NATIONAL RIGHTEOUZNESS.

SERMON BY THE REV. J. B. EDMONDSON, O. columbus, ont.

Rightcourness exalteth a nation; but sin is a repreach to any people. Proverbs xiv. 34.

Righteoneness is something very frequently spoken of the oughout the Holy Scriptures. No intelligent reader of the Word of God can full to pore ive that it is of vast and vital importance to every rational being, whether on the carth or in the heavens. What was the difference between Cain and Abel? The latter had rightoousness and the former had none. The presence of it fits a man for eing a faithful, willing servant of the Most High now, and for dweiling with the sanctified hereafter, and, greatest of all, for companionship with Jesus in the botter land. The absence of it indcater that the destitute soul is doomed, u .. less a change be made, to dwell with devouring tlames.

Let us humbly endeavour to answer the question, what is righteousness? By looking at it in God, we will get the fullest, brightest view of it that it is possible for us to obtain. The Lord is righteous. That is, He was always disposed, from His inmost heart, to be fair and just with all His contures. When the captive Jows murmured against God, and pronounced His ways "unequal," they thought He had not treated them rightcourly. The Creator is ined them righteously. The Creator is inclined to do right with all His dependents.

From that inclination He has never once sometimes says that his deed is not merally deviated-not even when dealing with the the wayward and the fallen. He has never demanded anything from any creature, which that creature as originally formed was not competent to give. Ho has never been upjust in H is rewards. Ho has never harmed any, never decloyed any. He has nover planted a longing desire in any heart without making provision for its satisfac-tion. "Has tender mercies are over all His works." "He is right-ous in all His ways, and holy in all His works." "The right-ous Lord leveth righteousness." He cared more for it than for any creature He has Bright and happy angels sand their Maker's praises; and perhaps for ages they were engaged in the delightful employ. But in an evil hour they forsook God. By this act they disrobed themselves of the garments of righteousness that they had worn since their creation. What does the Lord, whose memorial has been "the Lord God, merciful and gracious," do with them now that they have fallen from their original righteousness? He hurled them from the mansions of the blest; and at this moment is holding them reserved for the judgment of the Great Day. He would not permit even the greatest of them to sully with impunity the righteousness of heaven. God created man in His own image: and He cared tenderly for the first parents of our own race. He put them in a delightful home. He came down at times to converse with them. He delighted to behold them in their primoval holiness. But when they sinned and fell from their original excellence of character, what did the Creator do with them? He drove them from the garden, pronounced sentence upon them and erected a flaming sword to protect the tree of life, lest they should particle of its fruit. By losing the righteons-ness in which they were created they for-feited all claims to the friendship of Gol He loved them, but He loved righteensness

What God is in moral character men ought to be. The works of men should be the same in kind as those of their Maker. In substance the Creator says to men. "Be Were man of all classes and all positions in the lands, to incline their heart to the right, and do it at all hazards, the nation would be righteens. Were all, from the severeign on the throne down to the humblest subject of the realm. whother in private or in public capacities, thus to live and act, no man could deny a good national characterito that people, Some have it in their power to do more to create and upheld a national righteousness than others. The rulers of any land have great power for good or for evil in this respect. Happy is that people whose soverign and whose rulers have the fear of Gal before their eyes. Such righteousness ex-alts a nation. So said the wise man. Solomon had experience in the matter. He swayed a sceptre for many years, and over a great people; and he ruled with marvel lous success. No doubt his mind was upon the history of the nation over which he ruled, when he penned these words. He, a man of experience and an in spired man, declared righteon wars to be the exalter of a nation. Wherein does that exaltation consist? We answer in genera. Wherein does that prosperity. Righteonsness fosters industryl and industry makes honres and accumulates wealth even on barron soils, and in frozen lands, while indolence starves when nature is most profuse in her gifts. Righteonsness promotes peace throughout any land. Where it reigns, civil discord cannot come. The righteous nation bears song before it unsheats the sword, even against a foreign for. Rightenumers is the foundation on which civil lib rty rests. Where it obtains, the people cannot be outhrailed. If Britons not he slaves, it is because they are a righteous people. Then righteousness should be dear to every heart.

