

(Continued from third page.)

would be far better to say so at once, and cast off that feeling of dependence which such assistance could not help fostering. He thought if the proper style of men were trained to the ministry of the Church, it would be the cure for the young people who left the Church for the Church of England. He called upon all who valued the progress of Christianity and its stability among the people not to stand apart among the present crisis. He had no doubt in the struggle which was now going on, Christianity would come out triumphant, as it stood against all enemies in past centuries, and the gates of hell would not prevail against it. But Christians should, nevertheless, be found standing shoulder to shoulder, fighting for what was right and true. He closed by reminding the Synod that there was One who walked amid the Churches, and whose eye was upon the Synod and the other Assemblies; whose last request to His disciples was, "Love ye one another." (Loud applause.)

After further discussion the debate was on motion adjourned, and the Synod adjourned at 11 P.M.

Saturday, 6th June.

The Synod met at 10 o'clock a.m., and after devotional exercises resumed the debate on Union.

Dr. Jenkins, of Montreal, spoke strongly in favor of union, and concluded by affirming, that if, after four years of negotiation, this Church was to recede from the final step, it would be held up to the reprobation of every religious body in Canada.

At 10.45 the debate was adjourned, in order to receive the General Assembly of the Canada Presbyterian Church, and some of both sides were appointed to represent the Synod at the Conference. At 11.15 the General Assembly, headed by its Moderator, arrived. After all were seated, Mr. Croil, elder, was called to preside. After thanking the meeting for doing him the honor, the Chairman then called on the Rev. Dr. Taylor, of Montreal, to lead in prayer.

Dr. Topp then explained the changes that had been proposed in the Assembly, and read the new preamble, which is to the following effect:

"The Presbyterian Church of Canada in connection with the Church of Scotland, the Canada Presbyterian Church, the Presbyterian Church of the Maritime Provinces in connection with the Church of Scotland, and the Presbyterian Church of the Lower Provinces, holding the same doctrinal government and discipline, believing that it would be for the glory of God and the advancement of the cause of Christ that they should be united, and thus form one Presbyterian Church for the Dominion, independent of all other Churches in its jurisdiction and under authority to Christ alone, the head of His Church, and held over all things to the Church, agree to unite on the following basis, to be subscribed to by the Moderators of the respective Churches in their name and on their behalf."

He said that he had every reason to believe that this would be received unanimously, or almost so, by the Canada Presbyterian Church, and with the three first articles in the basis would be regarded as sufficient ground of union.

Dr. Cook expressed his great gratification at living to see that day, when union seemed so certain.

It was then agreed that the two bodies should first discuss the propositions separately.

Good Advice to Christians.

1. See that your religion makes you a better son or daughter, a better clerk, a better student, a better friend, a better workman. 2. Do not set yourself up as a standard. Shun all censoriousness. Remember that each one "to his own master standeth or falleth," and not to you. 3. Let nothing keep you from the Saviour. Never be tempted to stay away from him by unbelieving doubts, by past neglect, by present fear, by anything. Be more intimate with him than with any earthly friend. 4. Never rejoice in your own strength. A child looking to Christ is stronger than a strong man armed. Be resolute in looking to him alone for strength. Finally, do not be discouraged if you fail in everything. If you were perfect, what need would you have of a Saviour.

Fervent Prayer.

The river that runs slow, and creeps by the banks, and begs leave of every turf of grass to let it pass, is drawn into little hollows, and spreads itself in smaller portions, and dies with diversion; but when it runs with vigor and a full stream, and breaks down every obstacle, making it even as its own brow, it says not to be tempted with little avocations, and to creep into holes, but runs into the sea through full and useful channels. So is a man's prayer; if he moved upon the feet of an abated appetite, it wanders into the society of every trifling accident, and stays at the corners of the fancy, and talks with every object it meets, and cannot arrive at heaven; but when it is carried upon the wings of passion and strong desire, a swift motion and a hungry appetite, it passes on through all the intermediate regions of clouds, and stays not until it dwells at the foot of the throne, where mercy sits, and thence sends holy showers of refreshment.—Jeremy Taylor.

