Angtor and Reople.

The World's Creed.

Returning to the city a few night's since, I found two young men seated behind me, whose conversation I was compelled to overhear, by snatches, as they did not attempt to soften their tones. Presently the clder of the two remarked, "I believe in the transfer of some early but I the great Hereafter of some sort; but I see no other way for us but to do the best we can, and to leave the rest to the great Ruler above."

Shortly put, thought I to myself; but does it not sum the creed of about half the world aroundus? I could not help analyzing it, in order to see how safe a platform

it would turn out to be.

1. First of all it struck me that the party who set it forth, did not have entire confidence in it; for they, in a single breath shifted the ground of their hope breath shifted the ground of their hope from the justice of God to His mercy. I could see how they might stand on one or the other; but not how they could begin with the one, and taper off on the other. It is a perdous voyage, thought I to myself, and I would not like to undertake it in a boat so clearly condemned by the under-

2. It seemed to me that the province of mercy was so distinct from that of justice, that one would like to know whether the two jurisdictions were accurately adjusted. It did not occur to me that any of God's perfections were absolutely blind; and hat, as in His character. so in His works, they must be all exactly co-ordained. I they must be all exactly co-ordained. I could not trust in this mercy, which was only proposed to me as covering up the defect and the defeat of justice. The planks of the platform did not appear to be grooved and fitted into each other. What if the seams should open after awhile and leave awkward fissures, through which the sinner should fall into the boiling abyss below. the boiling abyss below.

8. Then, the plea is absolutely cut off. Who that lives can venture to say that he does the best he can? Whence, then, all these fierce accusations of conscience, and these fearful forebodings of the wrath to come? For myself, I felt the piea to be a confession of judgment, and that I have not the nerve to go before God's bar with any such plea of justification upon my

4. I could not help asking further, who 4. I could not help asking further, whother God had given any warrant for this plan of salvation. It has been the business of my life to study His word, not superficially, but carefully collating its testimonies, and I could not remember a single line in which God had ever proposed to us this method of reconciliation. It would be very awkward, I thought to myself, to find it disallowed at the last by Him, who along how the authority and the right to dealone has the authority and the right to decide; and to learn that I had risked my

oternal interests upon a schome which was purely one-sided and human.

5. Last of all, it was a serious objection that this platform made no provision for change of character and a meetness for heaven. The young stranger's religion did not have in it even the element of repentance. But I made allowance for the brovity of his words, and put it in gratis, and that is to say, I put in what the world calls repentance. Yes, it is not bad enough to be sinning and repenting, and casting ourselves upon a blind mercy, here upon earth, that it has to be done also in eternity? It is a poor salvation after all, that does not put a stop to this mournfulness. One wants to be made better; not by change of place, to keep the pain; and it is scarcely a salvation, if we are not re-cast into the image of Ged, so as to lie down in His bosom, and find rest from

So I concluded that I would not risk that 11 tiform, but would continue to stand upon the plan of the gospel which is safe, and that for soveral reasons:

1. It gives infinite scope to God's infinite compassion of grace. It had its birth in the divine love: "God so loved the world"—"We love Him because Ho rings loved us."

2. Mercy is not seen wrangling with justice and covering it up from sight. Rather justice units with mercy in laying down a complete satisfaction for sin, whereby "the law is magnified and made honorable;" and God can be "just whilst He justifies the ungodly." It was very sweet, in this connection, to whisper the words to myself, "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unright-cousness. It is a safe platform where justice lays the planks, and nails them down with its own spikes.

8. Then we have God's testimony that

this is His plan. He proposes it, not we; and with Him the final decision must rest. Come unto me all ye ends of the earth and be saved"—" him that cometh unto me I will in no wise cast out."

4. It provides for personal holiness—beginning with the new birth, continued in progressive sanctification, and culmiaating in glory everlasting.

