

Pastor and People.

A Magnificent Passage.

We are very glad to find, in the United Presbyterian, an extract from a sermon by Rev. William Davidson, D.D. Our readers will catch from this extract, an idea of the splendor of his eloquence—

A soul! What is it? At what shall we value it? God has given us no data from which we can estimate its value.

When he created it, he formed it in his own image. He made it not after the likeness of angels that excel in strength,

nor of any of the thrones or dominions or powers of the world on high—none of these in his repute, were fit to be the father of the human soul.

His own ineffable essence was the form after which he created it; his own marvellous attributes the form after which he fashioned its attributes.

Now consider what it is for a being to be created, in essence and excellencies, after the image of the great God—of him who fills immensity and inhabits eternity, who stretches out the north over the empty place, and lengthens the earth upon nothing; whose glory no eye can see and live; from the insupportable splendor of whose Epiphany, when he shall come forth, the heavens and the earth shall dissipate into smoke, shall vanish into nothing, shall flee away and "no place be found for them."

Consider, I say, what it is to be created in the image of this great God, and remember that great as God is, infinitely great, past finding out, still the human soul in its pristine lustre was the perfect picture, the daguerrotype likeness of its great Maker.

His own uncreated excellencies were the mold in which he formed and fashioned the attributes of the human spirit, and the die he used to stamp it with.

But as if he had not yet given sufficient emphasis to the testimony which he bore to its value; as if he could never weary of working for his last and dearest of the works of his hand, see what a glorious world he has built to accommodate it, in this, its first and humblest state of being, for but a day—a great, green, goodly world, a world of hills and valleys, and plains, of mountains and rivers, and floods, of minerals and vegetables and animals; a world of singing birds and waving fields, and loving herds and nibbling flocks, and verdant vales and babbling brooks, and roaring, plunging water-falls; a world of oil, of olive, and honey, of figs and dates, and pomegranates; a world of whose stones are iron, and out of whose mountains one may dig brass, where one may eat bread without scarceness and not lack anything in it, and where the outgoings of the morning and the evening rejoice over us with an uninterrupted and a semiternal joy; and all this just as the birthplace and cradle of the nascent soul, and just for a day; all this munificence and splendor and beauty, piled up, heap upon heap, as with the gorgeous and prodigal hand of the Eternal, in order that man might be accommodated for an hour, a short hour, as benefits him who wears the high image of his God.

And then look, too, at the casket which he has formed to hold the jewel—these bodies of ours, fearfully and wonderfully made. Look at that knowledge of wise invention wheroby he has formed and fitted together these vessels and viscera and viscerles, these sinews and limbs, and ligaments, these muscles and tissues, and tendons, these gurgions and glands and granulations, these—but there is no exhaustion to this argument; there can be no utterance given by human tongue, to the fulness of testimony which God hath borne to the value of the soul. But why do we speak of value set upon the soul in its primeval and unsoiled excellency? Look at the goodly price fixed on it now even in its ruin. It has fallen far and foully from the high glories of its Eden home. It is only the more wreck of what it was, a splendid temple fallen into utter decay. But even in its fall it is a great price, at which he estimates it. I cannot understand, and therefore I cannot declare the value he fixes on it even now. I am most entirely unable to comprehend the length, and the breadth, and the height, and the depth of his love for it; but I know that it is a love stronger than death, that it is a jealousy crueler than the grave, that the coals of its are coals of fire that hath a most vehement flame: I do not know what this love is, but I know that it is a fire of ardor, which many waters cannot quench, nor the floods drown; that it far transcends the love of a mother for the darling idol babe she dotes on; and transcends the uncalculating, the all-confiding, and the wonderful love of woman for the arm she leans on; that earth hath nothing equal or like it all, that it is an infinite, eternal and unchangeable love.

I do not know, and I am sure I shall never be able to know, how much he loves; but this I know, that he grudges not the choicest treasure in the universe to save it. The Father so loves it as to give his own, his only, his well-beloved Son to humiliation and shame, and pain and death to deliver it; the Son so loves it that he is willing to breast and brave the whole brunt and burden of Almighty wrath that it might be spared; the Holy Spirit so loves it that he is willing to take up his abode in it, and put up with many a wrong, and many a scorn indignity, that he may save it from sin and woe, and win it back again to holiness and God, and angels so love it that they thrill after thrill of holy joy flashes like the electric pulses through all their shining ranks as the news is borne home in heaven that another and another soul is saved.

