

Pastor and People.

The Lord's Prayer.

It is quite a common custom in our Reformed Church, as well as in many other denominations, to make the Lord's Prayer a part of the services, the whole congregation joining in repeating it. We like the custom, and are glad it is growing in favor.

We have noted, however, a lack of uniformity which is a very serious drawback. From various causes, into which we have not time to inquire now even if there were need of it, there is a great variety in the forms of the Lord's Prayer as used by different members of the clergy or congregation; so that, whenever the regular pastor exchanges, there is a doubt in the minds of the congregation as to which form will be used, and they consequently follow, hesitatingly, after the minister, instead of praying with him, and the spirit of prayer and supplication is nearly lost in the effort of the mind to follow the leader.

Some people teach their children to "say the Lord's Prayer," instead of teaching them, as they certainly should, that when this form of words is used by the lips, the heart and mind should be in a prayerful mood or attitude. For this reason children should not be allowed to "say their prayers" when they are in a fit of anger, nor in a careless manner, parrot-like.

But we must come back to the form of the Lord's Prayer itself, and consider how uniformity can best be secured. And for this purpose we shall omit entirely all considerations as to which is the fullest and most explicit translation, or what words are the best rendering, such as the argument on "debts" vs. "trespasses," and merely confine ourselves to the question directly in hand.

There is but one version in the New Testament that answers to the full what is meant by "the Lord's Prayer," and that is found in Matt. vi. 9-13, which the readers will please turn to, and keep before them as they read what follows here. As this is the only one in the Bible that is anywise perfect, and as men will dispute, and some will even deny the usefulness of this if any words be changed, or others substituted from the context, it naturally follows that we must take Matthew's version of the Lord's Prayer as our only standard; and all can learn it just as it is recorded, if they will only try. Let us point out a few of the things that some of us will have to unlearn.

First of all, a majority of our acquaintances say "Our Father" who instead of "which" is "art in Heaven." Many say "Thy will be done" on "earth" instead of "in earth," as they ought; and also insert the word done before the words "in heaven," while the standard in Matthew does not so give it. Also, not a few say "Give us" day by day "our daily bread," while the prayer itself keeps close to the present, "this day." Next comes the word "trespasses," which, we merely observe, is not found in this "form of prayer" which we are now studying. In the doxology many insert the words and ever, making it "For thine is the kingdom, and the power, and the glory, for ever," and ever, "Amen."

We would most earnestly urge all persons, ministers, elders, Sunday-school teachers, and superintendents, scholars, parents, and children—everywhere to learn the Lord's Prayer exactly as it is found in Matthew vi. 9-13, and when they have so learned it, always to use it in those precise words, that there may be uniformity all over our land; and that we may pray this prayer together with the voice of one man.—N. Y. Christian Intelligencer.

A Card on Giving.

- 1. Let every one contribute something. A mite is acceptable to the Lord.
2. Lay aside every week something for the Lord, that you may have to give.
3. Give liberally.
4. Give as the Lord has prospered you.
5. Give to those who are in need.
6. Give cheerfully. "God loveth a cheerful giver."
7. Give freely. "Freely ye have received," etc.
8. Give remembering your accountability as stewards of the Lord.
9. It is a test of your love to Christ and to His cause.
10. It is the way to prosper. "Give and it shall be given to you."
11. Remember the golden rule: "As ye would that others should do to you, do ye even so to them." And the proverb, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty."

Quarreling Christians.

No man will promptly develop as a Christian who lives in a state of quarrel. In enmity against God, he is, of course, not a Christian at all; but reconciled to him he must remain a dwarf, unless he secures peace with those around him. Fighting the brethren, fighting angrily in behalf of reform, contending with bitter words for even the best doctrine, he will stunt the growth of a doctrine life within him. Even fighting against sin is not to be done in a quarrelsome way, but in a spirit of honoring God, while abhorring the sin and pitying the sinner. We are to conduct a warfare, but our fight is to be a "good" one, which means that it is to be directed against wrong, and in favor of right, and also that it is to be waged so that in the darkest day of defeat we may be able to say, "Father, forgive them, for they know not what they do."

