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Contributors and Correspondents

REGOLLECTIONS OF STUDENT LIFE IN GERMANY.

VIII. YERBINGDUNG "NORDAL BINGIA."

Of the various classes of Student Societies the Corps is the oldest. In glancing over the calenders of various universities I find several of these, the date of whose organization is unknown, and nearly every society formed during the first twenty or thirty years of this century is a "corps." It is from the usages of these corps and of the "Burschenschaften," which are somewhat similar, that our ideas of German student life are derived. They are gradually losing their popularity however, and but a small fraction of the students, even at Heidelberg. now belong to them. While abandoning their objectionable principles however, the societies of modern times strive with true German conservatism to retain as completely as possible their venerable customs. The members of the corps diligently practice the use of the sword and rapier, and upon a board in their "kneipe" always stand a number of challenges to friendly combat. Each member holds himself bound to answer every challenge, and if he would win fame must himself "strike the shield" of another champion. Although duelling is forbidden by the law of the land, and the statutes of the university, still combats are of almost daily occurrence at most universities. These are not always quarrols, but vory often, like the lists in the middle ages, trials of courage and skill. They soldom terminate fatally, for the combatants are not allowed to strike at any part of the body but the head, and they may hack one another's swords for an hour without "drawing blood." The last fatal duel at Loipsic took place about three years ago. A member of a Burschenschaft interposed to protect a beggar from the brutal incolence of a student belonging to a corps. The latter, highly meensed, challenged, and the duel was fought with pistols near the "Great Oak" in the woods, about a mile and a half north-west of Leipsic. The bully fell dead at the first round, and his opponent after a short imprisonment was set at liberty. Public opinion in Germany is entirely on the side of the duellist and

his false code of honour.

Bosides, encouraging the duel the corps is a most decided anti-temperance society. There is no moral restraint upon the mem-bers in anythine and the drinking customs and "beer-games" laid down in the "Leip-zigor bier-comment" are simply beastly. It is easy to see the great advances made in social morality when this kind of thing is no longer characteristic of student life. Of course the corps look down upon other societies as milk-sops, but in their turn they have the deserved contempt of all out-

side of their own circle.

About the time that men began to see that the knight was sometimes quixotic, and that there was a citizen life of more sig-nificance than the wearing of a slashed doublet and a rapior, the Burschenshaften were organized. I do not find any of these of earlier date than 1888. In these, duellof earlier date than 1888. In these, dusting, although not abolished, is discouraged. All practice the sword art, and hold themselves prepared to accept a challenge should it be sent, but pledge themselves to challenge no one. The aim of these societies is mainly political, and aims at training for the latter of citizenship. All the mambers duties of citizenship. All the members rilah Has o Baalo fie isually bolor party. The "Landsmannschaft," composed of students from the same province belongs to this class, as also those consisting of students from the same gymnasium, like the "Dresdenia" at Loipsic, whose mem-bersstudied together at the famous "Kreuz-

schule" at Dresden.
The Burschenschaft observes the "biercomment" Lowever, and so can not be considered a great advance on the corps. Such as is practised in the ad-Schiveinerei" mission of members and the exaction of beer penalties cannot be spoken of as a moral training for citizenship at all

A third class of Verbindung has arisen within very recent times. In 1836, the Uttenruthia was formed at Erlangen by Luthardt, (now Prof. at Leipzig,) and some iew others of the Bubenruthia Bursehen. schaft who were disgusted with the pracwhate who word disgusted with the plantices of the old society, and yet thought that a society of the right kind would supply a tell need amongst German Students. Its rules were to be of the simplest kind, and so successful were they in framing them, that their declaration, from the pen of their Secretary Luthardt, has been adopted by all since formed on their main principles. In the first place the bier-comment and very custom immoral in its nature or tenwas abulished. Here was an entirely sew and most important principle in such an organization. One guilty of any immorality into facto ceased to be a true month. The bond of union on the other hand was that of brotherhood, and a number. sand was that of protherhood, and a number of minute rules were formed to express this idea in every circumstance. No student, could append the evening in any experience of the society. He must even take his manifestation with his brother members. In e college quadrangle the members must ot stand or walk about alone, but must When together so that all may see that by somether one another is closer friends

than the rest of the students. Any one entering the court in front of the Borentering the court in front of the Soft-nerianum at Leipsic at such a time would see a mass of blue caps near the entrance to the Keruz gang, and a mass of black ones a little to the right, showing how faithfully the "Nordalbingia," and "Wingolf" observe this rule. Absence from any of the society assemblies or lateness in arrival was punished by a fine, but the sending of an apology by any member would obviate this. It is merely demanded that the members should consider the meetings a standing engagement, for the breach of which brotherly courtesy demands an

apology.

As a corollary to the law regarding morals, duelling is strictly prohibited; any one accepting a challenge need never appear of "Kneipe" again. The general aim of these societies is the training of the Christian Student, consequently the ma-jority of the members belong to the Theological Faculty. To carry this out is the honest aim of every member, although we would not think their design at all advanced by long walks on Sabbath afternoons, with choss and cards, or billiards substituted when it rained—still they look at these in a different light there. Wearing the colors of the Verbindung in the theatre is forbidden, although in in particular allegable to go although it is perfectly allowable to go

there.

In 1856, the Luisconia was founded at Halle, and in 1870, the Nordalbingia at Leipsic, and during the last summer I have heard of a third at Lubingen, all holding paternal relations to the original society at Erlangen. The Windolf, which has branches in almost every German University, was begun about thirty years ago. It is Protestent and Lutheran, introducing It is Protostant and Lutheran, introducing some dogmatic test which the others repudiato as being out of place. In other respects its principles are the same as the other "Christian Verbindungs."

Besides, the Societies above mentioned there are a great number of "véreins" or unions—mathemat al, philosophical, esthetical, gymnastical, musical &c., &c. These however are less dignified and have but one aim, that expressed in their name. All are incorporated and recognized by the University Court, and any one wearing colors that he was not entitled to, weuld be arrested and fined. The Verbindungen wear a colored cap, a tricolor riband across the breast, and the same riband as a watch guard. These solors they want trace at all guard. These colors they must wear at all times during the torm. The Vereins on the other hand wear their peculiar caps only. Their customs however correspond closely with those of the "Christhehe Verbindung," only that they permit excess very often in the matter of beer drinking.

My aim in the foregoing has been to de-fine the position which the word albingia occupies, and its peculiar principles—how it carried out these principles remains to be

#### LETTER FROM DR. FRASER.

Editor British American Presbyterian

My Dear Sir .- I must begin another letter to you, or I will get into arrears, for there is much of interest in this place that I am sure you and your readers will be glad to hear of. I promised you in my last, to write in my next about California, San Francisco, and the Chineso here. I don't know very well how to fulfil that promise. I am almost afraid to tell the truth about California, for fear some of your readers will suspect I am in the employ of the State Government, as Immigration Agent. With a solemn declaration that I am not in any way paid, for any compliments I pay the State or city, you must allow me to give you a few facts, for I have not much sympathy with the can-any-good-come outof-Nazareth-Spirit which is unwilling to acknowledge that any country can in any respect be better than its own. Of course, I haven't seen much of California, nor been long here, but I only intend to write of that which I have seen, and of that which I have from the most authentic official

In-coming, we crossed the State from East to West, from where the Sierra Nevada Mountains, with their snow-white tops divide it from Nevada, to where the ocean waters wash the shores of San Francisco Bay. The line of railway runs a little to the North of the centre of the state, so that of the climate we saw about the medium. In the morning we were among lofty mountains covered several feetdeepwith snow, in the forenoon we came down the California Slope, the air growing warmer, and the hill sides more fertile and beautiful as we descended. At noon we reached Sacramento City, the capital, where, everybody and everything had on their summer dresses, wnich, I suspect they wear with little variation the year round. The gardens were in full bloom; most of the trees grow as with us in June; grapes, and oranges, and tomons, and olives, grow in the open sir. Then in the afternoon we crossed the large San Joanuin Valley, in which they had just harvested a splendid crop of wheat, and sown another. Mile after mile of level country of meh soil, without a sign of a fence, only here and there a stake as a land mark, and every mile or two a farm house and garden. Then more hills and by the Lord's Trayor; when the preachrolling country, and in the evening Oakland—the long pier—the ferry—and San in again; after the collection is taken, and

Francisco. But, I was writing of the climate. It is very equable, and very mild, except among the mountains. Here, in San Francisco, there is no winter, only a rainy season; rains to correspond with our snows in December, January, February, and March. Whole years pass without the mercury falling to the freezing point. Only 6 days in 20 years in which the thermometer reached 90 degrees, and only twice in the same time has the ground been covered with snow, and then not to he all day. Plants and flowers, which at home are only found in the houses or conservatories, grow and flourish all the year round in the open air. Of course in a State 700 miles from North to South, and with hills and mountains of all heights up to 10,000 feet, there are to be found all varieties of cli-mate. What has been described is to be found in San Francisco, and up and down the coast for one or two hundred miles. As you go inland the summer and winter are more clearly defined, but in no place is the cold severe, except upon the high mountains, or the heat extreme, save where the cooling breezes of the broad Pacific are excluded by the conformation of the land. When you look at California on the map, you come to the conclusion that it is cover od with mountains, and I suppose the average opinion with reference to its products is, that as soon as the gold is exhausted the country will be worthless. Well, there are a great many hills and mountains, but there is a corresponding number of fertile valleys, some of them of very large extent, so that it becomes a question. whether the mountains or the valleys are the most valuable, for the former are everywhere full of deposits of valuable minerals and metals, while the latter yield in great abundance a very large variety of grains and fruits. Gold, silver, and quicksilver, are the chief metallic products, and are annually exported in large quantities. There are many other metals and minerals of which smaller quantities are found, but the three above mentioned are the chief. The mining is carried on principally by companies instead of by individual enterprise, as it was almost universally in the early history

of mining operations in this country.

Next to the precious metals the chief na tural product of this state is lumber, of which were sawed in 1878 more than two hundred million teet. Nor is the agricul-tural wealth less noticeably remarkable. The wheat yield of 1872 (the latest official tables I have seen) was 26,700,000 bushels, and of barley for the same year 8,900,000 bushels. The other products which deserve mention are butter and cheese, of which very large quantities are made; sheep and wool, for the production of which the climate and pastures are peculiarly adapted, and fruits—apples, pears, peaches, grapes, and oranges—which abound. There of your readers who have travelled on our main line of railway during this summer, are familiar with "California Fruit." The pro'usion in which these fruits are said to be produced, is so great that I am incredul-ous myself, and will not venture to give

you any statistics.

For fear that your readers may not be much interested in knowing about other countries as I am, I will not write any more on this head at this time, but will fulfil my promise with reference to San Francisco, and the Chinese in future letters. sorry to say, that I will have a little long-or time here than I had anticipated. The leaving of one steamer is postponed till the first of December; the time will not, howover be wasted. We are staying with the kindest of friends, are gathering stores of strength in this delightful place and ch-mate, and both Mrs. Fraser and myself have been at work teaching the Chinese— English of course, and helping them to read and understand the Word of God. There is a very great and good work being done for the Chinese, on this coast, in this vay. Almost every Christian denomination is engaged in it, and the harvest sheaves are already being gathered, there are many of the convects in the city here, who help with the work, and, many have gone back to their native land to preach Gospel. But I must reserve notice of this work, and not make this letter too long. I will write again next week.

Yours very sincerely, J. B. FRASER. San Frascisco, Nov. 19, 1874.

Diversities in Public Worship.

Editor British American Presbyterian

Sir,-At the late meeting of the General Assembly it was found from the Returns to the Remit on Union, that some sessions and congregations demar to the resolution on "Modes of Worship." And I do not entirely wonder at them. There was a time —nor is the leap pack to it a long one—when throughout our Presbyterian congre gations the modes of public worship could be easily anticipated. But it is otherwise now, and it is growing otherwise more and more. Whether there are such diversities in other denominations I do not know; I would like to be informed. But among ourselves the diversities referred to are torcing attention; and in passing from one congregation to another, a stranger would be unable to say in what manner or method the services are likely to be conducted. There are various diversities, for example: t. In the order of worship. The opening exercise in most congregations is praise; but in some congregations it is invocation or a thout prayer. After praise, in most cases, comes prayer; but in quite a number, before prayer is engaged in, a portion of Scripturo is read; after prayer, it is custom-ary in some places to read Scripturo a soc-ond time, and, probably, in all places to read itonce; then comes prace again; then the sermon, or lecture, if that is not preceded

announcements are made, some congrega announcements are made, some congrega-tions sing a doxology, but this is done by very few; last of all, and everywhere, comes the benediction. But passing now to other diversities, let me notice, 2nd, those in the matter of praise. Some of our congrega-tions, in praising God, use only the book of Psalms. Most of them use both Psalms and Paraphrasas. Others, again, in addition to Paraphrases. Others, again, in addition those, use a compilation of Hymns, the United Presbyterian, or the English Presbyterian, or the American Presbyterian, or, possibly, Dr. Watts', and in two or three cases—possibly in more—it is not the ver-sion of Psalms by Stornhold and Hopkins that is used, but the authorized version of the American Presbyterian Church Brd. We have diversities in the matter of nusic. The great majority of our congregations prays God with the voice alone. But not praise God with the voice alone. a few, both in town and country, have recently introduced the aid of an instrument, while others are likely to follow their exwhile others are likely to lollow their example. In many congregations the music is led by a mixed choir; in most, however, simply by a precentor. And then we have, 4th, diversities in the posture of worship. When praise is offered, the provailing practice among us is to sit, but in many cases it always the practice to stead; some con-18 always the practice to stand; some con gregations standing only at the last singing In prayor, again, most congregations stand; but tuose who are accustomed to stand in praise, or, at any rate, many of them, join in prayor in a kneeling posture, if that, indeed, may be called kneeling which amounts only to a leaning for arrl. So much, then,

only to a leaning for Ann. So much, story for our diversities in worship.

Now I ask you, Sir, and through you I ask your readers in general, if these diversities are at all desirable? I rather think that they are not They may, possibly, indeed, serve some good purposes, giving vent, for example, to the varieties of thought which exist amongst us, and acting as a check to our over-leaning towards monotony.
But a good deal might be said on the other side. Especially would I offer two considerations. It appears to me unscendy that in congregations connected with the same body such practical diversities should have existence. A person belonging to one congregation worships some day with another of the same body, and finds that the music, and the matter of praise, and the posture adopted in worship, are different from those he is accustomed to, as also that the order of some of the services is foreign to him; the consequence of which is that he does not feel quite at home. Thie, surely, is not desirable. But besides this, from some of the diversities noted above, there arises occasionally much inconvenience. Suppose I go to one of our places of worship with a Bible, psalms and paraphrases in my pocket. I stole, psaims and paraphrases in my pocket. I find, perhaps, that a hymn is given out, or a psalm of the American version, and sinally a doxology; well, unless I obtain these, and then a book containing all these, I am not able to join in the praise, although I am very eager to do so. It is very different in the ranks of Methodism, and very probably in other ranks. Let a Weslevan probably in other ranks. Let a Wesleyan go to any Wesleyan church, whether in go to any wesieyan cauren, whether in America, or Britain, or Australia, and he finds that with Wesley's Hymns he can take part in all the worship. And in this respect he has an advantage over the Canada Pres-

Entire uniformity in our public worship is not, perhaps, attainable at present. But it seems to me that there are greater diversities than are either seemly or beneficial, and I say so the more freely because I beneficial. long to the se-called modern school. I believe that standing in praise, and kneeling in prayer, and hymns as well as psalms, and the use of an instrument as well as the voice, will before long carry the day. Per-haps we are now in a state of transition. And it may be, that it is because of this that such diversities obtain among us, as I have been led to advert to. At all events, they have bulked before me again, and I shall be glad if some judicious head would look at them, and offer considerate counsels Yours truly, C. P. thereunto.

November 28, 1874.

Instrumental Music in Churches

Editor BRITISH AMERICAN PRESETTERIAN.

DEAR SIR,-Will "Another Reader," who in your last issue, in an article on the above subject, hints at what he styles the weakness of the position of the anti-organ party, be kind enough to furnish through your columns answers to the following per-

tinent queries? 1. Aumitting Spurgeon, Wesley, and Dr Adam Clark, on account of the reasons mentioned by him in his communication, to be unreliable authorities on the negative side of the question at issue, what Presbyterian authorities does he quote in support of his position as an advocate of the use of instrumental music in the services of the New Testament Church?

2. What arguments, directly deducible from Presbyterian doctrine, or worthy of connection with the same, does he pat forth in support of the views entertained by him of the particular mode in which the service of praise should be offered, as opposed to vocal praise without instrumental accompaniment?

3. Is the desire for instrumental music in the service of God, manifested by so many congregations and individuals in the Prosbyterian connection, to be taken as reliable ovidence of increasing spirituality on the part of such, and does the aversion manifested by others to that mode of worship indicate a lower state of spiritual life! If so, in what rispect?

4. Whereia lies the difference (for edification, of course) between an object lesson presented to the eye, from a wax candle in the pulpit, and a harmony of sweet sounds presented to the ear, from the pipes of an

the people be the wisest course, in what position, strong or weak, are our superior courts thereby placed, who are obliged, on the one hand, to declare the matter of in-strumental music an open question, and on the other, to give the weight of their authority to constitutions submitted by individual congregations, for the purpose of making the non introduction of instrumental music a term of communion, as in the case of Erskine Church, Montreal, the first, I believe, who agitated for the innova-

As moral and spiritual considerations can alone carry weight in the important matter of the worship of Him who is a Spirit, and is to be worshipped in spirit and in truth, "Another Reader" will have an opportunity of manifesting the strength and position of himself and party in this matter by intelligent answers to the above questions.

> Yours truly, YET ANOTHER READER.

Probationers' Scheme.

Eastor Baitish American Pressyterian.