I cannot tell aright the worth of the soul, I am not able to grapple with this great idea, it is too high for me. But I know its value to be such that all heaven, on the one hand, and all hell on the other, are stirred and excited, and that there is

carrying on between them a keen and deadly contest for who shall have the prized possession. I know that the devil and all his legions have been watching and working and warring, by day and night, for these six thousand years that they may wrest it away everlastingly from its allegiance to its God. I know that God the Father, and Christ the Saviour, and the Holy Spirit, the Sanctifier—the Triune Jehovah Sabbath does from his high throne make bare his arm of salvation; that he masters his angels and marshals his cherubim, and yokes his chariots, and bids them forth to watch over his heirs of salvation, to defend them from the wiles of the devil, to lead them in the good and right way, to minister to their necessities, to console them in their sorrows, to help them on in their journeys to their heavenly home.

Said I not well that it is a goodly value at which the soul is valued?

"Up Guards, and at Them."

When the famous battle of Waterloo was at its crisis, Wellington, the commander upon the side which afterward proved victorious, uttered the memorable order, "Up Guards, and at them!"

The charge of the Guards turned the scale and secured the victory. A tremendous conflict, more important in its issues than any ever fought on bloody field is now waging in this land of ours. It is a conflict against the demon of the decanter and the dram-shop. It not only involves the nation's life and well-being, it involves the eternal welfare of thousands of immortal souls.

Upon such a vital issue there is one body of men and women who cannot be neutral. Silence and inaction are not neutrality. They are a vital siding with the enemy. If one of "Old Pat's" militia companies at Bunker Hill had cried out, "We are neutral," and refused to fire, it would have been a surrender on their part to the assailants.

The "Church of Jesus Christ" is to day assailed by the drinking customs and the dram-shops. They are the worst and most deadly enemies which Christ's Church has to encounter. They do more to thwart the progress of true religion—they waylay and entice more church members to ruin—they damn more souls than any one agency of the devil. Silence and inaction towards them are not neutrality. It is cowardly surrender.

Every Church of Jesus Christ is a witness of the havoc wrought by strong drink. The children of the church are endangered by it. Outside of the church are multitudes of souls which would be converted to Christ except for the deadly influence of the bottle. To refuse to wage wise and persistent war against the bottle is a virtual grounding of our arms while under the fire of the foe. It is strange that Christian people can be so blind as not to recognize this fact. Silence towards liquor drinking and selling means surrender. That church and pulpit which do not throw the weight of their words, their prayers, and their example against the drinking custom and traffic, are actually aiding the spread of both of them. We cannot serve both the Lord and the liquor interest. "Who is on the Lord's side?"

Those churches and those Christians give the right answer to this momentous question, who decidedly and earnestly labor to stop the use and sale of intoxicants. Their method of labor they must decide for themselves. We can recommend, but we cannot dictate. One thing is perfectly certain, and that is, that if Christ's follower really desire to oppose the evils of strong drink, they will be guided of God to some effective methods.

Of these methods none is more legitimate and natural than prayer. How many pastors and prayer-meetings and private Christians are in the habit of petitioning God for the overthrow of the drinking curse? We leave the readers of this article to answer for themselves.

A second agency is preaching. A minister of God is supposed to have but one aim in view—to honor God and save souls. The drink-customs and drunkenness dishonor God and damn souls. How many pulpits speak out fearfully and faithfully against the curse of curses? How many plead with their congregations to take the side of entire abstinence from all intoxicants? Kind reader, please answer for the pulpit you live nearest to; whether you stand in it or support it, you are responsible for its utterances. Certainly if your pulpit gives "practical aid and comfort" to this gigantic evil, you are responsible for the result. We never know of a faithful minister yet who really wanted to help the cause of temperance but he soon found out the way to do it.

A third agency is organized action. Nearly all our churches have some organized action for helping the poor, instructing the children in the Word of God, and for giving the Gospel to the destitute. How many churches have organized an effort to resist the curse of the bottle? We never heard yet of a brotherhood of Christians who honestly desired to fight the drink-devil, who did not put their heads together and contrive some way to do the thing. The fire in their bones burned out into action. They got up public meetings, organized societies or circulated appeals, or endeavored to enlist men, and women, and children, by pledges to abstinence. The farmers around Lexington and Concord snatched the first weapon within their reach, and went into action. Surely God's people have common sense enough to know how to organize efforts to save their fellow-creatures from the drinking curse. They will always find the way.

