Selected Articles.

NEARBRAY DHEE

KEEARER my God, to Thee, Nearer to Thee ; Eva though it bearers That falseth rae : Still all my song shall be, Nearer, my God. to Thee, nearer to Thee-

Though like a wanderer, The sun gone down, Darkness comes over me, My rest a stone;
Yet in my dreams I'd be
Nearer, my God, to Thee, nearer to Thee.

Here let my way appear Steps unto heaven, All that Thou sendest me, In mercy given; Angels to leckon me Neater, my God, to Thee, nearer to Thee.

Then, with my waking thought Bright with Thy praise; Out of my stony griefs Bethel I'll raise,— So by my woes to be Nearer, my God, to Thee, nearer to Thee.

DENOMINATIONAL SELF-RESPECT.

BY THE REV. J. HALL, D. D., NEW YORK.

It is hardly supposed by any one that when the Lord enjoined his disciples to turn the other check to him who infleted a blow he condemned true self-respect. He emphatically commended a forgiving spirit, and strongly cond mined vindictive feeling. But his own silence before his judges showed that there is a limit to the insults to which submission is enjoined; and the aposthe of the Centiles exemplified his view of the Master's directions by the employment of a legitimate line of defence against his porsecutors. Solf-respect is nowhere con-demned in the word, and by the common consent of mankind, to be destitute of it is

to forfort the respect of one's fellows.

What we look for in the individual we expect in the family. The man who is silent when the honesty of his father, or the purity of his mother or sister is impuned exhibits weakness of a character so tran-scendental that few can appreciate its beauty. In those things religion does not extinguish manhood; but it regulates, controls it, and restrains the anger that is not sinful,

within proper limits.

The family feeling is extended into societies, parties and communities. A Republican is not expected o listen amiably to imputations on his political friends; if they can be fairly repelled; and it would be unreaconsolidate require from a Democrat such Christian patience as would seal his lips if he had a competent reply to charges against his agassistant. his associates. No member of a club, ar society, or organization of any kind will be hold to have done his duty if he permits aspersions on his friends. His silence would be commonly regarded as at least partial sequiescence, and would be evidence of inability to make a defence, pusilanimity, or deficient sense of honer and self respect. Faucy an American officer or a Republican Foreign Minister sitting still at an enterainment where his country and her insti-tutions were held up to contempt! Imag-ine a United States Admiral and his officers during the late war enjoying a banquet where "Dixie" and other Confederate airs were in the musical pregramme! Their spathy would be characterised as unmanly, and their inaction false to their country. They would be rated as something less than

gontlemen. We have been led to these reflections by the notice is the last Presbyterian of a slight collision between "the Presbyterians" and Professor Tyndall. That gentleman had heard from some friend that a man of science had been alluded to in one of the Presbyterian pulpits. It did not enter his friend's mind, or his own, that there might be a socond man of science; and so he took an early opportunity of telling his audience at the end of one of his lectures, that he meant to follow the Bible and not render "railing

for railing" to "the Presbyterians." A Presbyterian naturally inquired in the path the position is the responsibility that is import that reported the Professor, what was posed upon those who enter it. And the the trouble. Meantime busy gossip brought to the clergyman the news that he was the supposed railer. Prometly replying that he referred to another and never named or thought of the Professor, that gentleman so informed, and having the Times' letter before him, published an apolory. No one could blame him for defending his class if assailed, provided he had ascertained the facts and proceeded rightly upon them. He omitted, however, to take back his general imputation in the presence of the audience where he had made it, and to explain the process by which an inforence, reported by gossip, regarding one man should warrant a reference to a denomination. and the newspaper, in reporting the cordial greeting naturally given the Professor, did not fail to notice the demonstrativeness of the "prominent Presbyterians" present. The reporter probably thought the matter worthy of noico as indicating either their remarkably nice sense of honor and self-respect, or their signal and curious magnanimity.
Without attaching to this affair any special importance, it may well enough suggest

the question—is there such a thing as pro-per denominational self-respect? Should the man who properly resents an imputation on his family, club, or party, hold his peace and make no sign when his church is injuriously presented? and if so, on what principle does the distinction rest! He would argue that if there be no espert de corps, no self-respect in an organization, it will not command the respect of others. this principle vicious when applied to his church? Should we look up to a Methodist who silently assented to a contemptuous reference to John Wesley or "the Methodists," in a general scientific meetin,? Or to Congregationalists who applauded a locturer on chemistry, who described there as well called Independents, because they were not to be depended upon? We should be much surprised if they did not call for the reasons of such an indecent attack, and if they were not exceedingly strong, characterize it as an importinence. And we venture the assertion that Presbytarians have symething to learn in this rospect.