The Methodist tells the following story:—At a love feast on a camp-ground, a good Baptist brother spoke warmly, stirring the Methodist blood by his fervor. The brethren were a good deal wrought up by the time he had finished, and the pent up emotion broke forth in the song: "I will sprinkle you with water." The reader who has heard a thousand people singing this chorus together will appreciate the situation.

Practical Kindness.

One of the most beautiful and practical instances of real kindness I ever saw came to me in this wise: I had gone into my butcher a shop one Saturday night, and was waiting for my steak. While doing so, a man, black with the soil and dust of machinery, came in. He was old and homely, and meanly dressed, and I never should have looked upon him as a divine agent of consolation had not a little girl come in and revealed him to me.

"How's father to day, Polly?" he asked. "He's worse to-day, and mother's down, too; and the weary little thing began crying softly to herself. Then the man stooped and said something in a low voice, to which she only shook her head and cried more bitterly. So he took the basket from her, saying, "Run away home, Polly, or that baby, she'll be in mischief. I'll bring the basket." She offered him twenty-five cents, but he hurried her away and would not touch it. Then he chose some good beef, a piece of bacon, and plenty of vegetables, and having paid for them, walked off toward a large tenement house in sight.

I gave him silent reverence as he passed me, for I knew him then as one of God's messengers, unconsciously, but oh! how blessedly, taking a share in the ministry of angels! Opportunities like these are constantly thrown in our way by the angel who watcheth for our souls; but "if a brother or sister be naked and destitute of daily food, and one of you say unto them, 'Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit?'"—Mrs. Barr, in Christian at Work.

Idle Words.

A Christian should be on the watch that in the daily discourse of life, and in its hours of relaxation, all do not run to waste and emptiness, but that there be ever a mixture of words wherewith one may edify another, and of sound speech that cannot be condemned. It is well to go into society with a collected frame, and a mental prayer that God would keep the door of our lips.

It may be thought that undue importance is given to our words. A word! what is it? A mere breath of utterance often without much of thought or deliberate purpose! why should it be laid up against us, and our eternal judgment rest upon it? Because it is not the light thing that is supposed. Words indicate our own character, and they help to form the character of others. We judge our fellow-men by their words, why should not God do the same? If one is habitually frothy and trifling in conversation, we would not entrust any very grave business to him; we say, "He may be capable, but I don't like his talk." And so of a sweeper or foul-mouthed person; and, on the other hand, of one who speaks judiciously and to the purpose. We refuse or choose them by their words, and a single word has often let us into the character of a man so that we think we cannot be mistaken in him, and employ or reject him for nothing else. Very likely we are often mistaken in such judgments, but it is one of the means we have of estimating character, and all use it. God never errs in judging, and why should He not use the same means? Words are the index of thoughts. There can be little danger of mistake in saying that a man who swears is not religious, that the whole tone of speech in another indicates true piety.

And, besides, words tend to form character. They have their influence for good or for evil. See that young man pouring into the ears of a companion something that he ought not to hear; will it not leave its bad effects? Or the boy who, amid a group of boys, takes God's name in vain, will he not have admirers and imitators? Or the slanderer, does he not smite and blight with his tongue? What word is there that rankles more than some evil word that has been uttered against us? Or what grieves us more than some we have spoken? If we could have the privilege of taking back all that we have ever said amiss, who would not eagerly catch at the offer? But they are gone to judgment beyond our recall, and by them we are to be justified or condemned by the God who has not forgotten one of them. Millions have gone forth from our lips since the days of our infancy, and who can bear the trial of them?

The text of Scripture, "Every idle word that men shall speak, they shall give account thereof in the day of judgment," is one that makes us feel instantly that we cannot be saved by our own merits. Who would think of going to judgment on his own righteousness, when his own words condemn him? We have verily sinned in thought, word, and deed, against the Divine Majesty, and have need to pray God for Christ's sake to forgive us our sins. May He also make us more watchful over our words, that nothing proceed out of our mouth but that which is good to the use of edifying. "Let the words of my mouth and the meditation of my heart be always acceptable in thy sight, O Lord, my strength and my Redeemer."—Iren. W. H. Lewis, D.D., in Churchman.