Money, too, is always freely spent when the heart is enlisted. The poor who drink and sell alcoholics are in such terrible earnest that they invest billions of dollars every year. Christ's followers are so lukewarm that the majority of them do not contribute a dollar a year to promote the temperance reform!

After many years of observation and labor, we are fully convinced that the future of this vital reform lies mainly with the people of the Church of the Lord Jesus Christ. If the church moves, the reform moves; if the church is silent, reform dies by inches. On every moral

question the people of God must speak and not decisively, or that question is settled in favor of Satan and sin. When the ballot hangs on the pivot of doubt, the decisive charge must be made by Christ's body guards. To-day God commits to the Christians of America a mightier question than ever sword on Bunker Hill or the heights of Chattanooga—a mightier question than agitates any ecclesiastical body in our land. The soldier of Christ who shrinks it surrenders! May the voice that goes forth from Chicago be a clarion to the warriors of Jesus: "Up Guards, and at them!"—Theo. L. Cuyler, D.D., in N. T. Advocate.

The Birds of the Air.

Our Saviour once pointed to the birds of the air, to teach us to trust to the watchful care of God. St. Matthew vi. 26.

"And are ye not of more value than many sparrows?" We have a soul that never dies, and in love to the precious soul, our Lord Jesus Christ came down from heaven to save it from being lost through sin.

Observe how much wisdom is to be seen in the creation of a little bird. God designed that birds should move in the air; He has therefore furnished them with wings to waft them, and a tail to keep them steady, and direct their course. Look at the strong, yet light quills; How nicely they are placed together and in what perfect order! they all point one way, that they may not check its flight.

The body is like a boat, sharp before and gradually swelling, and then tapering off behind to the tail, which serves like a rudder of a ship, to steer the course of the bird, and help it to ascend and descend. The whole body is so formed as to present the least resistance to the air. Look at its beautiful eyes. They resemble tiny telescopes, and like them, have the power of bringing distant objects near, so that when almost out of sight they can clearly see a grain of corn lying on the earth. In some birds, those who fly among the thickets or brush, the eye is provided with a web, which protects its sight from injury.

How well suited is the beak to pick corn out of an ear of wheat. To enable it to rise from the earth, and to sail through the air, it is furnished with hollow bones, filled with air which being kept warm by the natural heat of the bird, enables it to rise like a balloon. Even in a little bird we can see the wisdom of God, as well as His goodness in providing for its wants. How much more therefore will He not care for us, and in return, ought we not to do that which is pleasing in His sight?—A. L. L.

Thoughts for Every Day.

How few Christians have imbibed the spirit of their Master's beautiful and most merciful parable of the tares, which the servants were forbidden to pluck up lest they should root up the wheat along with them! Never have men been wanting who come, like the servants, and give notice of the tares and ask leave to go and gather them up. J. C. HARE.

Have you never observed how free the Lord's prayer is of any material that can tempt to this subtle self-inspection in the act of devotion? It is full of an outflowing of thought and of emotion towards great objects of desire, great necessities, and great perils. After this manner, therefore, pray ye. PROF. AUSTIN PHELPS.

They pray the best who pray and watch, They watch the best who pray and watch; They hear Christ's fingers on the latch Whether He comes by night or day, Whether they guard the gates and watch, Or, patient, toil for Him and wait, They hear His fingers on the latch, If early He do come, or late. REV. EDWARD HERRMAN.

And now out of the writings and sayings and deeds of those who loudly proclaim the "rights of man" and the "rights of liberty," match me, if you can, with one sentence so sublime, so noble, one that will so stand at the bar of God hereafter as this simple, glorious sentence of Paul's, in which he asserts the rights of Christian conscience above the claims of Christian liberty—"Wherefore, if meat make my brother or offend, I will eat no flesh while the world standeth, lest I make my brother to offend." F. W. ROBERTSON.

The good God has more weapons than we are of, and more means of grace than are counted in the catechism. The touch of a little child's hand has opened many a door through which the Master has afterwards come in, and sat down and supped. MRS. CHARLES.

A happy thought comes from a happy heart; it will come from no other, but it will go to another. F. G.

The bulk of mankind feel the reality of this world, but have little or no feeling for the reality of the next world. They who, through affliction or some other special cause, have had their thoughts withdrawn from the world for a while, and been living in close communion with God, will sometimes almost cease to feel the reality of this world. The true way is to feel the reality of both, so as to give each its due place in our thoughts and feelings, to keep our mind's eye and our heart's eye ever fixed on the Land of Promise without looking away from the road on which we are to travel to it. MARIA HARE.