What a mistry, that a worm of the earth should be one of incarnate Deity!

To the natural man, Time is the substance, Eternity the shadow; to the spiritual man, Eternity is the substance, Time is the shadow.

I am sure there is a common spirit that plays within me, and that is the spirit of God. Whenever I feel not the warm glow and gentle ventilation of this Spirit, I dare not say he lives; for truly, without this, to me there is no heat underneath the tropic, nor any light though I dwell in the body of the sun.—Sir Thomas Brown.

What Then?

After the Christian's tears, After his fights and fears, After his weary cross— All things below but loss— What then? what then?

O, then, a holy calm, Resting on Jesus' arm; O, then, a deeper love For the pure home above.

After this holy calm, This rest on Jesus' arm, After this deeper love For the pure home above, What then? what then?

O, then, a work for him, Persuading souls to him, Then Jesus' presence near, Death's darkest hour to cheer.

And when the work is done, When the last soul is won, When Jesus' love and power Have cheered the dying hour, What then? what then?

Sabbath School Teacher.

LESSON XXV.

June 28, 1874. (SECOND QUARTERLY REVIEW) Deut. viii.

LEADING TEXT.—BLESS THE LORD, O MY SOUL, AND FORGET NOT ALL HIS BENEFITS.—Ps. ciii. 2.

PARALLEL PASSAGES.—Matt. xxii. 34-40; Ex. xxiii. 19-25; Rom. viii. 1-8; Gal. iii. 10-29; Eph. iv. 7-24; Heb. iii. 1-19; 1 Cor. x. 1-33.

We shall read the history of Hebrew wandering to little profit, if we do not see in them a picture of the way in which the Israel of God, spiritually, is led, and of the lessons of which we have so much need, and so little inclination, to learn. There is an inspired Pilgrim's Progress in the desert-life, and the key to it is in this chapter. We cannot better close up our studies of this part of the inspired volume—for being suffered to finish which, we ought to be thankful—than in devout consideration of the practical spiritual training of God's people shadowed forth in the Mosaic record.

Called out of Egypt, delivered by a mighty hand, even as believers are brought out of "the kingdom of darkness" (Col. i. 13), the Hebrews are urged to

I. FIDELITY TO GOD (v. 1). "All the commandments which I command thee this day shall ye observe to do." The command is a renewal of all that was declared at Sinai and otherwise. The obedience is to be universal. "All the commands." So with believers. Christ is put in plainly (John xiv. 15), "If ye love me keep," &c. And obedience to Him must also be universal. No reserve is allowed. "One of the least" of his commandments cannot be broken, without loss; Matt. v. 19. The motive is the same in both cases, grateful love to God for grace in delivering, and the basis of obedience is the same. The natural man, not taught of the Holy Ghost, dreams of obeying God that he may obtain God's love. The spiritual man obeys God because he has been freely loved. He feels that his obedience as little wins God's love, as the fidelity of Israel merited deliverance.

The commandments were plain; well-understood; and suited to their condition. They were spoken audibly (Ex. xx. 2); written legibly (Ex. xxxii. 16); twice over (Ex. xxiv. 1); and enforced most impressively (Ex. xv. 18) before "all the people." The other requirements of the Almighty, though less formally given were clear and explicit, the priestly duties being made plain to the priests, the Levitical to the Levites, and the duties of "the congregation" or general body of the people being also enjoined with clearness. So it is with believers. The Redeemer's commission was "teaching them to observe all things whatsoever I command you," Matt. xxviii. 20. And the apostles acted on this plan, as the "Acts" clearly show (ii. 42; iv. 19, 20; vi. 4 and 15; ix. 10, 11).

II. DEPENDENCE ON GOD.—Israel must obey; but Israel must obey in God's strength. Life is to be for God; but it is to be by the Word of God. And it is so with all saints. They serve God; they serve in divine strength. Indeed to lean on God is part of their service. But it is a lesson slowly learned. Forty years the Hebrews were learning it (v. 3); "humbled," "suffered to hunger," "fed" with unknown food, that "he might make them to know," &c. They needed to be made to know. Now see the Epistle written to the children of these fathers, Heb. xu. 6-10. Sons of God are chastened, scourged, corrected, brought into subjection that they may be in subjection to the Father of Spirits and "live."

