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## Contributors and Correspondents

### RECOLLECTIONS OF STUDENT LIFE IN GERMANY.

#### VIII. VERBINGUNG "NORDALBINGIA."

Of the various classes of Student Societies the Corps is the oldest. In glancing over the calendars 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 neages 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 quarrels, but very often, like the lists in the middle ages, trials of courage and skill. They seldom terminate fatally, for the combatants are not allowed to strike 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 Leipsic took place about three years ago. A member of a Burschenschaft interposed to protect a beggar from the brutal insolence of a student belonging to a corps. The latter, highly incensed, 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.

Besides, encouraging the duel the corps is a most decided anti-temperance society. There is no moral restraint upon the members in anything and the drinking customs and "beer-games" laid down in the "Leipzig Bier-Comment" are simply beastly. It is only 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 outside 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 significance than the wearing of a slashed doublet and a rapier, the Burschenschaften were organized. I do not find any of these of earlier date than 1838. In these, duelling, 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 duties of citizenship. All the members usually belong to some well defined class or 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 Leipsic, whose members studied together at the famous "Kreuzschule" at Dresden.

The Burschenschaft observes the "Bier-Comment" however, and so can not be considered a great advance on the corps. Such "Schivinerer" as is practised in the admission of members and the exaction of beer penalties cannot be spoken of as a moral training for citizenship at all events.

A third class of Verbindung has arisen within very recent times. In 1830, the Utteruthia was formed at Erlangen by Luthardt, (now Prof. at Leipsic), and some few others of the Burschenschaft who were disgusted with the practices of the old society, and yet thought that a society of the right kind would supply a felt 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 every custom immoral in its nature or tendency was abolished. Here was an entirely new and most important principle in such an organization. One guilty of any immorality ipso facto ceased to be a true member. The bond of union on the other hand was that of brotherhood, and a number of minute rules were formed to express this idea in every circumstance. No student could spend the evening in any way except the one selected and patronized by the society. He must even take his meals there with his brother members. In the college quadrangle the members must not stand or walk about alone, but must gather together so that all may see that they consider one another as closer friends

than the rest of the students. Any one entering the court in front of the Bormerianum at Leipsic at such a time would see a mass of blue caps near the entrance to the Koruz 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. "Kneipe" again. The general aim of these societies is the training of the Christian Student, consequently the majority 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 chess 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 it is perfectly allowable to go there.

In 1850, 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 Protestant and Lutheran, introducing some dogmatic test which the others repudiate 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 "vereins" or unions—mathematical, philosophical, rhetorical, 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, would be arrested and fined. The Verbindungs wear a colored cap, a tricolor sash across the breast, and the same sash as a watch guard. These colors they must wear at all times during the term. The Vereins on the other hand wear their peculiar caps only. Their customs however correspond closely with those of the "Christliche Verbindung," only that they permit excess very often in the matter of beer drinking.

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

#### LETTER FROM DR. FRASER.

Editor BRITISH AMERICAN PRESBYTERIAN

MY DEAR SIR.—I must begin a rather 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 Chinese 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-out-of-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 sources.

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 feet deep with 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, which, 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 lemons, and olives, grow in the open air. Then in the afternoon we crossed the large San Joaquin Valley, in which they had just harvested a splendid crop of wheat, and sown another. Mile after mile of level country of rich 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 rolling country, and in the evening Oakland—the long pier—the ferry—and San

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 be 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 climate. 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 covered 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 rich 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 natural product of this state is lumber, of which were sawed in 1873 more than two hundred million feet. Nor is the agricultural 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 hill pastures are peculiarly adapted, and fruits—apples, pears, peaches, grapes, and oranges—which abound. Those of your readers who have travelled on our main line of railway during this summer, are familiar with "California Fruit." The production in which these fruits are said to be produced, is so great that I am incredulous myself, and will not venture to give you any statistics.

