

## THE GLORY OF DRUGGERY.

Persistent plodding is one of the fixed conditions of permanent success. Neither genius nor any other advantage can supplant it in the "lucky" man, and he into whose lap drops a fortune or a windfall of what his fellows call glory, but rather it, whom God leads step by step, through darkness to light, from rough places to smooth, up the long hill of discipline to the heights of peace.

Christian work is eminently of the sort which tests and toughens the soul by its own exertions. To persevere in the face of delays, discouragements, and reverses is no God's foremost requirements. To be contented with His promise; to find in that sufficient return to sustain us in long watching and diligent working; to feel that dignity and unobtrusiveness are conferred upon the worker by the very consecration of all to him—this is the glory of druggery, and it is a real and lasting one.—*Christian at Work.*

## POLITICAL SKEPTICISM.

Compared with the States we are a young and undeveloped nation, and may not have either the good or the bad on so gigantic a scale. Still we have made quite enough of progress to be able to understand, and so far to sympathize with, the political scepticism of the Chicago *Advance* on Political Skepticism and the temptations to yield to it in the present day.

Religious Skepticism is doubt as to any definite truth in connection with religious doctrine and practice. A man who knows not what to believe as to God, immortality, retribution, and the inspiration of the Bible, who suspects every inspiration to be false, and sees, as he thinks he sees, in every religious teacher, a corrupt hypocrite or a weak enthusiast, who mentally is aloof on a sea of uncertainty as to the meaning of the present life and the nature of that which is to come, is called a skeptic. A political skeptic might, then, well be one who has lost faith in all politics, in any principle of the present or future affairs, in any method of securing an end and just administration of his country's form of government, in any substantial advantage, indeed, of one form over another. He may be a very unorthodox man, doctrinally, when he undertakes to state his religious creed, and may repeat the idea of total depravity with some warmth, but in relation to politics, he believes that doctrine a little more firmly than any other truth. Honestly among politicians; he secures the very idea.

This is not a happy state of mind. Faith in truth and men makes the soul bright, but doubt always darkens it. It is a bitter thing to lose confidence in all things, and to be left, in a chronic feeling akin to that of a chronic invalid, who wrote of the Jewish politicians with whom he had to do:

"They be all adulterers, an assembly of treacherous men, and they bend their tongues, like their bows for lies, but they are not valiant for the truth upon the earth for they proceed from evil to evil, and they know not me, saith the Lord. Take ye heed, every one, of his neighbour, and trust ye not in your brother, for every brother will utterly supplant, and every neighbor will walk with slanders."

We fear that political skepticism is rapidly on the increase. Even the most decided optimists stagger under the developments of the past few years, as to the private character and political acts of men of high station, from Napoleon III down to Chicago aldermen. A revolution throws secret documents into a new set of hands, and astounding revelations are made, which cover with shame imperial personages, judges, ministers of state, ambassadors, generals, and members of the legislative body. Correspondents abroad write to the newspapers, and disgraceful scandals are communicated concerning U. S. consuls and diplomats. Committees of investigation are appointed, and the almost invariable result is, a sad pollution of judicial emine, an explanation of the manner in which officials have swelled their bank accounts by bribery and corruption on the largest scale, and an insight into the character of city governments as they proceed to build up a City Council, or a State Legislature, or even a United States Congress.

To read of these things is sickening, but when the exposures come thick and fast, at the South, at the North, at the East, at the West, involving not some suspected "Democrat," about whom we were ready to believe such reports, but of "good Republicans," what are we to think? One dreads to open his morning paper lest his last political idol be broken, and his skepticism as to human honesty become universal.—Whom shall we trust? Is the anxious inquiry. Far more important than the question of bomb-proof fortifications is that of money-proof officials. It is true, the Walden College has been closed, but we have no time. All we can do is to think that judicial decisions have a market rate, and that the passage of a bill in a legislative body depends entirely upon

the comparative length of purse of its friends and foes, but that the plague has taken into every department of life? That we suspect everybody, from the President down to the lowest and most insignificant, to the church down to the handling of the poor funds?