Look to the model son, who had no evil in him, as he shows us the condition to which true children come; when Satan raises doubts of God's love, and moves him to depend on himself, Matt. iv. 4. He could, but he would not, employ his own power. God will care for him.

The people are urged to obedience by three forms of appeal at least, all of which suit all saints.

I. MEMORY OF THE PAST.—"And thou shalt remember." Power in the plagues, and at the Red Sea, goodness (vs. 15, 16), in manna and water and clothing (v. 4), guidance in pillar of cloud and fire, faithfulness in hearing prayer and intercession, patience in enduring their ways, holiness in punishing offenders, like Nadab, Abihu, and most of all, Aaron and Moses, forgiveness in restoring them from apostasy, (all these the pupils may be required to exemplify) had been shown. So with all saints. God says "wherefore remember." Too many Christians suffer from a bad memory. Yet so rich is God's grace, that he provides even for this in the Holy Ghost, John xiv. 26.

How often God is saying "Remember!" Eccl. xii. 1; Mal. iv. 4; Luke xvii. 33; John xv. 30; Eph. ii. 11; 3 Tim. ii. 8; Jude 17; Rev. iii. 8.

II. The appeal is made to THE CONVICTIONS OF THE PRESENT (v. 6). "Thou shalt

also consider in thine heart." God deals with us as possessors of reason. Our obedience is not brutish, nor compulsory, nor mechanical, nor of mere impulse, but intelligent. He teaches us, sweeps to reason with us (Isa. i. 18), appeals to our sense of the fitness of things (Mal. i. 6), throws on us the responsibility of "judging" (1 Cor. x. 15); and all experience and observation shows that abiding, real, fruitful service of God must be from clear, conscious conviction. Hence we teach. See v. 6.

III. TO THE HOPES OF THE FUTURE. God will bring into a good land (v. 7), of plenty (v. 8, 9), and large resources, agricultural and mineral. So his people are influenced by their hopes. John xv. 1, 2, 1 Pet. i. 4, 1 John iii. 2, Rev. xxi. and xxii.

And there is an element common to Hebrews and all saints in these hopes. Want of fidelity weakens the hope and spoils the enjoyment. If we sin we must needs doubt. No true religion leaves a man easy of sin.

But there are dangers, of which God faithfully warned the people, and of which he warns us. Such are

(a) Forgetfulness of God (v. 11). God is here a nota bene, "Beware lest," &c. Unblessed abundance will be a dangerous snare. "A full cup is hard to carry" (v. 12). Good living, "nice" houses, great possessions are a snare to many. The heart is lifted up. God is let alone. Then self is honoured and made a god (v. 17). "My power," &c. As when Christians dwell on their application to business, smartness, prudence, &c., as accounting for success (v. 18). It is "God that giveth power to get wealth."

(b) Conformity to the world leading to apostasy. This was Israel's besetting sin. The people must needs be like the nations, in kings (1 Sam. viii. 7), in alters (2 Kings xvi. 10), in war, and in their households (Solomon's wives). This led to apostasy, and apostasy to ruin. A jealous God would not give his glory to another. So the threat which appeals to fear is uttered in v. 20. Alas! it was a prophecy. So God says to all saints, "My little children, these things write I unto you that ye sin not," 1 John ii. 2. No past history, no ancient promises would keep an idolatrous people safe and happy in God's land. He casts out idolaters. And so with the visible church now. "Many will say unto me," &c. Matt. vii. 22. Unbelieving "children of the kingdom" in Sunday School, in godly homes, in pulpits, shall be cast out, Matt. vii. 12.

SUGGESTIVE TOPICS.