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Haw can they challengs respect for what is theirs, if they access in alleing any reasonthon than that may be made? How and that expect the general community to value what, tested by the common laws of life, they do not appear to rate highly them-solves? To what purpose is it to wish for more tenacity of adhesion to a Ohurch (whose popular influence the present writer wrongly or rightly believes to be bound up with the stability and prosperity of this Union), if we, who know her best, appear

not to think her honor worth defending? We may learn a lesson from the English Wesleyans on this point. Until lately—and, we presume, even yet in some quarters—the average English Wesleyan went "chapel" to be awakened; converted, sanctified. The "preacher" was a valid minister to him for all spiritual purposes; but when he was to be married or buried, "the parish clergyman" was resorted to and well was it if, in the latter case, it was not necessary to produce evidence of bap-tism in order to validate his claim for "Christian burial"—whatever that means. The natural consequence followed. When a well-to-do young Wesleyan, inheriting his father's carnings, though not his religion or his brains, wished for an honorable religion, he naturally turned to the Church which he saw employed to do the honorary work. Of course it may be said that a Church is not weakened by such defections-and perhaps that is true; but a Church is not at liberty to forget her duty to every way-faring man, even though a fool.

We venture, therefore, to speak this word for denominational solf-respect, We find no fault with it in sister Churches. We shall loose nothing by the mercase of it among ourselves; nor will the country. The absence of an intelligent Church preference is not Catholicity. The virtues of mani-ness and courage are much extelled in certain quarters. Let us call them into requi-sition in a now field. Let us commemorate ohn Knox by imitating him. Let us consider whether we ought not to say, "I would not be silent when my family or friend is aspersed without my voice being heard in defence; and my Church, with her free gospel, and free government, is too much my friend to admit of indignity to her being other than indignity to me. Where she is assailed in my presence there will be one at least to defend her."

A CHARGE TO RULING ELDERS.

The word which is translated "elder" in our Bible, as the designation of an occlesiastical officer, is "Prosbyter." Honce the word " Presbyterian."

The eldership is the permanent office in the Church of God. It existed in the Jowish society; and from that it passed in the ensiest and most natural manner, into the Christian. Honce it is the office which shows the oneness of the organization of the Church in all agos.

The word is appropriated in the Bible not only to those who are now most com monly spoken of as elders, but to pastors or Bishops. Thus in Titus i. 5.7 :- "Ordain elders in every city.......for a hishop must be blameless," &c. The bishop, therefore, is an elder.

Moreover, the Apostles apply the title to themselves. Peter, in his first Epistle, fifth chapter, and first verse, says—"I am also an older." John introduces his first Epistle with the salutation—"The older for presl yter) unto the elect lady;" and his third Epistle with "The elder unto the well beloved Gaius."

This, therefore, is the common title of all who rule in the Church of God. "Let the elders that rule well be consted worthy of double honor, especially they who labor in the word and doctrine." In the division of gifts the teaching and ruling older in each church is its pastor; the ruling olders are associated with him as assistants in his labors.

The office is a work. Great honor at taches to the office. But the honor is reflected only upon those who are faithful to the work. It is not honorable for those to be in it who are faithless to its obligations. Proportionate to the honor which vests in manner in which that responsibility is felt and conformed to has a great influence on the state and progress of the Church.

If we could gather in one company all our ruling elders, magnifying the importance of their position, and the dependence which the Church must place upon them in its work, we would address to them an earnest charge:

"Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers to feed the Church of God which he hath purchased with his own blood.

"Take heed to yourselves." Cultivate a deep toned, fervent piety. Keep your hearts aglow with a burning zoal. Foar God. Be men of truth, honor, honesty. sincerity, unblomished morality. Be liberal minded, liberal hearted, and liberal handed as God gives you the means.

Be diligent in the study of the Bible. Let it be especially your meditation day and night. By your daily devotional read-ing of the sacred pages, and your more systematic attention to them, united with the pulpit expositions of your pastor, seek to be mighty in the Scriptures

Make yourselves well acquainted with the standards of your denomination, so that you may be able, by sound doctrine, both to exhort and convince the gainsayer. Stand up intelligently, firmly, unwaveringly for the great dectrines of our Confession.