Two Strings.

An honest peasant surprised an infidel one day, who was jering at him for believing in the Bible, by the reply, "We country people like two strings to our bow." "What do you mean?" inquired the infidel. "Only this," rejoined the poor man: "That believing the Bible, and acting up to it, is like having two strings to one's bow; for if it is not true, I shall be a better man for living according to it, and so it will be for my good in this life—that is one string to my bow. And, if it should be true, it will be better for me in the next life—that is another string, and a pretty strong one it is. But, sir, if you do not believe the Bible, and, on that account, do not live as it requires, you have not one string to your bow. And, oh, sir, if its tremendous threatenings prove true—oh, think what then will become of you!"

"Jerusalem the Golden."

Jerusalem the golden! I languish for one gleam Of all the glory olden In distance and in dream! My thoughts like palms to exile, O hush up to look and pray For a glimpse of that dear country That lies so far away

Jerusalem the golden! Methinks each flower that flows, And ever-bird a singing Some secret of thee knows I know not what the flowers Can feel, or singers see. But all these summer raptures Are prophecies of thee.

Jerusalem the golden! When sun sets in the west It seems thy gate of glory, Thou City of the Bless'd! And midnight's starry torches, Through intermediate gloom, Are waving with their welcome To thy eternal home.

Jerusalem the golden! Where loftily they sing O'er pain and sorrows olden Forever triumphant! Lowly may be thy portal, And dark may be the door, The mansion is immortal—God's palace for His poor.

Jerusalem the golden! There all our buds that flow, Our flowers but half unfolded, Our pearls but turn to dew, And all the glad life music, Now heard no longer here, Shall come again to greet us As we are drawing near.

Jerusalem the golden! I toll on, day by day; Heartstone each night with longing I stretch my hands and pray, That, mid thy leaves of healing, My soul may and her nest, Where the wicked cease from troubling—The weary are at rest. —Gerald Massey.

Cross-Wearing.

I am crucified with Christ— With Him nailed upon the tree; Not the cross, then, do I bear, But the cross it beareth me. Solemn cross on which I died, One with Him, the Crucified.

Shall I take that blood-stained cross, Cross of agony and shame, Cross of Him who fought my fight, Cross of Him who overcame? Shall I deck myself with thee, Awful cross of Calvary?

Shall I drag thee through the crowd, 'Mid the laughter that is there; Whirl thee through the giddy waltz, 'Bound upon my neck or hair? Awful cross of Calvary, Shall I deck myself with thee?

Shall I make that lowly cross Minister of woman's pride, Drawing eyes to me that should Fix upon the Crucified? Awful cross of Calvary, Shall I deck myself with thee?

Shall I call this glittering gem, Made for show and vanity— Shall I call this gaudy cross, Cross of Him who died for me? Shall I deck myself with thee, Awful cross of Calvary? —H. Donar, D.D.

Childhood.

The period of childhood is life's bright morning. Everything smiles. The hour for labor has not come. The feeling of fatigue is not yet known, or if so, a single night's repose causes it to be entirely forgotten.

Childhood has few cares, for it is passed under the watchful eye of others, and partakes from day to day of a provision made by others, often the result of much anxiety and painful labor.

Children are unwilling to be otherwise than happy. They have their disappointments, and their eyes may be red from weeping, but they will smile through their tears, and merry laughter follows quickly most piteous crying. No wonder that we love to look back to this period of life. No wonder that the old man and old woman bowing under the infirmities of age, and weary from life's burdens and life's sorrows turn their thoughts' sadly back to childhood's innocent sports, and happy visions. They forget much that transpired and gave character to experience in later life, but childhood and that which pertains to childhood they will not, they cannot forget.

This is well, for childhood in its true sense comes only once. Other periods follow, but each has its anxieties, its labors, and its sorrows, and through them all, as we have seen, old age looks back, to the bright cloudless morning of a day whose sun, after many a darkening cloud, is about to set.

