

Pastor and People.

The End of a Beneficent Life.

The British Messenger for August comes to us in mourning robes, for the death of its originator and publisher, Mr. Peter Drummond. He was also the originator, and until laid aside by bodily infirmity, the active manager of "the Stirling Tract Enterprise."

Success at last came. The Stirling Races were abandoned; the Cambuskenneth decorations ceased. All this led to what Mr. Drummond called "the Stirling Tract Enterprise," which in course of a few years grew into the vast institution which it now is.

In Stirling his memory will be fragrant. Of Dr. Beith's congregation he was the leading elder in the kirk session of the Free North Church for many years. Of late he has resided in Edinburgh, where his sons in George street follow with much success their father's earliest occupation.

Silent Members.

We question the wisdom of one's deciding in his early Christian life that the talking and the praying in public must be done by others. It is possible that this may be the conclusion reached in the end by many a timid man; but before he comes to it a real effort might well be made.

The notion that every converted young person may rise in a conference meeting and begin to harangue the brethren, if pushed too far, may lead to fearful wrong on both sides. Such talk is not always to edification. Base and flattery are to some dangerous gifts. They make many a little man think himself a great man at once.

But now on the other side—intense per contra as book-keepers say—there is danger in the opposite direction. One may cover up his talent in the ground, and neglect great opportunities of usefulness. And in time he will become discouraged under the slow process of his own education.

who will never attempt to tell anything except what he knows, and will stop when he has got through. This is what the apostle means when he talks about "zeal according to knowledge."

It is fatal to every interest concerned that one should settle the matter in the earliest moment, and say in a hopeless decision, "I am to be a silent member in the Church of Christ." The beginning is where the stress is. It is astonishing to see how knowledge aggregates itself by simply advancing a little at a time.

Goethe said his best conceptions always arrived mysteriously like birds pecking at his windows and saying, "Here we are!" It may be so with poets; not so with Christians. Our ideas come from the Word of God.

We believe it to be within the power of every Christian to reach at least a modest and comfortable success in the high attainments of conference and prayer. In every sphere of acquisition it is simply an unromantic and plodding study which makes the useful scholar. If a man has an idea positively in his head, he can state it. And if he will keep getting new ones, he will be in no danger of becoming a mere kaleidoscope to turn what he has over and over in new, profitless, and sometimes absurd shapes.

Presbyterianism in the United States.

The following is an extract from Dr. Prime's essay, read at the pan-Presbyterian Council:

We have at the present time ten independent Presbyterian organizations—228: General Assembly (North.) General Assembly (South.) United Presbyterian Church of North America.

Reformed (Dutch.) Reformed (German.) Associate Reformed Synod of the South. Synod of the Reformed Presbyterian Church.

General Synod of Reformed Presbyterian Church.

Welsh Calvinistic Methodist. Cumberland Presbyterian. The Presbyterian General Assembly (North) has 4,744 ministers, 6,077 churches with 595,210 members in communion; and last year contributed for the support of the Gospel at home and abroad \$9,810,228—about ten millions of dollars, or £2,000,000.

The Presbyterian Church (South) has 1,709 ministers, 1,804 churches, with 112,188 members; and last year it contributed \$1,188,671 for the support of the Gospel at home and abroad. Two theological seminaries have eight professors and 100 students. It sustains sixteen foreign missions, with seventy-five laborers, representing the Church in China, Greece, South America and Mexico.

The United Presbyterian Church has 625 ministers, 798 churches and 77,414 members. Its contribution to the cause of Christ in the past year, was \$973,676. It has four theological seminaries, with ninety-seven students.

The Reformed (Dutch) Church has 546 ministers, 506 churches and 74,600 members; and its contributions amount to \$1,082,840.16. And its 200 laborers are among the hitherto in China, India and Japan. It has one theological seminary, with four professors and fifty students.

The Welsh Presbyterian Church, usually known as the Calvinistic Methodist, is the outgrowth of the revival in England and Wales under Wesley and Whitefield. The Church is Calvinistic in doctrine, after Whitefield, and is called Methodist from Wesley. It has 119 ministers, 155 churches, with 9,189 members, and gave last year \$74,581.61 for the support of the Gospel.

The Reformed Presbyterian Church, General Synod, has twenty-six ministers, and forty-seven congregations.

The Reformed Presbyterian Synod has 101 ministers, 106 congregations, with 10,250 members; and it raised last year \$190,435.45—an average of nearly \$20, or £4 to each member.

The Associate Reformed Synod of the South has sixty ministers and fifty-four churches, with 5,680 members, and raised \$40,845.69.

Reformed (German) Church has 447 ministers, 1,099 congregations, with 87,871 communicants; and contributions, \$898,117.

