

# The Union Advocate.

## A WEEKLY JOURNAL.

W. & J. ANSLAW,  
Vol. XI.—No. 43.

Our Country, with its United Interests.

Newcastle, N. B., Wednesday, August 21, 1878.

EDITORS & PROPRIETORS.

WHOLE No. 563.

**WAVERLY HOTEL,**  
NEWCASTLE, MICHAMICH, N. B.  
This House has lately been refurnished, and every possible arrangement made to ensure the comfort of travellers.

**LIVERY STABLES,** with good outfit, on the premises.  
ALEX. STEWART,  
Late of Waverly House, St. John's.  
Newcastle, Dec. 2, 1873.

**UNITED STATES HOTEL,**  
NEWCASTLE, MICHAMICH,  
NEW BRUNSWICK.

THIS HOTEL is very pleasantly situated, has recently been fitted up in first class style, is in close proximity to the C. & N. Railway Station, and the wants of travellers will be attended to promptly.  
Meals prepared at any hour. Oysters served up in every style at short notice.  
JOHN FAY, PROPRIETOR.  
Newcastle, Oct. 8, 1877.

**KIRK HOTEL.**  
THE SUBSCRIBER has rented the New Building erected by Mr. M. Keen, near the Post Office and Custom House, and having newly furnished the same throughout, is prepared to accommodate the

**TRAVELLING PUBLIC.**  
No pains will be spared to secure the comfort of guests.  
COACH will connect with the trains—Good stabling accommodation.  
D. KIRK, Proprietor.  
Newcastle, May 13, 1878.

**CANADA HOUSE,**  
CHATHAM, NEW BRUNSWICK.

**WM. JOHNSTON, - Proprietor.**  
CONSIDERABLE outlay has been made on this house to make it a first class hotel, and travellers will find it a desirable temporary residence both as regards location and comfort. It is situated within two minutes walk of steamboat landing. The proprietor returns thanks to the public for the encouragement given him in the past, and will endeavor by courtesy and attention to merit the same in the future.  
May 12th, 1878.

**"Wilbur House,"**  
Bathurst, Gloucester County, N. B.  
This House, which has been enlarged and thoroughly repaired, repainted and refurnished, will be open to the public on Monday next, 12th June.

As regards situation, it is located in a very pleasant town, and being in close proximity to the Bathurst and Chatham, is one of the very best summer resorts in the Province, and who leave the heated cities to seek the invigorating air of the North. The County excels in beautiful scenery and excellent fishing grounds. The hotel is within easy reach of the Intercolonial Railway, and every effort will be made by the Proprietor to secure the comfort and pleasure of all who may patronize the establishment, which will be conducted in the very best style.

**H. WILBUR, Proprietor.**  
Bathurst, June 6, 1878.

**ROYAL HOTEL,**  
KING SQUARE.

I HAVE much pleasure in informing my numerous friends and the public generally, that I have leased the Hotel formerly known as the "CONTINENTAL," and thoroughly refurnished the same, making it, as the "ROYAL," always had the reputation of being, one of the best hotels in the Province.

Excellent Bill of Fare, First-class Wines, Liquors and Cigars, and superior accommodation. Blackhall's Livery Stable attached.

**THOS. F. RAYMOND,**  
St. John, July 9, 1877.

**NORTHERN HOUSE,**  
CAMPELLTON.

THE SUBSCRIBER having recently bought and fitted up the John McMillan Property, is now prepared to accommodate boarders both private and transient on the most liberal terms.

The commanding view which this House affords of the splendid Westgouche river and adjacent mountains, renders it one of the most attractive Hotels in the North.

Good Salt Water Bathing can be had in the vicinity at any time.

**R. DAWSON,**  
Proprietor.  
July 1st, 1877.

**VICTORIA HOTEL,**  
RIVER DU LOUP.

JOSEPH A. FOUNTAIN, PROPRIETOR.  
THIS HOUSE is situated in the immediate vicinity of the Railway Station, and is well calculated to meet the requirements of travellers, as neither public or private parties are prepared to secure the comfort of guests. Situated on an elevation, it affords a splendid view of the St. Lawrence and adjacent country.

