

PASTOR AND PEOPLE.

THE SONG OF THE HEART.

Blithely sings the young heart, and cheerily shines its sun;
 'Tis spring of the year, 'tis early morn, and life is but begun.
 The day is bright, the heart is light,
 And all the future years
 Stretch forth as fair, with never a care,
 Nor clouds, nor tears.

Boldly sings the young heart, but scorchingly shines the sun;
 'Tis the summer now, 'tis mid-day heat, the work life is begun.
 But boy runs high, while the steadfast eye,
 Fixed on the goal of fame,
 Heeds not the glare, for he who will dare,
 Must win a name.

Cheerily sings the old heart, while slowly sets the sun;
 'Tis autumn chill, 'tis eventide, and rest is now begun.
 Brave was the heart that did its part,
 and ever upheld the right;
 Now sets the sun, the work is done;
 Now comes the night.

Hushed now is the tired heart, and set now is the sun;
 'Tis winter time, the stars gleam out, the new life is begun.
 Calm is the sleep, and long and deep,
 But bright will the waking be;
 The cross has been borne, the crown will be worn
 Through all eternity.

Chambers' Journal.

HIGH-CHURCH VIEWS OF PRESBYTERIANISM.

In the last number of the "Catholic Presbyterian" Dr. Donald Fraser gives utterance to the following opinions which are as just as they are pithily expressed:

"We have alluded to Bishop Wilberforce's scorn for all non-Prelatic Churches. It will not hurt them. Indeed, the publication of his true sentiments about the 'Kirk,' as he calls it, will do good if it tends to cure some of our Scottish friends of a craving for Episcopal recognition and countenance. That Presbyterianism is established by law does tell in its favour with Low Churchmen in England; but not with representative Anglicans like Dr. Wilberforce. In their eyes all Presbyterians are schismatics, and their ministerial orders are invalid. The Scottish Episcopal sect is 'our beloved sister the Church of Scotland.'

"No dignitary of the Church of England in our time has evinced such hearty respect for the Presbyterian Church as the late Dean Stanley; and even his regard for it was greatly influenced by the circumstance of its establishment by law. Had it not been for this, it is very doubtful whether he would have cared to enter its pulpits. Yet the newspapers have lauded the large-minded liberality of English Bishops and Deans in preaching in parish churches of Scotland! There were such eulogies at the time of the Glengarry incident—how misapplied, so far as Bishop Wilberforce was concerned, is now evident to all. Last summer, many compliments were paid to the Bishop of Liverpool for having officiated in 'the Kirk.' But what 'kirk'-man could read the reproaches cast on Bishop Kyle for this act at the Church Congress, and the apologetic tone in which he and his friends met those reproaches, and not feel that self-respect should lead the Church of Scotland to pay no court whatever to those lords over God's heritage? Where is their liberality? Where their largeness of soul? Where is the least sign that they know how to respect and sympathise with Christians who live under a different 'administration' from their own? The fact is, that all the liberality displayed in those instances is on the opposite side. It is the parish minister who invites the prelate to his pulpit, knowing that the prelate will not return the compliment; it is the Presbyterian people who accept the prelate's service, who show liberality. But no one thinks of praising them. So have we seen it in social life. One man is ill-tempered or overbearing; but on an occasion he can show good humour. Then every one feels obliged to him. Another is always sweet and affable, and no one gives him any credit for it. A Roman Catholic priest takes a friendly tone in a Protestant circle; and there is a chorus of delight over his liberality. 'He is such a good man! such a kind, pleasant, unprejudiced man!' Whereas all the while he looks on those Protestants as lost heretics; and the liberality they ascribe to him is not in him at all, but in themselves.

"Presbyterians may as well make up their minds to it, that between them and out-and-out Prelatists there

can be no ecclesiastical reciprocity. And this is not a result of State connection, for both parties have such connection in Great Britain, and neither of them has it in Ireland; it rises out of the question of valid Orders and the Apostolic Succession. Not merely may you disestablish the Prelatist, but you may bray him in a mortar with a pestle, yet will not his ecclesiastical arrogance depart from him.

"Let us not be misunderstood. We know that pleasant relations often exist between Episcopal clergymen and Presbyterian ministers; and the latter are sometimes invited by the former to give an address in a school-room, have even been asked to speak in the Nave of Westminster Abbey. But these instances are exceptional, and are tainted, at the best, with some note of inferiority. It is in a Bishop like Wilberforce that we see the Anglican temper at the full. His exclusiveness was not that of a narrow culture; for he had not grown up in a corner. All his life through he enjoyed unusual opportunities for mental enlargement, and his bearing was that of well-bred courtesy; yet he could see nothing in a minister of the Word ordained by 'the laying on of the hands of the Presbytery,' but an intruder and a poacher on the spiritual domain, and he could not recognize the existence of any Church but his own throughout the British Empire and the United States of America! In his biography we find him manoeuvring with politicians about the filling up of Episcopal Sees, and yet confidently assuming that he and others, who obtained their spiritual promotion by the favour of a first Lord of the Treasury, were select channels of heavenly grace, while Dr. Chalmers, Dr. Guthrie, and Dr. Norman Macleod, were not ministers of Christ at all!