Now, the lesson to be learned from all this is, do what you can to make the children under your authority or around you happy. Don't expect them to do as old persons do, or to feel as old persons feel. Let them feel and act and enjoy themselves as children.

I do not mean that they should be disobedient, or rude, or be lacking in good manners. Such neglect in their education, would not tend to increase their happiness, but would have directly the opposite effect. But I mean that they should not be required to sit erect and stiff and preserve the quiet decorum that may be natural enough to older persons.

Children love to play, and romp, and they should be allowed to do so. To do so, not only affords pleasure, but it is conducive to health.

I pity the child that has no open air playground, and is not even allowed to romp and make a noise in the house. It is worse off than the caged bird, for the bird is allowed to fly about in its cage, and to sing, just as much, and just as loud as it pleases. Then what a terrible affliction when the child is required to come under the severe regulations of fashionable life! In this regard the child of humble parentage has often the advantage.

How sad to see a child dressed after the strictest requirements of modern fashion,

going through the prescribed forms, like a little old man or woman, or rather like an automaton. Soon the little heart adapts itself to rules which flatter pride and encourage a foolish personal display, and then farwell to all those enjoyment, simple and unaffected, which belong especially to childhood, and which if not secured then can never be realized at any subsequent period.

Give the children a chance. Allow them to be children. Don't rob them of the privilege and innocent sports of childhood. Don't deprive them of that which alone can make the memories of childhood pleasing in after years, even down to old age, and in the home which lies on the other side of the river of death.—Transylvania Presbyterian.

Presbytery of Montreal.

The regular quarterly meeting of the Presbytery of Montreal took place in St. Paul's Church, commencing at 11 o'clock, the Moderator, the Rev. Mr. Elliott of Montreal, in the chair. The Clerk proceeded to read the minutes of former meetings of Presbytery which, after some little alteration, were adopted. On the calling of the roll the following ministers answered to their names:—Ministers—J. C. Muir, D.D., Joseph Elliott, John Jenkins, D.D., John Irvine, J. C. Baxter, James Watson, M.A., Wm. Furlong, James Patterson, Chas. N. McKerracher, Robert Campbell, M.A., Jas. B. Muir, M.A., Donald Ross, B.D., John S. Lockhead, M.A., Wm. A. Johnston, P. A. Livingstone, B.A., John Soringer, M.A., George McKay, D. W. Morrison, M.A., Mr. Doudist.

Elders.—James Walker, Erskine Church; Alex. McPherson, St. Paul's Church; Jas. Baird, Huntingdon and Athelstone; George Elder, Valleyfield; James Rennie, Rockburne and Gore. On motion, a committee was appointed to draft a minute with reference to the late Dr. William Taylor, said committee to be constituted of the Rev. Mr. P. O. Baxter and the Rev. Mr. Watson, of Huntingdon. After some routine business had been transacted, a memorial was presented from the united charges of Huntingdon and Athelstone, complaining that the latter charge had been neglected, and asking certain legislation in relation thereto. Messrs. Joshua Breadner and William McIntosh were present to support the prayer of the memorial, and were heard before the Court. The Rev. Mr. Watson, of Huntingdon and Athelstone, rose to reply to the remarks, but the hour for adjournment drawing near, the Session adjourned, the Moderator, the Rev. Mr. Elliott, pronouncing the Benediction.

AFTERNOON SEDERUNT.

On resuming the session, the Clerk stated that the Rev. Mr. Elliott was unavoidably absent, and the Rev. Patterson was called to Moderate. The parties in the Athelstone matter occupied the most of the afternoon in stating their case from each side respectively, and the matter was referred to a committee, which would confer with the parties and report further on the way and means of settling the difficulty. The following were named on the Committee:—The Rev. Mr. Baxter, Convener; and the Rev. Messrs. Campbell, Soringer, and McKerracher and Messrs. Walker and McPherson. The induction of a minister will take place at Chateauguay Basin on Wednesday, the 11th, at 10.30 a.m. If the way is clear, Rev. Mr. Bennett will be inducted at Beauharnois on Thursday at 10.30 a.m., and the Rev. Mr. Ross is to be inducted at Lachine on Tuesday, the 10th, at 10.30 a.m., Dr. Jenkins to preach and preside and the Rev. Mr. Baxter to address the people.