**TO MILL OWNERS AND MECHANICS.**  
**THOS. B. PEACE,**  
MANUFACTURER OF

**ALL KINDS OF SAWS,**  
Is prepared to fill orders from any part of the country. His saws are now being widely used, are made of the very finest quality of English Steel, and are warranted to be equal to the best English or American manufacture. A fair trial will prove the correctness of these statements.

**All Kinds of Repairing Done.**  
References By Permission—  
Rev. Wm. MURPHY, Chatham;  
J. B. SNOWBALL, Esq.,  
D. & J. RITCHIE & Co., Newcastle;  
J. FLETCHER, Nelson;  
BAKER & Co., North Esk.

SHOP—Water Street, Chatham, N. B.  
September, 1878.

**TRUNK FACTORY,**  
ESTABLISHED 1862.

**MR. W. H. KNOWLES**  
HAS much pleasure in announcing to his many friends and customers that he has resumed business at No. 205, over A. J. Lordy's Furniture Emporium, where he will be pleased to attend to all orders entrusted to his care with neatness & despatch.

Repairs Promptly attended to.  
St. John, Aug. 14, 1877.

**WILLIAM A. PARK,**  
Barrister & Attorney at Law,  
SOLICITOR,  
NOTARY PUBLIC, &c.

OFFICE—Over the Store of William Park, Esq.,  
Castle Street, - - - NEWCASTLE.  
May 1, 1877.

**L. J. TWEEDIE,**  
ATTORNEY & BARRISTER  
AT LAW,  
NOTARY PUBLIC,

CONVEYANCER, &c.,  
CHATHAM, - - - N. B.

OFFICE—Snowball's Building.  
May 12, 1878.

**WILLET & QUIGLEY,**  
Solicitors, Barristers, Attorneys,  
NOTARIES PUBLIC, CONVEYANCERS, &c.

**ST. JOHN, N. B.**  
JOHN WILLET, RIC D F QUIGLEY, LL.B.  
March 24, 1878.

**A. H. JOHNSON,**  
BARRISTER AT LAW,  
SOLICITOR, NOTARY PUBLIC,  
&c., &c.,  
CHATHAM, N. B.

**A. D. SHIRREFF,**  
AUCTIONEER AND COMMISSION  
MERCHANT,  
Life, Fire & Marine Insurance

AND  
GENERAL AGENT,  
Chatham, N. B.  
August 29, 1878.

**HERBERT T. DAWSON, M.D.,**  
PHYSICIAN & SURGEON,  
NEWCASTLE, N. B.

OFFICE—In Mr. John Dalton's House;  
RESIDENCE.  
At Mr. Wm. Greenley's, opposite Office.  
Newcastle, March 26, 1877.

**DENTISTRY.**  
**Dr. Freeman,**  
will attend to DENTISTRY in its various Branches, as his other engagements will permit.

Having procured every appliance and the most recent improvements, Dr. F. guarantees all operations and gives special attention to the insertion of

**ARTIFICIAL TEETH,**  
Either on Rubber or a new and Improved Base called Celluloid.

Being a resident in the County his patrons will find no difficulty in having every guarantee made good.  
Newcastle, April 18, 1878.

**Confectionery &c.**  
**W. C. HOLDSWORTH,**  
CONFECTIONER,  
CHATHAM AND NEWCASTLE, N. B.

CHATHAM—In Store lately occupied by J. V. Benson.  
Newcastle—Head of Public Wharf.

Constantly on hand, a great variety of Plain and Fancy Confectionery, (Pure and Unadulterated.)  
WHOLESALE AND RETAIL.

A large importation of Choice Valencia Oranges, Lemons, Dried Fruits, &c.  
Newcastle, March 29, 1878.

**S. F. SHUTE,**  
Direct Importer of  
Fine Watches, Rich Jewelry, Electro Plated Ware, Clocks, Fancy Goods, &c.

Orders Solicited, and goods sent to responsible parties on approval.  
WATCH REPAIRING, in all its branches promptly attended to.

AGENT for the "Florence" SEWING MACHINE, and "Lazarus & Morris & Co's" PERFECT SEWING MACHINES.  
Remember the Place.

**S. F. SHUTE,**  
Queen St., Fredericton.  
Dec. 22nd, 1872.

**NO EMPTY ASSERTION!**  
TRY IT.

By an admirable arrangement of nature, the whole body, each part in its turn, respires and makes up for its own waste. This principle accounts for the fact that

**HYPOPOSSOMUM**  
—OR—  
**Magic Cough Syrup,**

a simple vegetable remedy, by speedily removing all impurities from the Lungs, Liver and Kidneys, will therefore cure Consumption, Bronchitis, Asthma, Catarrh, and all Thoracic, Lung and Liver Complaints.