Sir,-In a letter published in your columus a few weeks ago, we had what was called another view of the probationer's

It is gratifying to find members of con-gregations publishing their views in the BRITISH AMERICAN PPESBYTERIAN, and helping to draw attention to an important subject. But there is really very little in the letter which is new; it has been shown time and again in your columns, that the scheme is unsatisfactory to congregations as to ministers. There were, however, two points on which your correspondent failed to give us the information necessary, in order to form a correct judgment in the case. His complaint was that a probation-er, who had been appointed to preach to the congregation of which he is a member, had got a catechist to fill the appointment for him, and preached to a congregation whore there was a presence to a congregation where there was a prespect of receiving a call; nor he does not inform us whether the congregation of which he is a member, was prepared to call a minister or not; nor loes he inform us whether the catechist referred to failed to edify them or not. If said congregation was unprepared to call a minister, the term vacancy applied to it was a misnomer, and it is practicing a deception on probationers, to place such a congregation on the probationer's list of vacancies. If the congregation referred to was not in the condition suggested, unless there has been a reform of late, nearly two-thirds of the congregations on the list are no that condition, and to call them yacan-cies is an abuse of language. When we hear of a vacancy in any other calling, we understand it to mean employment offered understand it to mean employment oldered to the first suitable applicant. It remains for the authors of this scheme to show why the word is used by them in a way calculated to deceive all who understand it in its obvious meaning. When a minister enters upon the work, with the understanding that the word is used in its obvious meaning and that all the congregations on the pro-bationers list are bona-fide vacancies, and finds that not more than one third of them are really so, and the few congregations prepared to call ministers are generally supplied by settled ministers till one of them has been called, and his time printing to congregations in meaching to congregations. cipally taken up in preaching to congregasuch as have already called, it is not to be wondered at if he should some times seek to redress this grievance in the way com-plained of by your correspondent. It is not intended by these remarks to justify the conduct of the probationer referred to, as two wrongs cannot make a right, but it is an old and a common saying in the legal profession, that they who bring a case into court must come with clean hands. I am not on the probationer's list, and I am in no way interested in defending probationministers without cha would simply suggest, that it would be well for those who make complaints against them, to see to it that all is right on the other side. If the congregation referred to, was unprepared to call a minister, and the catechist preached to edification, as many of them are capable of doing—it is difficult to see that there was any good ground for complaint, while the probationer or minis-ter without charge complained of, in allprobability had serious ground for complaint, in being kept out of bons fide vacanoies, and being sent to congregations that had either called ministers, or were unprepared to do so. If Presbyteries were strictly enjoined to place no congregation on the list of vacancies, till it was ascartained by a careful examination of it condition, both financial and otherwise, that it was prepared for a settlement, and none except probationers and ministers without charge, were allowed to preach to them, till they had made a choice, there would to they had made a choice, there would be little difficulty in keeping probationers to their appointments. But if one part of the scheme is allowed to go at loose ends, it will be difficult to keep the other part. strictly to the mark. AMANS JUSTITIA

THE Orillia Packet romarks:-The iquor traffic has caused the death of three liquor traffic has caused the death of three persons within a fortright, in the North Riding of Simcos alone. These are, McLean, burned to death at Collingwood; Campbell, a farmer, found dead in Barrie, and Macdonald, murdored at Washago. Every one of these deaths were clearly attributable to whickey, and yet the vendors of "distilled damnation" in this Riding ask for increased facilities in their marry and death producing work. It is proposed to eroot groggeries just outside the corpora-tion, in order to escape the by law for limorgan at the opposite end of the church? eccet grosgories just outside of the leaving of the whole question tion, in order to escape the of instrumental music to the good sense of titing the number in town."

#### Austor und Teople.

#### Inspiration.

[Paper read by Rev. Principal MAC-VICAR, L.L.D., before the Dominion Evangelical Alliance, at Montreal, in October last.]

We hear so much in our day of danger and defection, of scepticism, of the revision or destruction of old creeds and confessions, and even of the Bible itself, passing away as superanpuated and effete, that it does not seem out of place in a gathering of this sort to usk the questions;

Are we to continue to believe that all Can we fully assure ourselves that God at sundry times and in divers manners spake in time past unto the fathers by the prophels, and hath in those last days spoken unto us by His Son?

Have we satisfactory evidence to war-

Have we satisfactory evidence to war-rant us in affirming that God made choice of certain persons to whom he communica-ted a revelation of His will, and that He by the special operation of His Spirit rendered them infallible in recording this revolation, and selecting from various sources the materials which we find incorporated in the books of the Bible?

Are we to accept this entire volume as of divine authority?

These are questions which are pressed with peculiar force upon the Christian mind at the present day; and what can be said upon them in a paper of this sort must be incomplete and in briefest cutline. It appears to me that there is a very extensive introductory work to be done before we can approach the question of inspiration -a work imposed up in us y the sceptical spirit and form of modern lought and investigation.

It cannot be concealed that there are speculations and theories claiming to be founded in sound philosophy and science, ome of them very ancient but now reproduced as discoveries, and others projected for the first time, which we must encounter and set aside before we can gain a fair hearing, or reach a proper starting-point for our doctrine. Glance for a moment at some of these.

Atheism, in its many modern forms, admits of no such doctrine. Unless we can drive men from its secret lurking places they cannot take in the idea of a God-given book for the very obvious reason that in their apprehensions there is no God to do liver such a volume to man.

Pantheism, which in its various forms holds probably a wider sway than any other antitheistic system, is equally hostile to inspiration. If we concede Spinosa's central proposition that Being is one and indivisible, "substantia and at ible, "substantia una et unica," that God and His works are so commingled as to be indistinguishable from each other, then we plead in vain, such personal attaibutes and acts on His part as are requisite in communicating a revelation to mankind.

Materialism sets aside inspiration. The God of the Materialist like that of the Pantheist, is devoid of personality, strangely diffused throughout all nature as an unin-

telligent force, a mere causality, or a blind and absolute law. Indeed, some recent disciples of this school seem willing to dispense with even this vague and shadowy God; they require only matter-of the origin of which they either neglect or refuse to give us any account—in order to evolve from it "every form and quality of life." This is Profes-sor Tyndall's last public confession. For the Creation and government of the universe he requires no God but matter. But there is nothing new in this except the peculiar vagueness of the terms in which the Professor's God is defined. Others long ago uttered the same sentiments. Scholling and Carlyle speak of God as force, and as the eternal movement of the universe, in very much she same sense as Tyndall talks of "the promise and potency of matter." In fact, the whole Oriental world anticipated all of them by many long centuries in advancing this creed and recorded God as advancing this creed, and regarded God as somehow slumbering and concealed in matter as "the unconscious ground of

But what are we to do with all these and kindred theories? Are we to allow them to pass unchallenged? It is frequently said that our work is to preach the Gospel: and this is true, but not the whole truth. We are "set for the defence" as well as the propagation of the Gospel. We are to hold fast as well as to hold forth the Word of Life. We must by all means be in earnest in saving souls, but equally in earnest in striking down the enemies that deceive and destroy them. Or in other words, we must understand clearly what work we can . nd should do in seeking to save men. I have no idea that it is the duty of the man who is loyal to God and the Bible to stand by meekly offering no resist se who would rob us of the truth; he contrary I believe it to be a very essential part of Gospel work in the present day to expose the folly and wicked ness of Atheism, Pantheism, Materialism. and the rest; and Theologiaus must go aside from the old beaten path to meet and overthrow the enemy in the by-ways which he makes for himself. I do not say that they are to preach science and philosophy; these would be wretched substituted husks to offer the souls of men, instead of the living Word-but they require to write and to publish philosophy and science. They require by a patient and comprehensive study, not of medieval scholaticism, but of the facts and laws of natural science, and of the relations between matter and spirit, to expose the hasty degmatism of Materialists. They must meet ether er rorists, too, upon their own grounds, and fight over again the old battles of Theism and raise the advocates and abettors of all such follies out of the barbaric darkness info which they have descended, to the apprehension of the grand fundamental and yet elementary truth which we teach our little children in the Sunday-school, "that God is a Spirit -not a force, not a law, but a spirit, a person, and as such possessed of freedom and other personal attributes; and that he is "infinite, eternal, and unchangeable in his being, wisdom, power holiness, justice, goodness and truth.

It appears to me that by sound philoso phy and solonce we can bring men the length of being Theist. There is an Evau-gelical Rationalism, a legitimate and most valueble use of reason, in this connection which we cannot despise or condemn. From a proper understanding of the facts of consciousness, which are just as real as anything which natural science can advance, and the reality of which pust be conceded before science is possible, men may arrive at the conviction that God is, may arrive at the conviction that Ground, and from this go on to learn all the grand truths rovesled by God's works, or the lessons of natural religion. But until they arrive at this stage, until the Divine existence, in a clear and proper sense, is acknowledged, it is useless to propose to them any decision of inspirator. any doctrine of inspiration.

Here again let me guard myself against being misunderstood. I do not say that by the means proposed we can make them Christians, or save their souls—no; but we may attain that which the Apostle deemed desirable his day when he spoke of certain persons whose "mouths must be stopped." We may deter and prevent them from destroying others; and may even bring themselves within the reach of saving truth. When disarmed of their deadly weapons they may be open to the power of the living word. Paul found it necessary to remove the fatal dagger from the Pagan jailmeans proposed we can make them move the fatal dagger from the Pagan jail-"Do thyself no harm," before he said to him, "Believe in the Lord Jesus Christ, and thou shalt be saved and thy house."

Azi if you find a man drunk, helpless and besetted in the gutter, what is your first word with him? You must lift him up and nurse and sober him before you can preach the Gospel to him. And so if you find a man's mind poisoned, dolirious, ut-terly paralyzed through materialism or any similar system, you must restore him to proper rationality before you can speak the Gospel to his heart, with the hope that the Holy Ghost may give him life and lead him to accept the Word as divine and the warrant of saving faith.

But suppose we bring men this length, the length of being Theist, we are far from having them on solid ground with respect to Inspiration.

It is a lamentable fact, with which every scholar is acquainted, that many opinions have been advanced by those who have agreed in affirming the Divine existence, which are as dangerous and subversive of the truth as those to which we have just roferred.

Such is the case with all rationalistic attempts to deal with the question of Inspira-I now use the term rationalistic in its offensive sense; and cannot wait to state, much less to refute, the many strange notions which come under this term.

Take one example out of many—the theory associated with the name of the distinguisled Schleiermacher; and this is selected, not as the worst, but as one of the most devout looking theories which Germany has produced. It is not atheistic. It grants the Divine existence, and affirms that God is the Creator of the universe and the Redeemer of sunful men, and that Ho twice interposed in a supernatural manner in the affairs of the world; first, in the creation of man; and, secondly, in the incarnation of Jesus Christ; but, aside from these two instances, all that is embraced in human history is natural. The origin and the contents of the Bible are to be accounted for on natural principles. It is the natural outgrowth of the life of the Church; and hence as this spiritual life rises or sinks the teachings of this volume improve or dethat God is the Creator of the universe and the teachings of this volume improve or deterriorate. In the earlier portions of it, accordingly, we have crude and imperfect utterances, utterances which cannot be placed on a level with the verified results of modern scientific research, and this is owing to the primitive and relatively uneducated state of the Church; but as the world grows older, and men advance in knowledge and culture, we observe a marked improvement in the sacred writings, until at last humanity and religious life are perfected in the person of Jesus Christ, and then welhave the highest forms of what we call revelation, which, however, are nothing more than the developments of the human intellect without any special divine interposition.

And it is not sur-Such is the theory. prising that it should be regarded with favor by a certain class of literally and scientific men. It ministers abundantly to human ambition and vanity. The historian, the poet, the novelist, can all accept this doctrine, whatever their conduct and general opinions may be, and take no small credit to themselves in educating the world up to the point at which the highest forms of revelation become possible. Scientists can hold this notion and dream away about the development of all crea tures from a few primordial germs, or the evolution of them from matter or from nothing. Indeed, it is the natural ally of the doctrine of development, which, for the moment, seems to be almost universally dominant. Theologians of the Max Muller school can accept this theory while they work out a science of religion and see in all religions germs and elements of truth, and finally regard thom all as equally divine, or rather equally human.

And why should we reject a doctrine so generally popular?

Not because it advocates a gradual ur folding of divine truth. This we believe to have been God's method of making known His mind to men. He gave them here a little and there a little, and carried them grward step by step from the truths suitable to the early ages of the world to the fullest manifestations of His will which the Church on earth is to enjoy. We can hold this view and at the same time believe that God's first utterances were as infallibly true as His last. Hence we do net reject the phase of rationalism referred to, because it teaches a gradual development of Divino truth; but we reject it because it ignores God as the author of His own Word and makes man the author of what we shall show he has received from God. So much for one form of rationalism as it deals with

the question of Inspiration.

Take another, that which gives special prominence to God's providence, and which has been sometimes called the Providential

In this case God is represented as guiding and controlling the occurrence of all events; but in doing so Ho adheres to certain eternal laws, from which the elightest de-parture is impossible, and hence, if we are to have any doctrine of Laspiretion, it must be consistently with this adherence to have any doctrine of Laspiration, it must be consistently with this adherence to eternal laws. We may, indeed, regard men us inspired when, by a happy combination of circumstances, they are elevated to a higher plane of knowledge and religious experience than others, or when God works in a special degree on their intuitional consol usness. In this same Plate and consciences. In this sense Plate and Socrates as well as Paul and John were inspired or rendered superior to other men intellectually and spiritually; but their utterances contained nothing but the off-spring of their own minds. They had no spring of their own minds. external revelation from God.

Thus Newman declares: "An authoritative external revelation of moral and spiritual truth is essentially impossible to

Davidson, in his introduction to the Old Testament, says: "When the prophets spoke of the work of the Lord coming to them, or when they began their message by thus saith the Lord, it is not meant that the Deity really spoke to their external organs of hearing, or that they received a distinct commission to write. They were moved by their own spiritual impulse to attend the artendal organs. utter or write the extraordinary intuitions of truth which the Spirit enabled them to reach. God spoke to them, not by a mira-culous communication, foreign to human experience, but by the inward voice of spiritual consciousness, which daily and hourly tells every one, if he will listen, what his work in this world is, and how he should do it.'

In these opinions Coloridge, Arnold Maurice and many others substantially agree. They hold, to use the words of one of their number, that the writers of the Bible "experienced an inspiration the same as what every believer enjoys." The Hely Ghost wrought in prophets and apostles as He does in all the children of God, but not in such a sense as to make them a class by themselves, divinely chosen and super-naturally endowed; and their writings should be regarded only as a record of the devotional sentiments and opinions of men highly favored of the Lord.

To accept this theory, again, is manifestly to give up all that is distinctive in our doctrine; to abandon miracles, prophecy, inspiration, is in fact to set aside the whole Bible. It is not worth while contending for inspiration in the sense of this theory, for if the sacred writers were in no wise endowed beyond "what every be-liever enjoys," there is nothing to hinder us in this enlightened age, with our superior educational advantages, and our access to the experience of past ages, to far surpass them, and to produce a much better book than the one which has been so long re-garded as the Word of God. We drop this scheme, therefore, as unworthy of a place, or of any countenance in Christian theo

logy.

Equally hopoless is it to defend the Divine authority of this volume by falling back upon any one of the theories of partial inspiration. It has been asserted, from the 12th century down to our own day, that there are different degrees of inspiration. That the law is in this respect superior to the Prophets, and they again are superior to the Hagiographa. Some have hold that the thoughts, but not the words, of the sacred writers were inspired; others have urged that the Holy Ghost rendered the writers infallible in all dectrinal matters. but allowed them to err in history, geography and science generally; while not a few are disposed to mutilate the Word of God by accepting certain portions of it as of Divine authority, such as the New Testament or the discourses of our Lord, and rejecting the rest as unworthy of confidence.

But is it not plain that if such liberties as these are to be taken with the volume it is scarcely worth while retaining any por-tion of it? We may as well east the whole of it overboard at once. If certain por-tions are inferior to others in point of Divine authority and accuracy, if there has been no infallible guidance enjoyed in the selection of words, and no safeguard against error in history and science, and if certain parts, whole books in fact, are to be branded as not trustworthy, then the volume sinks far below a I respectable human produc-tion that issues from the press.

And is this the melancholy conclusion that we are forced to adopt? By no means. We are far from surrendering the old doctrine of the Catholic Church as untenable or indefensible. We may not be able to accept all the arguments by which it has been mainted, but the doctrine itself remains undisturbed amid all the noise and beasting of modern scepticism; and while we hear so much about destructive criticism it may be well for us to fix distinctly in our minds the things which remain.

It seems to me that we can safely rest our doctrine on the following propositions. 1st.—that there is nothing improbable or impossible in the miraculous inspiration of men to whom God revealed his will.

And here, at the very outset, I join issue with all theories referred to, which labor to remove the miraculous from the discussion of this question. On the con-trary, I maintain that inspiration involves a miracle as truly as the incarnation of the Son of God, or the restoration of the dead to life again, and the inspiration which is not miraculous, as has been already hinted,

is not worth defending.

But what is a miracle? Many answers have been given to this question. The one which appears to my min I satisfactory is this, and is expressed with a slight modification in the word, of Hobbes. A muncle is a work of God, aside from His usual mode of acting, and may be employed by Him to accredit His messenger.

Is it, on the face of it, improbable or impossible that such works should occur? A miracle is a work of God, and hence I

do not need to wait to prove that it is possible I know that devout scientific men inve volunteered their testiment in favor of the possibility of miracles. They have said, for example, that in the record of the recks they see conclusive evidence of succossive creative acts by which one order of

to me quite unnecessary, for this reason, to me quite unnecessary, for the teaching that to ask me to prove that a miracle is possible, is the same thing as to ask me to prove that God can work, and this is what no same man will demand from me.

But does not the form of divine activity, which we denominate minaculous, involve the contradiction or infraction of natural the contradiction or infraction of natural laws? By no means. These laws simply indicate God's usual or ordinary modes of acting; and these miracles are just another mode of acting, and, surely, no one can imagine that God's so fettered by law as to be increable of going saids from the be incapable of going aside from the normal course of action. And why should He contradict himself when He does so? You can exercise your personal freedom and turn aside to many special courses of action without incersantly contradicting yourself; and will you grant less than this to Jehovah? Miracles are not unforseen, or out of time and place to Him. They surprise and startle us because of our ig-norance of God's government, but to Him they are not new or surprising, since they always had a place in His mighty plan.

But I said that a miracle is a work of God, and hence I have no difficulty in accepting the very greatest that can be involved in this question of inspiration, or recorded in the Bible.

Some persons do experience grave diffi-culty in this connection, and this, perhaps, is the root of all the curious theories of inspiration which have disgraced theology. The persons who advance them are at loss to understand how God could look after the dictation of all the words of the Bible, and how, while doing this, he could allow each writer to have his own peculiar style, and how He could conciliate this infallible guidance with human freedom, or how He, a spirit, could speak to the ears of men and give them an external revelation of Divine things.

Now all this is of precisely the same nature as the perplexities which people ex-perience about the story of the deluge, or of Jonah, or of Balaam's ass speaking, or of the sun standing still while Joshua was fighting against the Amerites. Such a miracle as this, the sudden arresting of the world in its revolution upon its axis, they say, would involve the derangement and ruin of the whole universe.