All reader, upon what platform do you stand? Look carefully at its under-pin-pinnings, and be sure that it is safe, for the interests which you risk upon it are immense !- Rev. B. M. Palmer, D.D., in South Western Presbyterian.

A Peaceful Life.

Unless the heart be kept peaceable, the life will not be happy. If calm does not reign over that inner lake within the soul, which feeds the rivers of our life, the rivers themselves will always be in storm. Our outward acts will always tell that they were born in tempests, by being tempestuous. The bright eye and the clastic feet are things of joy themselves. We all desire to lead a joyous life; which we each of us desire; to carry about a contented mind is that to which most men are continually aspiring. Let us remember that the only way to keep our life peaceful and happy, is to keep the heart at rest; for come p vorly, come wealth, come honor, come shame, come plenty, or come scarcity, if the heart he quiet, there will be happinese overywhere. But whatever the emishine and the brightness, if the heart be troubled, the whole life must be troubled too.

Listenera

Good listeners are quite as needful to the success of preaching as good preachers. Careless citters whose faces are a blank, whose eyes wander like the fool's eyes to the ends of the earth, and whose heads turn upon their shoulders like tops, are the bane of any public speaker. Averted turn upon their shoulders like tops, are the bane of any public speaker. Averted faces, downcast, dreamy or vacant looks, and slumberous stupidity will chill any man, however ardent, who tries in vain to catch and keen the attention of these annoying folks. There are also the whisperors and the sigglers and those who if not rade enough to talk aloud, employ their pencils in defacing hymn-books and bibles; and the starers, who look their neighbors out of countenance and scrutinize the benand the starces, who look their neighbors out of countenance and scrutinize the bon-nets and dresses; and the fidgety people who cannot sit still for three minutes at a time; and all the rest of the restless ones. Then there are not a few who bring such great burdens out of the world into the house of God that one wonders how they house of Got that one wonders now they ever can pass the doors and get into their seats, so full are they of dry-goods and groceries, and stocks and bonds, and bank accounts and speculations. Others come with troubles which are not easily laid aside when they leave their homes, and even the best of church-goers are not always when they for their even thoughts when oven the best of church-goers are not al-ways masters of their own thoughts when cares oppress and Satan tempts. Some hearers are captious, opinionated, critical, and so biassed by prejudices that they are not and cannot be fair judges of their preachers. Is it any wonder that "the good seed of the kingdom" finds little nourishment in these diverse grounds? Paul and Apollos of Cephas] would have found small encouragement among them. found small encouragement among them. An angel from heaven would have to preach some other Gospel to please them

Yot there are times when all eyes are rivetted, and all ears attentive, and all souls are swayed by the magnet power of the preacher. Better still, there are periods of deep religious interest when great masses of hungering and thirsting souls so crave the pure Word of God that the plainest truths of the Gospel are well. souls so crave the pure Word of God that the plainest truths of the Gospel are welcomed from the lips of unlearned but warm-hearted men. Then what pleasure and inspiration there is in the throngs of earnest listeners, whose fixed gaze and changing features tell how the Word is moving their whole souls. There is something in this power of mind upon mind, this face-to-face proclamation of the glad tidings which is akin to the inspiration of tidings which is akin to the inspiration of prophets and apostles. The hearer who looks straight into the eyes of the preacher, and who takes in every word as if it were the breath of his soul's life, is himself an unconscious source of power in the speaker. It is a part of the divino arrangement for the success of the ministry of reconciliation and for the propagation of the Gospel. Congregations differ much in this matter. Some are always attentive, respectful and devont; others are easily diverted from the subject; others are dull, phlegmatic, and without others are dull, phiegratic, and without sympathy with the sermon, prayers or hymns. It is a matter of training and habit to a large degree. But often the preachers are blamed for not being interesting when the fault is entirely with the hearers. "Take heed how ye hear!" said the great Preacher of the Sermon on the Mount.—N.Y. Christian Intelligencer.

Effect of Prayer.

I have been much impressed by an account in the "Philosophy of the Plan of

Salvation," of a converted atheist.