The Cumberland Presbyterian Church is not Calvinistic in doctrine, has 1,175 ministers, 2,000 congregations, with 100,000 members; and its contributions are estimated at \$850,000.

These figures show the grand total of the Presbyterian Church force of the United States to be 9,028 ministers, 12,102 congregations, with 1,052,889 members, making in one year contributions in money for religious purposes to the sum of 14,512,198 dollars, or about 8,000,000 pounds sterling—nearly fifteen dollars or three pounds to each communicant in the whole country.

For the Presbyterian.]

THE CHRISTIAN'S HOPE.

We cannot meet with undimmed eye The sun's effulgent piercing rays; No more can we, while 'neath the sky, Fathom our great Creator's ways.

Still let us search, with humble awe, And scan His wondrous works with care, And round His glorious footsteps draw In humble, pleading, fervent prayer—

That He who rates celestial spheres, And holds the oceans in His hand, Would lead our hearts from doubts and fears, And lead us to that glorious land,

Where doubts no more disturb the mind, And fears no more distress the heart; Where we shall full fruition find, And kindred meet no more to part.

O! may we stand on heavenly ground, Where sweetest music charms the ear; Where peace, and joy, and love abound— For God himself is ever near.

O! glorious land of endless day, O! happy home so bright and fair; Where saints unceasing homage pay To Him whose blood has brought them there. Toronto. J. LINDSAY.

May I Live as I Like?

What! has it all come to this, then, that I am to believe in the Lord Jesus Christ for righteousness, and to be made just through faith?

Yes, that is it; that is the whole of it. What! trust Christ alone, and then live as I like?

You cannot live in sin after you have trusted Jesus; for the act of faith brings with it a change of nature and a renewal of your soul. The Spirit of God who leads you to believe will also change your heart. You spoke of "living as you like;" you will like to live very differently from what you do now. The things you loved before your conversion you will hate when you believe, and the things you hated you will love. Now, you are trying to be good and you make great failures, because your heart is alienated from God; but when once you have received salvation through the blood of Christ, your heart will love God, and then you will keep his commandments, and they will be no longer grievous to you. A change of heart is what you want, and you will never get it except through the covenant of grace. There is not a word about conversion in the old covenant; we must look to the new covenant for that; and here it is—"Then I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." This is one of the greatest covenant promises.—Spurgeon.

An English View of the Presbyterian Council.

There was much in this meeting to admire and to applaud, and especially the capacity shown for overlooking national or territorial boundaries. The history of Presbyterianism has on its record the tale of many noble deeds, and it is well that those who adhere to it, without dropping their own specialities or losing their integrity, should learn to look beyond their own borders both for stimulus and for improved modes of culture and warfare. On the ground of mere dogma there is little to be said. The bond which has been formed professes to rest not only on the acceptance of the Presbyterian polity in Church administration, but a consensus of all the Reformed symbols—which consensus, however, has yet to be formulated. If the attempt should be made in earnest, nothing will come of it save what would afford common ground for the Anglican, Pearson, the Lutheran, Dorner, and the Jesuit Petau. In this regard, it is manifest that a spirit of comprehensiveness and liberality is growing, which the somewhat fanatical outburst at this Council will stimulate rather than repress. Beyond, there is only advantage to be anticipated. The ideas and aspirations that have possessed some men will necessarily fail. The dream of an organic unity among all the Presbyterian Churches of the world is a dream, and nothing more. But in the department of missionary labor it may be expected that means will be provided for seeing that all unseemly and injurious rivalry in Churches of the same denomination shall cease, that instead of quarrelling each other's efforts, or overlapping the territory anyone may have chosen, there shall be mutual concert and help. Further, it is not too much to suppose that the display which has taken place may have the effect not only of concentrating opinion and effort so far, but also of recruiting strength; and no one who understands that marvellous power of concentrated action which resides in the Presbyterian system, its capabilities of deliberative and executive rule, the style in which it unites freedom of private judgment with the benefit of a vigorous Church order, will regret such a probability. No man has studied the problem of ecclesiastical powers and relations with so much painstaking and insight as Dr. Dorner, of Berlin (with extracts from whose writings Archbishop Hare was wont to crowd the notes to his charges); and he, in apologizing for absence from the gathering, wrote:—"The Presbyterian Churches represent the muscular system in the great body of Evangelical Christendom—the principle of powerful motive and initiative." This witness is to a certain extent true.—London (Eng.) Spectator.

Miss JENNIE COLLINS, of Boston, reports that many applicants for work at Boffin's Bower are wives of one prosperous merchant, clergymen, doctors, etc. This shows that hard times have befallen other people besides railroad employees and miners. THERE are twenty-four coffee-taverns or cocoa-houses in Liverpool, which take gross receipts of £80,000 a year, and pay large profits to the company that founded them. In London, also, half-a-dozen flourishing taverns have been opened in as many months.