We answer, so it would if left to you to manage. But when God sets to His hand to work is there anything too hard for Him to do? The fact is that the moment you grant that a miracle is the work of God, you need not feel bound to find out little miracles for Him to perform; you may, on the contrary, hold that the greater the work she more it is in harmony with what a becoming its Omnipotent author. Instead, therefore, of straining every point and trying, as has so frequently been done under rational influence, to find out with how little of Divine interposition I can make up the Bible, my mind is quite open to the conclusion that it is not in the slight-est degree improbable or impossible that the whole Bible is full of God, that "an Scripture is given by the inspiration of

2nd.—Take now a second proposition upon which we rest our doctrine, viz: that an appeal to the Bible itself will make it incontrovertibly evident that it contains superhuman elements, or that it is not the product of the human mind. Surely this is a fair enough way of dealing with the question. I do not say, at this stage, as is said in so many standard books on the subject, that the writers claim to be inspired, and, therefore, they were inspired. This is a petitio principii, a begging of the question. An impostor might seek to sustain his pretensions by testifying in his own favour, by saying that he was inspired. Avoiding this method, then, what I ask the sceptic to do is to read this book and disregard, in the meantime, what the writters say of themselves or of each other, and look exclusively at the contents of the

record which they make.

The very silence of these men is superhuman. Take for example the much debated account given of creation. It is expressed in a few brief sentences which contain enough, but not too much. Had it contained a full scientific description of the structure of the earth and of the relations and movements of the beavenly bodies, it would have moretably contradicted the ex-perionce and limited observation of the early ages of the world, and must have led to the rejection of the entire volume. Beount would have crippled the human intellect by cutting off the field of investigation and discovery. But as it is, when the subjects in question are scientifically and thoroughly examined the brief opening scutences of the Book of Genesis are found to accord perfectly with the verified results of science.

Take another example of this superhuman silence. We have it in the manner in which the incarnation of Jesus Christ is touched by the sacred witers. They raise none of the curious questions of the medi-teval theology in this connection. They simply give us one sublime utterance made to the Virgin. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, wherefore also that holy thing which shall be born of thee, shall be called the Son of God." This is all -no attempt at proof or explanation.

Then we have no specific description of our Lord's personal appearance, of His complexion, His stature and such like; and His biographors bestow no praise upon Him when he manifests the very lighest forms of virtue and wisdom, or performs the most beneficent and amazing deeds. Why this restraint or silence? It is human or superhuman?

But let us not argue from what is not said; let us take some specimens of the communications made by these writers. And here we venture to say that the Decalogue as a generalization of human duty could not have originated in the human intellect. We have nothing like it in all human legislation. And if anything can be regarded as superhuman, it is the minute and accurate kn wledge of distant future events; such knowledge these writers abundantly evince. Take a few familiar examples.

They foretold the birth of Jesus and the circumstances of it, as well as the details of His life and death. I know that it has been slauderously said that these were no creatures and then another appeared upon been slauderously said that these were no the stage of being. But such preof seems predictions; that the biographers of Jesus

agreed to apply these ancient utterances agreed to apply these anerths interances to their liero; but that we have no reason to believe that the writers of the Hebrey scriptures had any special insight into future events. No assertion could be more than their And happilly fascer. ture events. No assertion could be more groundless than this. And happily for our argument, but unfortunately for this reck, less mode of decling with prophecy, we have in the same Old Testament writing declined and the same of the sa clarations respecting kingdoms and cities clarations respecting kingdoms and cities for the proof of the fulfilment of which we not dependent upon the testinony of four Evangelists who might be accused of collusion in order to exalt and defy their Mag. tor We have in these instances the incontrovertible testimony of the ruins of these cities which have broken silence in the very hands of the infidel and have declared that the sacred writers, ages before, minutely described their doom.

Then, in the New Testament we have predictions at to the destruction of Jerusa. lem, the dispersion of the Jews, the diffasion of the Gospel, the conversion of the Gentiles, and the rise and progress of the

Papecy.
What proof bave we that the persons making these announcements possessed a making these announcements possessed a full and accurate knowledge of future events? We point to seven millions of Jews scattered over the whole world, and to millions upon millions of Gentile converts, ourselves among them, and to millions of blind and abject slaves of "the man of sin," as witnesses in this case.

But not to multiply instances of this sort, we now press the scepus with the question: Does not reason, does not common honesty, compel you to confess that these elemon s in the Book are superhu-man? Account, then, for their origin. If they are not from the human mind whence are they? Our account of them is short and simple. They are God-given. And this besug so, we do not care to perpler cursolves as to how God gave them, whether by dreams, or visious, or words addressed to the ears of mon, or by revelations convoyed in some inexplicable manner to human consciousness. The mode of Divine operation in giving us truth is not what we wish to determine, but the great fact that this volume is the record of the revelation which He has given.

But suppose it conceded that there are certain Divine elements in this volume, how are we to reach the plenary inspiration of the whole? We arewer by a very simple and conclusive method which will to made apparent by our third proposition,

Brd .- That Jesus Christ was neither deceived nor a deceiver. Ho was what he professed to be. To enter upon the discussion of this question would lead us far beyoud the proper limits of this paper. Saffice it, therefore, to say that we have risen from the patient examination of very much of what has been written by friends and by foes touching the life and character of Jesus, with the proposition just aunounced thoroughly established in our mind. What follows from this? If Jesus was what He professed to be, then He was infallible. If He was not mistaken or deciral. ed, then His testimony in this matter of in-spiration is final. And Ho did most as-Suredly accept, not certain portions of the Old Testament, but the whole of it, as given by God, as the Word of Jehovah. In this sense He get His seal distinctly to the Law, the Prophets and the Hagiographa; and He promised that H.s Apostles who were to complete the canon of Scripture, should be guided infallibly by the Spirit in their

speeches and writings.

Thus we reacn the plerary inspiration of the whole volume. We have the dectrins from the lips of Jesus. And here we might end our argument. Bat, instead of doing so, we submit a fourth proposition, which is usually but unfortunately as I think is usually, but unfortunately, as I think, placed on the foreground, viz:—

4th.—That the writers of this Book claim to have been inspired. To begin with this declaration seems to me a begging

of the question.

The very thing which we desire to ascertain is, were they inspired; and surely, as a matter of argument, this should not be taken for granted at the outset. But, hav-ing discovered that there is nothing improbable or impossible in the miracle required in order to inspiration, and having been forced by an examination of the Book to conclude that it is not the product of the human intellect, or that it must be from God; having found that Jesus Christ was what He professed to be, Divine and infallible, and that He testified to the Divine origin of this Book; and being well assur-that these men were no enthusiasts, but calm and honest, men of high moral character and thoroughly trustworthy, we think it now quite fair to ask, did they claim any such supernatural endowments as we es-tablish in their behalf? And you know the answer. They did. You have the answer given in extense in any ordinary treatise on inspiration.

And now I have only time to enunciate, without illustration, the remaining propositions of my argument.

5th .- The scientific and historic discov-

eries of the present day, instead of unsettling our doctrine, are daily affording strong confirmations of it.

6th.—The living power of this Word is not diminished. It is felt and acknowledge od more at this day throughout the world than in court factor. than in any former period of history. by all, by peasants and princes, by barbarians and scholars. There is confessedly a universal influence diffused by the book throughout the nations, and if you ask its opponents what is the character of this influence. they can have fluence, they are bound in honesty, in the light of history and reason, to say that it is more than human, that it is divine. The most bitter and determined among their ranks feel now unable to argue that conformity to the life and character of Jesus disqualifies a man in any way to be a most happy and useful citizen. They feel unable to furnish proof that the fullest subjection of the human soul to all the laws and principles of the Gospel is found to operate in juriously to the individual, to the community, or to the nation—they feel that note of the applicable to the control of the applicable to the applicable of the evils which affliot society are to be traced logically and legitimately to the direct influence of this book. They can, indeed, point to the blood-stained page of Ecclesiastical History, strifes, discords and persecutions flowing from the perversion of Christian principles, but they have discorden tian principles, but they have discornment

enough to see that these things are trace-able to human depravity, and that they are distinct from a consistent and correct compliance with the principles of this word. And if the influence of the Book is good

And if the influence of the Book is good and that only, are we not by this fact greatly atrengthened in the conviction that it is from the Fountain of all good?

7th.—And finally, the Spirit of God has nover before testified more manifestly in favor of the Word than at the present day.

What do we see? The heathen casting the inidels to the moles and to the bats. their idols to the moles and to the bats. shattering and destroying the temples of the false gods at the instance of this Word? And the common people every-plain man from the prairies of this Western world. We see people who have been taught by refined but erratic scientists to believe in the utter uselessness of prayer and the non-existence of spiritual power, bow before the power of this Werd. What is this? It is the decisive rebuke of God the Holy Shost to the cultivated sceptics of the Old World, and His emphatic testi-mony in favor of the truth which He indi-

Mr. President, it is not possible for me in this brief paper, to enter upon the dis-cussion of alleged discrepancies and historic cussion of alteged discrepancies and instorio or scientific inaccuracies which have been ascribed to the Bible. These have been repeatedly disposed of, and do in no degree invalidate the views just advanced. I have now partially indicated the inched, but not the details of the method, which I should pursue in establishing and defending the dectrine of inspiration, and I trust the dectrine of inspiration, and I trust enough has been said to leave the impression that what we have to contend for is a book, a revelation from heaven, a whole Bible. It is true that the wants of the in-dividual soul are met by presenting a per-sonal Saviour; by telling of guiltless blood shed for the guilty, of a sufficient and perfect atonement made by a Divine Saviour, and a free parden and complete sanctification through His blood; but these great, peculiar, and central doctrines of the Gospel are revealed only in the Word of God—not expressed by the sublime science of astronomy, not taught by natural theology, not uttered by the brooks and rills that adorn our earth, not discovered by pure reason, not exhibited by natural laws; they are found only in the Book of God, and, therefore, we must contend earnestly for the Book as containing the faith delivered unto the

And let us not be timid, or halting, or uncertain as to the estimate we make of its origin, its value, and its power. It is from God, and mighty through God, and destined to provail. Amid all the din and confusion of the Babel of modern scepticism we see it rise and assert its own Divine majesty and power-

"Like some tall cliff that lifts its awful form, Swells from the vale, and midway leaves the storm.

The rolling clouds around its breast are spread Eternal sunshine settles on its head."

#### Our Moung Kolks.

#### Alice Cary's Dying Hymn.

Earth, with its dark and dreadful ille, Recedes and fades away; Lift up your heads, yo heavenly hills, Yo gates of death give way!

my soul is fuil of whispered cong; My blindness is my sight, The shadows that I feared so long Are all alive with light.

That while my pulses faintly beat, My faith does so abound,
I feel grow firm beneath my feet The green, immortal ground

That faith to me a courage gives, Low as the grave to go; I know that my Redeemer lives-That I shall live I know.

The palace walls I almost see Where dwells my Lord and King. O grave! where is thy victory O death I where is thy sting?

#### Look Out, Young Man.

When it is said of a man, "he drinks," and it can be proved, then what store wants him for a clerk? What church wants him for a member? Who will trust him? What dying man would appoint him his execution-er? He may have been forty years in building his reputation—it goes down. Letters of recommendation, the backing up of business firms, a brilliant ancestry, cannot save him. The world shies off. Why? It is whispered all through the community, "He drinks! he drinks!" That blasts him. When a young man loses his reputation for sobriety, he might as well be at the bottom of the sea. There are young men here who have their good name as their only capital. Your father has started you out in city life. He could only give you an education. gave you no means. He started you, how-ever, under Christian influences. You have come to the city. You are now achieving your own fortune, under God, by your own right arm. Now, look out, young man, that there is no doubt of your sobriety. Do not create any suspicion by going in and out of liquor establishments, or by any odor of your breath, or by any glare of your eye, or by any unnatural fluch of your check. You cannot afford to do it, for your good name is your only capital, and when that is blasted with the reputation of taking strong drink, all is gone.—Talmage.

HOUSEHOLD WORDS—Stop your noise!
Shut up this minute! I'll box your ears!
Hold your tongue! Let me go! Get out!
Behave yourself! I won't! You shall!
Nover mind, you'll catch it! Put away
those things! You'll kill yourself! I don't
Sare! Then're mind! Mind your own. care! They're mine! Mind your own business! I'll tell ma! You mean thing! There, I teld you so! You don't! I did! I will have it! Oh, look what you have done! "Iwas you! Won't you catch it, though! It's my house! Who's afraid of you! Get out of this room surectly! Do you hear me! Dear me! I never did see such things in all my born days.

#### Truthfulness.

There is not one little boy or girl who sees this word but that they know full well what it means, and there has not been any, save One who was too pure for this earth but has sometime or other had occasion to repent the departure of truth. A little child who is habitually saying that which is not true, will soon lose the confidence of all schoolmates, and the respect of all who are older. To build up a character without truthfulness is like buildi ; a house on a poor foundation. Let there come a strong gust of wind and it totters and falls. So when one is found withcut truthfulness, he is more liable to fall into other errors and wrong ways of action, till at last he finds himself far iuto the depths of sin, and ruined. Many an inno-cent child in all the loveliness and parity of childhood, by not speaking the truth, has or childhood, by not speaking the truth, has become such that he has not the respect of any one. I hope all little children who read this will think that those bad men and women whom they see around them, and read about, were once inaccent little children, but by doing wrong they have become what they now are. Let it be a lesson that will nover he for outen by you. Pennamber will never be forgotten by you. Remember the first step in wrong doing is more easily followed by others. It is like sliding down hill; when you first start from the top of the hill you go with but httle speed, but as you near the foot of the hill you go faster and faster, till you have got down as far as you can go. It is just so in oing wrong, you commence by doing little things, till getting bolder you do that which is more sinful, till you get so low there is no getting initial, till you get so low there is no getting lower, and what misory and unhappiness is in store for any one who pursues a wrong course, and what punishment follows the wrong doing. The truth spoken but paves the way for a more noble defence of the right, and forms another firm stepping-stone in one's character.

"Bo truthful in all that you say
Swerve not from the right,
And her mandates over obey,
Lver, with your might Beware ! lest deceit entice you From the truth away, Temptingly, she dota invite you Her whims to obey. Frown upon her, frown her away, Though decked with flowers, Let her not have you for a prey, Avoid her powers."

#### The Paithful Word.

A gentleman was waiting for the propri-A gentleman was waiting for the proper ctor of the mill to come in, near where two workmen were busy. One of them could not speak a sentence without uttering one record of the most fearful oaths. The other workman at last said:

"Be careft how you speak. There is a stranger here."

"Yes," said the gentleman waiting, "but I had rather be a stranger to every one in the world, than to the Lord Jesus Christ, whose name you are using so irreverently."

Both were silent, and not another oath was uttered while the gentleman was in hearing. Only the "harvest time" shall tell whether those words were sown in "good ground," but at least the Master was not dishonored in the presence of one of his professing children.—S. S. World.

#### A Tree that Keeps a Standing Army

Here's a story that a bright little humming bird told me the other day. As it started from somewhere in the tropics, it grow to be a pretty long account by the time it reached me here in New York State; but it is founded strictly upon fact:

"What makes you live in such a thorny tree?" said the humming bird to one of her neighbours who always builds her nest on

the bull's horn thorn.
"It's a capital place," said her friend. "The thorns keep the monkeys away from my babies, and the army drives of all the crawling pests that make housekeep so troublesome to little birds in other trees."

"Army! What army?"
"Why, our army," said the little bird.
"Don't you know that our tree keeps an

You may be sure the humming bird was suprised to hear that. I was. And if I didn't know her so well I should have suspected her of spinning traveller's yarns. But she's honest; what she says can be depend-

To make a long story short, I'll tell you about that army keeping tree. It's a thorn-tree, you must know, and as the thorns grow in pairs curved out like bull's horns, the tree gets are green they are soft, and filled with a sugary pulp, which is greatly liked by a kind of small black stinging ants, which are never found except on these trees, and the trees it seems, connot live without the ant, at least in that part of the world. The ants bite a small hole near the tip of one of each pair of thorns, then gradually eat out the interior of the two. The hollow shell make capital houses for their young ones, and never go without tenants.

How do the anis live after the houses are cleared of food? The tree attends to that. On the stem of each leaf is a honeywell, always full, where the ants can sip to hearts' content. These wells supply them with driuk. The leaves furnish the necessary solid food, in an abundance of small yellow fruits, like little golden pears. They do not ripen all at once, but one after another, so that the soldiers have a steady supply of over-ripening fruit to eat, and are kept busy all the time running up and down the leaves to see how their crops come on. When an ant finds a pear ready for eating, he bites the stem, bends back the fruit, and, breaking it off, carries it in triumph to the nest. It would be a cowardly ant that would

not fight for a home like that, and these ants are no cowards. Just touch a limb so as to jar it, and the valuant little soldiers will swarm out from the thorns in great numbers, and attack the intruder with jaws and stings. Not a caterpillar, leaf-cutter, beetle, or any other enemy of the tree can touch one of its leaves without paying the penalty. Thust he tree thrives where it would otherwise be destroyed; and the ants find their roward in snug houses, with plenty to eat and to drink. The small birds, which hurt neither the ants nor the leaves, also find protection with them, and let us hope, pay good ront in morning and evening songs. Isn't that a profitable partnership."—St. Nicholas.

#### Subbuth School Teacher.

#### LESSON L.

Desembs: 13 | 1874. THE CRUCIFIXION Mark, 23-33

COMMIT TO MEMORY, VB. 88, 89.

PARALLEL PASSAGES.—Matt. xxvii. 81-87; Luke xxvii. 88-98; John xxx. 17-19. Instead of "readings" from numerous detached portions of Scripture, it is recom mended that a careful examination be made of the Gospel narratives of the Cracifixion (as above), of Isa. hii., of Ps. xxx., and of Gal. iii. 10-18.

LEADING TEXT.-He was wounded for our transgressions, he was bruised for our injunties; the chastisement of our peace was upon him; and with his stripes we are healed.—Isa, liii. 5.

CENTRAL TRUTH .- Jesus was numbered

with transgressors.
What was said to Moses (Ex. 111. 5) may
well be said to us here. This awful event, well be said to us here. This awful event, so dark to Christ and his disciples, so dishonourable to men, so full of blessing to saints, has been represented in art, and described with every circumstance thrown out in the clearest light. We cannot hone to have anything new suggested to us, but fresh feelings of shame, of gratitude, of love, of hope, of triumph ought to come to us with every fresh study of this history.