He was an old man, who unhesitatingly expressed his unbelief of the existence of a God. He had become misanthropic in his feelings, used profano language, and looked with the deepest hatred upon the ministers of religion.

ministers of religion.

The old man had been for years the subject of special prayer on the part of his pious daughter and his son-in-law; and he was finally persuaded by them to attend a season of religious worship in the church of which they were members. During those services, which lasted several days, by the Divine blessing, he passed from his atheism, and became the most simple and implicit believer. plicit believer.

One of the first things which he did after his conversion was to love, in a practical manner, his worst enemy; he sought him out, asked his forgivenness, and endeavor-ed to benefit him, by bringing him under the influence of the truth.

After his conversion he ceased not to do good, as he had an opportunity. Although he had heard of no such thing having been done by others, he made out a liet of his old associates then living within reach of his influence, and for the conversion of these he determined to labor as he had an opportunity, and pray daily. On his list were one hundred and sixteen names, among whom were scoptics, drunkards, and other individuals, as little likely to be reached by Christian influence as any other men in the region.

Within two years from the period of the

old man's conversion, one hundred of these individuals had made a profession of religion.

Soul Rest.

True faith produces an immediate rest of soul from all carefulness and anxiety, and settles it in great peace. This state of freedom from carefumess and anxiety will be as broad as the intelligence of him who exercises faith. Ignorance of the promises, and of Christ's official relations, and of what we may expect of him may prevent or break the soul's rost under cor tain circumstances or in certain omergencies. For example, suppose the soul to be ignorant of the declaration that "all things work together for good to them that love God;" or of this, "My grace is suffi-cient for thee;" or of this, "I will never leave thee, nor foreake thee;" or this, "As thy day 13, so thy strength shall be." Then certain trials may throw the scul into a state of unrest and auxiety. I mention these morely as examples of how ignorance or a want of thoughtfulness may embarrass the spiritual life, and break up the rest of a true believer, until he is in-termed or remembers what he has in the falness of his blessed Saviour .- C. G.

The Prize Home Missionary Hymn.

[88, 78, AND 4.]

Saints of Godt the dawn is brightening, Token of our coming Lord; O'or the earth the field is whitening; Londer rings the Master's word,-"Pray for respors In the hervest of the Lord."

Feebly now they tell in sadness, Wooping o'er the waste around, Slowly gathering grains of gladness, While their echoing cries resound,

"Pray that respors In God's harvest may abound."

Now, O Lord! fulfil thy pleasure; Breathe upon thy chosen band,
And, with pentocestal measure,
tend forth reapers o'er our land,

Faithful reapers,

Gathering sheaves for thy right hand. Ocean calleth unto ocean,

Spirits speed from shore to shore, Heralding the world's, commotion; Hear the conflict at our door,— Mighty conflict—

Satan's death-cry on our shore!

Broad the shadow of our nation, Eagar millions hither youn : of they wait for thy salvation; Come, Lord Jesusi quickly come! By thy Spirit, Bring thy ransomed people home

Soon shall end the time of weeping, Soon the reaping time will come,-Heaven and earth together keeping God's eternal Harvest Home; Saints and angels!

Shout the world's great Harvest Home. -Rocky Mountain Presbyterian

How Jesus Draws Man.

Dr. Payson once, in the process of a revival at Fortland, gave notice that he would be glad to see any young person who did not intend to seek religion. Any one would be surprised to hear that about thirty or forty came. He spont a very pleasant interview with them, saying nothing about religion till, just as they were about to leave, he closed a very few remarks thus: "Suppose you should see coming down from heaven a very fine thread, so fine as to be almost invisible, and it should come and gently attach itself to you. You know, we suppose, it came from God. Should you dare to put out your hand and thrust it away? Now such a thread has come from God to you this afternoon. You do not feel, you say, any interest in religion. But by your coming here this effection God has feetened one neroest in religion. But by your coming here this afternoon God has fastened one little thread upon you all. It is very weak and frail, and you can easily brush it away. But will you do so? No; welcome it, and it will enlarge and strengthen itself until it becomes a golden thread, to bind you forever to a God of leve."