The Gospel has no word of pay in it—it is a broad welcome to all comers.

Queen's College.

LECTURES IN THEOLOGY.—We have much pleasure in announcing that the Rev. Patrick Gray, minister of Chalmers' Church, Kingston, has consented to give lectures in the Divinity Hall this session.

MISSIONARY ASSOCIATION.

The annual meeting of this association was held in the Theological Hall, on the 12th inst., the Vice-President, W. A. Lang, B.A., in the chair. There was a large attendance of members, and six new names were added to the roll. From the report of the Recording Secretary it appeared that more than usual prosperity marked the history of the Association during the past year. The membership had been increased by eight. And during the session many of the members were employed on Sabbaths in teaching in Sunday Schools, conducting services in outlying stations, and household visitation to the aged and infirm. During last summer no less than twenty-two students were employed in missionary work, a marked increase on the highest number so employed at any previous period in the history of the Association. It is highly gratifying to hear of the marked success that has attended their labors; and of late years we have been pleased to notice that it has become quite general for students to be invited back to former fields of labor. We take this as an indication of two things—first, their fidelity to the work in which they are engaged in the mission field; and secondly, the superiority of the training which they receive at college, and which enables them to minister so acceptably to the people among whom they labour. From the statement made in reference to the treasury it appeared that the funds on hand amount to something in the neighborhood of one hundred dollars; to this is to be added some forty dollars, collected by six of the students in their mission field. After the different reports were disposed of, the election of officers was proceeded with, and resulted in the following gentlemen being elected for the current year:

President—Wm. A. Lang, B.A. Vice-President—Alex. Macgillivray. Corresponding Secretary—Thos. D. Cumberland, B.A. Recording Secretary—John Ferguson. Treasurer—Eug. Cameron. Librarian—John Chisholm. Committee—Geo. McMillan, B.A., Chas. McEachern, Jas. G. Stuart, Hugh Taylor.

The following is a list of the Scholarships awarded to students of this session with the names of those who have been successful in gaining them:—

ARTS.

First Year.

1. Watkins—James V. Anglin, Portsmouth.—\$80.

2. Leitch Memorial (with honor of Mowat)—F. M. McLennan, Kincairdine.—\$67.

3. Mowat—Joseph McCormack, Landsdown.—\$60.

4. St. Paul's—Matthew McKay, Bradford.—\$60.

5. Allan—George McArthur, Kincairdine.—\$60.

6. Campbell—Wilborforce Daly, Napanee.—\$60.

The Tassie Prize was gained by James V. Anglin, Portsmouth.—\$25.

The subjects of examination for this prize were the same as those for matriculation, with the addition of Cicero, Pro Lago Manilia, and Homer, Iliad, Book I.

Second Year.

1. Hardy Memorial—James Ross, Holbrook.—\$50.

2. Synod (1)—Robert Nairn, Kingston.—\$70.

3. St. Andrew's—Robert Ferguson, Drumoro.—\$50.

4. Henry Glass Memorial—Donald McCannell, Collingwood.—\$35.

Third Year.

1. Kingston—John Reevo Lovell, Kingston.—\$35.

2. Synod (2)—Alexander McKillop, Beachburg.—\$70.

Fourth Year.

Synod (3)—James G. Stuart, Toronto.—\$70.

THEOLOGY.

First Year.

1. Leitch Memorial (2)—Thos. D. Cumberland, B.A., Rossmore.—\$80, tenable for three years.

2. Dominion—George McMillan, B.A., Pictou.—\$70.

3. Colonial Committee—John Mordy, B.A., Bath.—\$50.

4. Colonial Committee—Alexander McLean, P. E. Island.—\$50.

5. Colonial Committee—Alexander II. Scott, B.A., Martintown.—\$50.

6. Colonial Committee—Thomas G. Glassford, B.A., Gravenhurst.—\$50.

Second Year.

Colonial Committee (1)—Alexander Macgillivray, Collingwood.—\$50.

Third Year.

Colonial Committee (2)—William A. Lang, B.A., Almonte.—\$50.

The Scholarships in the first year in Arts and Theology were gained at the matriculation examination of the present session; those in the other years were awarded on the pass examinations of last session.