Alt the incidents in this passage may be grouped under three headings, not too many to remember; and their classification keeps us from being bewildered by their number and variety. These are the executioners, the crucified robbers, and the spectators.

and variety. These are the executioner the crucified robbers, and the spectators.

the crucified robbers, and the spectators.

I. The Executioners (v. 22-26.) Great indignities had been heaped on Christ before this, in the place miscalled a "judgment-hall," and on the way; but here the actual crucifixion begins. The "soldiers" of v. 16 are "they" of v. 22. When the Roman governor agreed in the sentence on Christ, he was formally in the hands of the civil power to be put to death. There were Romans, Gentiles, world conquerors, representing with Pilate. the rest of the race

Romans, Gentiles, world conquorors, representing with Pilate, the rest of the race besides the Jews, and fulfilling Ps. ii. 1, 2, "raging" against "the Anointed."

The place, Golgotha (in Hebrew) or Calvary (Latin), a small elevation, either like the conical shape of a skull, or so called from executions taking place there, was outside the walls. This harmonized with the regulation (Lev. xxiii. 14; Numb. xv. 35, 36) and had a meaning, to be seen in Heb. 36), and had a meaning, to be seen in Heb. xii. 11-12 compared with Lev. xvi. 27. (See a parallel I Kings xxii. 18; also Acts vii. 56.) There is no Scripture authority, and none in the facts, to warrant "Mount" Calvary. Nor is there the least certainty that the place is now known, any more than that this was the burial-place of Adam, as tradition had it. The whole place was changed by the fall and rebuilding of Joru-

The wine of v. 28 was intended to stupify, according to Roman custom; but he would not evade the sufferings of the cross. His example raises the question, Should opiates be taken that weaken the reason, even in the last extremity?

The cross was the Roman instrument of death, the severest, the most disgraceful, for slaves, robbers and outlaws; the arms were extended and united to a cross beam, the feet nailed also, resting, however, on a bit of wood, in part to support the body. See Luke xxiv. 89. The Jews called the exposure of the body on a tree after stoning, "hanging," and apply the word to Jesus, "the hanged." See Gal. iii. 13.

The garments, for the crucified were natical analysis are the payintes of the average of the average of the second s

the garments, for the chieff which were the ked usually, were the pe quisites of the executioners—four soldiers making the guard. Hence the dice-throwing. See John xix. 28. They only took their rights, and in

their own way.

It was now after the third hour and going on to the next period (designated by prayer times), the sixth (v. 25.)

The inscription (v. 26) usually put over the cross was in the language of science (Greek), of law (Roman), and of religion (Hebrew), for all the world, a truth under an intended insult. "King"—a real king—even on the cross. even on the cross.

So men, Jews and Gentiles, princes and people, with every form of law and every kind of indignity, put to death the Divine Re-semer, "the Lord of glory" (1 Cor. ii. S., Stern Roman law could do no worse. Only the Inquisition improved noon its ter-Only the Inquisition improved upon its terrors. It combined agony in scourging, carrying the cross and hanging on it, and disgrace in being cast out as a criminal, nailed to the tree as an object of horror and cursing.

II. THE CRUCIFIED ROBBERS (vs. 27, 28), thieves or robbers more properly, on whom, with their opposite courses, Mark does not dwell, except to tell us in the first instance they "railed on him" (v. 82.) (See Luke xxiii. 39-43, for a full account.) Numbers were executed together for convenience, and at the passover for effect on the people. This fulfits the word of Isa. liu. 12, and Mark's quotation fixes the application of that prophecy. It wasso announced without contradiction, till later Jews had time to get another reading of it, and apply it to the prophet or to Jeremiah. (See Acts viii. 34.) These men will represent the race, all guilty, all condemned, part behaving, repenting, praying, and part ieviling and mocking. At the judgment day it will be the same, faith on one side, unbelief on the other, of the exalted Christ. And here we have in a lively manner presented to us the unfailing sympathy of the dying Redeemer with hu-manity. He pities and saves even when manity. He pities and suves diving. To the infidel Rousseau is ascribed dving. the saying, "If Socrates lived and died like a sage, Jesus of Naz reth lived and die

III. THE SPECTATORS (vs. 29 89). Under this we must notice what they did, witnessed, and said.

(a) The passers-by (v. 29), showed their contempt by a scornful movement of the head, and by words which showed how deep an impression his words regarding his resur rection had made, in the sense which they put upon them. They wrested his words (Ps. Ivi. 5), and at the same time uncongoiously bear witness to all he did for others Thou didst help others, now help thyself if thou canst."

(b) The chief priests and scribes mocking, and yet witnessing to his deeds. "He "Blessed are they the saved others," lying, "himself he cannot they shall get home."

save" (John x. 18), and unconsciously con-domning themselves, for they said they would believe if he came down from the eroes, but did not on his deing the greater deed, of rising from the grave. Their trony is turned against themselves. He is a king-

(c) The by-standers saw the supernatural darkness (colipse of sun impossible at full moon of passover, and for three hours), and heard his cry 'Ps. xxii. 1), which identifies Lim with the sufferor of that Psalm, and is in the dialect of the fine. This showed his in the dialect of the 'inac. This showed his soul sufferings, when, standing for us, he is "forsaken of God.' Soon the cry of indescribable woe tives place to "It is finished." In a confused way some one gives him vinegal on a spenge, lifted up on a reed, while it is said, either in jest or half carnest, "Stay, let us see if Elijah will come." The darkness marked the divine sense of the horror of the scene, the reference to Elijah the confused ideas of the Jews. 'See Mark iv. 11, 12.

(d) The conturion, a Roman, who wit nessed his death (though not the rending of the veil of the Holy of Holies, showing all legal and typical atonements to be ended), had a right impression made on him (v. 39). He appreciated the purity and majesty of the sufferer, and the meaning of the accompanying supernatural acts, many of which Mark omits (see Matt. xxvii. 51, 52.) Ho stands for the Gentiles, who forsaking false Gods, confess Christ and God in him.

#### SUGGESTIVE TOPICS.

The solemnity of this event-the sufferer -at whose hands—why Roman execution-ers—the place—the mode—the meaning of the cross—the torture of it—the shame—the accusation—in what language—the sharers of the crucifixion—the purpose—the different courses of the robers—the witnesses—name them—their different expressions of feeling—what the I standers heard—did—what occurred in the templein the sky-the impression of the centurion -his words-his class-and the points that ought to be fixed in our minds.

#### "Keep your Temper."

BY REV. JOHN HALL. D. D., NEW YORK.

"It must needs be that offenses come," in Sabbath Schools. The pupils are young, various in character; with a natural flow of good spirits; and with their share of the general bent toward ill rather than good. which we all confess before our Divine Father. Levity will sometimes break out just where it ought not, and movements will be made that are not in the programme. How to deal positively with these excrescences on class life can not be stated in an article, nor written in a book. A certain nameless, indescribable faculty in a good teacher provides for each separate emergency. But we can assert with confidence that the very worst course possible is to

lose your temper. For consider:

1. The slips made by the pupils are sometimes excusable. A good man, for example, undertakes to lead the devotions. Either he can not or will not make himself heard. His "exercise" is a meditation uttered in the hearing of the favored fow around. How can the outsiders with young blood in their volus, keep up a show of devoutness? He screams, or gesticulates, or particularizes awkwardly, or does something else ridioulous. Now we expect something else ridiculous. Now we expect the children to feel when we speak solemn things, why should we wonder if they smile when we do ridiculous things? Gentile and Jew may say with Shylock, "If you tickle us do we not laugh." You had better recognize the fact, and in-

stead of making cast-iron and worthloss rules against nature, correct the absurdi-ties in yourselves that elicit mirth end con-tract the muscles of the youthful cheeks. 2. Any display of angry feeling does mis-

To begin with, it often makes your-self laughable, We laugh at incongruities and can anything be more incongruous than a Christian teacher, discoursing on the sublime verities of revelation, and commonding the peace and patience, and joy of the Christian life, suddenly thrown into impotent irrepressible rage by a child's

"How can we keep the young people in Sunday School when they feel themselves no longer children?" was the question in a Sunday school convention. "By building a wall of old folks between them and the door, so high that they can't climb over," was the pertinent answer from a sensible delegate. When fathers and mothers love the Bible school, and share its exercises, their children will not at any age think they have outgrown its advantages.

THE adroit and discreet superintendent will get his teachers out to the teachers' meeting, not by scolding those who do not come, but by encouraging those who do. Once Ralph Wells mentioned in his school how much it had rejoiced his heart, how much it had encouraged and choosed him the week before, "to see all but twenty five of his teachers earnestly engaged in their heaven-appointed work." This was said on a Sunday after a teachers' meeting marked by an extraordinary number of

The superintendent of a Sunday-school having organized a splendid strawberry treat for his pupils, thought it time at the close of the repast to connect some lessons from "foir evident appreciation of the frut." Hare you enjoyed those berries to-day?' he asked. "Yes, s.r; yes, sir," came from all sides with unimistakable heartiness. "Well, children, if you had seen those ber ries grow in my garden, and had slipped in through the gate, without my leave, and picked them without my leave, would they have tasted as good as now?" "No, sir" was the prompt roply. "Why not?" asked the gratified master, anticipating the virtuone answer obviously suggested. "Because" said one of the little flock, "then we shouldn't have had suga- and cream with 'om.'

Ond ago is a blessed time. It gives us leisure to put off our earthly garments one by one, and dress ourselv a for Heaven. Blessed are they that are home-sick, for

#### Nandom Bondings.

A LAD had come to his minister for exanination previous to his becoming a member of the Church. The pastor, knowing that he was very profound in his theology, and not wishing to discourage him, or keep him from the table unless compelled to do so, began by asking what be thought a safe expection, and what regard the him coulds. question and what would give him confidquestion and what would give him com-ence. So he asked him how many com-mandments, there were. After a little thought the young man put his answer in the modest form of a supposition, and replied cautiously, "Aiblins a hunner." The minister was veced, and told him such ignorance was intolerable, that he could not procoed in the examination, and that the youth must wait and learn more; so he went away. On returning home, he mot a friend on his way to the manse, and on learning that he too was going to the minister for examination, shrowdly asked him, "Weel, what will ye say noo if the minister control her manse are made and the minister control her manse are made and the state of the minister control her manse are made and the state of the minister control her manse are made and the state of the minister control her manse are made and the state of the minister control and the state of the state ter spears hoo mony commandments there are? "Say! why, I shall say ten, to be sure." To which the other rejoined with great triumph, "Ten! Try ye him wi ten! I tried him wi a hunner, an he wasna

An oath is the wrath of a perturbed spirit. It is more. A man of high moral standing would rather treat an offence with contempt, than show his adignation by uttering an oath. It is vulgar. Altogether too low for a decent man. It is cowardly; implying a fear of either not being believed or obeyed. It is ungentlemanly. A gentleman, according to the dictionary, is a gentleman—well bred and refined. It is indecent, offensive to delicacy, and extremely unfit for human ears. It is foolish. Want of decency is want of sense. It is abusive—to the mind which the sense. which or sense. It is additionable to the finds which uttered it, and to the person to whom it is aimed. It is contemptible; forfeiting the respect of the wise and good. It is wiseled, violating the Device law, and prowicked; violating the Drivine law, and pro-voking the displeasure of Him who will not hold him guiltless, who takes His name in

We find in Scripture that most of the manifestations of the will of God made to manifestations of the will of God made to eminent saints took place when they were busy. Moses is keeping his father-in-law's flock when the sees the bush; Joshua is going round about the city of Jeriche when he meets the augol of the Lord; Jacob is in prayer, and the angel of God appears to him; Gideon is thrashing, and Elisha is ploughing, when the Lord calls them, Mathew is at the receipt of custom when he is bidden to follow Jesus; and James and John are mending their nots. The Almighty Lover of the souls of men is not went to manifest itself to idle persons. He who is slothful and inactive, cannot expect to have the sweet company of his Saviour.

THE singing hearts are ever a blessing uato homselves. A song is joy-giving. He who can sing sweetly in the undertone of his inner nature, carries a rare pleasure with him always. Hard things appear to him easy; heavy burdens seem light; sorrow knocks often, it may be, but often goes away, soldom enters. And when it does enter, when the clouds come and the sunlight is hidden, when the soul walks down nto the night and sees never a star; what then? Ah, then trobly blessed is the singing heart. If it can sing psalms at such a time the stars will shine. Dawn will quickor come, the sunlight soo or reappear. - Se-

THEY have a common a ying in the Weald of Kent, when the daughter of an old farmer is married, if it be inquired what portion the old man gave, the answer is, "He gave not much money, but the old people are always sending them so ething —there is always something sent from the farm-house." Then the observation usually farm-house." Then the observation usually 18, "Aye, here is a hand-basket portion, which is generally the best, for there is no end to that." Even so our everlasting Father gives His poor children a "hand-basket portion"—a basket being that which we generally fetch our daily provisions in. And God sometimes even puts his blessing in the basket and then it salders comes here. basket, and then it seldom comes hompty; as it is writton "Blessed shall basket" (Deut. xxviii. 5.)—Christian Treasury.

Ir is an axiom of physical science that no two things can occupy the same place at the same time, and it is a spiritual as well as a physical axiom. Christ and Satan cannot, will not, occury the came heart at the sam time. If the one is in, the other must be out, and when christ comes in by the door, Satan goes out—any way, and as quickly as he can. Not only are they two, but they are two opposites, and, as our language just hinted, they are like the two figures in the old household weather-tellers—Christ out and Satin in, foul !- Satin out and Christ in, fair 1.

A soun mind is a great evil. It is so to him that has it. It emtiters his life. It turns the light of life into darkness, its joys into sorrows. It is evil in its effects on the happiness of others. It breeds dissatisfaction and fault-finding with every person and everything. It creaks of evil, not to remove or remedy it, but because it loves to creak. It pulls down, but in eer builds up. In the family, in the social circle, in the church, it is always complaining, detracting, destroying usefulness and happiness. It is difficult to conceive of a misery and worthlessness more nitiable than that of the mun possessed of such a spirit. The closet is the place of power for the

The closet is the place of power to the Christian worker. It is here he lay hold of the power that assures success. It is here, too, where he an best shake off the spirit of the world and have his own heart and energies best toned for all he may be called to do He who goes hence with a brow shining with the peace of God is best fitted to throw God's sunlight into the hearts or along the pathways of others.

CALL not a wrong a wrong now-a-days, call it—"a weakness." Yet little think the crowd of self excusants how subtile their new term is. It is a definition in itself. Wrong is weakness, for it weakens. Right only is might, for it gives might.

As the magnetic needle points alwars towards the pole, so do a pure love evermore point its possessor towards wint God whose naturo and whose name is Love.

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FRIDAY, DEO. 4, 1874.

#### MR. GLADSTONE'S PAMPHLET.

We have taken up an unusually large portion of this weeks' issue, with an outline of Mr. Gladstone's recent pamphlet, and have in this way been obliged to leave , out other matter. We are persuaded, however, that our readers will thank us for following this course, the more especially as a portion of the Canadian Press seeks rather to belittle the sig ificance of this manifesto, and to prophe that Mr. Gladstone will be as much ruined in reputation by it, as Lord John Russell was by his Durham letter. We are very far from sympathizing in such a view. On the contrary, we believe that Mr. Gladstone has experienced what a great majority of English speakers have long felt, and, has thereby committed himself to a course which will have more important results. than ever he himself may as yet auticipate.

#### MARRIAGE WITH A DECEASED WIFE'S SISTER.

A correspondent two weeks ago called attention to this troublesome question; we wish it was settled. There cannot be a doubt as to the duty of a loyal office-bearer in the C. P. Church. In obedience to the Assembly all in the forbidden relation should be cut of from Ghurch fellowship. The stubborn fact, however, remains that the lawis not obeyed. There are members, and at least one elder of this Church, we are creditably informed, who are in the forbidden relation. Other facts as glaringly inconsistent are well-known. For example, in a congregation where they worship, a man and wife in the forbidden relation, though denied communion, Dr. Punshon was invited to preach, and recognized as a minister of Christ. Some ministers say that at all hazards they will solemnize such marriages, if they have not done so. Still with the knowledge of this state of things no one is found ready to take steps to vindicate the law and purgo the Church. This should not be. The legislation and the practice of the Church should correspond, and until this is accomplished there will be fresh agitation from time to time. Either all must go out, or all be allowed to remain in fellowship.

THE anniversary services in connection on Sunday last, the Rev. Mr. Robb of Toronto occupying the pulpit both morning and evening. On Monday evening following, a Tea Meeting was held in the basement in connection with which Mr. Robb delivered his celebrated lecture on "British Liberty." to a very large audience in the body of the church. Owing to the very disagreeable state of the weather all day, it was thought by many that there would be a very small attendance, and we fancy nearly every one was surprised at seeing the chair well filled during the lecture. The chair was occupied by J. McCaughey, Esq., an old college mate of Mr. Robb's m Ireland. Space will not permit us to enter at all into the details of this very interesting lecture; suffice it to say that it could not fail to give the utmost satisfaction to all who heard it. Mr. Robb is evidently a man of no ordinary talents, as is shown both in the pulpit and on the platform. His ele-cution and delivery are excellent, and such as an Ingersell audience might well esteem a treat to hear. During the whole lecture he drew the most perfect attention of the sudience, and frequently clicited rounds of applause. Looking at it only from the oratorical manner in which his lecture was delivered, it was ahead of anything we have had the pleasure of listening to for some time, and its subject matter and arrange ment manifested the most profound reasoning and careful study on the part of the Rev. lecturer. At the close, the Rev. Mr. Grant, in a few humorous and well chosen remarks, moved a vote of thanks, which was seconded by the Rev. Canon Hincks. and tendered to the lecturer. Not athestanding, as we said before, the very street weather, there was an unusually large audience, the amount realized smounting to some thing over \$200 .- Ingersoll Chroni-

#### GLADSTONES EXPOSTULATION.

Mr. Gladstone recently issued a paraphlet on the Infallibility of the Pope, and the loyalty of Roman Catholic British subjeets, who heartily and honestly receive that dogma, is causing great excitement in England, and over the whole continent of Europe. We believe it is destined to awaken keen and prolonged controversy. This publication has been occasioned by a very strong passage in an article by Mr. Gladstone, in a recent number of the Contem porary Review, to which great exception was taken, and which caused the sale of six editions of the number in which it appeared. Though very many of our readers will, no doubt, read all the pamphlet, others may be thankful for the following somewhat full outline of its contents.

Mr. Gladstone in the following introductory passage, gives his reasons for writing .