Reflections on the Jews.

Are the Jews, as such, disagreeable socially to right-minded Christians? The proper answer to this, we take it, is that Jews, like Christians, differ in social attractiveness, but that, owing to circumstances which cannot be described fully within our present limits, among the well-to-do Jews there is probably a larger proportion of persons who are offensive through "loudness" of dress and manners, and through bluntness of the social perceptions and absence of dignity and refinement, than among Christians. The Jews are one of the greatest races in the world, and have won the highest distinction even in those walks which call for that delicacy of perception which gives manners their finish; but they have been placed for two thousand years in every Christian country in a position in which they were not called on for proficiency in the art of being at ease among one's equals, which is, after all, the essential condition of social success, and have had during most of that period no source of pleasure, safety or distinction but money. It is only within the present century that they have really made their appearance in Christian society, and they have entered it with the drawbacks that might be expected from their history—that is, with an inordinate estimate of what may be done by "push," and with an inordinate reliance on the social power of wealth without the steady support of strong social traditions. The tendency to gaudiness in dress or ornament, we suspect has its roots deeper than modern history goes, and testifies to the purity of the race and the freshness with which its eye still retains the Oriental passion for brilliancy of costume, though the effect in our climate and with our tailoring is barbaric and coarse, instead of being, as under other conditions it would be picturesque.—The Nation.

"Pure Liquors."

There is hardly any phase of the temperance movement to which we do not heartily wish God-speed. If men will not be total abstinents, we are glad to have them agree to some limit to their drinking. If they have no objection to milder liquors, we commend them for refusing rum and gin. We have even expressed an approval of the movement—as far as it goes—of our English brethren, who pledge themselves not to take anything intoxicating "between drinks." But there is one proposal recently made in public, by professed friends of the temperance cause, for which we have no words of commendation; and that is to promote the sale of "pure liquors." We don't want any more pure liquors sold. There is altogether too much of it on the market now. And pure liquor is no improvement on adulterated liquors. With all the vile mixtures which have been manufactured to make drunkards, nothing has yet been found so bad as the original article imitated. Pure whiskey makes a man just as drunk as strychnine whiskey, and when he is drunk on the one liquor he is quite as likely to commit a crime, and is fully as great a fool, as if he were drunk on the other. Within the last ten days a great criminal has confessed that his crime was committed while he was drunk on cider; and it has turned out that a number of young criminals in another State were helped to their crimes by the use of beer. Pure liquor may, it is true, prolong a drunkard's life, and enable him to commit more crimes and to prove more of a curse in the world than if he drank the vilest adulterations of liquor known to "the trade," but we don't think it will pay to organize a society to bring that thing about. The worst thing on the face of the earth for a man to drink at any time is pure liquor.—S. S. Times.

Good Advice.

No man can be trusted with the keeping of a woman's happiness who is addicted to the use of ardent spirits. Liquor has stolen more bloom from the cheek of beauty, and turned more hearth-stones into dreary watch-places of despair, than all other evils combined. We know we are not thanked by many young ladies for the first sentence in this admonition, while many young men are disgusted with such "fanaticism;" but we will utter it, and had we a pen of thunder, dipped in the lightning's flash, we would write it on every marriage vow.

A young man said to us, "I have no patience with such weakness." We knew a stronger, better man one who said the same, when strong in will and love for his lovely bride; but he surrendered affection to appetite, and became the slave of strong drink. In five years he was transformed from a man to a brute.

"Through haunts of horror and of strife He passed down life's dark tide, He nursed his beggar'd babe and wife, He nursed his God and died."

"Girls, don't marry a man if he drinks."—Temperance Times.

The results of the extraordinary religious interest in Boston the past season are now approximately ascertained, so far as statistics go. Circulars sent to the pastors of churches asking information, elicited responses from 203 churches, of which 112 are Congregational, sixty Baptist, thirty-one Methodist, and one Presbyterian. The aggregate additions by profession to these 203 churches amount, in round numbers, to 5,000. The largest single addition is credited to the Pilgrim (Congregational) Church, Cambridge, which has received 182.

A strong demonstration of "Protestant Churchmen" was held in Manchester Free Trade Hall on Tuesday night against Anglican confession. Mr. J. Maden-Holt, M.P., presided, and resolutions were passed affirming that the Ritualists, having transgressed the utmost limits of lawful liberty, could no longer be regarded as a party legitimately within the pale of the Established Church, and demanding that vigorous measures should at once be taken to enforce obedience to the law. A memorial to the Archbishop of York and the Bishops of the Northern Province, calling upon their Lordships to use their authority in order to at once suppress the obnoxious practice, was also adopted. The meeting was characterized by the utmost enthusiasm.

Random Readings.