The use of review—how we can get a conjoint view—the history we have been studying—of whom—from what place—in what place—toward what place—why recorded—the use we may make of it—Hebrews urged by what—to what—meaning of "commandments"—obedience of what kind—from what motive—why no excuse for disobedience—Christ's claim on believers—the mode of obedience—fixed—motives—from memory—how God speaks—from present conviction—from the hopes of the future—the danger of Israel—the dangers to us.

The Harmony of Doctrine.

No sooner have you concluded that there is nothing valuable but faith, than along comes the same Paul, and says: "We are saved by hope;" and before you can get your council together to announce hope as the saving doctrine, the same Paul has declared that charity is better than either hope or faith; and while you stand amazed amid these gems of truth, James comes along and declares that "By works are ye saved!" Now these are not contradicting voices, but harmonious tones. Each one of these terms presents a phrase of Christian experience. They are colors in a gorgeous moral landscape. As among the hills in autumn a company of rambling friends will say to each other, "What a blue is that sky; what a russet on that oak; what a crimson on those leaves; what a saffron here, what a purple there,"—so in the words of God the free wind, turning its pages, must say: "What faith, what hope, what works, what baptism there is in these rules of life and death."—David Strong.

The Good-by Hospitality.

The half of hospitality lies in the speeding of parting guests. Lavish welcomes are easily enough bestowed, but the hospitable thought must be very genuine, indeed, which dares to leave the guest as free and welcome to go as to come. We all suffer, now and then, from undue urging to stay when we prefer to go, and nearly every one of us is himself a nuer in this regard, too. No sooner does the guest intimate a wish to terminate his visit than we fly in the face of his desire, and urge him to stay longer. We sometimes do this, too (do we not?), as a mere matter of duty, when in our hearts we care very little whether the guest goes or stays. We feel ourselves bound to show our appreciation of our friend's visit by asking that he prolong it. Now, true hospitality ought to learn its lesson better than this. Our effort should be, from first to last, to make our friend's visit thoroughly pleasant and agreeable to him. We strive for this result in hastening to offer him the most comfortable chair and to set out our best viands, if he break bread with us. It is that he may enjoy his stay that we take pains to talk only upon agreeable topics. In short, from the time he crosses our threshold until he rises to leave we make the moments slip by as pleasantly as possible. But the moment he asks for his hat our courtesy fails us. Hitherto we have studied to anticipate and to gratify his every wish. Now that he wishes to go, however, we endeavor to thwart his pleasure. We selfishly try to turn him from his purpose to ours. We wish him to stay, while he wishes to go. Courtesy would prompt us to give him wish precedence to our own, but, as a rule, we ask him to sacrifice his own to our pleasure.—Hearth and Home.

A hidden light soon becomes dim, and if entirely covered up, will expire for want of air. So it is with hidden religion. It must go out. There cannot be a Christian whose light in some respect does not shine.

Does Your Religion Commend Itself?

Are you a sunny Christian? You have a right to be. The Bible sparkles with promises. It is full of sweet hopes. It is as comforting as a mother's voice can be, in all your sorrow.

Where do the unconverted get the idea that religion is gloomy? It is not too often suggested by the tone of Christian people—the want of brightness and bloom about their daily living? Let us commend out inheritance, by wearing joyfully our signs of heirship.—S. S. Child.

The Pardon'd Sinner.

He easily looks down from on high on all the empty titles and false images of earthly happiness, and when he is betrayed of them all, you, and beset on every side with what the world calls misfortunes and afflictions, ceases not to be happy. In sorrow he is joyful, in poverty rich, and in chains free; when he seems buried deep, so that not one ray of the sun can reach him, he is surrounded with radiant lustre; when overwhelmed with gloomy, he glories; and in death itself he lives, he conquers, he triumphs. What can be heavy to that man who is eased of the intolerable burden of sin? How animated was that saying of Luther, "Smite, Lord, smite; for thou hast absolved me from my sins! Whose anger should he fear who knows that God is propitious to him, that supreme King, whose wrath is indeed the messenger of death, but the light of his countenance is life; who gladdens all by the rays of his favor, and by one smile disperses the darkest clouds, and calms the most turbulent tempest?"—Leighton.

A Family History.

