# Anstor and Reople.

### Dr. Matthew Arnold at Edinburgh.

Dr. Matthew Arnold delivered before the Dr. Matthew Arnold delivered before the Edinburgh Philosophical Institution last week two lectures on Bishop Butler. They excited great interest, and were listened to by a large and intelligent audience. The author of "i iterature and Dogma" has of late acquired a reputation of his own, both in the theological and philosophical world. He has set himself up as a great relicious reformer, aspiring to achieve great religious reference, aspiring to achieve a complete revolution in Christian thought and opinion. According to his modern analysis, all the churches and all the great analysis, all the churches and all the great teachers of theology have been and are wrong, have minunders bet Sempture, and given a quite crome us version of Christianty. The Bellie is a grand old book, but has been universally misunciproted by learned divines and by the people at large. The Apostle Paul leaches something aunte different from what is commonstituted. large. The Apostle Paul leaches something quite different from what is commonly imputed to him. Dr. Arnold understands Paul's doctrine periodly, and is ready not only to expound him, but to correct him when he thinks him wrong. In short, Dr. Arnold, the self constituted apostle of "sweetness and light," is ready at short notice to clear away from any Christian doctrine the prejudices and mis-Christian doctrine the prejudices and mis-Christian doctrine the prejudices and mis-interpretations that have lain upon it for two thousand years, and to present it in its real morit and meaning as it shines in the culture of the ninoteenth century. Certainly he calls no man master, and hesitates not to sit in judgment on the greatest luminaries of the Christian Church, to test their light by his own in-tellectual prism, and to pronounce it to be of very inferior or doubtful quality.

It was hardly to be expected that Bishop

Butler world escape the sovereign sever-ity of this transcendent critic. Arnold spares nobody, and he has not spared Butler. He condescends, indeed, to bestow praise on Butler as a man and a thinker far superior in virtue and in reasons. soning power to any of his contemporaries. But, his sermons, which contain a treatise on human nature, and are allowed to be on human nature, and are allowed to be unmatched of their kind, are declared by Dr. Arnold to rest on erroneous or unproved assumptions. The marvellous structure they rear is represented as built on sand, and fitted to yield no tangible practical results. The immortal "Aualogy," so long hailed over Christendom as a perfect masterniese of profound and oria perfect masterpiece of profound and ori-ginal reasoning, is discovered by Dr. Arnold, after full examination, to be a "failure." It has not satisfied his intel-"failure." It has not satisfied his intellect, for after reading it he remains as sceptical as ever. One of the noblest bulwarks against scepticism ever reared is thus unceremoniously disposed of by a man who thinks he has taken the measure of Butler, and is perfectly able to gauge and weigh his reasoning. It is for the cultivated mind of this country to judge between Butler and Arnold, and to say if the "Analogy" has been in the least shaken by the onslaught of its modern assailant. But the people of Edinburgh had to en-

by the onslaught of its modern assailant.
But the people of Edinburgh had to endure much more from Dr. Matthew Arnold the much more from Dr. Matthew Arnold the state of the s much surprise those who have read his resent works, and marked his present position. He is a man in whose mind all theological beliefs seem to be exploded. Everything doctrinal and sold in theology he calls "dogma," and "dogma" he has undertaken to demolish by means of "literature." Nothing in the shape of that "dogma," which men of sense usually call escertained Christiau opinion, will he call ascertained Christian opinion, will be call ascertained Christian opinion, will be admit into his system or regard with anything but hostility. The consequence is, that having got rid to his own satisfaction of all religious dogma, he has no religion left either for himself or for others. The dogma of a Personal God he has utterly abandoned. What he believes in, instead, is some Force or Power outside of us is some Force or Power outside of us "eternally working for righteou-ness."
Such is the Being or Energy which he will have men, in their weakness and misery, to rest upon, if not to worship.