EVENING SEDERUNT.

The Moderator, the Rev. Mr. Elliott, having opened the meeting, the committee appointed in the Athelstone matter, reported in favor of the appointing a commission to proceed to Athelstone and use the best means in their power to endeavor to effect a reconciliation between the parties, and settle matters on a satisfactory basis—the Commission to consist of the Rev. Mr. Campbell, Convener; and the Rev. Messrs. Patterson, Morrison, and Mr. O. Clarke, of Montreal. The Rev. Mr. Campbell read the following report of the committee on HOME MISSIONS. The report embraces the intimation that St. Mark's church had been supplied with a minister, and that the Church was thoroughly equipped for labors in the Christian field; that vacancies exist in Lachine, Cote street, and St. Matthew's Montpelier; Dundee, Elgin and Athelstone, St. Louis de Gorge; that Lachine, Beauharnois and Chateauguay have a prospect of settlement at an early day; that St. Matthew's, too, had obtained a moderation of a call in favor of Mr. Geo. O. Haney—the latter, however, having meantime accepted the assistantship in St. Andrew's Church, Quebec. All vacancies, with the exception of Cote street, were supplied from probationers in the hands of the committee. The report further details the work done in the missions of New Glasgow, Avoca, Harrington, Arundel and De Salaberry and Rawdon, each of which, as previously suggested, had been visited by the Rev. Robert Campbell, and in the month of July the Rev. Mr. McKenzie accompanied him on a visit to a station on the valley of the Rouge. The deputation were much gratified with the condition and prospects of the stations on the north of the Ottawa and St. Lawrence. They bear testimony to the earnestness and zeal with which Messrs. Stewart, Moody and Boudreau, have discharged the duties connected with their several missions. The new church at Avoca is found to be a model of neatness, and the energy and diligence of the people of the district are commended. The committee do not say as much for the people of the church at Harrington, whose negligence in church matters is deprecated, and also the removal of the church. Application had been made to the mission committee at Ottawa for assistance to the missions at Arundel and De Salaberry, and reluctantly refused for want of funds. It is recommended that Mr. Finlay McLeod be appointed to Harrington. As there is some prospect of a vacancy in the congregation of Chatham and Grenville, some new arrangements may have to be

made of the whole field, including Avoca. Fortnightly services are recommended in New Glasgow, and a French work of some importance is proceeding at that place. The convener preached at Rawdon to an overflowing congregation—the first Presbyterian minister heard in 20 years at that place—and it is hoped that flourishing mission stations may be had at that place. Little new transpired in Laprarie and St. Lambert, services having been held every Sabbath at the former place to a congregation averaging 30. The people recommend discontinuance during the winter, on account of badness of roads, etc. The efforts at Hochelaga have not been successful, the Presbyterian families having been found to decrease instead of increasing, as had been expected; weekly evening services are recommended. For the east end mission Mr. Jones threw himself into the work with much energy, but business obligations called him to England to the detriment of the mission. Forty-five communicants signified their adhesion to the mission. Two Sabbath Schools are held—one in the morning at 9.30, and the other at 3 p.m.—and suitable premises are absolutely necessary for the expansion of the station. The late Dr. Taylor's last act in connection with the Presbytery was in attending to the wants of this mission, and all that is necessary for its success is that each minister in the city shall endeavor to impress upon the Church Society the necessity for a suitable mission building. The meetings in the rural districts of the Presbytery, recommended at last quarterly meeting, have been held with good results, and thanks are especially due to Mr. Julius Scriber, of Huntingdon, and Dr. Christie, of Argenteuil, each having assisted largely in the work. The following are the receipts to the Home Mission debt to date:—Valleyfield, \$17; Farnham Centre, Lachine, \$40; 92; Georgetown, \$66; English River, \$24; Ormiston, \$32; St. Andrew's, Huntingdon, \$88; Millie Isles, \$11; St. Paul's, Montreal, \$61; St. Andrew's, \$18.15; Harvey's Church, Lachine, \$34.25; First Church, Lachine, \$8.35; Chatham and Grenville, \$24.84; Mr. Huntingdon, \$24; Hemmingford, \$16.60; Russelltown, \$21; Rockburn, \$7.87; Beauharnois and Chateauguay, \$20.25; St. Louis de Gorge, \$2.63; St. Joseph Street, Montreal, \$42; St. Matthew's Montreal, \$26; Stanley Street, Montreal, \$80; Lagnorre, \$8; total, \$604.66; Cote Street, Erskine, Knox, Chalmers, and St. Mark's, of Montreal, and Dundee, Elgin, St. Paul's to hear from. Mr. Wilson's diary, relating to his duty in visiting the Hospital and other institutions throughout the city, shows the Presbytery singularly fortunate in securing the services of so energetic and faithful a gentleman. On motion of Rev. Mr. Patterson, of St. Andrew's, the report was received, and the Convener voted the thanks of the Presbytery for his arduous labors, thanks also being given the Almighty for the measure of success the Convener received in his labors.