One winter evening I was accosted by name upon the street, by a young man shabbily dressed, and half-intoxicated. On my regarding him with a look of surprise, he exclaimed:

"Don't you know your old scholar, Tom W—?"

"Is it possible?" I replied. "Is this indeed Tom W—?"

"Yes," said he, "I am Tom. I knew you as soon as I saw you." And then, as if to stop further inquiries, he added in a low tone, "Give me a quarter."

"What for?" I asked, "to buy more whiskey?"

"No, sir!" he exclaimed; "but I have had nothing to eat to-day, and am very cold and hungry."

I took him by the arm, led him into the hotel and paid for his supper, lodging and breakfast, promising to see him in the morning. I called, but he had given me the slip and gone, no one knew whither.

A few weeks after, crossing a neighbouring river, I met at the ferry a crowd gathered around a dead body, which had just been found amid the broken ice. It was that of poor Tom W—, who had been drowned while skating a few miles above on the preceding Sabbath.

My former pupil! Yes, reader, it is true; and his sad end brought vividly to my mind a visit I had paid to his father's house, on a Christmas morning, fifteen years before. I was engaged in circulating by sale or gift, a lot of religious tracts and books, and calling at Mr. W.'s, asked him to purchase some for his boys. Mr. W. examined them for a moment, and then threw them back into my basket, exclaiming:

"No, sir; no such trash shall come into my house."

On my expressing some surprise and regret, he became very angry and said:

"Sir, I send my boys to you to learn arithmetic, geography, etc.; not religion. They tell me that you open your school with prayer, read to them the Bible and make them read it. This must stop, sir; or I will take them away, for I have no idea of having their heads stuffed with its foolishness and lies. You must stop it, sir."

"Not so," I replied. "Remove them if you will; but believing the Bible to be the Word of God, and that without his blessing, I cannot teach or my pupils learn aright, I must continue to read it and pray as heretofore."

"Well, take away your trash and leave me!" he exclaimed. I must find some school for my boys, where they will not be contaminated by such influences."

Rising to leave, I took from my basket a pocket Bible, and said:

"Mr. W., there is one verse in this book, which it becomes you to read. In Prov. vi. 33, it is written, 'The curse of the Lord is in the house of the wicked.' Beware, sir, lest you provoke God and bring down his curse upon your household."

He removed his boys. I changed my residence, and I saw nothing of them afterwards, until accosted by poor Tom. But I was now led to make inquiries about Mr. W. and the other members of his family, and to watch their course. Alas! the story is a sad one.

The second son, Henry, another pupil, became unworldly, profane and dissipated; was turned out of doors by his father for defying his authority and abusing his mother; went to the West, was sent to the penitentiary, and at last killed in a drunken revel. A third son, and the only remaining child, was drowned while swimming on the Sabbath. Mr. W. resorted for comfort and to silence conscience, to the bottle; became a vagabond and died a sot. And the wife and mother, who had joined her husband in setting at naught the counsel of God, found her way to the same house, where she has since died of a broken heart.

Reader, this is not fiction nor exaggeration; but a sad history briefly told. When I repeated to Mr. W. that awful passage of God's Word, I little thought that I should live to witness and record its terrible fulfilment. "The curse of the Lord!" What can blast and destroy like this? But how different the second clause of the same verse: "He blesseth the habitation of the just." Fathers and mothers, which have you chosen for yourselves and your children?—Christian Observer.

Three Famous Battles.

Three of the most famous battles recorded in English history were marked by a strange contrast between the behaviour of the opposing armies on the eve of the fight. At Hastings, the Saxons spent the night in singing, feasting, and drinking; while the Normans were confessing themselves and receiving the sacrament. At Agincourt, "the poor condemned English" said their prayers, and sat patiently by their watch fires; "only mutinate the unwary's danger;" while the over-confident French revelled the night through, and played for the prisoners they were never to take. On the eve of Bannockburn, says Pa-ton, who fought there on the beaten side, "ye might have seen the English men bathing themselves in wine, and casting their gorges; there was crying, shouting, wassailing, and drinking, with other rioting far above measure. On the other side we might have seen the Scots, quiet, still, and close, fasting the eve of St. John the Baptist, labouring in love of the liberties of their country." Our readers need not be told that in each case the orderly, prayerful army proved victorious, and so made the table parallel perfect.