A Positive Cure for Nervous Debility. Common Cold or Cough cured in 24 hours.

PREPARED ONLY BY F. DOCKLER, NEWCASTLE, N. B.  
T. H. Ramsay General Agent and Manager, to whom all communications should be addressed. SOLD BY ALL DEALERS.

Agents wanted everywhere.  
Newcastle, Miramichi, N. B., Feb. 1878.

### INSURANCE BLOCK.

**Fire & Marine Insurance Agency,**  
SAINT JOHN, N. B.

Corner of Prince William Street and Market Square.

Application for Fire Insurance may be made to the following Representatives.  
NEWCASTLE—A. A. Davidson.  
CHATHAM—T. F. Gillespie, W. Wilkinson.

**IMPERIAL FIRE INSURANCE COMPANY**  
OF LONDON, ESTABLISHED 1803.  
Capital & Cash Assets exceed £2,000,000,000.

**THE AETNA INSURANCE CO'Y,**  
INCORPORATED 1819.  
Cash Capital and Assets over \$6,000,000.

**T. HARTFORD FIRE INSURANCE CO'Y,**  
INCORPORATED 1810.  
Cash Capital and Assets over \$2,500,000.

**BRITISH AMERICA ASSURANCE COMPANY,**  
ESTABLISHED 1833.

Dwelling Houses, whether built or in course of construction, as well as furniture, contents, etc., insured for terms of One or Three Years, at lowest rates. Steam Saw Mills, Yards on the stocks or in port, Warehouses, Merchandise and Insurable property, of every description covered on the lowest possible terms.

**ROBERT MARSHALL,**  
GENERAL AGENT, NOTARY PUBLIC AND BROKER.  
Jan. 8, 1878.

**G. A. BLAIR,**  
Merchant Tailor,  
CHATHAM, N. B.

Always on hand a large and select assortment of  
**BROADCLOTHS, Doeskins,**  
Casimires, Beavers, Meltons, &c.

**SCOTCH, ENGLISH, & CANADIAN TWEEDS,**  
Velvet and other Fancy Vestings.

**Centlemen's APPAREL,**  
Made up promptly, and in the best and most Fashionable Styles.

Orders from a distance will receive Especial Attention.

**LATEST FASHIONS**  
ALWAYS ON HAND.

**Remember the Stand.**  
Stone Building, adjoining Dr. Pallen's  
Water Street, Chatham.  
June 25th, 1878.

**CUSTOM TAILORING.**  
THE SUBSCRIBER has opened a FIRST CLASS TAILORING ESTABLISHMENT in the Shop formerly occupied by Mr. P. H. Anslow, and owned by the Hon. William Mulholland, near Letson's Scales, Water Street, Chatham.

Gentlemen wanting clothes made to order for  
SPRING AND SUMMER  
will do well to examine his splendid assortment of

**ENGLISH & CANADIAN CLOTHS**  
to select from.

GENTLEMEN'S GARMENTS made up under the general supervision of a First Class Cutter.

Cloth Purchased elsewhere will be made up on the premises.

**W. S. MORRIS,**  
Chatham, April 30, 1877.

**NOTICE.**  
The Subscriber having taken out an

**AUCTIONEER'S LICENSE,**  
IS PREPARED TO

**CONDUCT AUCTION SALES**  
in any part of the Country.

Goods received on consignment and prompt returns made.

**SAMUEL U. McCULLY,**  
Chatham, June 25th, 1878.

**STEAM JOINERY WORKS**  
—AND—  
**FURNITURE FACTORY,**  
**EEL RIVER, - - RESTIGOUCHE.**

**REID & SON,** beg to inform their friends and the public generally, that they are prepared to furnish all kinds of Furniture on the best terms for CASH.

**DOORS AND SASHES**  
from the cheapest, to the best quality, lower than any House in the Province.

Gothic Work and Ecclesiastical Furniture a specialty.  
Eel River, June 22nd, 1878.