"We grow rather impatient of Anglican talk about liberality. Liberality in what? If in money giving, the standard of liberality in the Episcopal Churches is far below that which prevails in the Presbyterian. If in feeling, we look on one side of the Church of England and its offshoots isolated from all other Churches, and disparaging their Orders and sacraments; and on the other side to the Presbyterian Church in many countries, firm in its own historical lines of administration, but never unchurching other Christian communities that are differently ordered, holding out the hand of friendship to all of them that are true to the fundamental articles of the Faith. We cannot but be struck by the contrast; we need not point out on which side the generous temper lies. It must be confessed that there are bigoted and illiberal Presbyterians; but the Presbyterian Church in its constitution and its essence is the most unprejudiced and liberal Church on the face of the earth."

THE FAMILY ALTAR.

One of the fairest and most beneficent institutions of the Christian home is the family altar, with its daily sacrifice of prayer and thanksgiving. We confess to a partiality for the old, familiar name, "family worship." The outward act, so far as ceremony is concerned, is exceedingly simple; but there is a grandeur connected with it, that far surpasses the glory of the stateliest ritual. It is the recognition of the presence of the living and eternal Father in the household. It proclaims the true royalty of that home, in a way that culture, the adornments of wealth, and the decorations of art could not do. It is a visible testimony that here are the sons of God, the children of the Great King. It gives to that home, however humble, an unearthly glory; for on it falls the light of covenant grace, such as gilded the tent of Abraham and made it a place where angels came to sojourn. Experience also proves the beneficence of this institution. To go forth to the labours of the day, fresh from the presence of God, and after seeking His counsel and help; and to come at eventide with our completed task again into His presence, asking His inspection—surely this is to give purity, sobriety, strength and elevation to the family life. It must, if faithfully observed, redeem home from the dominion of the world, drive out uncleanness, banish strife, and close the doors against the entrance of a thousand evils.

As a means of instruction, there is nothing superior to the family altar. It leaves impressions of Divine truth which nothing can efface. It brings holy influences to bear upon the family circle at a time when the hearts of all are most open to receive them. Joy, through providential blessings, has prepared them for thanksgiving; or loss has come to make them feel the

need of imperishable blessings; but to all these moods of feeling, the family altar speaks its lessons. Many can testify to the sacred impressions of that hour when all the inmates of the house, from the gray-haired sire to the little child in its mother's arms, were gathered in reverential silence to hear from the opened Bible, a message from the Lord and Saviour of men, and when all humbly kneeled before the invisible King. The memories and influences of that holy time can never be effaced. They linger like a benediction on the soul.

It is a loss, far greater than can be measured in dollars and cents, when this institution is displaced from the family. Neglect of family worship invites the entrance of the corrupting influence of the world; it removes most wholesome restraints, and prepares the way for sensual living. The richest home becomes poor without it, for the genuine mark of its royalty, as the palace of the Great King, is gone. It is a sad sign for any professedly Christian home, when the family altar is neglected. The pressure of business cares furnishes no justification for such neglect. Nor ought timidity to keep parents from the discharge of this most important duty. The father who is afraid to gather his little children around him, and invoke the blessing of God upon them, proclaims himself unworthy of his position. Let him remember his solemn trust and his obligation to train his children for heaven. Thoughtlessness, and the force of habit, keep some from the establishment of family worship. For this reason its claims should be pressed upon their consideration, until they see its great importance.—*St. Louis Evangelist.*

THE DEATH-BED; A GREAT TESTER.

Dr. Elliot, who was well acquainted with the celebrated Col. Ethan Allen, visited him at the time when his daughter was sick and near to death. He was introduced to the library, when the Colonel read to him some of his writings, with much self-complacency, and asked, "Is not that well done?" While they were thus employed, a messenger entered and informed Col. Allen that his daughter was dying and desired to speak with him.

He immediately went to her chamber, accompanied by Dr. Elliot, who was desirous of witnessing the interview. The wife of Col. Allen was a pious woman, and had instructed her daughter in the principles of Christianity. As soon as her father appeared at her bedside, she said to him, "I am about to die; shall I believe in the principles you have taught me, or shall I believe as my mother has taught me?" He became extremely agitated; his chin quivered, his whole frame shook; and after waiting a few moments, he replied, "Believe as your mother has taught you."

MOTHER'S HEART.

The Rev. George Martin, of Upper Norwood, told a good story the other Sunday morning, to the following effect. A little boy, having heard of the love of the Lord Jesus, told his sister that he should like to make Jesus a present—something that Jesus really wanted. His sister said there was one thing Jesus did want above everything else. "He wants your heart," she said. Thinking seriously for a moment, as if the little fellow knew that to give Jesus his heart would make it needful for him to give up something he did not wish to part with, a bright thought at length struck him. Said he, "If mother will give Him her heart, I'll give Him mine." "Mother?" answered the girl, "why mother gave her heart to Jesus long, long ago; every body knows that!" Does any mother's eyes rest on these lines? And can your elder children thus triumphantly speak of your love to the Saviour?

MR. SPURGEON AND THE SALVATION ARMY.

Under the heading "Personal Notes," Mr. Spurgeon writes in the current number of his magazine: "It is time that somebody spoke now that the attempt is made to make men religious by turning all religion into a game of soldiers. Because they would not hinder anything that promised well, Christian men have borne with much that grieved them, but there is a point beyond which long-suffering charity cannot go. That point is nearly reached; even the most ultra-tolerant must feel that hope has been disappointed, and fear now takes its place."