

A MORNING MEDITATION.

Think not any business or haste, though ever so great, a sufficient excuse to omit prayer in the morning; but consider:

1. That the greater thy business is, by so much the more need thou hast to pray for God's good speed and blessing upon it, seeing it is certain nothing can prosper without His blessing.

2. That as many a man, when he thought himself surest has been soonest crossed; so mayest thou.

3. That as many a man has gone out of his door, and never come in again—many a man who rose well and lively in the morning, has been seen a dead man ere night; so may it befall thee. And if thou be so careful, before thou goest abroad, to eat and drink, to fence thy body from ill airs, how much more careful shouldst thou be, to pray that thy soul may be preserved from temptation.

4. That the time spent in prayer never hinders, but furthers and prospers a man's journey and business.

5. That in going abroad into the world, thou goest forth into a forest full of unknown dangers, where thou shalt meet many briars to tear, many snares to entrap, and many enemies to destroy. It is a field of pleasant grass, but full of poisonous serpents. Adventure not, therefore, to go naked among these briars, till thou has prayed Christ to keep therein all thy ways, nor to pass through these snares and ambushments, till thou hast prayed for God's providence to be thy guide; that so, if thou comest home not holier, thou mayest be sure not to return worse than when thou entrest out at the door.

But if, as thou readest this, thy conscience tells thee thou hast never prayed in right earnest—hast never found for givenness of thy sins through faith in Jesus, how canst thou look up for the daily guidance and keeping of God? If thou hast not come to Jesus for pardon, thou art still in thy sins, and at enmity against God, and therefore art in hourly danger of His just judgment. If this be thy state, oh! think of thy iniquity—thy danger; and hear the voice of divine mercy saying unto thee, "Be ye reconciled unto God."

"They who once His kindness prove,
Find it everlasting love."

MR. PUNSHON IN NEW YORK.

We take the following reference to the Rev. Dr. Punshon's sermon in the Academy of Music, New York, from the *Hearth and Home*, only sorry that our space precludes the rest of the article:—

Mr. Punshon has certainly no grace of person or manner. His body is short and round, and his arms and legs disproportionately long. His head is set down close to his shoulders, and his face is not comely. His voice is flat and without any melodiousness, his action rather vehement, his speech rapid and almost incessant. With all of these drawbacks he will dazzle an audience with his splendid pyrotechnics of rhetoric, sky-rockets shooting into the very heavens and bursting like bombshells; he will melt an audience to tears by his sympathetic passion and enlist them by his vehement denunciations. He is a great orator of the rhetorical sort; splendid diction he has, immense "magnetism" he has; all the vigor of his nature goes into a sensuous imagination that is almost unrivalled, a gift of speech that for wealthiness and inexhaustibility is all but miraculous, and a strong and overbearing passionateness. The very absence of any restraining critical sense, the lack of the highest intellectual and moral qualities, contributes to make him a still greater phenomenal orator. He throws himself without reserve, clean off his feet, into his subject and at his auditory. You weep too. But when he is done, you cannot remember one fresh thought or one original idea, or any high moral inspiration. You were flooded with the glory of his imagination, captivated by his vehement dramatic action, and overwhelmed by his passion.

"His religious thought, separated from his rhetoric, is very much below that of the Methodist body in this country in many regards. He has a materialistic way of representing things that would soon wear out with American audiences, we imagine. His stage-trick of stamping his feet to represent the tread of devils about to seize a victim, would have repelled the audience in the Academy had they not been completely carried away by his passion, and the self-forgetfulness with which he threw himself into his action. And yet we cannot claim any superior discrimination for Americans when we remember the popularity of Gough.

"There sat on the platform with Mr. Punshon men whose sermons are full of original thought, of keenest moral discipline, of all the nobler qualities of preaching which his lacks. But no Academy is ever filled to hear them. Unhappily, people do not want thought but excitement."

As sins proceed they ever multiply, and like figures in arithmetic, the last stands for more than all that went before it.—*Str T. Brown.*

PAY OFTEN.

We happened to see a check in a minister's hand the other day, the amount being his weekly payment of salary. Thinking it an unusual thing, we asked an explanation. The reply was substantially this:—"My salary is not large, but it is all that I think my people can afford to pay in their present circumstances. They know it is very small for all which it has to do in my house; and although they promised regular quarterly payments, they have volunteered the weekly check which you saw in my hand. The difference is immense. In the first place, it warms my heart to receive every week the substantial evidence of faithfulness from my people. It shows that they keep me in mind. It shows that they mean I shall have the use and benefit of my money as fast as I earn it. Thus I get my salary without any deduction of interest. And besides, with cash in hand, I can buy a tub of butter, and save ten cents a pound over the credit system. I can lay in my potatoes and groceries, and enjoy the luxury of paying as I go. The nimble sixpence is worth one-quarter more than the slow shilling. But many ministers have to put up with the slow sixpence—a poor salary poorly paid; sometimes past due, and possibly dunned for beside. I thank God every Wednesday, when my check comes, that He has given me a people so squarely honest."