**SPECTACLES.**  
**LAZARUS & MORRIS** celebrated near and distant eyes and eye glasses, will not tire the eyes or injure the sight, for sale by the Agent,  
C. F. BOURNE,  
Next Door to "Waverly Hotel,"

**WANTED.**  
A SHOP and OFFICE BOY—one willing to make himself generally useful.  
Apply to  
DR. FREEMAN.  
Newcastle, Sept. 11, 77.

**EMPIRE**  
**SOAP AND CANDLE WORKS,**  
SHEDIA, N. B.

Extra P. T. Soap, No. 1 P. T. Soap, Common Soap and Candles Manufactured and always in Stock, at Low Rates and Good Terms.

It is almost unnecessary to remark that the leaders respectively of the two dispensations, of the old and the new, were men of learning, they were

### Miscellaneous.

**Literary and Theological Report.**

The following is the inaugural address for the first regular meeting of the Literary and Theological Institute of the Presbytery of Miramichi, delivered on Monday evening, 5th inst., at Bathurst, by Rev. Samuel Houston, M. A.:

Our Church in all lands is identified with an educated ministry. From the time of John Knox downwards, and his ecclesiastical and doctrinal descendants are now found in all quarters of the world, it has been and still is required that the men who minister in spiritual things to the Christian people be thoroughly equipped educationally for their work. There have been and there are temptations to relax the regulations in that respect. In the mother country the temptation is not so strong as in newer countries such as that in which we live. But there as well as here attempts have been made frequently to decay learning as a necessary equipment of him who preaches the gospel. The objection is sometimes put in a very ingenious way, in a way that savours almost of dishonesty, though I would be slow to impute conscious dishonesty. Learning and piety are contrasted, the latter is found to be of far greater importance, and then the conclusion is arrived at that the former is a useless and cumbersome appendage. And the argument does not always stop short there. Learning is often associated with doubt, scepticism, infidelity, and then the inference is drawn that learning is a bad thing, an evil rather than a good. The logic that is used in reaching such conclusions is of a somewhat singular kind, but it is a logic which if not found in books is found to be in use with the common people. And yet it is found in books. In many treatises on the science of logic there is a chapter on fallacies and the mode of argument used to decay learning in the ministry is found to be described in the chapter referred to, most likely in more than one subdivision. Our Church never has divorced learning and piety from one another, never put them in contrast, so as to raise the one at the expense of the other. She does not now do so. It is her aim, her requirement, that every minister be both a learned and a pious man. Both are necessary.

There is a practical way in which an educated ministry is desired and with considerable effect. As is well known there are denominations that send broadcast over the land ministers of inferior or of no culture. The product is a ministry that is cheap and is abundant. Being of inexpensive production it can be furnished more cheaply, and that is a great consideration in a country where population is sparse and is much divided by sectional peculiarities; and also where means are not very abundant or, at all events, the hearts of the people are not very large. Those that demand a better manufactured and so a dearer article, and being better and more expensive it is to be expected that there will be less of it, are naturally placed at a disadvantage sometimes. Because of this, our church is outstripped in the race at some points, at least apparently. Perhaps the greater durability that characterizes our members, the stable element that is found to be the result of our more cultured ministrations as well as of the thoroughly logical and scriptural system of doctrine taught, more than compensate for the apparent disadvantages that appear to lie in our path as compared with those who do not require so high a standard as to culture in their ministry. But we are vindicated in the position we have always occupied in this matter, and our vindication comes from a very unexpected quarter. In the history of the denomination referred to there has been a marked tendency of an evergrowing character to approach nearer and nearer to the position which we as a church always occupy. As denunciations they cannot afford to depreciate learning, they dare not assume such a footing. The tendencies of this age forbid such a course. If there was a time when any respectable denomination with disfavour or implicitly looked with disfavour on an erudite ministry that time has passed away. The only difference between them and us is that they do not, as we do, make college training a sine qua non. They aim at an educated ministry and so far as they have succeeded in their aim they are proud of it. We welcome the conversion of our brethren of other denominations to the views that have always been common with us. In this, as in other respects, John Knox is amply vindicated by the logic of events in these modern times. He not only led the school besides the Kirk, he desecrated the University as the copstone of the schools, and all denominations now worthy of any observation shout him to that.