As to Jesus Christ the Saviour of the

world, the truth seems utterly hidden from the eyes of Dr. Matthew Arnold. Of course, that great judge and critic of all teachers says many fine things of Jesus of Nazareth. But he has no belief in His divinity or the supreme action of His infallible teaching. To Dr. Arnold Jesus was but a man who was born like the rest of the sons of mon, lived, laboured, died, and is still lying in the grave. Such is the Sanicary which this modern instructor of Saviour which this modern instructor of all theologians and all churches holds forth to the world as sufficient to meet the wants of humanity, and to hush the agon ising cry for the forgivenness of suns. The idea of a Holy Ghost, the Divine source of spiritual life and holiness has, of curse, no place in Dr. Arnold's mind or religious system. Nor can we say whether he has uttered a certain sound on the immortal ty of the roul, or the life everlasting. His is certainly a scanty creed, if in his habitual and inveterate scepticism he can be said to have any creed at all.

We almost wonder that the profound dissatisfaction of a large portion of Dr. Arnold's Edinburgh audience did not ex press itself in some unambiguous way. But tolerance and self-restraint provailed among men who can afford to wait for the rebound in favour of outraged truth. Dr. Arnold cannot complain of any want of courtesy and cordiality in the North; but we are much mistaken if his lectures are not soon torn to pieces by Scotchmen thoroughly competent to defend the eternal truths of religion. We also expect the public soon to be quite disenchanted as to the powers and achievements of Dr. Matthew Arnold. It will speedily be found out by the many, as it has long been known to the few, that though remarkably clever and brilliant he is essentially a small man, who has mistaken his vocation, and is ignorant of the measure of his powers. He will pass away like a moteor, flashing, and disappearing, while the great lights of Christondom, which he vainly tries to extinguish, will shine on in the firmament with their serene and wonted observer.

1. What is the number of meaning unicants in your congregation? Number George during the past year? How many by certificate? How many on profession of

2. 1s family worship generally observed? Have you reason to believe that parents are taithful in instructing and catechizing their children, and carnestly seeking their conversion to God?

8. Is there any congregational prayer meeting? If so, how conducted? How attended? Are there any district meetings

conducted by the olders?

4. Have you a Sabbath-school, or schools? If so, are the teachers sustained in any good degree by the sympathy and co operation of the members of the church? Is the Shorter Catechism used? Are the older children generally familiar with it?

5. Is there any evidence of increasing liberality in the congregation, in the support of Gospel ordination among themselves, and in contributions to the schemes of the Church?

6. What means are used to increase the

interest of the congregation in missions, and in various schemes of the Church?

7. Are there any particular hindranes to the advancement of Christ's cause among you? If so, any special means or efforts to counteract them?

to counteract them?

8. Can you report any specially hopeful indications of spiritual life among the young or in the congregation generally?

9. Have any Evangelistic services been held in your congregation? If so, can you give any report as to the results?

The Committee on the State of Religion would earnestly appeal to you as a cossion, to aid them with material for a full report to be laid before the Assembly in June. Besides such answers as you may be able to give of the foregoing questions, the Committee would gladly receive any information or suggestions that may enable them more efficiently to prosecute their work. If there are any of the questions that you may not be prepared to answer, or that, from any cause, you think should or that, from any cause, you think should not be answered, the Committee hope that you will not, on that account, refrain from answering the others.

One of the questions, it will be observed, has reference to Evangelistic services. In some of the Synode, questions for the eliciting of information legarding such eliciting of information regarding such services, and counsels, with respect to the holding of them, have been forwarded to every session within their bounds. Additional information or council if desired may be obtained on application to Rev. W. McKenzic, Almonte, Rev. W. Douald Port Hope, Rev. J. W. Mitchell, Moniteal, Rev. C. R. Pitblado, Halifax, Rev. Free, Burgess, St. John, Halifax, N. B., or Bev. J. M. McLeod, Charlottetown, P. E. I. J. M. McLeod, Charlottetown, P. E. I.