This confession of the minister though entirely private, seems too good to be suppressed. Our conviction is, that with all the self-denial, and often extreme hardship, to be found in the lot of ministers, the acting out of our heading, "PAY OFTEN," would help things amazingly. How different this from the miserable financial confusion of many parishes, where collections are slowly made—where the last payment made is pew rent—where the treasury is never in funds, and where the poor parson is obliged to pay usury on the whole business. It is an outrage on a defenceless man thus to force the minister to go about with an empty purse. Ten dollars in the pocket-book helps a man's manhood. Blink and hide it as we will, money is power. Many a very small man seems big in a parish because he has wealth. Many a one is despised because he is a poor wise man. Give your minister, then, the full advantage of his narrow salary. Pay often; it may save his borrowing and thus enable him to preserve his manhood. Pay often; it may save his getting in debt, and so mortgaging his good name and influence. No body looks quite so high into the face of one who owes him; and some are so meanly made that they look down upon the minister, whose debts are really not his own, but his people's. Let it ring through our parishes in city and country: Pay as liberally as you can; but in any event, pay often. So will you the more respect yourselves and your pastor; so will he the more respect himself and you.—*Philadelphia Presbyterian.*

POWER OF A TEAR.

A few years since, while visiting among the boatmen on the Erie Canal, a captain related an interesting incident in his own experience. "Some years ago," said he, "while in port, at New York, a little boy came on the boat where I was then employed as a hand, with Bibles, inquiring for 'the Captain.' He was pointed out to the little fellow, who most respectfully said, 'Captain, wou't you have a Bible?' The hard-hearted man, with stern look, and surly voice, replied, 'No. I don't want any of your Bibles,' and abruptly turned away. The little head went down, and upon the boyish face I saw a tear, and that tear—it went to my heart—infidel though I was. Instantly I said, 'Little boy, I'll take a Bible.' The youthful missionary's face brightened with smiles as he handed me the volume to which I was then a stranger."

"Finding myself in possession of such a book, I resolved to see what it was. So whenever I had time I would go amidst ships and read. I commenced at the beginning, but soon became so interested that I would take time. Upon finishing the Old Testament I was bewildered. I saw and felt the justice of the divine law, and the guilt of man; but what was to be done? I was not long left in doubt, however. The New Testament—oh, that furnished the key! That solved the mystery! In the blessed Jesus I saw the symbols, the types, the prophecies, all unfolded, fulfilled, realized. I was able to exclaim, with the joyful Psalmist, 'Mercy and truth are met together; righteousness and peace have kissed each other.' I found peace in believing! And now, though still engaged in the rough business of boating, I find a verification of the promise in my Bible, 'God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it.'"

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—*J. R. J., in Christian Weekly.*

GOLDEN WORDS FROM A MERCHANT.

We all want to know how good and strong men have made their ways in the world. They were once boys, like you. What steps did they take to become true men? An eminent merchant in New York, Mr. Jonathan Sturgis, tells us a little of his experience, which, I assure, every boy will be glad to hear about.

"One of my first lessons," says Mr. Sturgis, "was in 1813, when I was eleven years old. My grandfather had a fine flock of merino sheep, which were carefully tended during the war of that day. I was the shepherd-boy, and my business was to watch the sheep in the fields. A boy who was more fond of his book than the sheep was sent with me, but left the work to me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained of it. I shall never forget the kind smile of the old gentleman as he said:

"Never mind, Jonathan, my boy; if you watch the sheep you will have the sheep."

"What does grandfather mean by that? I said to myself. I don't expect to have sheep. My desires were moderate, and a fine buck was worth a thousand dollars. I could not make out in my mind what it was, but I had great confidence in him, for he was a judge, and had been to congress in Washington's time; so I concluded it was all right, and I went back contentedly to the sheep. After I got into the field, I could not keep his words out of my head. Then I thought of my Sunday lesson—'Thou hast been faithful over a few things, I will make thee ruler over many things.' I began to see through it. 'Never you mind who neglects his duty; be you faithful, and you will have your reward.'"

"I received a second lesson soon after. I came to the city as a clerk to the late Lyman Reed. A merchant from Ohio who knew me came to buy goods, and said: 'Make yourself so useful that they cannot do without you.' I took his meaning quicker than I did that of my grandfather.

"Well I worked upon these two ideas until Mr. Reed offered me a partnership in the business. The first morning after the partnership was made known, Mr. James Geery, the old tea merchant, called to congratulate me, and said: 'You are all right now. I have only one word of advice to give you—be careful who you walk the streets with.' That was lesson number three."

