greatest work, has orrors and faults, for the etymology and the meaning of words must always to a great degree be a matter of opinion: but on the whole, it is an original and valuable performance, and, combined with the works and the colobrity of Burns and of Scott, may go far to fix Scotch as a language, perhaps not the less that it is going out as a spoken tongue every year. The Supplement is not so well done as the first two volumes. It ough, to have been better, because during the seventeen years between them an immense addition had been made not only to the stock of our words, but to the authorities on whom they rested. Scott's novels, the Hannatyne Club, other publications, could have supplied a diction by themselves. He has not mindo the full use of these mines.

The commonplace exists only as the ever ation of commonplace people.—Macdonald:

A Large Vicerovalty.

There are twelve provinces in British India over which the Queen's Viceroy rules suprome. These provinces number 101, 307,070 souls; they occupy an area of 988, 806 square miles, and they live in 487,061 towns or villages. The provinces of Bengal towns or villagos. The provinces of Bengal and Beliar have a population of 56,000,000, and it is here that the famine is raging: the northwest provinces have \$0,769,000 people; Oude-has \$1,220,000; the Punjaub, 17,698,000; the central provinces \$0,006,088; British Burmah, 2,562,828; the Mardas Presidency, \$1,000,000; Bombay and Sind, 14,000,000. 14,000,000. And the Islands of Ceylon and Hong-Kong, the Peninsula of Kowloon. Singapore, Wellesley, Penang, and Malacca have together a population of 2,887,287.

#### Monsignore Capel.

The preaching of Monsignere 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 'soven Protestant inquirors 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 could be the supposed to th 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 Gravazzi, 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 Linglishman, and is for several consecutive Sundays engaged in a very vigorous

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 those most. The Roman error propagates mainly in the region of sentiment. It is largely a matter of emotion and enthusiaem. 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 innecent of consesstiveand Rome are as innocent of consesutiveness as they are of their mother's apple-cating in Eden. It is only by the force of a counter-working on thusiasm, such as Protestantism can employ, but such as she is woofully 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 importal power in Germany; it plans far reaching schemes in America; it repeats its heavy tricks and juggleries here where a thousand years have witnessed them exploded and re-exploded in Roma." 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 standard of th stand 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 weareth not the feathers of a liturgy! Poor Paul! An old heathen root salled him the high word. 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 foothers and ambrosial loke of a litergy. 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 m none of the hturges, singing the songs of Zion, and preaching the unsearchable 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 tepta-tions to insincerity? Our own experience compels us to answer, Yes. The immister is supposed to have religion for his sole business or profession. To teach it, to illustrate and apply it, and to hive in acordance with his profession, or, at least, to do nothing to disgrace in-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 and truth to nature, if the popular tradition did not also make us bound to carry out our ideas of this manistry in certain "clerical" ways. We enter upon our effect, 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 loss our place or lesses our influence. either lose our place or lesson 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 instructive—not nlways, but oftentimes. For it cramps our feedom. It tempts us to hold back our honest and mature genvictions. It makes us less independent; and a state of temptation to ence is peculiarly a state of temptation to some kind of falseness. Whatever interfere with the entire simplicity of the Christian character is also a operant state posure to this evil of insingerity, and ye not know any one virtue so hard between the character is the maintain as that of simplicity. always, but oftentimes. For it cramps our Towns and own course of the land of