The Best Time.

A very dear only daughter lay dying. She had been a very thoughtful, praying child, having professed religion at twelvo years of age, and hved a devoted and useyears of ago, and aveit a devoted and useful life. Now she was only waiting a few hours to go home. Sovere pain at times almost took away the power of thought. Between these severe attacks of suffering she looked back on her childhood's experiences, and forward into the blessed future, with equal clearness and joy as she As I sat by her bed, we talked as her strongth would permit. Among the many things never to be forgotten she said: "Father you know I professed religion when I was young, very young—some thought too
young—but, oh how I wish I could tell
everybody what a comfort it is to me now
to think of it." Reaching out her hand—
the fingers already cold—and grasping
mino, she said with great earnestness:
"Estimatory you are the terms." "Father, you are at work for the young. Do all you can for them while they are young. It is the best time—the best time. Oh, I see it now as I never did before. It is the best time—while they are young—the younger the better. Do all you can for them—while they are very young.—

How to Keep the Sabbath.

I have often thought it would be a grand scheme—a beautiful and Christian doing— to provide at least one decent and comfortable diet for our poor brethren and sisters in Christ on the Lord's day. I have no sympathy with those who would make the Sabbath a day of gloom; I would have the sun to shine brighter, and the flowers to smell sweeter, and nature to look fairer on that day than on any other; I would have the very earth to put on her holiday attire on the blest morning on which our Savi-our rose, and on this day, above all others, would like a flood of comforts to flow in on the households of our poor. It has always afforded me great satisfaction and delight to read how kindly and wisely David minglod earthly mercies with spiritual blessings. Does it teach us no lesson to read how, on the occasion of bringing up the ark, when he had made an end of offering up the burnt offerings, and the peace oferings, and blessing the people, "he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine?"—D. Guthric.

Don't Think.

We often do and say unwise and sinful things through thoughtlessness. We do not mean to be wicked, but we are thoughtless. When expostulated with, or reproved, our apology is, "I didn't think.' Little folks and big folks, men and we men, young men and maidens, Christians and singers. and sinuers, all excuse many faults and blunders by the plea of "I didn't think." And we seem to think our want of considoration is a sufficient excuse, and ought to be satisfactory as an apology. But, pray, what have our minds been given to us for, unless it be to think? And why have we been endowed with ability to think unless it be that we should use the ability? think." We were made to think, it is our business to think. Reader, just think of it.—Baptist Union.

Correspondence.

Constitution of the General Assembly Editor British American Presbyterian.

SIR,— Perhaps you will allow me, through your columns, to offer a few remarks on the above subject for the con-

sideration of members of presbyteries.

The draft of a constitution sent down to presbyteries by last Assembly is satisfac-tory in its general outline, but might ad-mit of improvement in some points. Should an amendment, on a matter of detail, meet with the approval of a major-ity of presbyteries, it might be accepted and carried into effect by next Assembly, —if not Ly final legislation, at least by adoption ad interim. It is easier to have a thing put right at first than to get it rectified afterwards.

1. The basis of representation, according to the proposed plan, is the number of ministers on the relis of presbyteries. Thus a prosbytery with twenty ministers on the roll will send to the Assembly five ministers and five elders. The num-ber of pastoral charges in the presbytery ber of pastoral charges in the prosbytery may be greater or less than twenty, according as the number of vacant charges exceeds or falls short of the number of ministers without charge. Vacant charges count for nothing; whilst a minister without a pastoral charge—be he retired pastor, or professor, or Church agent—adds both to the ministerial representation and to that of the oldership. Thus a town presbytery with sixteen charges, and four ministers without charge, will send as many commissioners to the Assembly as a country presbytery of twenty-four as a country presbytery of twenty-four charges, if four of these happen to be vacant. This irregularity of representation is aggravated by the fact that there was some diversity of usage with respect to the admission or intention of ministers on the roll of presbytery, between the several churches now united:—a divorsity that leaves its traces in the composition of our present rolls. But independently of this, there will always be some presbyteries that have ministers without pas-toral charge, and others that have charges without ministers. Now the natural unit, for purposes of representation, is the pas-toral charge. The number of these in ber of ministers on the roll. And there can be no propriety in referring to any other, so far at least as the representation of the discount in conversed. of the eldership is concerned.