Be men of prayer in the closet, at the family altar, in the church meeting. If others neglect family worship, let not that repreach rest upon any of you. If it does, be assured that you are out of place in the eldership until you commence to act as the minister of the church in your house.

Be models of punctilious attendance up on all the services of your particular cliurch. It is as much your duty as it is your pastor's providence, pinces obstacles in the way. Remember that the conduct of the congre

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public prayor. Cultivate the gift of labour, quich faer and troubling, a second mission, so for there are many ways in which the ary was sent to the South Sens. And with alders appeared to the first your, which requires the trouble of the first your, yard of the Lord.

Everywhere and at all times let your walk and conversation pre-emineutly be such as hecome the gospet of Christ. Strive to be examples to the flock, remembering that their eyes and the eyes of the world are upon you; "m all things showing yourselves patterns of good works; in doctrine showing nacorruptness, gravity, sincerity, sound speech that cannot be condemned. that he that is of the contrary part may be ashamed, having no evil things to say of you." Go no where, engage in no matter, of which you doubt the Lord's approval. Be impressed with a sense of the power which attaches to your words and acts; and watch and pray lest yo fall inco temptation. Ever act as the faithful, loving, zealous followers of Jesus. On the Sabbath, in the sanctuary, and coming to it and going from it, show by your bearing that the day is holy, and that you feel its pecuhar solemnity. Through the work, in your home and social life, be men of whom it can be said, "Behold a Christian indeed, in whom is no guile."

Take heed to the flock over which, with your pastor, you are made overseers. " The elders which are among you, I exhort, who am also an elder, feed the floor of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; and neither as being lords over God's heritage but being examples to the flock.

Let the spiritual interests of your own congregation lie very near to your heart; always have a place in your prayers; and evoke the choicest of your efforts. Your particular church has the first claim upon each of you in every respect. Keep a careful eye over all that are mut, so as to give help whenever it is needed. You are to watch for souls as they that must give account. Privately and kindly speak words of caution to any that may appear to be going astray. Watch for the first exhibition of thoughtfulness and inquiry in tho impenitent, and prayerfully nourish it. Especially look after the lambs of the flock —the baptised children of the church. Win them to Jesus, and keep them in your own Try to cure one of the weaknesses of the day-divided families in different churches.

Dovote yourselves to the Sabbath school. It is especially the duty of elders to be ongaged in the work of instruction therein.

Visit the families that are committed to your care—particularly when sick or absent from the church. "Warn them that are unruly, comfort the feeble minded, support and weak!" Be kind and gentle in your and weak!" Bo kind and gentle in your social and official intercourse with all. Exhibit a mild firmness in the discharge of your duties. Delight in the work of the peace maker when it is needed. Study to bo wise and prudent in healing dissensions which may spring up.

Hold up the hands of your paster. Promote his liberal pecuniary support, and advance his influence. It is your official duty to sustain him in the faithful discharge of h's work. He will not alway commend himself, in what he says or does, to all the people. It cannot be otherwise, if he is truthful in preaching and in dealing, than that he will offend some carnal hearts, and, in exposing the inconsistencies of professors, arouse their ill will. Unflinchingly and whole heartedly stand by him to shield him from the arrows of the wicked, and to encourage him in his holy labors for Christ.

Consult frequently and freely with him on the interests of your church. Aid him on the interests of your church. And him in forming and executing plans for its welfare. Support him with your influence, defend his reputation, enforce his just admonitions. In a word, by every means in your power, minister to his comfort and extend his reofulness. extend his usefulness.

Be conscientious in attendance on the meetings of your session; and end-avor to make it the centre of a spiritual influence on your congregation.

Remember that though you are each acting olders in a particular congregation only, you are office bearers in a great denomination. Be willing to take your turn as members of the higher courts. Do what you can to make them impressive in their appearance and deliberations. Keep your-selves acquainted with the general work of the denomination and with its progress. Neglect not to keep abreast of its current history. You cannot, with justice to yourselves or with advantage to your people, neglect the reading of the weekly religious newspaper.

Bo thorough-going Presbyterians, in doc-trine and polity in belief and practice— among other Christians and before the world.