Answers to these questions should be forwarded to the Clerks of your own Presbytery, on or before the first of March, 1876, so that each Presbytery clerk may have a report on the State of Religion prepared for the approaching meetings of Synod. Answers to these questions should be

With all our efforts, let earnest prayer be combined, "God be merciful to us, and bless us, and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations."

THOMAS WARDROPE, D. MORRISON, Conveners of the Assembly's Committee on the State of Religion.

#### Something to Pastors.

A tendency to laxity of principle and practice in reference to the sanctification of the Lord's day is apparent in many quarters. This tendency will doubtless be strongly tempted to break out into open and flagrant descration by the operation of the Centennial year, with its great exposition. Such a consequence is greatly to be dreaded by every patriot and Christian in this broad and free land of ours, whose glory comes from her Christian character. whose foundations were laid in the fear of God, and a regard for His ordinances. To prevent it should be the endeavour of every lover of truth and or lor, and especially of every paster. We hope therefore, and hereby appeal to our pastors, that overy pulpit in our connection will clearly sound forth the rightful claims of the Christian Sabbath, and raise up a standard against the tore wening descrating over-flow by studiously forming and strongthening public opinion in favour of a restful, quiet Lord's day, devoted to the public worship of God, and this as the bulwark of the pro-perity of our free institutions .-Christian Instructor.

#### The Lord's Prayer.

How wonderfully the Bible condenses Witness the Ten Commandments and the Lord's Prayer—the one the embodied moral law of God, the other the daily utterance of praise, intercession, supplication and

Prayer is the expression of desire hence there is no prayer which the offerer does not turn into practical action. Now, see how the devotions "daily" offered to God in compliance with the Lord's Prayer will control the life. How respectful, reverential, spiritual, obedient, industrious, forgiving, watchful, must its offerer be. No doubt the Lord's Prayer is often employed as a mero form, by those who do not understand it or think of its meaning; and even as if it had a magic power because it is the words of Christ; but no man ever prayed it who was not a Christian, and no Christian over prayed it in vain.—Christian

splendor. He is a signal specimen of that "culture" of the day which thinks itself philosophy, and conceives its mission to be to banish theology from the world. But theology, and with it religion, will remain, while literature, which is a mere result of the literature, which is a mere result of culture place in the langdom of Godfard hou worry, art thou languid?" from proper place in the langdom of Godfard worry art thou languid?" from London (Eng.) Weekly Review.

Questions on the State of Refficer.

TO THY SESSIONS OF THE PRESETTERIAN CHURCH IN CANADAS.

The contraction of the M. Y. Evangelist writes:—"I believe many of your readers will thank you for reprinting Mr. Gladwick will thank you for reprint incomparably fine. I venture, with diffi-dence, to suggest a single alteration. The fifth stanza is the least telicitous in the poem; the last line not only coming short of the remarkable verbal accuracy with which the original is elsewhere rendered, but tailing to give the proper climax. I would amend it (pace Lett lapidis) thus:

Sin obstrictus adla rebo Ouls in fine status? Vice meta, mortis fuga, Hades triumphatus.

This represents properly the climax of the original, and brings in the believer's victory over death and the grave.

Art thou weary ? art thou languid? Art thou sore distrest?
"Come to me," saith One, and ' coming, Be at rest!"

Hath He marks to lead me to Him, If Ho bo my guide? In His Foot and Hands and a ound-prints, And His Side "

Hath He diadom as Monarca That His Brow adorns? Yos, a Crown, in very surety, But of thorns."

If I find Him, if I follow, What His guerdon here? Many a sorrow, many a labor, Many a tear."

If I still hold closely to Him, What hath he at last? Sorrow vanquished, labor ende I, Jordan past "

If I ask Him to receive me, Will He say me nay? 'Not till earth, and not till Heaven Pass away."

Finding, following, keeping, struggling, Is He sure to bless?
"Angels, Martyrs, Prophets, Virgins, Answer, Yes."