There are times when it appears that some men forget that the nation to which they belong has a righteoneness to uphold. There are occasions on which the nation's eracter is in danger. Dieds are done

during the time of the action of our rules offs to bring too blash to the national chick. On each occount votes have bee . . o laud bought, and to large numbers Bribery to: som · years nar been litting its hydra head in our land. Few, if any, will dony the tours of the statement made. Would that it could be demed. The press athems it to be so. The affirmative is made very generally. It cannot be is lieve I that publishers have banded together, in nahāly ulhauda, to bake the good name in itaholy alliance, to bene the good name of the country. Men that are servery engaged in polytical life admit and depict the tinth of the statement. Observation con firms 1. None but the man who is wikely bind, on doubt that birery is practiced, and three in divers ways, on election days. There is not ust but that this also mind given There is not ubt but that this all midig evil exists to a greater or less of this indirect every county throughout the whole Diminsion. Not that we cfi in that the detection from the national righteen-ness is universal. Wide-spread as the evil has been in, great as has been its accursed growth, we rejuite to believe that the great heart of the people heart time to interrity. beats true to integrity.

To bribe a man to vote contract to his onviction it is a full deal, whether the gife be off red by a Conservative, or a Reform ex. It is using unlawful, unhallowed in anto reach an end—an end that may be wrong. A man might better take unworthy means to get his neighbour's purse than to get his neighbour's vote. The true man values his vote more than he does hi-Mon'y represents the sweat of a man's brow A vote represents the sweat of a man's brow A vote represents his civil liberty. In lessing his m ney he lo-es the comforts of life. In selling his vote, he parts with his character. Rubbery is a lesser evil than bribery. The briber, with his money in hand, seeking his neighbour's statement in the bland to the old. base, inasmuch as the man whose yere he purchases has a will of his own, and may resist. But unfortunately for his argument, Eve had a will of her own, and a stronger one than the poor fallen man has now. Notwithstanding, sontence was pronounced upon the sorpent: " Dust shall be thy meet, and on thy belly shalt thou go.' briber too is guilty, and shall meet with his recompense of reward. The man who receives an offer for his vote 14 insulted; and should say to the tempter, "Get thee behind

Bribery is a thing abhorrent in the sight of Heaven. The carse of the Almighty gos with it. A moral blight cones but a upon the giver an lupon the receiver. They may not he conscient of it themselve. Their fellows may take no note of it. But a scaris left upon each of their sou's. The Lord says in His word that it is "tle wicked man who takes a gift out of his bosom to pervert judgment." No man who bribes should be a member of the Church of Christ. A single act of bribery is on ough to send a soul to pordition. Bribery is not merely an "indiscretion" as the political morality of some has become. It is a flag rant immorality. The professed C rest in who bribes, denos the Lad that bought him with His own blood. Peter denied his Master. He did it three times, and at last attempted to strengthen his falsehood by the use of an eath. O, how ar poor Peter The difference between Peter and the Christian who now uses a bribe, is this: the one did it by word, the other does it by deed. Peter repented of his great sin; he wept over it; he feat hum hat d in the sight of Christ. For the pentient Christian who has been so far led astray, there is pardon to be had. The blood of Christ, and that blood alone, can wash away his scarlet sin.
But it is only for the pointent ovil-door than the founts a opened for sin and undeanness avails. David fell when he put Urish in the front of the battle; the Christian falls when he stoops to bribe a fellow man. If there be anything in this world that causes angels—these "ministering spirits who minister for those who shall be heirs of salvation,"—to weep, it is to see the Christ-an so far forget himself, and deny his Redeemer.

Time state of things has not sprung up uil at once. A nation does not depart from its integrity, as far as we have gone, in a day or in a year. It is to be feared that the standard of public morality in this matter is not as high to-day as it was thirty or forty years ago in the land. No nation has ever had so high a standard of political morality. that it can afford to lower it with safety. S sould the many immoral practices that are followed on election day continue to progress, it requires neither a prophet nor the son of a prophet to foretell the is ue Allow fire to sweep over new fallow ground, and forthwith there springs up a rank growth of noxious weeds. Bribery will bring an unholy horde with her, and will shelter un der her wings envy, strife, falsohe at, theft. murder, and such like. As the poet said of another evil thing, we may say of this evil: "O bribery, hide thy bosom, hide it deep,
Ten thousand snakes, with black, envenomed
mouths,

Rest there, and kiss, and feed through all thy breast."