It is almost unnecessary to remark that the leaders respectively of the two dispensations, of the old and the new, were men of learning, they were

as pronounced as scholars as they were in other respects. All acknowledge Moses to be the most prominent man in all the Old Testament period, and all will accord the same position to Paul in the new. I do not know if any one will dispute the palm to this position in either the one case or the other. And both were men of learning, in the front rank in this respect, not only in their generation but also in the period in which they lived.

In the days of Moses Egypt was a great seat and centre of learning, and we are told that he was learned in all the learning of the Egyptians. Paul was brought up in the schools of Tarsus, and he afterwards sat at the feet of Gamaliel, one of the most noted Jewish Rabbis of the time. It was not without reason that God chose such men to do his work, men not only of unsurpassed natural ability but also of acquirements of a very extensive kind. They had powers of mind of a rare order, and, besides, these powers were cultivated in the highest degree. Their learning was by no means a useless piece of lumber in the doing of the Lord's work.

The training which we require a candidate for the ministerial office to undergo is an extensive one. There are in the first place the subjects embraced by a liberal education, and in the second place the subjects which are usually taught in a Theological Hall or Seminary. Those in the first place are the branches which require to be studied to obtain a degree in arts, and those in the second are what specially bear on the interpretation of the sacred Scriptures. The course of study gone through in school and college does not, as all know, complete a man's education, it but gives a good start to it. It is not results that are reached so much as processes. It is a training of the mental powers, an assuaging of mental stores. The minister when he has got through all the years of college and has got a congregation in which to work does not say to himself, now I have done laying up knowledge in my memory, now I have a store to draw from sufficient to serve my purpose for the years to come, now I can take my ease, eat, drink and be merry. The man who imagines any such thing fails to apprehend what the object of a college and seminary education means. And the worst of all is that the store that is regarded as so ample is miserably meagre. The course of study preparatory to entering on work is no more than a whetting of the faculties of the mind so as to fit them for doing the work to be done, in the best manner. They have habits of mind that have been acquired, and now the study is entered on in order to reach results. Some results have been reached, but that was by the way. In the nature of things a man cannot help reaching results during a course of ten years in school and college. But the main object was the obtaining control over the mind so as to work that instrument with good effect in the time to come. The fields of knowledge to be cultivated have only been entered upon, an insignificant corner of each of them has been dug up and a crop put in, and as the farm is contemplated it is seen that the work to be done is the work of a whole life, no matter how long that life may be. And so it comes out that the close of the college career is but the beginning of study instead of the end of it. But I need not enlarge on this aspect of it, I assume that you all see this as clearly as I do. The minister who does not see it is to be pitied, and the congregation that depends on him for instruction is still more to be pitied.

But the practical difficulty that presents itself to the young minister is how to continue effectively the study begun in college. When settled over a congregation, the preparation for the pulpit, the visitation of the families of his charge together with other duties which cannot be overlooked fill up his time pretty well. His Hebrew Bible is not opened for months at a time and ere long the very characters cease to be very familiar to him. *Dagot fort, Hiphil and Piel* recede away into the distance. Even the rusty days manuscripts was a word of every day use, and there was then a charm in them. The relative values of A, B, C, D, and so on were knowledge of a common place kind. He could tell where each was to be found as easily as he could tell the position of the great cities of the O. T. But with the rust that gathers on the classic tongues the Manuscript and the particulars about them fade from the memory. When the word *Ucilia* is heard he stops and asks what it means, and he is not quite sure about it. Without use the organ becomes useless. The department of theology proper including Polemics is one that is not allowed to drop; the others are not as a rule cultivated to any great extent. And as to Church history the events in the history of our own Church together with a few and somewhat vague notions about the Reformation in Europe, and for this thanks to the pictorial pages of D'Aubigne, are about all that the majority can lay any

claim to being familiar with. The Canons of Hermeneutics have become as misty as a page of Chrysostom or of Tertullian. Not but we were once reminded to read a few verses in each tongue every day and to keep up in the same way the studies which the Professors took such pains to initiate us into during the years that we spent in the classroom. How few attend to these rules, alas! that it is so. A very few have, but pity it is that they are so few. It requires strength of will and perseverance more than common to carry out, in the face of the many calls that are made on the time of a pastor, a course of study. If there be any artificial stimulus that we can apply, we need it all, and it will be well if with all we can accomplish anything. And we can and we will. I do not indulge in this jeremiad as if it were a despairing wail I was sending forth. I have only tried to picture things as they are in order all the better to suggest a remedy. By stimulating one another, by healthy and good natured competition and rubbing one another we will not only overcome the difficulties of pioneer work but ere long we shall taste of the sweets and revel in the flavour of the fruit which we ourselves will grow. And after the toil the fruit will be all the sweeter.