T. Scis te lassum? scis languentem? Luctu contristaris? Audin', ' Veni, veniensque Paco perfruaris.'"

H. Notas habet, quas agnorim Istum consectators, and a series sic "Manus, Flantes, oruentate, it viewi Christianis Interestables Interesta

Que Monarchas ornat? "Diadema, sed spinarum, Frontem Hanc adornat"

ıv. Sin obnitar, sin attıngam, Qui remunerabit? "Luctus, fletus, ac laborum Largitatem dabit "

Sin obstrictus adhærebo. Quis in fine status? "Vir meta, luctus fuga Labor exautlatus

Si receptum supplicassim, Votum exaudiret? "Quanquam Terra, quanquam Cœlum, In ruinam iret."

VII.

Persistentum, perluctantem Certus est beare? "Vates quisque, Martyr, Virgo,
Angolus, testare!"
--W. E. GLADSTONE. November, 1875.

## Thought for Infidels

No candid observer will deny that what. ever of good there may be in our American civilization is the product of Christianity. Still less can be deny that the grand motives which are working for the eleva-tion and purification of our society are purely Christian. The immense energies of the Christian Church, stimulated by a love that shrinks from no obstacle, are all bent towards this great aim of universal purification. These millions of sermons and exhortations which are a countless power for good, these countless prayers and songs of praise on which the heavy laden but their hearts above the temptations and sorrows of the world, are all the pro-duct of faith in Jesus Christ. That which duct of faith in Jesus Christ. That which gives us protection by day and by night—the dwellings we live in, the clothes we wear, the institutions of social order, all these are the direct off-pring of Christianity. All that distinguishes us from the Pagan world—all that makes us what we are, and all that stimulates us in the task of making all that sumulates us in the task of making ourselves better than we are—is Christian. A belief in Jesus Christ is the very fountain head of everything that is desirable and praiseworthy in our civilization, and this civilization is the flower of time. Humanity has reached its noblest thrift, its grandest altitudes of excellence, its highwater mark, through the influence of this faith.-Springfield Republican.

AT a meeting of the Orkney United Presbyterian Presbytery last week, the clerk stated that Mr. Allardyce had refused the call of the Rassay congregation, on the ground that no holidays had been mentioned in the terms offered. The representatives of the congregation who were present at once agreed to four holidays in the year, and requested that Mr. Allardyce should be informed of this.

### Teaching the Catechism.

The Pittsburg, Pa., P esbyterian Banner, which, by the way is the oldest religious journal on the continent, says:—"It is one of the favorable indications of the times, that along with the awakened religious in-terest in many parts of the Presbyterian Church, the Shorter Catechism is beginning to receive unusual attention. Ministers and intelligent Christians see, as they have and intelligent Chilstons see, as they have not seen for years, the need of fixing the minds of the people upon the great and fundamental truths taught in the Bible, that they may be stedfast in their adher-ance to sound doctrine, and in maintaining habits of life consistent with the Gospel. The study of the Catechism does not interfere with the study of the Diblo, but promotes it. Those who know the Catechism best will most fully and correctly understand the Holy Scriptures. Sabbath Schools mour Church from which the Catechism has been banished, have deprived themselves of one great means of usefulness. And pastors who fail to urgo the study of the Catechism in the family and in the S-bbath School are neglecting a powerful agency for the instruction of the people, and also for confirming them in the previous doctrines of salvation. That is an admirable arrangement in the Reformed (Dutch) Church, which requires every pastor to go over the Heidelberg Catechism m his pulpit ministrations once in every four years."

#### Going to Church in 1800.

In the biography of the late Rev. Dr Goodell, veteran missionory and Oriental scholar, is quoted this picture of the way they went to Church in Templeton, Mass., his native place, at the beginning of the century: "The old, Puritanical horse seemed to know as well as the most pious of us that it was holy time, and he stood seemed to know as well as the most pious of us that it was holy time, and he stood at the door, saddled and bridled, with his head loved reverently down, as if in solemn moditation upon the duties he was expected to perform. My father, with one of the children in his arms, rode before; my mother sat behind him on a pillion, and carried one of the children in her arms; and still another child rode behind, clinging as closely to her as she did to her husing as closely to her as she did to her husband. I recollect, on one occasion, in ascending a steep, sandy hill, the girth of the saidle gave way, and there was an avalanche of the whole load, father and mother and three children, with saddle and pillion, over the horse's tail, plump into a sand bank. The old, rheumatic horse never seemed amazed at anything that might happen; but this time he simply opened his large eyes wider than usual, and wheeling half round, looked to see whether he could help us in any way.