In the prosecution of a purpose not pole mical but pacific, I have been led to em-ploy words which belong more or less to the region of religious controversy, and which, though they were themselves few, seem to require, from the various feelings they have aroused, that I should carefully define, cuclidate, and defend them. The task is not of a kind agreeable to me, but I proceed to perform it.

Among the causes which have tended to dis turb and perplex the public mind into the consideration of our own religious difficul-ties, one has been a certain alarm at the essive activity and imagined growth of the Roman Church ir this country. All are aware of our suspectibility on this side, and it was not, I think, improper for one who desires to remove everything that can interfere with a calm and judicial temper and who believes the alarm to be ground less, to state pointedly, though briefly, some reason for that belief.

Accordingly, I did not scruple to use the following language in a paper inserted in the number of the Contemporary Review, for the month of October. I was speaking of "the question whether a handful of the clergy are not engaged in an utterly hope loss and visionary effort to Romanize the Church and people of England:— "At no time since the bloody reign of

Mary has such a scheme been possible. But if it had been possible in the 17th or 18th centuries, it would still have become impossible in the 19th, when Rome has substituted for the proud beast of Semper Eadem a policy of violence and change in faith; when she has refurbished and paraded anew every rusty tool she was fondly thought to have disused; when no one can become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of an other; and when she has equally repudiated modern thought and ancient history."

Had I been when I wrote this passage as I now am, addressing myself in a consid erable measure to my Roman Catholic fel-low countrymen, I should have striven to avoid the seeming roughness of some of the expressions; but as the question is now about their substance, from which I am not in any particular disposed to recede, any attempt to recast their general form would probably mislead. I proceed, then, to deal with them on their merits.

More than one friend of mine among those who have been led to join the Roman Catholic Communion has made this passage the subject more or less of expostulation. Now, in my opinion the assertions which it makes are, as coming from a layman who has spent most and the best years of his life in the observation and practice of poli-tics, not aggressive, but defensive. It is neither the abetters of the Papal

Chair, nor any one who, however, far from being an abettor of the Papal Chair, actual ly writes from a Papal point of view, that has a right to remonstrate with the world at large; but it is the world at large, on the contrary, that has the fullest right to remenstrate—first, with His Foliness; secondly, with those who share in his proceedings; thirdly, even with such as passively allow and accept them.

I, therefore, as one of the world at large, propose to expostulate in my turn. I shall strive to show to such of my Roman Cathwith Erskine church, Ingersoll, were held olio follow-subjects as may kindly give me on Sunday last, the Rev. Mr. Robb of a hearing, that after the singular steps which the authorities of their Church have in these last years thought fit to take, the people of this country, who fully believe in their loyalty, are entitled, on purely civil grounds, to e pect from them some declaration or manifestation of opinion in reply to that ecclesia tical party in their Church, who have laid down in their name principles adverse to the purity and integrity of

orvil allegiance.
Undoubtedly, my allegations are of great breadth. Such broad allegations require a broad and deep foundation. Ine first question which they raise is, Are they as to the material part of them true. But even their truth might not suffice to show that their publication was opportune. The second question, then, which they raise is, Are they for any practical purpose material? And there is yet a third thought, though a minor question, which arises out of the propositions in connection with their authorship. Were they suitable to be set forth by the present writer?

To these three questions I will now set myself to reply, and will, as I conceive, constitute and convey an appeal to the understandings of my Roman Catholic fellow-countrymen, which I trust that at the least some among them may deem not altogether unworthy of their consideration.

From the language used by some of the organs of the Roman Catholic opinion, It is, I am afraid, plain that in some quarters they have given deep offence. Displeasure, indignation, even fury, might be said to mark the language which in the heat of the moment has been expressed here and there. They have been hastily treated as an attack made upon Roman tholics generally nay, as an insult offer. I them. It is obvious to reply that of Roman Catholics generally they state nothing. Together with a reference to converts, of which I shall say

Papel Chair and of its advisers and abot tore. If I am told that he who animad-verts upon these assails thereby or insults Roman Catholics at large, who do not shoose their ecclesiastical rulers, and are not recognised as having any volce in the government of their Church, I cannot be bound by or accept a proposition which roems to me to be so little in accordance with reason.

Before all things, however, I should desire to be understood that in the remarks now offered I desire to eschew not only religious bigotry, but likewise theological con-troversy. Indeed, with theology, except in its civil bearing—with theology as such I have here nothing whatever to do. But it is the peculiarity of Roman theology that by thrusting itself into the temporal demain it naturally and even necessarily comes to be a frequent theme of political discussion. To quiet-minded Roman Catholics it must be a subject of infinite annoyance that their religion is on this ground more than any other the occasion of con-flicts with the State and of civil disquietude. I feel smoorely how much hardship their case entails. But this hardship is brought upon them altogether by the conduct of the authorities of their own Church. Why did theology enter so largely into the debates of Parliament on Roman Catholic Emancipation? Certainly not because our states men and debators of fifty years a zo had an abstract love of such controversies, but be cause it was extensively believed that the Pope of Rome had been and was a trespasser upon ground which belonged to the civil authority, and that he affected to de-termine by spiritual preogative questions of the civil sphere. This fact, if fact it be, and not the truth or falsehood, the reasonableness or unreasonableness of any article of purely religious belief, is the whole and sole cause of the mischief. To this fact, and to this fact alone, my language is referable; but for this fact it would have been neither my duty nor my desire to use it All other Christian bodies content with free dom in their own religious domain. Orientals, Lutherans, Calviniste, Presbyterians Episcopalians, Nonconformists-one and all in the present day contentedly and thankfully accept the benefits of civil order, nover pretend that the Stare is not its own master, making no religious claims to temporal possessions or advantages, and consequently never are in perilons collision with the State. Nay, more; even so, I believe, it is with the mass of Roman Catholics in dividually. But not so with the leaders of their Church, or with those who take pride

in following the leaders.

Indeed, this has been made matter of boast :--

"There is not another Church, so-called," (than the Roman) "nor any community professing to be a Church which does not submit, or obey, or hold its peace when the civil governors of the world command.' The Rome of the Middle Ages claimed

universal monarchy. The modern Church of Rome had abandoned nothing, retracted nothing. Is that all? Far from it. By condemning (as will be seen) those who, like Bishop Doyle in 1826, charged the mediaval Popes with agression, she unconditionally, even if covertly, maintains what the mediaval Popes maintained. But even this is not the worst. The worst by far is that, whereas in the National Churches and communities of the Middle Ages there was a brisk, vigorous, and constant opposition to these cuttageous claims an opposition which stoutly asserted its own orthodoxy, which always caused itself to be respected, and which even sometimes gain ed the upper hand, now in the 19th century of ours, and while it is growing old this same opposition has been put out of court, and judiciously extinguished within the Papal Church by the recent decrees of the Varican, and it is impossible for persons accepting those decrees justly to complain when such documents are subjected in good fait's to a strict examination, As respects their compatibility with civil right and the obedience of subjects.

Having made these preliminary statements, the writer proceeds to consider in detail the proportions of the paragraph in the Cotemporary to which so much exception had been taken. That paragraph was to the following effect:-

My propositions, then, as they stood, are these

1. That Rome has substituted for the proud boast of Semper Eadem a policy of violence and change in faith.

2. That she has refurbished and paraded

anew every rusty tool she was fondly thought to have disused.

3. That no one can become her converwithout renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another.

That she (Rome) has equally repudiated modern thought and ancient history.

The first and fourth of these are disposed of in comparatively few words, as Mr. G. alleges that they belong to the theological domain

Turning, then, to the second proposition, Mr. G. quotes a whole series of propositions. the holders of all of which have been condemned by the See of Rome during his own lifetime. The following is a list of doctrines, the holders of which have been anathematized by the present Pope in his Encyclicals and Syllabus:-

- 1. Those who maintain the liberty of the
- 2. Or the liberty of conscience and worship.

mp.

8. Or the liberty of speech.

4. Or who contend that Papal judgments and decress may without sin be disoboyed or differed from unless they treat of the rules (doquata) of faith or morals.

5. Or who assign to the State the power of defining the civil rights (jura) and province of the Church.
6. Or who hold that Roman Pontiffs and

Œcumenical Conneils have transgressed limits of their power and usurped the ri, its

of Princes.
(It must be berne in mind that 'Careference to converts, of which I shall say monical Councils' here mean Roman Counmore, they constitute generally a free and strong animadversion on the conduct of the

interfere with the jurisdiction of the civil

power.) 7. Or that the Church may not employ force (ecolesia via inferendo potestatom non

8. Or that power not inherent in the office of the Episcopate, but granted to it by the civil authority, may be withdrawn from it at the discretion of that authority-

9. Or that the (immunitas) civil immunity of the Church and its minister depends upon civil right.

10. Or that in the conflict of laws, civil and ecclesiastical, the civil law should pro

11. Or that any method of instruction of youth, solely secular, may be approved.

12. Or that knowledge of things philosophical and civil may and should decline to be guided by divine and ecclesiastical authority.

13. Or that marriage is not in its essence a sacramout.

14. Or that marriage, not sacramontally contracted (si sacramentum excludatur), has a binding force.

15. Or that abolition of the temporal power of the Popedom would be highly advantageous to the Church.

16. Or that any other religion than the

Roman religion may be established by a State. 17. Or that in 'countries called Catholic

the free exercise of other religions may be laudably allowed.

18. Or that the Roman Pontiff ought to come to terms with progress, Liberalism, and modern civilization.

The third proposition is then taken up and discussed at great length. This, in fact, is the main point at issue, viz: that no person can now become a member of the Church of Rome without "forfeiting" his moral and mental freedom, and placing his civil liberty and duty at the control of another. Substantially this is saying that no thoroughly Roman Catholic can be a loyal subject of any Protestant sovereign, and that though many who call themselves Roman Catholics not only may be, but are loyal to their temporal rulers, this is because they do not follow fully out the doctrines and principles they profess to receive. In discussing this proposition Mr. Gladstone gives an historical review of the incidents connected with the concession of the Roman Catholic claims in 1829. The great argument at that time against any such concession was that, "from the nature and claims of the Papal Power, it was not possible for the consistent Roman Catholic to pay to the Crown of this country an entire allegiance, and that the admission of persons of this faith as members of Parliament was inconsistent with the safety of the State and Nation."

In order to answer this, application was then made to Roman Catholic authorities in order to ascertain whether the Pope still claimed any temporal jurisdiction over nations? Whether he still claimed the right of deposing kings, relaxing subjects from their allegiance and inciting them to revolt? Whether or not faith was to be kept with heretics? and so forfh. To these questions answers were received in abundance, all showing that such claims and dogmas aswere referred to were obsolete beyond revival, that every assurance could be given respecting them except such as required the shame of a formal retractation; that t'ey were, in fact, mere bugbears, unworthy to be taken into account by a nation which prided itself on being made up of practical men.' In proof of this Mr. G. gives the answers of Bishop Doyle, in his examination in 1825 before the House of Lords. Among other questions put to the Bishop were the follow-

'In what, and how far, does the Roman Catholic profess to obey the Pope? He replied:

'The Catholic professes to obey the Popo in matters which regard his religious faith; and in those matters of ecclesiastical discipline which have already been defined by the competent authorities.

And again.
"Does that justify the objection that is made to Catholics, that their allegiance is

'I do not think it does in any way. Wo are bound to obey the Pope in those things that I have already mentioned. But our obedience to the law, and the allegiance which we owe the sovereign, are complete, and full, and perfect, and undivided, inasmuch as they extend to all political, legal and civil rights of the king or of his subjects I think the allegiance due to the king, and the allegiance due to the Pope, are as distinct and as divided in their nature as any two things can possibly be.

Similar statements were made in 1826 by the Vicars Apostolic who then governed the Roman Catholics of Great Britain. They

'The allegiance which Catholics hold to be due, and are bound to pay, to their Sov-oreign, and to the civil authority of the State, is perfect and undivided.

They declare that neither the Pope, no any other prelate or ecclosinstical person of the Roman Catholic Church . . . has any right to interfere directly or indirectly in the Civil Government . . nor to oppose in any manner the performance of the civil duties which are due to the king.'

The Irish Roman Catholic Hierarchy were quite as explicit. In a declaration dated 25th January, 1826, they said :

It is a duty which they owe to them-selves, as well as to their Protestant fellowsubjects, whose good opinion they value, to endeavor once more to remove the false imputations that have been frequently east apon the faith and discipline of that Church which is intrusted to their care, that all may be enabled to know with accuracy their genuine principles. In Article 11 :-

They declare on oath their belief that it is not an article of the Catholic Faith, neither are they thereby required to believe, that the Pope is infallible.

that the Pope is mannow, and, after various recitals, they set forth After this full, explicit, and sworn declaration, we are utterly at a loss to conceive on what possible ground he could be justly charged with boaring towards our most gracious Sovereign only a divided allegianes.

This last is a very important statement. for it shows that at that date the infollibility of the Pope was not held to be an "essen, tial" idootrine. After quoting these pass ages, Mr. Gladstone remarks:

Since that time, all these propositions have been reversed. The Pope's infallibility, when he spouks co cathedra on faith and morals, has been declared, with the assent of the Bishops of the Roman Church, to be an article of faith, binding on the conscience of every Christian; his claim to the obedience of his spiritual subjects has been declared in like manner without any practical limit or reserve; and his sapremacy, without any reserve of civil rights, has been similarly affirmed to include every, thing which relates to the discipline and government of the Church throughout the world. And these doctrines, we now know on the highest authority, it is of necessity for salvation to believe.

It will be noticed, as Mr. Gladstone observes, that while the Pope is declared infallible, when "he speaks ex cathelra concerning faith and morals," there is no anthoritative definition of what ex cathe. dra means, except as the Pope him. solf is pleased to intimate. In Mr. Glad. stone's word:

'There is only one person who can unquestionably declare ex cathedra what is ex catherda and what is not; and can declare it when and as he pleases. That person is the Pope himself.

But then it is urged this infallibility only touches matters of faith and morals. To this Mr. G. replies:

'In his work cutitled 'Literature and Dogma, Mr. Matthew Arnold quaintly informs us—as they tell us now a days how many parts of our poor bodies are solid, and how many aqueous—that about seventyfive per cent. of all we do belongs to the department of 'conduct.' Conduct and morals, we may suppose, are nearly co-extensive. Three-fourths, then, of life are thus handed over. But who will guarantee to us the other fourth? Certainly not St. Paul; who says, 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.' And 'Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus.' No! Such a distinction would be the unworthy device of a shallow policy, vainly used to hide the daring of that wild ambition which at Rome, not from the throne but from behind the throne, prompts the movements of the Vatican. I care not to ask if there be dregs or tattors of human life, such as can escape from the description and boundary of morals. I submit that duty is a power which rises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us go where we will, and which only leaves us when we leave the light of life. So then it is the supreme direction of us in respect to all Duty, which the Pontiff declares to belong to him, sacro approbants concilio: and this declaration he makes, not as an otiose opinion of the schools, but cuncits fidelibus credendam et tenendam.

Not only so, the decree of infallibility claims in its third chapter absolute and entire obedience, even in matters affecting civil duty, for it says such obodience is to be rendered in everything "affecting the discipline and government of the Church throughout the world." The express words of the clause are as follows:-

'Non solum in rebus, que ad fidem et mores, sed ctiam in its, quo ad disciplinam et regimen Ecclesiæ per totum orbem dif-fuseæ pertinent.'

How widely these words may be applied Mr. Gladstone shows in the following passage :

Absolute obedience, it is boldly declared, is due to the Pope, at the peril of salvation, not alone in faith, in morals, but in all things which concern the discipline and government of the Church. Thus are swept into the Papal net whole multitudes of facts, whole systems of government, prevailing, though in different degrees, in every country of the world. Even in the United States, where the severance be-tween Church and State is supposed to be complete, a long catalogue might be drawn of subjects belonging to the domain and competency of the State, but also undeniably affecting the government of the Church; such as, by way of example, marriage, burini, education, prison discipline, blasphemy, poor-relief, incorporation, mortmain, religious endowments, vows of celibacy and obedience. In Europe the circle is far wider, the points of contact and of interlacing almost innumerable. But on all uniters respecting which any Pope may think proper to declare that they concern either faith, or morals, or the government or discipline of the Church, he claims, with the approval of a Council undoubtedly Ecumenical in the Roman sense, the absolute obedience, at the peril of salva-tion, of every member of his communica-

It seems not as yet to have been thought wise to pledge the Council in terms to the Syllabus and the Encyclical. That achievement is probably reserved for some one of its sittings yet to come. In the meantime it is well to remember that this claim in respect of all things affecting the discipline and government of the Church, as well as faith and conduct, is lodged in open faith and conduct, is lodged in open day by and in the roign of a Pontiff, who has condemned free speech, free writing, a ireo press, toleration of non-conformay, li berty of conscience, the study of civil and

philosophical matters in independence of ecclesiastical authority, marriage unless amentally contracted, and the defini-ty the State of the civil rights quera, c. he Church; who has demanded for the Church, therefore, the title to define its own civil rights, together with a divine right to civil immunities, and a right to use physical force; and who has also proudly asserted that the Popes of the Middle Ages with their councils did not invade the rights of princes: as for example, Gregory VII., of the Emperor Henry IV.; Innocent III., of Raymond of Toulouse; Paul III., in deposing Henry VIII.; or Pius V., in performing the like paternal office for Elizabeth.

In such circumstances Mr. Gladstone thinks, and he will have many sympathizers, that England is entitled to ask and know in what way the obedience required by the Pope and the council of the Vatican is to be reconciled with the integrity of civil allegiance." Ho is persuaded, and very many all over the British Empire and elsewhere, will be one with him in this persussion, that in the face of those things some declaration is due by Roman Catholies to their fellow citizens, in reference to this matter of allegiance. He says:-

It would be impertinent as well as needless, to suggest what should be said. All that is requsite is to indicate in substance that which (if the foregoing argument be not that the text was the said that the said sound) is not wanted, and that which is. What is not wanted is vague and general assertion, of whatever kind and however sincere. What is wanted, and that in the most specific form and the clearest terms. I take to be one of two things-that is to say, either.

1. A demonstration that no ther in the name of faith, nor in the name of morals, nor in the name of the government or dis-cipline of the Church, is the Pope of Rome able, by virtue of the powers asserted for him by the Vatican decree, to make any claim upon those who adhere to his Com-munion of such a nature as can impair the integrity of their civil allegiance; or

2. That if and when such claim is made. it will, even although resting on the defini-tions of the Vatioan, be repolled and rejected; just as Bishop Poyle, when he was asked what the Roman Catholic clergy would do if the Pope intermeddled with their religion, replied frankly, 'The conse-quence would be that we should oppose him by every means in our power, even by the exercise of our spiritual authority.'