Scattered as we are in this Presbytery we cannot conveniently meet for this purpose alone apart from the time of our stated meetings. Nor is there any need that we should. When we meet for business why should we not meet also for improvement? For comparing the results of simultaneous and mutual study? When we gather together once a quarter is there any good reason why we cannot spend two or three days together say a day or a day and a half in business and as long a time in reviewing the subject of study upon which we mutually agree beforehand? It is idle to say that we cannot spare three or four days, if need be, four times in the year. For such a purpose, in order to carry out honestly the object contemplated, the time would not be lost were an entire week spent by us. Our congregations ought not to grudge us the time, nor do I imagine for a moment that they would grudge it. It would be for their own advantage as much as it would be for ours. It is quite certain that our people would not complain of any reasonable time that we would take in that way, the intelligent portion of them would encourage us rather than put any stumbling block in our path.

I need not here and now argue in favor of such studies as it is contemplated to pursue in preparation for these meetings as well as at the meetings when we come together. That our church has framed such a course of study for those that aspire to enter the ministry may be assumed to be argued enough in the premises. If we did not believe the study required to be wise and proper as well as useful it would be our duty to agitate for a change, for a relaxation in the requirements that are now and ever have been laid down. We not only acquiesce in the rule, we advocate it *ex animo*, we are thoroughly persuaded that it is eminently proper and wise. We are therefore under a solemn obligation to see to it that an honest face be presented to the world. If as a church we prescribe a course of study to candidates for the ministry and after we have gone through that course fail to keep up our knowledge of the subjects studied and so do not avail ourselves of the benefit of those studies which is that but dishonesty on our part. Our Church claims to have a learned ministry, she stands before the world with a reputation in that matter, and we are not learned. Is not that a grave deception? It may be conscious or it may be unconscious on our part, but still it is a deception, we are in such a case dishonest. Our congregations when calling ministers to break the bread of life among them, call men that they believe to be educated men, they are taught to believe that the men who are eligible to be called are men of culture, trained in literature, science, and theology, and if they assume what does not exist then that is deception and dishonesty, and we are not only abettors in that deception we are the principals in the perpetration of that crime. What we are teachers of morality, and we ourselves are immoral. We are men whose duty it is to teach parity, and we do not practice parity. That be far from us. We must never allow such a charge to be made against us. We must be honest men, we must have consciences void of offence, and to be that and to have that, were there no other or higher reason, we must not under any pretence in the matter of being men of culture, especially of that culture that bears on the elucidation of the meaning of the Sacred Scriptures.

In the circle of truth that we traverse in our pulpits teaching, a circle that embraces the whole of the revealed will of God, there are a great many questions to be dealt with which demand at our hands the highest exercise of our intellectual faculties. That we have subscribed to a confession of faith, a creed of a lengthened and minute nature, does not imply and never was meant to imply that we are in mental bondage or that our consciences are put under a ban. It is as

intelligent creatures and as responsible beings that we gave assent to that creed. We do not sit down in a rest and be thankful because our fathers assumed to settle matters very important points as to faith and doctrine. In reality we call no man master. If there be any so affected with intellectual indolence and so devoid of conscience as to take the confession on trust without any personal examination for themselves and then go and preach to the people for a lifetime in a formal manner, they are not to be envied, they are rather to be pitied. We may well blush, however, that our Church or any other Church should be branded with such men, for they are a shame and a scandal. For ourselves we most earnestly repudiate such a position. We claim to put the truths that we preach through our own mind so to speak, we subject them to our own mental processes. We make our own of these truths, we reach conclusions in our own way. We may not be very original but we do aim at being honest. And, speaking of honesty reminds us that we have consciences, and it is very desirable that these consciences be scrupulously tender, and to be so they must be treated with all honour and reverence. Here, again, is an inducement—a very great inducement—to study, to prosecute such studies as we propose to take up and pursue in connection with these meetings. We need to satisfy ourselves as to what we preach, and so that the processes, sometimes very laborious processes, must be carried on in our studies, in order to present results in a satisfactory manner to the people.