The people are not yet driven to that utter despair of all political integrity; though, in occasional moods, they approach it. They are losing faith, however, in party names and nominations. They are beginning to think that personal honesty in a candidate, with a hearty consent to reform, and enough shrewdness to keep him from being hoodwinked by political friends and social companions, is better than a "good record" on some yagone question, or an "splendid victory" on sea or land during the late war. The present issue is not whether we can beat the "Democrats," or put down "socialism," or "reactionism," or "the reaction," but whether we can have internal purity and external justice in the administration of government.

Let us not "despair of the republic," nor abandon ourselves as yet to political skepticism.

## Ecclesiastical.

## MEETING OF GUELPH PRESBYTERY.

The Presbytery of Guelph met at the Town of Guelph on Friday last week. The following was the principal business transacted. The records of several Kirk Sessions were handed in and referred to committees for examination and report. A notice was read to the effect that the Presbytery of Montreal intended to apply to the General Assembly at their first meeting for leave to receive Mr. Auguste Melver, a licentiate of the Faculty of Theology, of the University of Lyons, a French Evangelical minister, into the Canada Presbyterian Church. The Clerk reported the receipt of statistical and financial reports, more or less complete, from all the congregations in the bounds, except St. Andrew's Church, Berlin and Arlier.

Mr. Wm. Kay, A.M., a student who had completed his theological curriculum, was examined with a view to be taken on trial for license. The examination having proved fully satisfactory, it was agreed to accept him on trial for one year, at the meeting following, to take him on said trial. Mr. Bell reported that he had preached in the pulpit of St. Andrew's Church, Berlin, on Sunday last, and reported that he had performed a similar service at Everton and Mimosa, according to appointment.

It was agreed to recommend the Rev. A. Drummond, of Shakespeare and Hanpaul, be chosen Moderator of the General Assembly at their first meeting. The committee appointed to consider the petition of the members of the church reported to the effect that the Presbytery should, if they deemed it desirable, memorialize the General Assembly to have a scheme of lessons prepared under their sanction. It was agreed to accept the report and send the memorial.

The committee appointed to examine the petition of the Rev. J. H. Ward, of Toronto, to be admitted as an alternate to the General Assembly, reported that it was resolved by a majority to reject it, as it should be competent for Presbyteries, if they see occasion, to appoint alternates.

A petition from the congregation of Hawkeville that the Presbytery assume a debt of \$618, was read, and the committee reported that they had been heard in support of the petition. Ultimately it was resolved to appoint a committee to consider the petition, and to report at the next meeting of the Presbytery. A reference from the Session of Knox Church, Aston, was referred to a committee to consider.

A call from the congregation of Doon and Heslop to Mr. John M. Goodville, B. A., was submitted, and he having signified his acceptance, was appointed to the charge of the church. The members were instructed to prescribe him subjects of trials for ordination, to be undergone at next ordinary meeting, which was appointed to be held in Knox Church, Guelph, on the second Tuesday of July, at 1 o'clock p.m.

Mr. Wm. Millman was authorized to moderate in a call at South Lather and Amaranth, and Mr. J. H. Ward, of Toronto, was authorized to moderate in a call at St. Andrew's Church, Berlin, on the second Tuesday of July, at 1 o'clock p.m.

Mr. Middlemich gave notice that he would move at next ordinary meeting that the salary of the Clerk be increased from \$100 to \$125, and that the salary of the Treasurer be increased from \$50 to \$75.

The Presbytery Treasurer reported the funds in his hands, and the amount of arrears due by congregations in the bounds.

## MINISTERS AND CHURCHES.

We have been requested to publish the following statistics of the West End Presbyterian Church, Toronto.—Members received during the year ending 1881, 1882, 1883, 1884, 1885, 1886, 1887, 1888, 1889, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937, 1938, 1939, 1940, 1941, 1942, 1943, 1944, 1945, 1946, 1947, 1948, 1949, 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1958, 1959, 1960, 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 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