Each man has an aptitude born within him to do easily some feat impossible to any other.—Emerson.

Twenty Christians can fight heroically where one can suffer greatly and be strong and be still.—Dr. Cuyler.

The wealth of a man is the number of things which he loves and loses, which he is loved and blessed by.—Cavlyle.

A LAUGH to be joyous must flow from a joyous heart; but without kindness there can be no true joy.—Julius Haro.

HEAVEN is nearer when we meet a Christian gentleman or lady who sheds upon our pathway the light of unobtrusive kindness; it preaches Christ to us.

THE more enlarged is our mind, the more we discover of men of originality. Your common-place people have no difference between one and another.—Pascal.

HE only is great who has the habits of greatness; who, after performing what none in ten thousand could accomplish, passes on like Sampson, and tells neither father nor mother about it.—Lavater.

THE Bible itself must be brought out as the best defence against infidelity—the Bible itself, not only as the great standing miracle of history, but as containing unearthly ideas for which no philosophy, no theory of development, can ever account.

WHAT we want in Christ we always find in Him. When we want nothing we find nothing. When we want little we find little. When we want much we find much. But when we want everything, and get reduced to complete nakedness and beggary, we find in Him God's complete treasure-house, out of which comes gold, and jewels, and garments to clothe us, wavy in the richness and glory of the Lord.—Sears.

WHEN Christ was about to leave the world, He made His will. His soul He committed to His Father; His body He bequeathed to Joseph, to be decently interred; His clothes fell to the soldiers; His mother He left to the care of John; but what should He leave to His poor disciples that had left all for Him? Silver and gold he had none; but he left them that which was infinitely better, His peace.—Matthew Henry.

A CHRISTIAN must have subordination according to his growth and work. A babe in Christ, devoted to the smaller occupations of the house of God, he needs comparatively little, but maturing through the years and under the discipline of life, his supply must be improved and increased. An attempt to keep up a religious vitality and strength on Sabbath school books and "gospel hymns," is like trying to sustain harvest laborers on pap and panada.

By Him are all things, and in Him do all things consist. Every object in nature is impressed with His footsteps, and every day repeats the wonders of creation. There is not an object, be it pebble or pearl, weed or rose, the flower-spangled sward beneath, or the star-spangled sky above, not a worm or an angel, a drop of water or a boundless ocean, in which intelligence may not discern and pity adore the providence of Him who took our nature that He might save our souls.—Guthrie.

A GENTLEMAN called upon a wealthy friend for a contribution. "Yes, I must give you my mite," said the rich man. "You mean the widow's mite, I suppose?" replied the other. "To be sure I do." The gentleman continued: "I will be satisfied with half as much as she gave. Now, how much are you worth?" "Seventy thousand dollars," he answered. "Give me, then, a check for thirty-five thousand; that will be just half as much as the widow gave, for she gave all she had." That was a new idea to the wealthy merchant, so he contributed liberally.

If we see one wandering away from the truth of the gospel, it is like the Master to go after him and bring him back. He is a sheep, if not lost, yet straying off where he will be hard to find; and the proper Christian impulse is to help him to his place. It is a holy work and one to which every professor is committed as he has opportunity. It is easy to drive men away, and when they commit a fault, to denounce them in the name of the morality they have insulted, but it is not according to the benevolence of Him who forgave the stoning and restored the wayward.

"This one thing I do," wrote the Apostle Paul. He was a man of one purpose. His soul's activities and energies were all bent in one direction. Forgetting the things behind him, he "pressed toward the mark for the prize of the high calling in Christ Jesus." "Pressed,"—that word fully represents his singleness of purpose, and the earnestness with which he put forth all his life-power toward the attainment of greater likeness to Jesus, and more perfect conformity to His will. He that lives like the Apostle, lives in the higher plane of Christian life. He has but one aim in life, and that is to be like Christ, with heart, and soul and activity all fully consecrated to His service.—The Methodist Recorder.

"ARE Obeds binding?" asks one of our exchanges. They do not seem to be very binding in our day, judging by the frequency with which they are assailed by those who have publicly professed to believe them. But are not *vows* "binding"? Are not promises publicly made, in most solemn positions, "binding"? When a man stands before a great congregation, and in the presence of a Presbytery or Council declares that he "receives and adopts the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scripture," is not this declaration "binding"? Is it consistent with a "good conscience," or with a true honesty of purpose and life, to stand out as a representative of a well-known, compact, historical system of doctrine, while secretly or openly denying it in part or in whole? Obeds are binding therefore; at least they should be so esteemed while the vow which adopts them remains uncancelled.—Philadelphia Presbyterian.

THE Twelfth Annual Convention of the Young Men's Christian Associations of New York State will meet in Hudson, on Thursday, September 20th, and continue its sessions until Sunday evening, September 28th.