Let us not delude ourselves with the vain hope that, though the evil exist, it will run is course single-handed through the had. No. not for a century, or for half a century. Should this and kindred immoralities be come rooted and grounded in the land. what then? A day of national reckoning i met one. Some hold that the signer receives all the punishment his sins deserve in this life. This we repudiate. But we do hold that nations as such most with a full recompeuse of reward in this world. Nations as such, we have no right to believe will have any future life. Then every national offence must be at ned for here. The people who

He forbids the earth to yield bee fruit, and this good confession. If there have been amone, with ballow check and sunken eye, seven Proceedings of the more hands for admittance at every door. Again, and proceedings of the case of the confession of the case he sends the pestilence, and the fever or cooler carries away its thousand, and the voice of mounting is heard in cv by conter of the land. Nor is it an uncommon providence for God to purge away the leaven of inquity by the sword. A nation's flood has then flowed on account of its transr ssion. It is the prayer of all hearts that on land recy lear, be spared from all such calamities. If we do not desire the nation to be made to pass through the fire. must follow after nightenusness, and hate and so in the reproach of hibery and cone mitant evils. The sword may not come in our day, but come it will if we rebel and depart from the ways of the Lord.

I appeal to you, as Christian men and Christian women, that you exert you influence in every way you can to handle the hateful practice from the land. We do not desice to transmit to posterity a heritage of shame, of crime, of woo. Don't stand by and see any man tarnish his natural g itemericas without communitaring with him, without reboking him. Expose him if it be in vour power. Yin ought to expage the hest friend you have who acts thus. Righteourness si ould be dearer to your light than any earthly frond you have. God lives it, and you should do the same. You a o til love it with all your heart. In propertion as you have your country's welfers at heart, and as the principles of the Gospel Islee n vour souls, you will battle for the right. But some man will say, "It is eas a fa preach marality from the pulpit "na t is to practice it an alactica days." Our oncen ats bribs; and we must meet them with their own weapons." You must be the 'You must decrede vourself and ev to desiray your neighbon is characted defined the natural right-quieness! W sare von must? It must be the devil who save it. There is no man who does not make his party in notified his God, who save he must do evil that good may come. Better suff in thousand defeats than usp foul means to cain a victory.

Lapank to-lay, brothron, in bobalf of party in notities. The publit from which each a cound is given is degraded. I hope that the Courch of which I am a member may never become identified with any not treat narty. She should rise above all such attracts, and guilbring systling line folds the special men and seed women of all mast on Thom's wout Productions to ha a thee Carservative or Referm. The American Productionian Chirolista day is ander a limbility on account of her poli-The Democate vouths non't tell har communion beingse sho is so there willy B-publican. She decided however the lendon and the len nature which the navor enable to have do no. Let notified office heaver nor members of our Church diangthing or an anywhere, wherehe our landmination will appear to ha a She should raise her voice in defence of morality. Let me besech of you then that during the country contest von, as Christians, snoak and act for the national vishteousness. Don't let it lie bleeding in the dust. May God make us all faithful in the cause of truth.

Union.

Editor BRITISH AMERICAN PRESERVERIAN.

Dain Siz,-I beg leave to request your insertion of a few remarks up in contain bearings of the Union question which have not been submitted by any of your numerons correspondents on that interesting subject. I know no feature of your excellent journal more hopeful than the complete freedom of expression which it allows, and en passant, permit me to remark that the general tone of your correspondents is, onhe whole manly and generous. To this rule I do hope that I will present myself as no exception. Mr. McTavish, than whom there are few, if any, to whom the Canada Presbyterian Church owes more, as a work ing Christian minister, appears to me to have presented a most reasonable plan by winch Umon may be accomplished, if it be thought expedient, to enter upon it at present at all. That Union at present, however, is not expedient appears to my imad very plane. I had long expected that a generatio of time since the Scottish disruption, along with the perfect religious liberty of our noble Dominion of Canada, would have ere this paved the way for a hearty umon of ail Presbyterians, to fight under the same banner, and to achieve the same victory. 1 had entertained the hope that m such circumstances there would be no difficulty in having a union without compromise of principle. But unless a distinct article in the Basis concerning the Headsup of the Lord Jesus Christ over the Church this happy result cannot be attained.

I am very much astonished to find so many of our excellent breturen so urgently maintaining an opposite view. I. for one. will never give my consent to union with out such an article.