#### What has the World Done?

The world has had six thousand years to bring in its "more excellent way. What has it devised apart from the Bible, to heal the sores of the broken, wounded, bleeding heart? What has Rome, in her bleeding heart? What has Rome, in her ages of martial glory, or Greece, in her era of philosophic culture and refinement, done to solve the vexed problem of aching humanity? What areams of comfort have the rod, wielded by their greatest intellects, extorted from the barren rock? What trees have they planted in the world's desert "whose leaf shall not fade, neither shall the fruit thereof be consumed; whose fruit shall be for meat, and the leaf for medicine? On the other and the leaf for medicine? On the other hand, how many thousands, racked with pain, tortured with doubt, anxiety, agiinted with remorse, darkened with bereavement—the sick, the weary, the lon-ly, the dying, have been cheered and comforted by the everlasting consolation of this holy Book.—MacDuff.

The N. Y. Church Union has the following regarding creeds and the Westminster Confession:—"Taking the Westminster Confession, for example, as the interpreter of its own meaning, it was never intended to be an infallible document. In the 81st chapter, 7th section, it expressly declares that 'All synods or councils since the Apostles' times, whether general or particular, may err and may have erred; therefore, they are not to be made the rule of faith or practice, but to be used as an help to botl. Its compilers never dreamt of breaking up fellowship with other foreign churches of Reforms ion that had confessions of their own, differing in some points from theirs; particularly as they were summoned together for the avowed purpose of bringing the Church of England not into perfect, but only into "nearer agreement with the Church of Scotland and other Reformed Churches abroad. When the Westminster Confession was received by the Church of Scotland, it was received not as being true in every expression, but only 'as to the truth of the matter' of it. By the English Presbyterians it was received as 'an help' to a correct rule of faith and practice. Till this day the Confession is not bound by any Act of Assembly upon the Scotch laity as a term of felowship. Candidates for communion are novemp. Cardinates for communion are understood to be acquainted with the great dectrine of grace as stated in it, rather in a saving than in a controversial way, and, when vital piety is observed the seals of the covenant are not withheld. If Christians could but agree to adopt a creed or symbol of faith as short, simple, and comprehensive as that of the primitive Uhurch, persons in changing their views on mere secondary matters would not require to leave one church and go to another, as if they went to a hostile section of the church of God."

Official intelligence from Penang states that operations against a disaffected village on both sides of the Perak were undertaken on the 4th. On the right bank disarmament was affected without opposition. On the left the troops were surprised by the Malays. Major Hawkins was killed, as well as two sailors and one Ghoorkha; Surgeon Townsend and two Ghoorkhas were wounded. The Malays were, however heaten off, and the village completely de-stroyed. The governor of the Straits Settlement is about to proceed to Malacca to arrange affairs.

### Naudom Acadings.

Tax truths of God are not abstract truths, but traths for our sanctification and our consolation.

When we list n to the wind, rather than to the sweet breathing of God's promise, no wonder we are cast down.

That is humility which stands astonished at God's grace, but trusts God's word, and looks up.

THE fire fly only shines when on the wing; so it is with the mind; when once we rest we darken. - Dauley.

ALL truth is not of equal importance, but if little violations be allowed, all violations will in time be thought little.

The first ingredient in conversation is truth, the next good sense, the third good humor, and the four'n wit.

FAINT desires, lenguid expectations, seem to shut the door with one hand whilst we try to open it with the other.