Literal Views of Heaven.

In the minds of the old Scottish Highlanders there was a close connection between this world and the next, which might satisfy the most matter-of-fact Spiritualist of to-day. An old lady lay dying one night when the winds were abroad in all their fury, lashing the trees, slamming the blinds, and howling and moaning most fearfully around the house. As a dash of rain accompanied by a terrible gust threatened to break in the casement, she turned upon her bed and groaned out, "O, sic a fearful night as this is for me, a purr, lone body, to be feelin' through the air!" Another ancient dame, whose life-long illness was not subdued by the threats of the king of terrors, was addressed thus by a visitant, a neighbor who was attending her: "Janet, gin ye see any o' our folk in heaven, ye may gie our love to them and tell them we're a weel." "Ah weel, gin I see 'em, I may do't; but ye can't expect me to go clank, clankin' all round heaven in search o' yer folk." This was said in reference to the clogs which the women of the poorer class wore then, and which went clank, clankin' round with a great noise, and in which, it seemed, poor Janet expected to tread the golden streets of the New Jerusalem.—Watchman and Reflector.

"Too Poor to Take a Paper."

Moore, of the Rural New Yorker, was sitting in his office one afternoon some years ago, when a farmer friend came in and said: "Mr. Moore, I like your paper, but times are so hard I cannot pay for it."

"Is that so, friend Jones? I'm very sorry to hear that you are so poor, if you are so hard run I will give you my paper."

"O, no, I can't take it as a gift."

"Well, then, let's see how we can fix it. You raise chickens, I believe?"

"Yes, a few; but they don't bring anything hardly."

"Don't they? Neither does my paper cost anything, hardly. Now, I have a proposition to make you. I will continue your paper, and when you go home you may select from your lot one chicken and call her mine. Take good care of her and bring me the proceeds, whether in eggs or chickens, and we will call it square."

"All right, brother Moore," and the fellow chuckled at what he thought a capital bargain. He kept the contract strictly, and at the end of the year found that he had paid four prices for his paper. He often tells the joke himself, and he never had the face to say he was too poor to take a paper since that day.—Model Farmer.

What the Pope Claims.

Archbishop Manning is a papal "big gun." When he speaks it is as the voice of the Pope himself. He recently expounded the Pope's views as in the following words. It will be noticed that he is not at all careful to conceal anything, and we ought heartily to thank him for frankness, a thing so uncommon amongst priests. Speaking of the impossibility, as he puts it, of the Roman Pontiff reconciling himself to progress and modern civilization, he represents the Pope as saying:—

"Nay; I will not and I can not. Your progress mean divorce; I maintain Christian marriage. Your progress means secular education; I maintain that education is intrinsically and necessarily Christian, that is, Roman Catholic. You maintain that it is a good thing that men should think as they like—propagate what errors they please. I say that it is sowing error broadcast over the world. You say I have no authority over the Christian world, that I am not the Vicar of the Good Shepherd, that I am not the supreme interpreter of the Christian Faith. I am all of these. You ask me to abdicate, to renounce my supreme authority. You tell me I ought to submit to the civil power, that I am the subject of the King of Italy, and that from him I am to receive instructions as to the way I should exercise the civil power. I say I am liberated from all civil subjection, that my Lord made me the subject of no one on earth, king or otherwise, in his right I am sovereign. I acknowledge no civil superior. I am the subject of no prince, and I claim more than his—I claim to be the Supreme Judge and the director of the conscience of men—of the peasant that tills the field, and the Prince that sits on the throne—of the household that lives in the shade of privacy, and the LEGISLATOR THAT MAKES LAWS FOR KINGDOMS—I am the last Supreme Judge of what is right and wrong!"

Alas! for the piety which calls in feelings and words! It is vain as the foam of the sea.