2. The representation of any fractional surplus that may remain after dividing by four, by one minister and one elder, is a clumsy expedient, the practical effect of which is to give a larger proportional representation to small than to large presentation to small than to large presentation. bytories. Last assembly instructed sy-nods to discourage the formation of small presbyteries; but this rule offers a premium in their favour. Apart from this however, it is evidently unfair that a pres bytery of five charges should be as largely represented as a prosbytery of eight. A little knowledge of arithmetic is now sufficiently diffused to admit of a more correct system being adopted. It would be easy to provide for the surplus as follows:—

(1.) A surplus of two charges shall be represented by one commissioner, who

represented by one commissioner, who shall be a minister one year, and elder the next, and so on.

(2.) If there remain an odd unit (the surplus being one or three), it shall have representation every alternate year, the commissioner for the first year being an elder, for the third year a minister, and so on.

3. The question remains, whether representation should be given to the theological institutions of the church. On this subject we naturally look to Scotland for precedents. Each of the universities sends a commissioner to the Assembly of the Established Church. The Free Church has, curiously enough, gone from one extreme to the other. The representation of its the ological colleges was formerly excessive, and is now inadequate. Each college was formerly allowed two commissioners, whilst the professors also took their turn in the ordinary course of rotation as members of presbytory. But when the system of representation was altered, some fifteen years ago, the separate re-presentation of colleges vero withdrawn. It is probable that presbyteries having colleges within their hounds make a point within their mndi makas of sending at least one professor to the Assembly each year; but it they do, it is only as a matter of courtesy. It appears to me that a theological hall is a sufficiently important institution to be entitled to re presentation in every Assembly. Its work comes up for review every year; and in-formation, explanation, or yindication may be called for, that no one but a professor can be expected to furnish. As to the amount of representation, one commissioner from each hall might serve the purpose. But, theoretically, a little more might be claimed. If each distinct professorship—distinct, that is, alike from a pastoral charge and from other professorships—be recognized as equivalent to a pastoral charge, every two professorships will be entitled to a representation, and an institution with three professors will be entitled to an additional representation every second year. Be that as it may, I am inclined to recommend that a separate representation be granted to theological institutions:—it being understood that professors are not included in the ordinary rotation of their respective presbyteries. It will be objected that as theological

professors are all ministers, the Assembly will contain more ministers than elders. The fear of a clerical majority is a ridicul-ous bug-bear; two-thirds of the hard work of the Assembly is done, and always will be done, by ministers. But here the ob-jection is out of place. For a professor, qua professor, is just as little a pastor as on older. He is tertium quid. His office is that of a teacher. Origon was head of the most colobrated theological hall of Christian autiquity, long before he was ordeined a presbyter. Some chairs require exper-ience in partoral work, as that of pastoral theology. But others, as those of Hebrew and Church History, might just as well

be filled by Christian laymen. They are usually filled by ministers, because ministers are the best qualified to fill them. Laymen do not usually devote their lives to the prosecution of such studies. studies.

To sum up: in the first two sections of the Draft Act I would substitute the following:-

1. The General Assembly shall consist of commissioners from presbyteries, commissioners from theological faculties, and such persons, whether agents of the Church, clerks of Assembly, or Foreign Missionaries, as may receive a place in the court by special enactment. The commissioners shall be appointed in the proportion of two, a minister and an elder, for every four pastoral charges, and one for every two professorbins.