That rest which we found in the way of believing, is maintained in the way of

holy walking. I BELIEVE that if you and I were more to need the whispers of our Father, we should not have so many of His thunders.

God never gives grace but He tries it. He never gives faith but He tries it. He will make you to know that you are saved

Ir martyrdom is now on the decline, it is not because martyrs are less zealous, but because martyr monger- are more wise.— Colton.

TAKE care that all is done in a sweet and casy way; make no toil or task out of the service of God. Do all freely and cheerfully without violent effort.

THERE is only one stimulant that never fails, and yet never intoxicates—Duty. Duty puts a blue sky over a man—up in his heart maybe—into which the sky-lark—Happiness,—always goes singing.— George D. Prentice.

THOUGHTFU NESS for others, generosity, modesty and self respect are the qualities which make a real gentleman or lady, as distinguished from the veneered article which commonly goes by that name.— Prof. Huxley.

ONE may live as a conquerer, or a king, or a magistrate; but he must die a man. The bed of death brings every human being to his pure individuality, to the in-tense contemplation of that deepest and most solemu of all relations, the relation between the creature and his Creator .-

THE middle-aged, who have lived through their strongest emotions, but are yet in the time when memory is still half passionate and not merely contemplative, should surely be a sort of natural priesthood, whom life has disciplined and consecrated to be the refuge and rescue of early stumblers and victims of self-despair.

To have our hearts balanced on God as their center, and so balanced that under the ruder touches of temptation they may be moved to and fro like the nicely poised stones of the Druids, but, like those stones, always return again to their rest—that is to be blessed indeed—to be blessed like the Psalmist, who said, after some rough onset of Satan, "I shall not be greatly moved."—Hewiston.

Ir is easy to know when we abound, and when we suffer want, but hard to learn how to do either. "All things work together for good to them who love." The more love the more profit. "Looking unto Josus," forces advantage from all events. The secret of being blessed by all vicissitudes, is wisdom to use Christ in all experiences. When he becomes all and in all to us, all things do us good. In proportion as His life touches ours, and enters into our thoughts, purposes, plans, experiences, evil is changed to good, and blessings are enriched. Paul learned how to enjoys all things, even the Roman dungeon. Nothing could harm him then. Perfect peace always results from perfect

EDMUND ABOUT writes in one of his works:-"You can tell by the first sight of an Alsatian village street if the inhabitants be Catholics or Protestants. If the women be slatternly and the cottages untidy, having heaps of refuse before the doors, and broken window-panes mended with p. per—if the children, unwashed and in rags, are seen playing all the livelong day among the pigs and fowls, you have a Catholic village. If on the contrary, you notice tidiness everywhere around you, and perceive not a child at large, except at the hours when, school being over all the hours when, school being over, all the little people, clean and intelligent looking, troop homeward with their satchels—there you have a Protestant community."

We make a great mistake when we suppose that persons who are strict and thorough in their convictions are necessarily grim and cross. Yet if a man get a reputation for thoroughness in devotion to his creed he is likely to be regarded as to his creed he is likely to be regarded at severe by those who only know him through his acts, while many looking at him from a distance think him disagreable. The mistake grows out of the habit of calling that charity which is only weakness, and of contrasting it with strength and conscience, which are also denominated higher and heavy hears. nated bigotry and harshness. Some of the sweetest and most delightful Christian we have ever met were men and women o unflinching devotion to their ecclesiastical obligations, and of undeviating fidelity to the requirements of their professions. United Presbyterian.

On Sunday evening the Rev. H. Pahtah quahong Chase, Red Indian missionary, and chief of the Ojibboway Indians, preached in Islington parish Church:

The Marquis of Ripon, the recent 'verk has had an audience by the Pope. He attended mass and received the sacrament from the hands of the "Holy Father," and no wonder, as we are informed he presented £10,000 to the Pope.

NEWS has been received from one of He Majosty's ships, which has recently her visiting the New Hebrides, that the native of Aurora Island have murdered the tire crew of a boat belonging to a- tradial vessel named the Lelia.