Let your great aim be the glory of Christ, the salvation of souls, and the enlargement and extension of the church, in which are saved and the glory of the Redcomer is manifested.

STRIKING TESTIMONY.

The Monthly Record of the Church of Scotland in Nova Scotia gives the following remarkable account of that Church's experience in missionary work:

"The foreign mission enterprise of the Church has this year been signally favoured of God. It will be remembered by many who advocated the propriety of the devel opmont of this part of the Church's work, that vory grave, serious, and carnest were the objections raised that a Church, such as ours, should never look to the foreign field till first she was solf-supporting at home. Now, what has the history of the foreign mission been? The work was entered on with four and trembling. A missionary offored his services, and was sent fo the field. Another made application. The Church hesitated for a moment, lest habilities should be incurred too large for the resources of the people to meet. It was feared that the libercity of the Church was not suffito be present at them, unless God, by his cleantly developed to meet the wants of two missionaries in the foreign field. The right-minded of the Church saw that refusal gational prayer-meeting will at times fall could not be given. It was the Lord's work, to you. Cultivate, therefore, the gift of The Lord had provided the means; so, with

as the Foreign Mission Report shows, not only is there sufficient money to support the without solicitation, the generosity of the Church has been such that three mission-aries would be supported instead of two."

"The interesting feature of the matter is this, that we truly see that the foreign mission enterprise of the Church is not an interest antagonistic to the home mission en-terprise, but exactly the opposite. It was not till we had a foreign mission to support that our home mission began to flourish; and experience will show us that the foreign enterprise will flourish just in proportion to the energy with which we prosecute our home work. It is so throughout the whole Christian Church, and is not a singular instance at all, but a rule that never admits of exception. While we give of our substance, let us give our earnest prayers to God that he would stand by our friends in heathendom, and that he would raise up thore 'labourers' for his harvest."

WHAT THE BIBLE SAYS OF STRONG DRINK.

1. What does the Bible say of strong drink ?

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is no wiso.—Prov. xx. 1.

2 Has God pronounced any woo upon the drankard?

Woo unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

Wos auto them that are mighty to drink wine, and men of strongth to mingle strong drink.—Isainh v. 11. 22.

8. What is said of the drunkards of

Eph_aim? Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a a fading flower, which are on the head of the fat valleys of them that are overcome

Behold, the Lord hath a mighty and strong one, which was a tempest hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the

earth with the hand. The crown of pride, the drankards of Ephraim shall be trodden under feet—Isa-

iah xxviii. 1-8.

4. Why did God pronounce this wee?

But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink; they err in vision, they stumble in judgment.—Isaiah xxvii 7. 5. What is said about rulers using strong

drink? It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong

Lest they drink, and forgot the law, and prevent the judgment of any of the afflicted.—Prov. xxxi. 4, 5.

What was the fearful writing against an intemperato king?

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

They drank wine, and praised the gods of gold and silver, of brass, of iron, of wood, and of stone.

In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote.

And this is the writing that was written MENE, MENE, TEKEL, UPHARSIN.

This is the interpretation of the thing; MENE, God hath numbered thy kingdom, and finished it.

TEKEL; Thou art weighed in the balances, and art found wanting.

PERES; thy kingdom is divided, and given to the Modes and Persians .- Daniel v. 1. 4, 6, 25-28.

7. What is said about priests drinking

And the Lord spake unto Aaron saying. Do not drink wine or strong drinks, thou, nor thy sons with thee, when they go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations.-Leviticus x. 8, 9.

8. What was the ancient law of the Naza-

He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor catmoist grapes, or dried.

All the days of his separation shall be eat' nothing that is made from the vine tree, from the kernels even to the husk.—Num vi. 8. 4.

9. How was wine used in the ancient sacrifices?

And the drink offered thereof shall be the fourth part of a his for the one lamb: in the holy place shalt thou cause the strong wine poured unto the Lord for a drink offering.—Numbers xxvii. 7.

10. What was commanded to be done with intemporate children?

And they shall say unto the siders of his city, This our son is stubborn and robollious, he will not obey your voice: he is a glutton and a drunkark.

And all the men of the city shall stone him with siones, that he die; so shalt thou put ovil away from among you, and all Israel sı all hear, and fear.—Duet. xxi. 20, 21. 11. Does strong drink lead to vurldly prosperity?