And what valuable lessons they are! Fidelity in little things; do your best for your employer; carefulness about your associates. Let every boy take these lessons home, and study them well. They are the foundation stones of character and of honorable success.

INFALLIBLE ROMANISM.

It is the boast of the Romish Church that it is unchangeable and infallible. It is well for Protestants to remember this when her apologists are endeavoring to explain away or tone down certain ugly facts and monstrous doctrines in her history. Their endeavors to reconcile Romanism with reason or the spirit of the age is useless. It is worse than putting a piece of new cloth in an old garment. We confess that we have much more respect for the outspoken advocates, even of the blasphemous assumption of the Papacy, than for the Jesuits, who would disguise and conceal what they nevertheless hold. The claims of Rome are formidable only where they are not rightly understood. We quote from the *Morning Star* an example of undiluted Romanism. It is part of a sermon that was delivered on an authoritative occasion—the consecration of a bishop; and our readers must allow that the trumpet gave a "certain sound." The occasion was the consecration of Dr. Hendriksen as Bishop of Providence, R. I., on the 28th of last month. The preacher on that occasion was Rev. Thomas M. Burke, of the Dominican Order. He chose to discuss a topic vitally related to the occasion, and to use such plain and unequivocal speech that nobody can miss his meaning. He undertook to define the special endowments given to the Catholic priest and bishop by the Church's official act of consecration. And this is what he said:

And now, dearly beloved, we come to the reason why St. Paul spoke truly to the Galatians and said: "You received me not only as an angel of God, but as Christ Jesus." It was because he came to them as a Bishop of the Church of God, in the fullness of His sacerdotal power and privilege, in the fullness of that commission which the Church gives to her ministers and completes in her Bishops; and therefore he congratulated the Galatians that having true Catholic faith they recognized in him, their Bishop, the attributes of Jesus Christ as the Founder and Governor of his Holy Church. For such is a Bishop in the Church of God, embodying of necessity the three great attributes so far as man can partake of them—the unity, the sanctity and the power of Jesus Christ.

A man speaks a few words standing at an altar, holding a piece of bread in his hands, and all heaven is in commotion. Every angel prostrate himself in adoration for the Almighty God rises from His throne and in a moment, in the twinkling of an eye, annihilating space, He comes, obedient to the man's word and places himself by a wonderful emanation in the omnipotent hand of Him whose voice calls forth the praises of heaven.

And yet in us priests the Church has as it were, but the beginning of the Priesthood. The Priesthood is there in all the integrity of its power over the mystical and real body of the Lord. The Priesthood is not there in the simple priest in its full perfection. Why? Because the full perfection of anything demands the power of generation. Nothing is perfect until it is able to produce something like itself. The Priesthood in the simple priest cannot generate a Priesthood. But the Church comes, the Spouse of Jesus Christ, and she confers upon a man the awful attribute of being able by the imposition of his hands and the breath of his consecration to send forth from him into his fellow man the living Spirit of God, to endow a man with power to consecrate bread and wine into the body and blood of Jesus Christ. Here is a man that entered this church a simple priest. He embraced the Archbishop and his fellow Bishops, and they breathe upon him with their breath the power of Jesus Christ and his sanctity. This evening if that Bishop imposes his hands upon a layman among you, he makes him a Priest of God, and produces in another that Priesthood which is perfected in himself.

PROFANITY.

An interesting incident is recorded in the life of Caesar Malan, the eminent evangelical reformer of Geneva. He commenced his career as an instructor of youth, and though, from his childhood up, he had been of a singularly thoughtful nature, and was early in life the subject of converting grace, the bad habit common among his countrymen of using his Creator's name both lightly and frequently clung to his speech. Without knowing it, he used it in the school among his pupils, and, perhaps, might not have been aware of it, but the example was followed by the scholars. There the name of the great God coming thoughtlessly from their young lips struck him painfully. He was about to reprove them when conscience reproved him: "I do this myself; how can I blame them?"

He instantly resolved on an amendment. Calling the boys around him, he told them his way of speaking was wrong; and he made an agreement that they were to watch him, and he would watch them, so as to correct what he thought to be a sinful practice.

He was very guarded for two reasons: he wished to avoid the sin, and, as a schoolmaster, he wished not to give his pupils an opportunity of correcting him. At length, one day, when he was speaking with great animation to the school, he used the words, "Mon Dieu" (My God). Instantly all the scholars rose, and continued standing. He inquired the cause, and the head boy replied by telling him of the name he had used. The good master stood still for a moment; confronting his boys, and in a grave and sorrowful mode then expressed his contrition for his fault; afterward kneeling down among them—they kneeling also—he offered up a prayer that God would pardon the past, and give them grace, that in the future his name might be honored among them and his command obeyed.