It is a sine qua non, without which any scheme which may be devised will only rend the Church in pieces, instead of mainsow to the firsh shall of the firsh reap cortaining her integrity. Now why? Be ruption. Justice may tarry long, but it will cause to leave out a fermal statement in come at last, and come as a thirt in the Basis on the subject referred to would night. The Judy of all the carch has in my be so changing the habit of former unions

ways of punishing national code, and of the alter the position of all the Chalches our ring away a people's guilt. At one time in w united, he have fermerly witnessed all credibly information of the least of it, that ed, pessessing st rather unhappy all of a sudden (4 our proposed Union should be constrained without it?

With all Jue respect for Mr. McDonnel. land demanded.

But what do the majority ask of us? They ask us to receive a document as unknown to history as it is extremely sectarian, viz., "The Act o Independence.

This Act reads as follows in one part, The freedom and independence of this syzod, in regard to ah things spiritual, cannot be called in question." Now, this is forced upon us, while all that we ask at the future Cunich is to declare in favour of a doctrine to which ail parties profess their attachment. But we are thus expected to boo me Erastians by according an article which we cannot believe to be true. It brings me in mond of a scene in childhood, when my venerable father had the honor of receiving an interdect from the 'Court of Session' forbidding him to preach the gospol, and when all the effection he paid to it was a pleasant remark to the following effect, "I must go down to the jail to make inquiries about my future lodgings

The Syand mentioned in my extract is in Juli communion and sympathy, to this day, with the Ciu ch of Sotland, which is bound if the State chose to enforce the law to settle ministers, when the people render objections, against the most earnest remonstrances of the parishioners, in accepting the present Basis, then, we of the minority must become one with "the Kirk m their present relations to the Scottish Establishment. Mr. McDonnel speaks also of enthusiasts on either side. That is a favorite expression with many. But my prayer is that the Lord may grant us a just enthusiasm, in advancing the cause of a true Presbyterian d ctrine which we conceive to be it t another name for Scriptur al truth, u itil a reasonable Basis can be found on which to erect a glorious spiritual Temple in which God himself will delight to dwell.

I fear, however, that delay is imperative in the meantime. "How can two walk toin the meantime. "How can two walk to-gether unless they be agreed?" So far as my experience is concerned, I can see no co-operation or sympathy worthy of the name of fellow Christians between the two Churches, and a worthy Baptist minister mule the same temark to me, not long ago, which shows how others are viewing our movements. Might it not be well to wait for sometime until an earnest co-operation and mutual affection, will compel the co-worker to say "See how these Caristians love one another," rather than grieve and oppless a few of us, who are compelled ith the most sincere refueinnce to resist the great mass of our brethren.

I am, yours most truly. NATH. PATERSON. Martintown, 8th Jan. 1874.

Home Mission Regulations.

Editor BRITISH AMERICAN PRESENTERIAN.

MY Dar Sir,-The illiberality of some of the Home Mission Regulations of the C. P. Cincen is striking. On page 48 of the minutes of 1871, we find the following enactment: "That ministers or probationers who have retired from the ministry, and entered on some other calling for a time, shall not have their names put on the list of dist ibution without the permission of the General Assembly; and that ministers resigning their charges more than twice shall have then names put on the list only with the permission of the General Assembly to

that effect." The linberality of the first part of this regulation has been made apparent from the letters of correspondents, anonymous and otherwise, in connection with the recent settlement at Dandas. I agree with those who say that it was in violation of this regulation that the settlement referred to took place; but I think the law should have been such as that it would not have been illegal. Mr. Laing has done nothing to make an investigation before the General Assembly nocessary, in order to his becoming "eligible for a call. Professor Young has done nohing on account of which he should be ex cluded from the pastorate of one of our churches until after leave be obtained from the General Assembly. No provision, however, in the law, has been made for these or aimilar cases.

The second part of the regulation is, if possible, more illiberal than the first. I might write regarding the ambiguity of it, and ask, "Is it only prospective, or retraspective, two?" If retrospective, low far back does it extend?—to demissions in Scotland, or I oland, or United States. Whether extrementing on prospective, only, it is for retrospective or prospective only, it is far from generous, especially in view of some of the other enactments. Presbyteries are authorized to dissolve pastoral ties, when supplémented congregations do not give as the Lord enables them. The Committee, again, may withhold the supplement when there are arrears of stinend in the congre gation. Can the minister do anything-olse than resign? In it magnanimous? Is it! kind to a brother to make have necessitating.