And I may refer in a word or two to the pleasures that not only follow but also accompany the acquisition of knowledge. I will not attempt to solve the problem as to whether the pursuit or the attainment affords the greatest enjoyment, there is in both happiness of an intense kind. There are enjoyments of the slightest kind as well as of the purest in our investigation of the problems presented in Literature, Philosophy and Theology, as well as in ascertaining the best methods of dealing with human nature from the standpoint which we occupy. The sphere of work which falls to us is indeed a sphere of somewhat ample dimensions, a sphere to be tackled by us and influenced at many points. We have to study both books and men, neither to be overlooked. We have hopes to promote as the outgrowth of faith in Christ, and not alone the holiness of those who compose our congregations but also that of our brethren everywhere on the face of the globe. We have to use various methods to frame and apply, and to apply in all wisdom. Among other things as a means of sanctification we have to cultivate liberality in giving, to Mission as well as in other ways. Pursuing these investigations both in the privacy of the study and in our public intercourse with the people, and in the support of our Church for the growth of the Church which we hold dear which we love with all our hearts, we drink of pleasures which are unknown to the careless stolid folk of the world, to those who see nothing deeper and nothing higher than the going through the routine of a task which is set. The ideal with which we live before us and strain after with all our might, with a burning unquenchable desire, is loyalty to Christ the head, loyalty *ex animo*, and for his sake loyalty to the work and plans of our Church. Bringing that loyalty and devotion to bear on the work which we are asked to do both in the pastoral work and in the support of our Church, we are, casting from us, as far as possible, all selfish and small aims, all envyings and jealousies at the good of our neighbors, we will both in the work and in work reach results, and the deep joy that we will have in those results as well as in the investigations will be a perennial wellspring of satisfaction to us, now and in all time to come, in time and in eternity.

Taking all this into consideration, and this is not all by any means, there is motive enough furnished to undertake study that is not only useful, in taking pains however great, in the better equipping of ourselves for the work which we have got to do. It is good to stimulate one another in brightening up the faculties with which we are endowed—as iron to iron.

**The Opposition Policy.**  
The following resolution, which was moved in the House of Commons by Sir John Macdonald, represents the commercial policy of the Opposition:—"That this House is of opinion that the welfare of Canada requires the adoption of a national policy, which by a judicious re-adjustment of the Tariff, will benefit and foster the Agriculture, the Mining, the Manufacture, the Commerce, the Dominion, and Canada thousands of our fellow countrymen, now obliged to expatriate themselves in search of the employment denied them at home; will restore prosperity to our struggling industries, now so sadly depressed; will prevent Canada from being made a sacrifice market; will encourage and develop an active inter-provincial trade; and moving (as it ought to do) in the direction of a reciprocity of Tariffs with our neighbors, so far as the various interests of Canada may demand, will greatly tend to produce for this country, eventually, a reciprocity of trade."

**Standing Treat.**  
No American custom causes more genuine surprise and amusement among travelling foreigners than that which is known in our saloons as "treating"—consisting in the entertainment of two or more with refreshments, for which one volunteers to pay. It is a pure Americanism; all over the Republic it is as common as the air. There is probably no minute of any day in the year when two or three hundred citizens of Chicago are not guzzling something stronger than water at somebody else's expense.

The casual meeting of two men who have never exchanged a word together in a signal for both instantly to exclaim, "Come, let's have something!"

and for both to dive down into the nearest subterranean cavity below the sidewalk. The one who spoke first usually insists upon "paying the shot"—the word "shot" being a metaphorical reference to the deadly character of the contents usually taken into the stomach. If the two old friends meet, the regular thing to say first is "let's drink to old times;" and the resident must invariably "treat" the stranger. If a man be well acquainted, it is considered the princely thing to seize upon all his acquaintances as often as possible, take them to a saloon, and give them a complicated stand up drink at the bar.

If there is anything absurd than this habit, we are unable to put our finger on it. Men do not always "treat" one another to car tickets because they happen to meet on the same seat. We never saw a man take out his pocket-book on encountering an acquaintance, and say, "Ah, George! Delighted to see you! Do take a few postage stamps! It's my treat!" Do men have a mania for paying each other's board bill? And is drinking together more "social" than eating together or sleeping together?