He that leveth pleasure shall be a poor, man; he that leveth wine and oil shall not bo rich.—Prov. xxi. 17.

Be not among winebibbors : among riotous caters of the flesh.

For the drunkard and the glutton shall come to poverty: and drawsiness shall clothe a man with rags.—Prov. xxiii. 20,

12. What is the New Tostament, warning 2

And take hood to yournelves, lest at any time war handle orprodurged with sur-felling and devokeness, and oares of this life, and so that day come upon you una-wares.—Luke xxi, 84.

18. What are the consequences of using strong drink?

Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hach redness of oyes?

They that tarry long at the wine; they that go to seek inited wine.—Prov. xxiii. 20, 30,

14. How may we avoid those consequen-

Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it bitoth like a serpent and

stingeth like an adder .- Proverbs xxiii. 81,

15. What is said about keeping company with drunkards?

But now I have written unto you not to keep company, if any man that is called a brother be a fernicator, or covetous, or an idolator, or a railor, or a drunkard, or an extortioner; with such a one do not cat .--I. Cor. v. 11.

16. What is said about the salvation of drunkards?

Nor thieves, nor covetous, nor drunkards, nor revilers, ner extertioners, shall inherit the kingdom of God.—1. Cor. vi. 10.

17. What is said of those who tempt others to drink?

Wee unto him that giveth his neighbour drink, that putteth the bottle to him, and maketh him drunken also, that then mayest look on their nakedness.—Heb. n. 15.

18. Who ir the first person mentioned in Scripture as overcome by strong drink? And Noah began to be a husbandman,

and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent. -Geu. ix, 20, 21.

19. Who is mentioned in the Bible astaking the pledge of his own accord?

But Daniel proposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the cunucles that he might not defile himself.—Daniel i. 8.

20. What was the result of this temper-

And at the end of ten days their c untenances appeared fairer and fatter in flesh man and the children which did cat the pertion of the king's meat.

And in all matters of wisdom and understanding that the king inquir d of them, he found them ten times better than all the magicians and astrologors that were in all his realm .- Daniel i. 15, 20.

21. When was the first temperance society formed of which the Bible speaks?

But they said, we will drink no wine: for Joundab the son of Rechab our father com-manded us, saying, Ye shall drink no wine, neither ye nor your sons forever:

Norther shall ye build house, nor low seed, nor plant vinoyard, nor have any: but all your days yo shall dwell in tents: that yo may hyo many days in the land where yo bo strangers.

Thus have we obeyed the voice of Jonedab the son of Rechab our father in all that he hath charged us, to drink no wine all our days, we our wives, our sons, nor our daughtors.—Jer. xxxv. 6-8.

22. What blessing was pronounced upon this society?

And Jeremiah said unto the house of the Rechabites, Thus said the Lord of hosts, the God of Israel: Because ye have obeyed the command of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you.

Therefore saith the Lord of Hosts, the God of Israel: Jonadab the son of Rechab shall not want a man to stand before me forever .- Jer. xxxv. 18, 19.

28. What does the Apostle Paul say of wine?

And be not drunk with wine, wherein is excess: but be filled with the Spirit-Eph.

24. What should be our position on temperance, for the sake of others? It is good neither to out flesh, nor to drink

wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. -Rom. xiv. 21. 25. What was prophesied in regard to John the Baptist?

For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy

Ghost, even from his mother's womb. Luko i. 15. 26. What is said of the prayers of such as injure their follow-men in making and

sélling strong drink? And when we spread forth your hands, I

will hide my eyes from you; yes, when you make many prayers, I will not hear; your hands are tull of blood. Wash ye; make yo clean; put away the evil of your doings from before mine eyes;

cense to do evil:

Learn to do well; seek jugdment, relieve the oppressed, judge the fatherless, plead for the widow.—Isalah i- 15-17.

To suffer well is as acceptable as to do

A righteous man is a happy man because he is a free man. He treads down Satau beneath his feet, defends his soul, and walks on to salvation.

The little word "father," said Luther, "lisped forth in prayer by a child of God. exceeds the elequence of Demosthenes, Cicero, and all the other famed orators of the world."

One may make a solitude in the depths One may make a solitting in the ceptus of his own heart, in the midst of a dissipated and worldly life. He may also, when his isolation becomes oppressive, people that solitude with beings after his own lieart, and adapted solely to his purposes. were one they ending they are not be