If some such explanation is not given, then, other citizens will be logically and necessarily driven to the following

1. That the Pope, authorized by his Council, claims for himself the domain (a) of faith, (b) of morals, (c) of all that concerns the government and discipline of the

2. That he in like manner claims the power of determining the limits of those domains.

3. That he does not sever them by any acknowledged or intelligible line from the domains of civil duty and allegiance.

4. That he therefore claims, and claims from the month of July 1870 onwards, with plenary authority from every convert and member of his Church, that he shall place his loyalty and civil duty at the mercy of another, that other being himself. (We are unavoidably compelled to hold over the remainder of this article until next issue )

Mr. GLADSTONE's able pamphlet, an outline of which appears in our columns, is, we are glad to say, to be republished in Canada. Mr. A. J. Irving, the enterprising Publisher and Bookseller of this city, has the work in the press, and it will be ready in a few days. It will, doubtless, com-mand a large sale.

#### Ministers and Churches.

WE understand says the Paris Transcript, that the site of the new residence for the Rev. John James, D. D., of Albany, on Jane Street, in this town, has been staked out, but it is not likely that much will be done towards its erection until spring.

THE Ladies of the Presbyterian Church, Cobourg, will hold their Bazaar and Festival on December 22nd, in Victoria Hall. They give the announcement at this time to prevent clashing with the arrangements of others.

THE corner lot on the Main street, Winterbourne, on which stands the Canada Presbyterian Church, has been enclosed during the last week with a neat fence, which improves both the church building and the

\*ppearance of that portion of the street. Tur anniversary of the Fullarton Sunday school, in connection with the C. P. church, was held in the Fullerton church on the evening of the 29th ult. The house was comfortably filled, and Rev. Mr. Hamilton, pastor, presided. Mr. McGregor, Downie, addressed the S. S. teachers, Mr. J. W. Laird, Motherwell, the children, and the Rev. Mr. Mitchell, of Mitchell, the parents. The Rev. Mr. Hall, Ni-souri, gave a reading from "Tennyson," and an address. Mr. Oliver ably led the singing.

An adjourned meeting of the London Presbytery was held in London on Tuesday the 20th ult., at which the resignation of the Rev. Alex. Burr, of Point Edward, was accepted. The ordination and induction of Mr. McRobbie, recently called by the Mandaumin and Moore Line congregation, were appointed for the second Tuesday of November, the 10th inst.; the Rev. Mr. Thompson to preach and address the minister; Rev. Mr. Scobie, of Strathroy, to preach; and Rev. Mr. Mc-Robie, of Potrolia, to address the congrega-

#### MR. VARLEY'S METHOD.

NO 2.

Before speaking of Mr. Varley's mothed, we would notice an opinion that men who have not received a regular college educe tion should not attempt to teach. Dr. Blaikie, of the Free Church College, Edunburgh, in his Manual of Homiletics-speaking of the need of a clariful education of the ordinary ministry, yet says, "We can conceive of men of such sphittnal force, such power of making the truth appear as its own witness, such skill in attacking the conscience, movring the will, and touching the feelings, and in such obvious alliance with the Spirit of God, that the absence of human learning would hardly be felt to be a defect, and at the feet of such teachers the greatest scholars might be content to sit. . . . Let it be observed, however, in regard to such men, that it would be a great mistake to regard them as uneducated even if they have but little of human acquirement. They possess one thing which it is the great aim of education to impart—a power of using their power— -a command over their own faculties-a capacity of launching their weapons with an instinctive certainty of aim, and with a force that is all the greater that the operation is so natural and so true, (" For the Work of the Ministry' p. 88,) this just applies to such men as Moody and Varley; and the ablest divines in Britain have been writing to co-operate with them in doing

Mr. Varley usually conducted three meetings a day, a noon prayer-meeting, a meeting at 2 p.m., and another at 71 or 8 p.m. The noon meeting was chiefly for prayer and singing, with a few remarks, requests for prayer, or news as to the progress of the work of God.

The afternoon meeting was generally hold in one of the churches, and this gave an opportunity to show the general sympathy of the Christian public of Toronto with Mr. Varley in his efforts to do good, for we find these meetings held several times in the school-room of St. James Cathedral, in the Metropolitan Methodist Church, in the Bond St. Congregational, and Bond St. Baptist, twice in West Queen St. Methodist Church as well as in other churches. The chief aim at these meetings was to promote the edification of Christians by discussing some theme such as the higher Christian life; faith, unbelief, faith's victories—casting all our cares on God assurance, &c.

These meetings were found to be very instructive and quickening to those Christians who attended them, and many felt that they had received a fresh baptism of the Holy Ghost, and were lel anew to consecrate themselves to the Lord. Indeed, at some of those meetings Mr. Varley requestel all to sing a Hymn of consecration on their knees; and many felt this to be appropriate and impressive. The writer heard an earnest Christian woman who had been greatly tried, say, that she had gone to the meeting, where Mr. Varley took up easting all our care on God, greatly burdened with care, and had come away leaving her burden behind her. Several of the ministers and others testified that they had been greatly refreshed by these afternoon meetings; several hundreds attended. though at an hour very inconvenient for most people to attend.

But the evening meetings were the most crowded. Shaftesbury Hall was soon overflowing so that many could not find seats; and during the second week it was arranged to hold two evening meetings at the same time, in Shaftesbury Hall and in Knex Church or the Metropolitan, Mr. Varley giving addresses in both places to full houses. while several other ministers assisted. This however, was too severe on Mr. Varley having to labour for several hours during the evening after his previous meeting. It was then arranged for the third at I fourth weeks, that the evening meetings should be held other in the Metropolitaa Church or Shaftsbuty Hall alone. The evening meetings were mainly intended for the awakening and conversion of the unconverted, and the character of the discourses was moulded by that id a. At them Mr. Varley rose to the greatest height of intensity of emotion, both in preaching and prayer for though he usually asked some brother minister to open with prayer, he always prayed himself-and with much depth of feeling, for the conversion of those present yet out of Christ. There he portrayed the terrors of the law, as well as the attractions of Divine love and mercy, and sought in every way to warn men to flee from the wrath to come, and to woo them to Christ by holding forth the sceptre of mercy, and pleading with men to receive Christ Jesus as the Lard, and to accept a free, full, and complete salvacion at His gracious hands. He often asked those present who wished to be prayed for to stand up or to hold up their hands; and after the general meetings he held a meeting for onquirers After singing and prayer he spoke a few words

duty of accepting him at once, and then he and several other ministers and Christian friends, and Miss McPherson and some of her lady helpers, went among those presont, conversing with them about their spiritual state, seeking to gaide them to the Saviour, by removing any hindrances still in their way, and showing there how to trust in His faithful Word, by such passages as Matt. xi. 28; John, vi. 87; 1 John, i. 7, 9; 1 Peter, ii. 24. The members of the Evangelical Alliance, and officers of the Y. M. C. Association, consulted from time to time about the methods most likely to be useful. They agreed to hold a mass meeting chiefly for unconverted young mon, which was held in the Metropolitan, and to which access was obtained by ticket; and the Globe reckoned that there were over 8,000 present. The joint committee also advised the ministers to hold their own weekly prayer and other meetings, so as to leave Mr. Varley's evening meeting chiefly for the uncoverted, hence during the fourth week these meetings were not so full as previously. At these evening meetings generally from 40 to 70 requested prayer on their behalf, and over that number remained for the after meeting.

We have reason to believe that a goodly number have received saving impressions, and that the fruit will be found after many days. Yea, we have the promise of Him who cannot lie nor deceive His believing people, "My Word shall not return void." Let those who have no faith in God, sneer at the prospect of any good being done by such efforts. It becomes all who have faith in the promise-keeping Jehovah, to be assured that our labour cannot be in vain, when in His name and for His glory. Is it not our duty to seek the conversion of sinners, in every way likely to reach them and arrest their attention? Has not our Master given us the command to "sow the seed beside all waters, for we know not whether shall prosper, this or that, or whether they both shall be alike good?" It is our duty to east in the good seed of the kingdom wherever we have an oppor-tunity, and then to look up in faith for the blessing which can alone make it spring up and bear fruit. Alas! how many hold back from sowing the seed, unless within their own enclosed fields. Or to change the figure, how many refuse even to offer the bread of life, unless to those seated at their own tables. Does not the Master tell us to go out into the highways and byways, and compel them to come in to the Gospel feast, that "His House hay be filled." It matters little in His sight how they are saved, or by whom, if they only are saved. Besides, the method of Mr. Varley is substantially the same as that of Mr. Moody, which has been so wonderfully blessed in

#### A " Layman " and Mr. Anderson.

Editor BRITISH AMBRICAN PRESETTERIAN.

DEAR SIR,-It perhaps savoured somewhat of importinence to obtrude any remarks in the discussion between Mr. Anderson and his correspondent: however, the notice he has taken of them in your issue of the 20th ult., admits their relevancy, and I trust you will give me space for a few remarks in reply to that portion of his

He thinks I misapprehend the Apostle's meaning in the passage referred to, 1 Peter, iv. 1-3, and endeavors to set me right, taking for granted that on a little reflection I must accept his views.

There may be reasons in the analogy of faith for the reception of his exposition, but I doubt if laymen who are intelligent readers of Scripture, will accept it. He affirms that the words of the Apostle, "He that hath suffered in the flesh hath ceased from sin," mean, "He that hath suffered in his human body; so suffered as to die the death of the body, has by thus dying, ceased from sin." In other words, he that is dead sins no longer: a truism entirely out of place in the Apostle's argument, for if thus dead, he would cease not only from sin, but from everything else; whereas he represents him after thus suffering in the flesh, as living, no longer to the lusts of men, but to the will of God. And to say men, but to the will of God. And the truth taught by the Apostle. It would be as much a truism of our Lord as of anyone else, and ascribes to him a very negative sort of virtue. His ceasing from sin, overcoming temptation, subduing the tastes and lusts of the natural man, becoming insensible to every influence that would tend to interfere with doing the will of his Father, was surely suffering in the flesh, in a much higher souse than merely dving a hodily death. And it would be no compliance with the injunction to "arm ourselves with the same mind " to say " we hold ourselves ready to die, if the interest of truth demand the sacrifice." This suffering in the flesh, is something we must submit to, if we are his disciples. The representative character of his work and eath, renders this unavoidable. For we thus judge, if one died for all then all died.

Neither will any intelligent layman ac cept the statement in reference to the second verse that, "to live the rest of his time in the flesh," simply means "what re-mains of his mortal life in the body." The one expression would be as great a tautology as the other." The third verse explains the second and brings out fully the meaning of the expressions "in the flesh," and "to the lusts of men." The statement freed from the reduplication would read thus, "we have hved long enough in the flesh, to the lusts of men, working the will of the Gentiles, walking in laseiviousness, lusts, excess of wine, revollings, banquet-ings, and abominable idolatries; we should do so no longer, but live the rest of our tune to the will of God."

I do not touch upon the general argument of Mr. Auderson's letter. Such subjects should be left to those who by classical and theological training, are fitted for their discussion. It would be out of on the nature of faith in Christ, or on the place for a

Aid to Weak Congregations.

Editor, BRILISH AMERICAN PRESETTRICAN.

Sin,-Would you be kind enough to ad vise me, through the columns of your paper, as to the proper steps to be taken in applying to a Presbytery for aid to a congregation, unable to provide sufficient funds to sustain the Gospel, and oblige, Yours truly,

Oshawa, Ont., 6th November, 1874.

(Note.—The proper way is to petition the Prosbytery, setting forth the facts of the case. If the congregation can establish a valid claim, we have no doubt the necessary aid will be forthcoming. Our cor-respondent's letter was mislaid, or it would have appeared weeks ago.)—ED. B. A. P.

#### Presbyterian College, Montreal.

It appears from the Statistical Returns presented to the General Assembly, in June last, that there are 78 Churches under its care without pastors, and 48 Mission Stations connected with them, besides 104 other Mission Stations; in all 280 places to be supplied with ordinances. The number of Probationers and Missionaries now in service of the Church is utterly inadequate to overtake this work; and the vast Foreign field has, as yet, scarcely been entered

The friends and supporte. of the College are therefore reminded of what it has ac complished during its brief career, to meet this destitution, in order to stimulate them to fresh efforts to do what is so undeniably required. Its first duty was to provide means for the training of Ministers and Missionaries. For this purpose it has raised an Endowment Fund of \$25,000, and secured the services of three Professors, three Lecturers, and two Tutors. The building erected is elegant and commodious, but insufficient to meet the steady and rapid growth of the institutions. Its Library 18 well selected and valuable, and is recoiving well selected and valuable, and is recoiving very important additions this session, as the munificent gifts of friends. Its medals, one endowed by the students, and one by a friend, and its Scholarships and prizes have proved of great use in leading to superior attainments in special departments of sacred attainments in special departments of sacreal learning. It has already sont forth 21 ministers, and 7 students will complete their Theological curriculum at the close of the present session, thus making in all 28 graduates. Of those who have been licensed, 7 are settled in the eastern portions of the Church, where so much destinate the Church, where so much destinate the Church, where so much destinate the Church where tions of the Church, where so much destitution hitherto prevailed, and even still exists. It has 58 students now on its roll. It trains French Missionaries, for the million of Romanists of that nationality in Canada. Two of these are now settled in very important and hopeful fields of labour, and two more will be ready for heense noxt spring. Nor should the Missionary services of students during the winter, but more especially during summer recess, be over-looked. They have done much, and in many difficult and neglected fields, to promote the good of the Church.

The Board feels that these facts touching what has been accomplished, and the usefulness of the institution, furnish ground for an earnest appeal to its supporters to give much larger annual contributions that heretofore. Owing to an outlay of fifty thou-sand dollars in land and College Buildings, within the last few years, it has not been possible to add to the Endowment Fund, while ordinary expenses have been unavoidably increased. This increase is caused partly by subscriptions to the Building Fund not being yet fully paid, and partly in making indispensable improvements in the general equipment of the institution. Instead therefore of three thousand dollars a last year from the celletion and dollars. as last year, from the collection ordered by the General Assembly, double that amount will be required for the current year, ti is respectfully and earnestly urged that all members and adherents of the Church within the bounds of the Synod of Mont-

real, will endeavor to make this increase. In Congregations in which Missionary Associations exist, it is suggested that the usual Sabbath day collection should be supplemented by grants from such Associntions, and in other cases by special subscriptions, keeping in view what is stated above, the amount required. is also hon ed that Mission Stations and Churches, which failed to contribute last year, will not continue to do so, but vill esteem it a out the land and the whole world.

Ministers and Missionaries are asked to have this circular distributed in the pews on the Sabbath preceding the collection, and to direct the attention of the people to the subject of it, and to solicit earnest prayers as well as liberal offerings in behalf of the College. The General Assembly has appointed the collection for the first Sabbath in December.

All contributions to be sent to Warden King, Esq., Treasurer, 646 Craig Street, Montreal.

In behalf of the College Board. R. F. Burns, Chairman. Warden King, Treasurer. Montreal, November, 1874.

#### Presbytery of Ottawa.

The last regular meeting of this Presby tory was hold in Bank Street Church, Ottawa, on the 17th and 18th Nov. A large amount of business was transacted, which the following may be mentioned as of general interest:

Too appointment of Mr. Carswell to Beckwith for one year, and placing his manse upon the Presbytery roll, which had been done at a special meeting, was confirmed. A call was laid upon the table and sustained from Knox Church, Ottawa, to the Rov. R. F. Burns, Montreal, signed by 123 members and 92 adherents. The stipend promised is \$2,500. The Metcalf station was separated from the congregation of Osgoode, and the Rov. J. Whyte and two elders from the Osgoode session, appointed an interim session to organize it with a congregation, and dispense sealing ordinances. A petition was received

from 26 French Protestants, the most of them heads of families residing in the city of Ottawa, praying to be organized into a mission station under the care of the Prosbytery. A commune was appointed to confor with the petitioners and report at next meeting. There appeared before the Presbytery the Rev. Henry McMicken, a minister of the Presbyterian Church in Ircland, and the Rev. Mark Ami, minister of the French Evangelical Church, and requested to be received into the C. P. Church. The papers of the former being found satisfactory he was at once received and appointments given to him within the bounds. The Presbytery, having heard Mr. Ami's papers and appointed a commit-tee to confer with him, who reported favorably, agreed to apply at the next General Assembly for leave to receive him, and instructed the Clerk to issue the usual circustructed the Clerk to issue the usual circulars. An extract minut, of Assembly was read, granting leave to the Presbytery to receive the Rev. Hugh McGuiro, and ordarn him as a missionary. He was accordingly received, subjects for trial were assigned, and a committee appointed with power to hear these trials, and in the event of their being satisfactory, to proceed with the ordination at such a trial at the cream. the ordination at such a time as they may deem most suitabble. The Presbytery was divided into three districts, and the ministers in each appointed a deputation to hold ters in each appointed a departation to note missionary meetings throughout them as follows: Group 1. Ramsay, Almonto, Carleton Place, Beckwith, Smith's Falls, Perth, Bathurst, and S. Sherbrooke, and Dalhousie, and N. Sherbrooke. Rev. W. McKenzie, Convener. II. Admaston, Mc-Nab, Bristol, Pakenham, Fitzroy, and Pembroke. Rev. Geo. Bremner, Convener. III. Nepean, Bank St. Church, Knox Church and Daily St. Church, Ottawa, Russell and Gioucester, Owoode, Met-call, North Gower and Gloucester. Rav. W. Aimstrong, Convener. The next regular meeting is to be held in Dally St. Church, Ottawa, on the first Tuesday of Fobruary, at 8 p.m .- J. CARSWELL, Clerk.