The recommendations of the report were taken up seriatim. Mr. Finlay McLeod was appointed to Harrington for the winter months; new arrangements for the district of Avoca, with a view to distributing the field; supply to New Glasgow during the winter was also given, the French Board of Missions being invited to co-operate; members of the church in Montreal are invited to strengthen the ranks of the Committee in the East End mission work by joining the Church Society.

The Rev. Mr. Muir, of Huntingdon, suggested that the clergymen of the city be invited to make the suggestion known from their pulpits. The Rev. Mr. Campbell said the best way was to have it reported in the Gazette and the whole world will see it. It was then moved by Dr. Jenkins that the East End Mission Church be placed on the roll as a mission congregation. Agreed to. Some items of general business were transacted. The Rev. Mr. Soringer, in answer to a question put by the clerk as to who had marked on the orders of the day the inquiry as to the Rev. J. B. Hutchinson, said the position of the gentleman was somewhat peculiar, inasmuch as in his position as minister of the Panet Street Mission he was really aiding a movement without the jurisdiction of the Presbytery. The Rev. Mr. Campbell explained that Mr. Hutchinson had been prevailed upon to take part in the work at the mission church in question from a ground of argument held out that it would not be out of the way, inasmuch as the Rev. Mr. Stewart had only a month ago left the charge. He had also explained to Mr. Hutchinson that he was in a delicate position, and ought to make up his mind what to do as soon as he could. The clerk was instructed to correspond with the Rev. Mr. Hutchinson, and the Presbytery adjourned until ten o'clock this morning.

Mr. Narayan Sheshadri's Mission.

When the Rev. N. Sheshadri was in Scotland (subsequent to his visit here), he pleaded earnestly on behalf of a Christian village which he was desirous of forming in connection with the mission at Jaina. In a recent letter he shows that the scheme has been prosecuted with encouraging success. He says: We have gone on steadily with laying out our Christiana settlement. The great works in which our people are engaged at present are the church and six model houses. As our people don't mean to occupy the latter before the house of God is ready, we hope that it and their dwelling-houses will be completed simultaneously—which will be, I trust, about the close of this or the beginning of next year. The site on which the church is being erected is the most conspicuous spot in the village. It is a gradual rising slope, and is to be seen from more than fifty villages all around; and when the belfry tower is completed, it will have a most imposing appearance in the whole district around Jaina. We may inform our friends in distant countries that the church is not to be an ornamental one, but we hope to make it a plain, neat, and substantial building. We are not to have stained windows, or doors, or any such things. The whole property and Bethel fund are now placed under trustees. All the Free Church of Scotland missionaries in Bombay, with myself, are the present trustees, and after we pass away our successors are to be trustees after us."