it, and then to attach a penalty to resignation? The minister is not always to blame for the went of liberality on the part of his people. He is not always to blame when the congregation falls into arrears of sti-pend. We all know how easy it is to fur-rish a pretext; r leaving the Church, and how difficult it it is to fill up the varafed places. The faithful exercise of discipline will empty some of our pews. A good, sound temperance sermon may do it. The With all allottiffect for Mr. McDonnel, will empty some of our paws. A good, I take strong exception to his mode of sound temperance sermon may do it. The reasoning in this head. He speaks of our interesting in this is not the externe wing of the cased at the Lord's the Canada Presbyterian Caurch. Now this is not the case. We are asking for no election, the marrying of some parnew doctrine. We make no other request tenlar young lady in the congregation, or than a unfortablers of the Caurch of Scothallard dependent. the not marrying of half-a-dozen others, may do it. For only two or three families to withdraw from a small congregation is to windraw from a small congregation is sometimes a serious matter. There is no material, nerhaps, with which their places can be filled, and the congregation, as a whole, do not hold themselves responsible for the pecuniary losses incurred. In many of our country congregations there is no recognized responsibility, except for individual subscriptions.

Sometimes there is no alternative for a faithful, honest, upright muster but resignation. Why, then, should there be a stigma attached to it? According to this law, nation. to resign frequently is disreputable.

Resemntions are not always had things. A man may be very useful in his second, after he has ceased to be useful in his first charge. In the face of this law, it requires a good deal of moral courage sponton onaly to resign. By implication, at least, it says that something must be far wrong with the minister who has to resign more than twice. The H. M. Committee cannot take the responsibility of putting his name on the roll of probationers. The case has a bad aspect on the face of it. Take care, fathers and brethren, that you do not resign too often. If you do, you are marked men; you are suspected; your case must be inquired into. Your name cannot again be put on the roll until the Supreme Court have an opportunity of sitting upon you.

That " preachers who have been on the roll for three yearr, and ministers for two years, without settlement, shall have their names removed," is also illiberal. Some very good ministers have had their names on the roll for two years without settle-ment. The time that the name of a min-ister or preacher is on the roll is no test of his ability or or impracticability either. An early settlement does not prove worth and wisdom, and a late settlement does not prove the epposite. I know of some very fficient ministers who are popular only at home. One case is also known to the writer of a good paster who found a good settlement after his name had been dropped from the roll of probationers. There may be some other cases of a similar kind.

Another objection to these regulations is. that several of them have been openly and deliberately violated, as far as yet appears, with impunity. Better no laws than laws set at naught. The Committee itself even does not always carry out its own laws. There surely needs no loiter for a revision of these Home Mission Regulations.

Yours, &c., WM. PANNETT.

Springville, Jan. 12, 1874.

Sabbath School Anniversary.

On Friday evening, 9th January, the 14th anniversary of the West Church Sabbath school was held. Notwithstanding the inclemency of the weather, the basement was n wood with children, teachers, and friends. The report was read by Wm. B. McMurrich, Esq., showing that there are at present 19 teachers, besides superintendent and two librarians; and that more teachers are needed. The sum of \$142 has been raised by the Sabbath school, which was distributed as follows:-Boy's Home, \$20; Girl's Home, \$20; Sabbath School Association, \$20, Sabbath School Missionary, \$20; Saskatchowan Mission at Prince Albert, \$25; Home Mission of the Canada Presbyterian Church \$87. After this, the Hon. J. McMurrich, the superintendent, stated that he had received from the trustees of the Josse Ketchum bequest, the sum of \$20, to procure Testaments for the children of the West Church Sabbath school, and as:this was not sufficient, he had supplemented it, and nadenow a supply of Testaments well bound, many of them gilt, for the older scholars. He th a distributed 240 Testaments, and several picture books to the pupils of the infant class. The pastor, Rov. R. Wallace, then told the story of how Luther had presented a single copy of the New Testament, in German, as a New Year's gift, to the children of a Gorman village, near the Castle of Warthburg, 1st January, 1522. Some of the teachers also spoke, the exercises were interspersed with the singing of beautiful hymns. The whole closed by Mr. McMurrich's usual yearly distribution of a bag of fruit cake, raisins, and apples to 250 young people. This distribution the hon. gentleman has kept up for many years.

In the notice of the auniversary searce of Cookstown Presbyterian Church last week, instead of eighty dollars it should have been eight hundred dollars, -announced as additional subscriptions obtained from the members of the church.