#### Presbytery of Huron.

This Presbytery met in Duff's Church, McKillop, on the 26th November, for the purpose of ordaining the Rev. Thos. Thompurpose of ordaining the Kev. Thos. Thomson. After preliminary matters had been disposed of, Mr. Ross preached a very appropriate sermon from Col. iv. 17. Thereafter Mr. Thomson was ordained in due form, Mr. Ferguson addressing the minist., and Mr. Brown the people. A letter was read from Rev. J. B. Scott, signifying his accountance of the call to Egmondville. his acceptance of the call to Egmondville, his acceptance of the call to Egmondville, where his ordination was appointed to take place, on Wednesday, the 9th of December, at 2 p.m.—Mr. Rose to preside, Mr. Thomson to preach, Mr. Goldsmith to address the minister, and Mr. Danby the people, after which the meeting closed. In the evening the congregation of Duff's Church had a ten meeting, which was well attended, and at which excellent addresses were delivered at which excellent addresses were delivered by Revs. Messrs. Brown and Ferguson, Mr. John Kerr, Dr. Campbell, of Seaforth, and Rev. Mr. Thomson, the newly-ordained pastor, Mr. McLean occupying the chair. The two former made special reference to the spiritual awakenings in our own and other land. Mr. Kerr dwelt on "the duties of the people as co-workers with the minister; Dr. Campbell on the "past, present, and future;" and Mr. Thomson on Sabbath Schools and Bible Classes. The order was excellent, and the tone of the meeting throughout elevating in its nature. In a word, the meeting was a success.

#### Orillia Presbyterian Church.

The quarterly Communion was dispensed in connection with the foregoing congrega-tion last Lord's day. The preparatory services on Friday were conducted in the fore-noon by the minister of the church; and in the evening a social religious meeting was held, when addresses bearing on vital and experimental religion were delivered by Rev. J. Cooke, Mr. Larard and the minister, interspersed with singing and prayer. On Sabbath, the Rev. R. Douglass Frasor, M.A., of Cookstown, preached an able expository sermon from I. John iii., 1-4, in the forenoon. The services connected with the dispensation of the sacred ordinance, consisting of the reading of select nortions. of Soripture, and three brief addresses, were conducted by the minister of the church. In the afternoon the Rev. Mr. Fraser adduty and privilege to aid to the utmost of dressed the Sabbath School, urging with their ability in this good work of sending power and earnestness on the young the forth Messengers of Jesus Christ through-study of God's holy Word, in the evening the class wreached an elegant and impressions. he also preached an eloquent and impressive sermon from Hebrows ix., 28. On Monday evening a thanksgiving service was held in the church, when appropriate addresses, in addition to the devotional exercises, were delivered by Rev. J. Cooke and Mr. Larard. About 150 communicants partook of the sacrament. We have been informed that it is the intention of this congregation to hold a prayer-meeting, in: Shaftesbury Hall, which they have en-gaged for the purpose, every Wednesday gaged for the purpose, every Wednesde evening during the winter months. Orillia Packet.

> Spraking of the good accomplished by small Sunday-schools, the Sunday School World mentions, in terms of praise, one held in a country school-house in Waterford, Conn. It has been kept up as an independent and undenominational School. for nearly forty years. The average at-tendance of its scholars is less than fifty. When this School was started the surrounding neighbourhood was not a promising one; but in time a marked change was wrought, and the district came to be as well known and the district came to be as well known for its sobriety and high moral tone as it had been for its vicious practices. Although no church has existed within several miles of the school-house, nearly one-fourth of the entire membership is known to have been brought to Christ, and at least four persons who joined it as scholars have since entered the ministry.

In the advertisement of Messrs. James Bain & Son, last week, the price of the Scheme of Lessons, per 100, should have been 60 cents instead of 50.

#### Now!

BY THEODORE L. CUYLER, D. D.

It is a good time for many of us to begin a new life. It is not a new Gospel that is required, but a new inworking of the pre-cious old Gospel into the conscience, the character and the conduct. Not a new Jesus; but a fresh study of the perfect model, a fresh consecration to him, and a-fresh cleansing with that blood which model, a fresh consecration to hun, and a fresh cleansing with that blood which washes away sin. This is what we need. A new implanting of his spirit in our hearts—that we need. A new pitch in our song of praise and a new power in our prayers—that we need. A new vigor of consciones to detect sin, and a new vigor of the will to keep the helm strong and steady in the straight track of holiness. I short, a new life, a stronger, sweeter, richer, and more generous life toward God and our follow-creatures. This is the deep and vital want creatures. This is the deep and vital want of the immense majority of these who "profess and call themselves Christians."

There are thousands of our churchmem-There are thousands of our endeathers.

It is sadly threadbare. To such the Divine Restorer kindly says: "I counsel you to buy of me white remuent, that ye may be buy of me white runnan, that ye that de-clothed, and that the shame of your naked-ness may not appear." Like the beggar who, on receiving a new suit, buried up his old tattered garments in the earth, it would be wise to hide away those outworn rags of religion in a very deep grave of penit-ence. Jesus stands ready with the offer: Behold, I will make all things new."

Among the "all things" that are thus promised the most important is a new heart. It is not only to unconverted sinners, but to his own backsliding children that the offer is made—" a new heart will I give you and a new spirit will I put within you."
The affections have wandered off to something else than Jesus; the temper is sadly out of tune, the old love has died out. Such a heart needs a reconversion. Peter was reconverted on the night of his shameful fall and sorrowful repentance. Brother, if fall and sorrowith repentance. Brother, it you have grown frigid in your feelings, loose in your attachments, blunt of conscience, and indolent in duty, if prayer is a penance and Bible-reading a drudgery, you need a new heart, and you need a new hope." Give up your old Christian hope and seek for a better and stronger. Nothing would sooner bring a genuine revival into our churches than for backsliders to come forward by platoons and abandon the worthless hope of bygone days, and dig down deep for a new foundation on the Lord Jesus. Perhaps you. my friend, are living on the religious experience of twenty years ago, and on the musty memories of what you once were. Fling all this rubbish away. Seek a new quickening from the Holy Spirit. "Repent and do thy first work"

With the new heart will come a new life, a new relish for all your religious duties. They will not be performed as duties, but undertaken as a delight. Mary did not break the costly box of alabaster on the feet with the costly box of alabaster on the feet beginning. of her dear Lord as a duty; she did it from sheer love and rejoiced in the act of grate-ful homage. Jesus was her Saviour, and had lifted that beloved brother of hers out of the putrefaction of the tomb and set him at that table. Now, when a Christian goes into his Sabbath-school work and his prayer-meeting, and his whole line of activities with the same spirit that Mary had, what a luxury it is to be a Christian! A new song in his mouth. There is a fresh vigour of grasp in his faith. And the secret of all this won-derful change is not that he has got a new infusion of Christ. "Not I, but Christ that liveth in me."

This fresh incoming into Jesus and of Jesus into him imparts a new joy. As long as sin lies stinging and smarting in a Christian's soul he cannot know true peace. But when Jesus is once more sought, and the new cleaning of the precious blood is felt, then comes the joy of pardon and the sweet rest of perfect trust. Such a believer's ex-perience is: "Jesus Christ here in my heart fills me with peace and joy and enables me to hate sin, and to loveholiness. I left my fears and my cares and worries at the cross. Jesus slew that old tyrant and tormer tor, self, and now behold all things are new."

Brethren, what we want most is a fresh ne smrit of Jesus. He is the Great Restorer, the Renovator of the soul and the life. The word "new" plays an important part in his offices of love to us. is the founder of the sw dispensation and the mediator of the new covenant. He is the author of the "new testament in his Ho gives the new heart. From him comes the "new name." He puts a new song into our mouths. Before his cross old things pass away, and new joys and aspirations break in upon our souls. When life ends on earth, it is his loving 'and that bringsus into New Jerusalem. I commend you to him, who will welcome your returning footsteps; and, in answer to your penitential yearnings, he will sweetly say:
"Behold, I will make with you all things now.

#### The Christian's Sign-J'ost.

The way for true peace, riches, dignity, joy, strength and glory, is not in the world, but in the narrow pathway which leads to eternal life, and its called separation from the control of the separation from the control of the separation from the the world. In this pathway you do not need the world's wisdom, which is foolishness; the world's pleasures, which are van-ity and vexation of spirit; the world's society, which is enmity to God, the world's help, which is perfect weakness; nor the world's philosophy, which is to do without Christ. But be ye separate, and touch not these unclean things; be independent of all, by being more dependent on God. Then you shall have wisdom more precious than rubies; pleasures satisfying, unfading, and for evermore; society of the choicest kind, kings of heavenly origin, help that shall never fail, but bring you off more than conqueror; philosophy above the reach of Gredian or Athenian, where the powers of Aris totle and Newton must fail; the wisdom of God in a mystery; to the Jews a stumbling block; to the Greeks foolishness; but unto these who are saved the power of God and the wisdom of God. ... Hiley.

#### Popularity.

A very common way of defending heresy or error is to direct attention to its popularity. One preacher who departs from the evangelical faith is draw ng a crowd, while another who proclaims the old and simple faith of the Gospol has only an ordinary audience, or perhaps a thin one. When the former is arraigned before the proper authorities, and is asked why he has violatauthorities, and is asked why he has violated his ordination yows, with many persons it is thought to be a conclusive answer to say that his church is crowded, and that the pows are all let. The small audience of the orthodox minister is pointed at as a proof that orthodoxy is antiquated and useless and that the new doctrine is what the times demand. Public notoriety is thus made the criterion of Christianity.

There are several fallacies in this popular judgment. One is in making notoriety the equivalent of reputation. Macaulay says equivalent of reputation. Alacaulay says that Wordsworth worked on his own chosen line of poetic thought, caraless of contemporary opinion, "conscious that he was unpopular, but certain that he would be immortal." There were many who had poetic reputation in Wordsworth's day that observed his for the time being; but no men bured his for the time being; but no man of this generation can now give the names of those celebrities, while the name of Wordsworth is and will be one of the influ-

ences of England. But another fallacy relates to the popularity itself. Error is not so popular as is supposed or claimed. Take an example. A certain well-known infidel had audiences of two thousand persons, and this was often cited in proof of the immense popularity of intidelity. But he is the only preacher of the sort, and preaches only once a week. The edifice where he preaches was within easy reach of a million of people. Did it evince any wonderful popular-ity of his preaching that some two thousand persons out of a million are sufficiently interested to go to hear him? Put this preaching to the same test that the Gospel is put to, and see how it would fare. Sup-pose that there had been ten or twenty orators preaching infidelity within the radius of five miles, would there have been ten or twenty audiences each of two thousand persons? The one man had all the hearers who wanted to hear this kind of doctrine. The porularity of a tenet is to be measured by its reception by the great mass of the people; by the number of those who pro-claim it, and by the number of the audi-ences who listen to it. Because one man with one dancing bear gathers quite a crowd in the street, it does not follow that dancing bears are popular with the whole com-munity. Multiply the bears, and they would immediately become unpopular. Increase the number of heretical or infidel preachers, and their audience-rooms would be described. There is not enough of vigour and vitality in error to bear repetition from a thousand pulpits and ten thousand preacha thousand pulpits and ten thousand preachers. As it is, the infidel preacher has no immediate successor. Infidelity has no power of permanent growth or continuity. The same remark is true of those preachers who, though not infidel, are lax and erroneous in their teaching. Their populations are the same remarks of the same r

erroneous in their teaching. Their popularity also is overrated. The number of this class is small compared with that large class of evangelical preachers who are except the compared with the large class of evangelical preachers who are except the compared to the compar pounding the Scriptures and proclaiming the one old doctrine. The number of per-sons who listen to them is small compared with the whole body of devoted and intelligent persons who make up the various evangelical denominations. A pulpit colebrity, with just enough of Biblical doc trine to clear him from the charge of hetes, and more than enough of human error to make his preaching piquant, establishes himself in some metropolitan centre. He is alone, and has for his audience all of "this ilk" that get around his pulpit. It is a large audience compared with each of the two or three hundred audiences that are listening to gospel sermons within the same circumference of five or ten miles, and the hasty inference is drawn that this man and his doctrine is more popular than St. Paul would be, preaching such dogmas as are contained in the ninth chapter of his Epistle to the Romans. But multiply this celebrity by ten, and see what the size of his audition would be

ence would be.
This over-estimate of the popularity of orror may be illustrated again by the theatre. There is considerable similarity between a sensational preacher and a celebrated actor. It will generally be found that the talent of the former is largely his-trionic. It is often remarked of such a one that he would make a good actor. Take away from him his power of mimicry and kindred gifts, and he would be shorn of much of his popular talent. Now, as one sees a theatre pouring out its crowd at the close of the performance, he might infer that the great mass of the community are play-goers. But the fact is, that only a very small minority of the entire population of even such a city as London habitu-ally attend the theatre. While hundreds are listening to the actor, thousands are in the quiet and privacy of their homes. Five or six theatres suffice for a million of peo-

ple.
When, therefore, it is said in defence of lax and unevangelical preachers and preaching that they draw a large audience, let the question be asked, How many large audiences do they draw? Of how many audiences, large or small, does this lax and unevangelical denomination consist? Is it popular enough to be a denomination at Or do its preachers and audiences live as parasites upon the evangelical de-nominations?—London Weekly (Presbyterian) Review.

IT is reported that Mr. Gladstone intends to supplement his article on Ritualism, which appeared in the Contemporacy Review, by another paper taking up the more practical side of the subject, and dealing with points suggested by various criticisms.

Eveny man who works indoors at any trade or pursuit which requires a cap on the hend to protect the hair from dirt should wear a paper one, instead of one of cloth or other heavy material. The latter so heats the head as to injure the scalp, and in multitudes of cases produces baldne

Kazr up good courage if right, even if strengly epwoeed.

#### Cheating Ministers.

The minister, if what he should be, is personage of much importance to the com-munity in which he lives and labors. He has an education that costs much money and many years of close application to acquire. He is endowed with that excellent article called common sense. He is a man of judgment and sound discretion. He is expected to preach two thoughtful, stirring sermons, and give at least one lecture, every week. The weekly prayer meeting depends upon him for leadership. The classes all look for him at least once a quarter. He is to knew and call by name every member of his church on sight after every member of his church on sight after the first introduction. He is expected to visit from house to house and be familiar in every family. Of course he must run the Sunday School and every official board, though some one else may get the credit for it. If one is sick in his charge, he is to find it out at once (though no di-vect information may he sant him her the freet information may be sent him by the family of the sick person) and visit the sick chamber, though it may be reeking with typhoid, scarlet fever, or any other malignant disease. Why shouldn't he? Is he not ready to die? As to his having any weakness about leaving his family and all that, it is preposterous.

all that, it is preposterous.

In case of a funeral, though he may not be consulted about the time, he is to be on hand at the hour, though it might disarrange his own private affairs in the most serious manner. What right has he to have any private affairs? Don't he belong to the people? The funeral discourse must be tender and familiar, or dignified and general, just as the tastes of the family may be, though he may know nothing of their though he may know nothing of their tastes. For three months in the year he is to hold nightly meetings, in which he is expected by the parents to get all the young people converte' If any of the young men have become dissipated, he is to look after them and bring them back to sobriety and to God. If any sinful wretch who has spent all his life in sin comes down to the dying hour unprepared, the minister is to be there and pray him into the king-dom of heaven. In short, he is to be a light to every man's path, a blessing to every family, and an oracle on all moral and religious questions to the whole community. And, indeed, we may say without irony, the minister should be all this.

But now what is he to receive for this

absorbing, exhausting service? As much learning, talent, taste, and industry em-ployed in the practice of the law, would win thousands every year without doing a tithe

of the good. How much do the people give the ministers? Perhaps seven hundred dellars, possibly mine, maybé a thousand. They may open their hearts and go up to fifteen hundred or two thousand dollars in rare cases. The work on the heavy popular charges is done for perhaps from twelve to eighteen hundred dollars. But then this small sum is not paid promptly at the mouthly meeting, but one-half or twomonthly meeting, but one-half or two-thirds of the monthly instalment is doled out each month, leaving much of it unpaid until near the end of the year, when a spasmodic effort is made to bring it up in the public congregation, the paster in the meantime sweating most freely to hear the

stewards beg for the money be has earned At many of the monthly meetings, when the leaders or collectors have brought in but little, the stewards might relieve him by giving him a cheque for the balance of the monthly instalment; yet they don't often think of that, but let him go out to meet butchers, grocers, and dry-goods men to whom he owes bills, without any money to satisfy their demands. If they only the x how he suffers at times, maybe they would make some little sacrifice to help him out. But they seem not to have any idea that he needs more than the little they dole out. And yet they are business men, and know that a man with the cash in his hand can buy much more cheaply than he

who buys on credit.

Giving a small salary is cheating a minister; keeping him out of it after it is due 19 cheating him still more. Just a little system on the part of the members, leaders and collectors in a church of ordinary size would secure a good salary to the minister,

and cause it to be paid promptly.

Why will not our good laymen who get rich by introducing system into their own business, introduce the same into the business department of the church? And why will not the people who seem to love their pastor so much, pay their church dues promptly, instead of cheating him out of his just dues? "The laborer is worthy of

Cheating ministers seems to us very much like cheating God.—Rev. R. T. Law rence, in Earnest Minister.

#### Whistling.

It is a prevalent notion that a propensity to whistle indicates an indolent or trivial nature. When we are indulging in it by nature. way of soliloguy, and some one meets us, we stop short, snapping the whistle in two, as though we had been doing something disreputable. There is nothing more healthful than this exercise. The faculty has been granted to those of us who cannot sing much. Though we might lose our way in a tune if we attempted the customary soprano or bass, we revel in the sounds which, without any skill, rush with the breath through the contracted lips. Grumblers seldom, if ever, whistle. The art is left only for the blithe and cheerful. Whether it is the whistle that makes the good cheer, or the good cheer that makes the whistle, we have now no time to analyze. This kind of music is an inspiring accompaniment of work. Let two masons be busy on the scaffolding, their strength alike, their hods and trowels alike. the one who whistles will better set the bricks and rear the truest wall. Do not robus of any of our helps. What the world wants is an augmentation of diversions and wants is an augmentation of diversions and entertainments; not less skip and romp and curvetting, but more. God has no objections in it, or he would not fill the kitten with play, and the lamb with frisk, and the dog with frientious bank; and rend the night wind around the gable with mouth fall of whistle.—Obviotion of Work.

## A Great Success, and how Obtained.

When we see one person succeeding in a case in which another has failed, we should-inquire both concerning the means used, and the spirit in which the effort was made. We propose to do so as regards an ancient historical fact, and to apply the information we may obtain to a subject of present importance, and one which demands immediate attention. diate attention.

Great was the joy of Elisha in beholding the happiness of the parents of the child whose birth he had foretold, and who, we may conclude, was given in answer to his prayers. Great also were his surprise and sorrow when the sad thought flashed upon him that God, who had so unexpectedly given that child, had recalled his own gift (2 Kings iv. 8-87.)

Whether the weeklet the content of the same of the same

(2 Kings iv. 8-87.)