THE TASSIE PRIZE.—In the list of scholarships published in this number, is included a prize called the Tassie Prize. This, which is of the value of twenty-five dollars, was presented by William Tassie, LL.D., of Galt. Such liberality is highly commendable, and evinces a lively interest in the higher education of young men. The gift of Dr. Tassie is very gratifying to all connected with Queen's College, evidencing, as it does, the warm feeling which he has towards the institution. In our position as the college organ, we thank him and commend his example to others.—Queen's College Journal.

THE rod is but the graver countenance of a Father's love.

THE path runs through the desert, but it leads to the Land of Canaan.

The Progress of Ceylon.

At a meeting lately held in Aberdeen, of gentlemen interested in Ceylon, it was stated that the cultivation of coffee in that island had progressed so rapidly that while thirty years ago only 170,000 cwts. were exported, last year the shipments exceeded one million of hundredweights. There are now in the island 1,215 coffee plantations, containing 237,000 acres, and valued at £11,000,000 sterling. These estates employ 800,000 Indian labourers, with 760 European superintendents, and more than double that number of Dutch and Portuguese descendants. It is likely that Ceylon will soon become a great tea producing country, though as yet that branch of industry is only in its infancy. About 650 acres only are as yet under the tea crop. Indeed, very few of the British Colonies have made so great progress during the last thirty years as Ceylon has done, with, at the same time, so little said about it.

THE TROUBLES of European Turkey do not appear to be improving. The Herzegovinian insurgents appear to have made some trifling gains; but perhaps on the whole the attitude of the whole Christian population in Turkey is assuming a more determined character. At the same time it would appear that at least Austria and Russia are intent on more concessions to the Christian population. As we have already remarked, England ought to be foremost in the business. India would be just as much ours if there were no Ottoman Empire at all, and Egypt is of far more importance to us than the territory of the Golden Horn. Turkish reform, as everybody has known for many a year, is as vile an imposture, and Turkish regeneration is as idle a dream as any the world has ever heard of. Turkey has neither the will nor the power to afford protection to its Christian subjects, and there does not exist on the continent of Europe a more crying sin than the existence within its bosom of a Mohammedan Empire tyrannizing over some of the finest races of Christendom. It should not, and need not be left to Russia to become the sole protectress of the Christians in Turkey. It would surely be a better policy for England and France to assume that responsibility, and give Russia so much the less excuse or her interference.

SERIOUS rumors have reached us in reference to the Prince of Wales' visit to India. The rumors, however, come to us through a channel that is sometimes given to startling sensations, and that occasionally makes a mistake or two which appear to be of no consequence compared with the desired impression. A cable despatch however received by the New York Herald states that at a cabinet council held about a week ago, the Prince's return was decided upon, and that a telegram advising this was immediately sent off. Two reasons are assigned for this extraordinary step. One is the unfriendly attitude of the Native Princes, who are said by the cable despatch "to hold sullenly aloof." If this indeed were the case it would augur ill for the future of the Indian Empire so far as British connection was concerned. The Prince landed at Bombay on the 8th inst., and arrived at Poona about one hundred miles further, on the 18th inst., and since then it is alleged that the telegrams have conveyed very meagre information as to his subsequent movements. We scarcely think, however, that the native unfriendliness would be the cause of the Prince's sudden return. After their experience in the past, they could scarcely be so steeped in infatuation as to deem it the best policy in the world to make so public and so marked a manifestation of their feeling. It would be sure to operate as a warning to their conquerors. Nor is it in accordance with their usual policy. They have been in the habit of maturing their plans and completing their organization as much as possible in silence, and then making a sudden outbreak. So that we decidedly incline to think this could not be the motive for hastening the Prince's return. The other reason assigned is the extensive outbreak of cholera in the southern part of the Peninsula, and if the Prince has really been recalled, we should imagine this as the most probable cause, especially as the last accounts state that he moved northwards for Baroda. Those who have witnessed the progress of Asiatic cholera must have observed that its movements are very erratic, and very uncertain. After having for four, five, or six weeks thoroughly impregnated a locality, it will bound off to a considerable distance, where perhaps it has been least expected. We shall look with considerable impatience for further information as to the truth of this cable despatch.

Nothing on earth is so beautiful as the household in which the Christian love forever smiles, and religion walks a counsellor and a friend. No storms can make it tremble, for it has a heavenly anchor. The home circle surrounded by such influences, has an antepast of the joys of a heavenly home.