Doubtless that touching scene was never forgotten by those present: it never was by the master, for he must long years after, have related it to his son who has written his life. Happy the man who has the humility openly to own his faults to those whom his example may of injured, and the wisdom to go to the strong for strength to overcome them. Reader, it is written: "The Lord will not hold him guiltless who taketh his name in vain."—*Congregationalist.*

NATURE OF THE BRAIN.

It is a law of organic life, traceable from the lowest specimens of the animal kingdom, through all the ascending series, to the highest type of the human being, that, in the ascending scale, the softer and more fluid tissues gain on the more dense and solid; and that the cerebro-spinal nerve tissue gains upon all other tissues. Thus man, the crowning work of organic creation (for the present at least) has a brain substance vastly disproportionate to that of any animal, and the brain is composed of only one part of solid matter to seven or eight of fluid.

A recognition of this law leads us to some very important practical considerations. The capability of any animal or person to enjoy or suffer is in the ratio of the cerebral development. Hence a large animal with powerful muscles

may struggle violently yet under little pain; while a human being with weak muscles and large "intuitiveness," may suffer excruciating pain without manifesting much muscular effort.

If this principle were understood, those paucely "Societies for the prevention of cruelty to animals," might establish a branch or department for the benefit of human beings; for there is in every large city in the world, more cruelty practiced on human beings every day in the year, than all the animals in all creation during a whole year.

Another lesson deducible from these premises is the mistaken notion about overworked brains. They cannot be overworked. They suffer little "wear and tear," because of exercise. Being soft and almost fluid, and having no duties but thinking and feeling; their motions are almost as free and frictionless as the drops of water which may toss and tumble for ever without injury.

It is the nutritive system that is at fault—the assimilating and disintegrating functions—and not the brain, when a person complains of too much head work. Let him only keep his vital machinery in order and he may work his brain to the utmost without harming it.—*From "THE EXTERNAL SENSES" in Science of Health.*

Ecclesiastical.

CHURCH OF SCOTLAND SYNOD.

(By our own Reporter.)

On Wednesday the 5th inst., the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland met in St. Andrew's Church, Kingston. Divine service was conducted at 11 a. m. by the Rev. Duncan Morrison, M. A., the retiring Moderator. Mr. Morrison preached an earnest and effective sermon from 2 Cor. v. 20: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." He dwelt on the work of reconciliation accomplished by Christ. The obstacles on God's side had been removed—obstacles arising from the law of God, the government of God, the character of God. There were also obstacles on man's side—deadness, ignorance, sinfulness, fearfulness. Christian ministers were ambassadors, not priests; their duty was to proclaim an atonement made, not to make one. In order to perform this duty faithfully, there was need of study and careful preparation for the delivery of their message, so that the weak and watery verbiage sometimes heard in the pulpit might be banished. Sermons must have force, freshness and adaption to the present needs of men. Piety was a higher qualification than even knowledge. Men might draw beautiful pictures of true religion without having felt its power; but such utterances would not have the subtle and marvelous influence of truth stated by those who had known by experience its reality. Ministers stand in the place of Christ and must do their work in Christ's spirit. Men might be logicians, profound philosophers, keen debaters in Church Courts, and yet fail to win souls to Christ. At the close of the service, the Court was constituted with prayer, and after the roll had been called by the Clerk, the Moderator elect, the Rev. John Hogg, D. D., was duly installed.

On motion of the Rev. S. Mylne, a vote of thanks was given to the ex-Moderator for the faithful discharge of his duties in the chair and for his admirable sermon.

Dr. Cook and Mr. Bennett were appointed to draw up a suitable memorial notice of the late Rev. Mr. Shanks, of Valcartier.

Standing committees were appointed. There were read replies to the addresses presented to the Queen and to His Excellency the Governor General by the Synod at last meeting.

The Rev. Dr. Bain, the Rev. David Watson, M. A. and the Rev. D. J. Macdonnell B. D. were re-elected Trustees of Queen's College.

The report of the Synodical Commission to Ferguson was read by Principal Snodgrass.

Returns from several Presbyteries ancient questions at license and ordination were given in and read, they were referred to the Committee on Policy.

In the evening the Synod was addressed by the Rev. Donald Masson, M. D., Minister of the Gaelic Church of Edinburgh, who had been commissioned by the Colonial Committee to visit Gaelic-speaking congregations in Canada, especially in destitute districts. Dr. Masson spoke eloquently of the enthusiastic reception he had met with from his countrymen, and especially of the pleasure of renewing acquaintance with many old classmates. On motion of Principal Snodgrass, seconded by Mr. Croil, a resolution was passed expressing special satisfaction at the appointment of Dr. Masson to visit Canada.

(Continued on 5th page.)