Whether the prophet thought the child was only sorely sick, or actually dead, wo know not, but he at once despatched his sorvant with his own staff to lay upon the face of the child. The boreaved mother seems to have had little faith in either the sorvant or the staff. She clings to "the mau of God," and succeeds in taking him with her to her now desolate home. On their way they met Gelazi, who amounces their way they met Gehazi, who announces his want of success in the words, "The child is not awaked."

A humbling lesson is here taught those who are engaged in God's work. Like Gohazi, they serve a mighty Master, one infinitely greater than Elisha; they bear with them the gifts He has communicated, and use the means which He has appointed; they go where He bids them, and do as He tells them; but often they succeed not. The means may be right enough, but what of the spirit in which they are used? Was Gehazi proud of his office? Did he go about his mission in a pompous, prayerless spirit? God knoweth. He knoweth also why we so often fail, though we are bearers of the very truth of God.

The next truth reveals the sad fact that

Gohazi, though in constant attendance on Elisha, had a besetting sin, even covetousness, which temptation soon drow forth.
"Let us search, and try our ways." "We cannot serve God and mammon." God will not own those in whose spirits there is the guile of sin unforsaken or unconfessed.

Let us turn from the servant to the master If Gehazi is a beacon, Elisha is an example. It is himself, and not his staff, that Elisha brings into contact with the dead cuid. thou graphically and tenderly is the story told! "He went in, therefore [into the chamber of death], and shut the cor upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and the flesh of the child waxed warm " (vs. 53, 34.) There was warmth. That was a hopeful symptom. But the prophet rests not satisfied with this. He must see his in not satisfied with this. He hast see in hi its full manifestation, in vigorous health and action. The prophet walks the house, roturns to the child, and stretches himself again upon him. At length, to his great joy, the child opens his eyes, and looks upon that face he had been early taught to revere. Soon the child stands before him in per-

feet health, and is restored to his waiting mother's arms: and to such an embrace as even she had never given him before. "O even she had never given him before. woman, great was thy faith!" and great its reward! May God send us many such agonizing teachers and expectant mothers!

Surely we want more of this close contact with those whose souls we seek to save. Yes, there requires contraction as well as contact. "Mouth to mouth, hands to hands, oyes to oyes," and all done as in God's presence—done under a consciousness of death's great power, and with a conviction that it can only be overcome by the omni-potence of God put forth in answer to prayer. If we would save the young ones, we must not stand over them merely as Gehazi did, but touch them; become, as it were, identified with them; not to be disheartened by delays or slow progress, nor satisfied without a true spiritual resurrection .- The Chris-

#### Ritualism and Rome. The question has been raised whether a

handful of the clergy are or are not engaged in an utterly hopeless and visionary effort to Romanize the Church and people of England. At no time race the bloody reign of Mary has such a scheme been possible. But if it had been possible in the seventeenth or cightcenth centuries it would still have become impossible in the nineteenth—when Rome has substituted for the proud boast of semper eadem a policy of violence and change of faith; when she has furnished and paraded anew every rusty tool she was fondly thought to have disused, when no one can become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another; and where she has equally repudiated modern thought and ancient history. I cannot pe suade myself to feel alarm as to the final her crusades in England, and issue of this, althour' I do not undervalue her great powers of mischief. But there are questions of our own religious well-being that lie nearer home. And one of them is whether, as individuals, we can justly and truly say that the present movement in favor of ritual is a healthy movement for each of us; that is, whether it gives or does not give us assistance in offering a more collected act of worship when we enter the temple of the Most High, and think we go there to offer before him the sacrifice of praise, and prayer and thanksgiving? Of one thing we may be quite certain, and it is this. To accumulate observances of ritual is to accumulate responsibility. It is the adoption of a higher standard of religious profession, and it requires a higher stand of religious practice. If we study, by appro-printe or by rich embellishment, to make the church more like the house of God, and the services in it more impressive by outward signs of his greatness and goodness, and of our littleness and meaness, all these are so many voices, audible and intelligible though inarticulate; and to let them sound in our ears unheeded is an offense against His Majesty. If we are not the better for more ritual we are the worse for it. A general augmentation of ritual, such as we see on every side around us, if it be without any corresponding enhancement of devo-tion, means more light, but no more love. Mr. Gladatone in "The Contemporary

#### Scientific and Asclut.

CAPABILITIES OF AN ACRE.

J. M. Smith, a market gardener of Green Bay, furnishes the Horticulturist some intoresting statements of his experiments in high culture. He has found the rule invariable, not a single exception to it, that the more he has spent in cultivating and manuring, the greater have been the net profits per acre. Last season he cultivated four-teen acres, and began with a more thorough and expensive cultivation than ever before. The result was, that although there was a "terrific drought"—one of the dryest sea-sons ever known in that region—after spending 98,086, or 9884 per acre, he had a better balance than any previous year. He appears to regard constant cultivation, appears to regard constant cultivation, especially through drought, in connection with copious manuring, as all important. Stable manure is the standard, with such use of superphosphates, plaster, lime, ashes and other manures, as experience and good sense point out. "After you have learned to spend money to the best advantage," he to spend money to the best advantage, he remarks, "a larger profit may be made by laying out \$800 per acra than with less. After the second year, if your land does not pay all its expenses, tax, and ten per cent. on \$1,000 per acre, there is something wrong somewhere. I have some acres of land that did not pay expenses for two years, but for a number of years past have not failed to pay ten per cent. on at least \$2,000 per acro. I expect my whole garden to do more than that in a short time." He adds that he is now aimin; at 1,000 bushels of onions per acre, then a crop of carrols or turnips, or 500 bushels of early potatoss, or if strawberries 14,800 quarts, or 400 bushels per acre. This amount of straw-berries is not wholly impossible, as we have known, under our own observation, this rate on two-thirds of an acro.

#### A PLANT OF BRAZIL.

In the forest of Brazil grows a curious plant, about as high as a man, with a twisted stem covered with knots. This is the mandive; and from its roots come two things, bread and poison—the sweet, white flour which forms the bread of the people, and the deadly poison in which the Indian dips his arrow points. The white flour is farina, and it goes all over the world as a delicacy for sick people and well people; but you never would guess, that when the mandive roots were crushed to prepare it, the juice that flowed out was deadly enough to arm the Indian's arrow against the great ed stom covered with knots. to arm the Indian's arrow against the great beasts of the forests. That is not all. The natives know how to make from this same juice, a liquor that will make them as tipsy as any of their white brothers can get on whiskey. The women do the work, of course. Your savage is too much of a fine gentleman to serve himself; so the women gather the mandive roots, and slice and boil them quite soft. When the roots are cool, they are ground quite fine; in a mill do you suppose? Not at all; these useful women chew them, and spit them out in a vessel of water; when they have chewed them all up, the whole contents of the ves-sel are boiled and stirred, and finally poured into jars, and buried in the floor of the hut, with the mouths tightly stopped. When the liquor is sufficiently fermented the drinking feast begins, and the crazy Indians go from house to house, dancing and sing-ing until the jars are emptied. Then they go to sleep to get sober, and wait for the women to make some more liquor.

#### USE OF THERMOMETERS.

The differences in the ordinary meteorological observations are not so much owing to the defects of the thermometer, as a general thing, as to the want of a proper care in observation. To ascertain the true temperature of the atmosphere the instrument should never be hung against the walls of a building, as the heat absorbed and radiated will cause a change of several degrees, depending on the nature of the material of the walls and side exposed to sun or wind, as also the radiation from the internal heat of the building. The best place is under the shade of an open cover or tiee, away from any buildings, suspended a few feet above the ground. The fact that the air may be at rest or in motion will not affect the temperature. To ascortain the heat of the direct rays of the sun, the instrument should be covered with a coat of lampblack and exposed to the direct rays of the sun in a sheltered placo.-Western Manufacturer.

#### TO REMOVE INK STAINS.

It is very difficult to entirely remove ink stains. The following is quite effective:— Use salt of lemons, diluted muriatic acid, oxalic acid or tartaric acid and hot water. If the ink is made from logwood red marks will remain, which can be removed with chloride of lime. To make "salt of lem-ons," take one ounce of oxalic acid in fine powder, mix with four ounces of cream tartar and box tightly. Wet the finger, dip it in the powder and rub it gently upon the These salts are poisonous .- Cincinnati Times.

#### REMOVING THE TERTH OF CHILDREN.

The operation consists in simply slipping a rubber ring over the tooth and forcing it gently under the edge of the gum. The patient is then dismissed and told not to remove the appendage, which in a few days loosens the tooth and causes it to fall out. Grown children, who shrink from the shock and pain of the dental nippers, may also have their teeth removed by means of the rubber, which is a mild form of treatment. -Pacific Rural Press.

#### DANDRUFF

Dandruff is not a result of disease, but within certain limits a most healthy product. It consists of the old, worn-out materials of the body, like those which are thrown off from all other parts of the skin, and coming from the hair tube is moved toward the surface by the snowth of the and coming from the hair tube is moved toward the surface by the growth of the hair, and for some time clings to it, for a reason easily seem. The formation of seurf-is healthy, and a good brush will clear it away. So says Dr. Sexton, an emissai London physician.

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HUGH MACORQUODALE, By BIGHLOW & HAGEL, Ris Atternoys ad titem.

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In the matter of LIDWARD FRANKLIN, an Insolvent

The Creditors of the above-named Insolvent are hereby notified that he has deposited with me a Decil of Discharge, purporting to be executed by a majority in number of his Creditors, for sums of 3100 and apwards, and representing at least three-fourths of his liabilities, subject to be computed in ascertaining such proportion and should no opposition be offered thereto by a creditor within three juridical days after the just publication of this notice, by filing with me a declaration in writing that he objects to such discharge, I shall act upon the said Deed of Discharge, according to its torms and the said Act.

JOHN KERR.

JOHN KERR, Assignce,

Toronto, 18th Nov , 1871

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Hepatitis or Liver Complaint, DYSPEPSIA AND SICK HEADACHE.

Symptoms of a Diseased Liver. DAIN in the right side, under the edge of the ribs, increases on pressure; sometimes the pain is in the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder-blade, and it frequently extends to the top of the shoulder, and is sometimes mistaken for a rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternative with lax; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is nerally a considerable loss of memory, accompanied with a painful sensation ... having left undone something which ought to have been done. A slight, dry court is sometimes an attendant. The patient complains of weariness and debility; he is easily startled, his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low; and although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it. In fact, he distrusts every remedy. veral of the above symptoms attend the disease, but cases have occurred where few of them existed, yet examination of the body, after death, has shown the

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For all the purposes of a Laxative Medicine.



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Minute directions are given in the wrapper on the box, for the following complaints, which these Pills rapidly cure:—

For Dyspepsia or Indigestion, Listleman, For Liver Complaint and its various symptoms, Hillous Healthacks, Sick Headache.

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DR. J. C. AYER & CO., Practical Chemists, LOWELL. MASS., U. S. A.

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For restoring Gray Hair to.



A dressing which is at once agreeable, healthy, and effectual for preserving the hair. Faded or gray hair is soon restored to its original color with the gloss and freshness of youth. Thin hair is thick-

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## HAIR DRESSING,

nothing else can be found so desirable. Containing neither oil nor dye, it does not soil white cambric, and yet lasts long on the hair, giving it a rich glossy lustre and a grateful perfume.

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other cause their linving works in the stemach. BROWN'S YEARIFERSE COMMITS will desire year Worms will said Injury to the child, being year early WHITE, and Twee from all a clother of other injury-bes ingradients manally used to worm press a rations.

CURTES on BROWN, Propertous, May Total States, And States, May Telephone, New York, Sold Specific Company, Sold Specific Company, Control Specific Company, Control Specific Company, Control Specific Control Spe

#### Official Announcements.

Bauca.-At Kincardine, on 19th December, at 2 o'clock.

MONTHEAL.—In Presbyterion College, Montreal, on the fourth Wednesday of January next.

HAMILTON.—In the Monds Street Prosbyterian Church, on the second Tuesday of January next.

KINGSTON.—At Belleville, on the Second Tuesday of January, 1875, at 19 a.m.

GURLPH.—At Knex Church, Galt, on the Second Tuesday of January, 1875, at 9 a.m.

CHATLEM.—In Wellington St. Ohnroh, Chatham on Tuesday 5th January, 1875, at 11 o'clock a.m.

GBOODIG.—At Potorboro', on the second Tuesday of January, 1875, at 11 o'clock a.m.

Sincon.—At Barrie, first Tuesday of December.

Sincon.—At Barrio, first Tuesday of December, at 11 a.m.

OTTAWA.—In Daly Street Ottawa, on the first Tuesday in February, at 3 p. m.

#### ADDRESSES OF TREASURERS OF CHUROH FUNDS.

Temporalities Board and Sustentation Fund-James Croil, Montreal.

Ministers', Widows' and Orphans' Fund—Archi-bald Forguson, Montreal. French Mission-James Croil, Montreal grencu Aussion—James Croll, Montreal Juyenile Mission—Miss Machar, Kingston Ont. Manitoba Mission—George H. Wilson, Toronto Scholarship and Bursary Fund—Prof. Ferguson Kingston

## Births, Marriages and Deaths.

#### MARRIAGES.

MARRIAGES.

In this city, on the 12th inst, by the Rev. Robert Burnet, Mr. John Tinsiey to Miss Elisabeth Watson, all of this city.—No eards.

At the residence of the bride's father, on the 12th inst, by the Rev. John McColl, John Eldon Bull, son of Hon. H. B. Bull, to Clara, second daughter of Mr. Nelson B. Bobbins, all of Hamilton.

At the residence of the bride's brother, 247 Jarvis Street, Teronto, on the 28th ult, by the Rev Alex. Tepp, D. D. John Dewar of Milton, County Crown Attorney of Halton, to Jane Walker, daughter of R. B. Somerville, Esq., ox-M. P., County Huntingdon, Province of Quebec.

At Walkerton, on the 22nd ult., by the Rev. R. C.

At Walkerton, on the 22nd ult., by the Rev. R. C. Lioffatt, Mr. Robert B. Hughes, dentist, to Miss Jennio Blair, both of Walkerton.

At Chatham, on the 11th ult., by the Rev. John Rönnie, M. A., of St. Andrew's Church, Mr Reuben Thomas, it o Miss Eliza Doolittle, both of the Township of Dover.

At Brockville, on the 30th ult., by the Rev A. J.
Traver, Mr. John Robert McNabb, Beekwith, to
Miss Adelaide Victoria Braddley, of the township
of March.

or March.
On the 19th Nov., in the house of the bride's brother. Andrew Robertson, Esq. Lakeview, near Oakville, by the Rov. W. Moikle, William Martin, Strawberry Bank, Oakville, to Isabella Robertson, eldest daughter of the late Andrew Robertson, Esq., Chestnut Grove, Oakville.

At Spoyaldo, on Wednesday 21st October, Jessie, relect of the late Donald Stewart, and mother of Donald Stewart, Spoyaldo, in her 80th year, native Inverness, Scotland.

At Wyoming, on the 24th Nov., of Dyptharetic Croup, Herbert John, beloved child of D. D. Anderson, merchant, aged two years, eight months and eleven days.

Hamilton papers please copy.

At Renfrew, on the 29th Oct., Mr. George Gordon, a native of Sutherlandshire, Scotland, and for thirty-four years a resident of Bristol, P. Q., aged 74 years.

TO CORRESPONDENTS. The pressure on our columns this week compels us to hold over a number of Communications. Those that are accepted will appear in due course.

#### Dry Goods.

work TORONTO Fancy Goods, ordered Olergy. EAST, Goods, Qand &C.; ဒ္ Dress **Gent** Cutters Ø, H KING Cestumes, CLATE Cion of the 121 2 Ò 벙 ð  $\mathbf{v}$ 117, Þ Bo 3 15, Ę,

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#### **CRAWFORD & SMITH** Invite special attention to their New Etobk of MERINO AND COTTON HOSIERY

Cnildren's and Ladies' Scotch Merino Hose, Children's and Ladies' English Merino Hose, Children's Coloured and White Cotton Hose, Ladies' Coloured and White Cotton Hose, Children's and Ladies' Baibriggan Hose, Children,s and Ladles' Lisle Thread Hose Ladies' Scotch and English Merino Underclothing Gents' Scotch and English Merino Underclething, 91 KING STREET EAST.

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GREEN TEAS.

No.			per l
4 Trans Tay Miller	***	***	40
2 Fine Moyune Young Hyson	***	***	50
e gunarior uu	***	•••	60
4 Extra Fine do	***	***	70
E Curious do	***	***	90 90
6 Extra Curious do	***	***	80
7 Fine Old Hyson	***	***	60
8 Superic do	***	•••	60
9 Extra Fine do	***	***	70
10 Finest do	***	***	8
11 Superior Gunpowder	***	***	G
12 Extra Fine do	***	***	7
13 Extra Curious do	***	***	8
14 Tring Importal	•••	***	5
I IF CONORIOF CO	***	***	6
	***	***	7
17 Very Superior do	•••	***	9
	•••	***	8
19 Fine Cultivated Japan	•••	***	5
on Superior do	•••	***	6
20 Superior do 21 Extra Fine do	***	***	7
	***	***	8
23 Finest Scented Capers, for f	lavour	ing	6
24 Fine Orange Pekoe	***	•••	500 700 80 700 80 80 80 80 80 80 80
25 Finest do	•••	***	7
20 22			

#### BLACK AND MIXED TEAS.

BLAUK	WKD WY			
26 Fine Breakfast	Congou	***	•••	40c.
27 Superior	do	***	***	50c
28 Extra Kaisow	do	•••	•••	60a.
29 Extra Fine do	do		***	70c.
30 Finest do	do bes	t imported	i_the	
Prince of Tes		***	•••	80c.
31 Good Souchong			•	100.
32 Fine do		•••	***	50c.
33 Superior do		***	***	60c
84 Extra do				70c
34 Extra do 35 Extra Fine do		•••	***	80c
35 Extra Fine do		•••	***	80c
36 Finest Assim	***	•••	•••	50c
37 Fine Oolong	***	•••	•••	600
38 Superior do	***	•••	***	70c
39 Ex.Fine do	- ***	***	***	800
40 Finest Importe	a	•••	***	400
41 Fine Mandarin	Mixture	***	•••	
42 Superior	do	••	***	50a
43 Extra	do	•••	***	60c
44 Extra Fine	do	•••	***	70c
45 Finest Importe	d		••	800
46 Fine Houquas	Curious M	lixture	••	40c
47 Superior	do	do	••	50c
48 Extra	do	đo	•••	60c
49 Choice	do	đo	***	70c
FO Choles anon C	noice. wh	ich has n	lappeo	80c
E. L. also calls s	ocial att	ention to 1	nis far-f	amed

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