2. When the number of charges in a presbytery is not exactly devisible by four, the remainder after dividing shall be repre-

sented according to the following rule:—
(1.) A remainder of two shall be represented by one commissioner, who shall be a minister and an elder in alternate years.
(2.) A remainder of one shall be repre-

year, who shall be an elder and a minister alternately. A remainder of three shall be entitled to this representation in addition to that of a remainder of two. When a theological faculty comprises an odd number of professorships, the odd unit shall be represented by a commissioner every second year? I am, yours

truly, Dec. 28, 1875. A. MACKNIGHT.

The Bond of Union.

I once heard a father tell that when he 1 once heard a father toll that when he removed his family to a new residence, where the accommodation was much more ample, and the substance much more rich and varied than that to which they had been previously accustomed, his youngest son, yet a lisping infaut, ran around every room, and scanned every article with overy room, and scanned every article with cestacy, calling out in childish wonder at every new sight, "Is this ours, father? and is this ours?" The child did not say "yours;" and I observed that the father, while he told the story, was not offended with the freedom. You could read in his glistening eye that the infault's confidence in appropriation or his even all that his fain appropriating as his own all that his fa-ther had, was an important element in his satisfaction.

Such, I suppose, will be the surprise and joy and appropriating confidence with which the child of our Father's family will count all his own when he is removed from the comparatively mean condition of things present, and outers the infinite of things to come. When the glories of things to come. When the glories of heaven burst upon-his view, he does not stand at a distance, like a stranger, saying, "O God, these are thine." He bounds forward to to ch and tas'e every provision which these blessed mancions contain, exclaiming, as he looks in the Father's face; Father, this and this is ours?" The 'ear child is glad of all the Father's riches, 'ad the Father is gladder for his dear child 'nd the Father is gladder for his dear child

dArnot.

Nandom Acadings.

Each Christian has his cross, and each has his cross-bearer.

STUDY Him that was bruised, study that which bruised Him, and study him that bruised Him.

CUNNING conquerors force; force can subdue numbers; intellect can master courage; but love subdues all. We have victory by being shut in with

God. He aweeps everything away that hinders the answer to our prayers. THE talent of success is nothing more than doing what you can do well, without the thought of fame.—Longfellow.

It is the absonce of love to Christ, not its fulness, that makes us impution of the weaknesses and inconsistencies of our Chris-

Those who have passed under the fountain filled with blood are happier than the angels, for they know not the joy of being

FAITH addresses itself to man's whole being; it sounds every depth; it touches every spring; it calls back the soul from its weary search within itself, full of doubt and contradiction; it presents it with an object, implicit, absolute, greater than itself—"One that knoweth all things." It provides for every affliction, every want and aspiration.—The Patience of Hope.

Mr. Moory, in one of his addresses, a few days since, on "Excuses," referring to the excuse that some people in the church are no better than they should be, remarked that if one really wanted to get away from the company of hypocrites, let him become a Christian; not one hypocrite would be found at the marriage supper of the Lamb. For one hypocrite in the church he could find them one hundred in the world. He urged them to bundle up all their excuses and mark them as a pack

AUGUSTINE preached only eight minutes, and again eight hours. The homilies of the early fathers, as a rule, are short. The Christian duties were dispatched quickly; but when they came to the Pelagians they out when they came to the Pelagians they drew the long bow. Luther was sometimes long, then very short. Calvin rarely preached more than half an hour, often less. He took Farel to task for making his sermons too long. Whitefield declared that a man elequent as an angel ought not to preach more than forty minutes.

THE clouds hang heavy round my way. I cannot see;
But through the darkness I believe God leadsth me.
'Tis sweet to keep my hand in His,
While all is dim; To close my weary, aching eyes, And follow Him.

Through many a thorpy path He leads My fired feet Through many a path of toars I go, But it is sweet To know that He is close to me, My God, my Guide. Ho loadeth mo, and so I walk Quite antisted.