For fear that your readers may not be as 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. I am sorry to say, that I will have a little longer time here than I had anticipated. The leaving of one steamer is postponed till the first of December; the time will not, however be wasted. We are staying with the kindest of friends, are gathering stores of strength in this delightful place and climate, 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 way. Almost every Christian denomination is engaged in it, and the harvest sheaves are already being gathered, there are many of the converts in the city here, who help with the work, and many have gone back to their native land to preach the 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 Francisco, 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 demur to the resolution on "Modes of Worship." And I do not entirely wonder at them. There was a time—nor is the leap back to it a long one—when throughout our Presbyterian congregations 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 tending 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: 1. In the order of worship. The opening exercise in most congregations is praise; but in some congregations it is invocation or a short prayer. After praise, in most cases, comes prayer; but in quite a number, before prayer is engaged in, a portion of Scripture is read; after prayer, it is customary in some places to read Scripture a second time, and probably, in all places to read it once; then comes praise again; then the sermon, or lecture, if that is not preceded by the Lord's Prayer; when the preaching is done, prayer and praise are engaged in again; after the collection is taken, and

announcements are made, some congregations 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 congregations, in praising God, use only the book of Psalms. Most of them use both Psalms and Paraphrases. Others, again, in addition to 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 version of Psalms by Sternhold and Hopkins that is used, but the authorized version of the American Presbyterian Church Bk. We have diversities in the matter of music. The great majority of our congregations praise God with the voice alone. But not a few, both in town and country, have recently introduced the aid of an instrument, while others are likely to follow their example. In many congregations the music is led by a mixed choir; in most, however, simply by a preceptor. And then we have, 4th, diversities in the posture of worship. When praise is offered, the prevailing practice among us is to sit, but in many cases it is always the practice to stand; some congregations standing only at the last singing in prayer, again, most congregations stand; but those who are accustomed to stand in praise, or, at any rate, many of them, join in prayer in a kneeling posture, if that, indeed, may be called kneeling which amounts only to a leaning forward. So much, then, 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 unseemly 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 consequences of which is that he does not feel quite at home. This, 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 find, perhaps, that a hymn is given out, or a psalm of the American version, and finally 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 Wesleyan go to any Wesleyan church, 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 Presbyterian.

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 belong to the so-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. Perhaps we are now in a state of transition. And it may be, that it is because of this that such diversities obtain amongst 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 thereunto.

Yours truly,

November 23, 1874.

#### Instrumental Music in Churches.

Editor BRITISH AMERICAN PRESBYTERIAN.

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 pertinent queries? 1. Admitting 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 put 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 Presbyterian connection, to be taken as reliable evidence 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 respect? 4. Wherein 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 organ at the opposite end of the church? 5. If the leaving of the whole question of instrumental music to the good sense of

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 instrumental 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 innovation?

As moral and spiritual considerations can alone carry weight in the important matter of the worship of Him who is a Spirit, and as 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.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR.—In a letter published in your columns a few weeks ago, we had what was called another view of the probationers' scheme.

It is gratifying to find members of congregations publishing their views in the BRITISH AMERICAN PRESBYTERIAN, 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 probationer, 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 where there was a prospect 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 does 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 practising a deception on probationers, to place such a congregation on the probationers' 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 in that condition, and to call them vacancies is an abuse of language. When we hear of a vacancy in any other calling, we understand it to mean employment offered 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 probationers' 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 principally taken up in preaching to congregations unprepared to call ministers, or to such as have already called, it is not to be wondered at if he should some times seek to redress this grievance in the way complained 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 probationers' list, and I am in no way interested in defending probationers, or ministers without charge, but I 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 minister without charge complained of, in all probability had serious ground for complaint, in being kept out of bona-fide vacancies, 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 ascertained by a careful examination of its 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 be little difficulty in keeping probationers to their appointments. But if one part of the scheme is allowed to go at large ends, it will be difficult to keep the other part strictly to the mark.

AMANS JUSTITIA

THE Orillia Packet remarks:—The liquor traffic has caused the death of three persons within a fortnight, in the North Riding of Simcoe alone. These are, McLean, burned to death at Collingwood; Campbell, a farmer, found dead in Barrie, and Macdonald, murdered at Washago. Every one of these deaths were clearly attributable to whiskey, and yet the vendors of "distilled damnation" in this Riding ask for increased facilities in their misery and death producing work. It is proposed to erect a factory just outside the corporation, in order to escape the law by limiting the number in town.

Pastor and People.

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 superannuated and effete, that it does not seem out of place in a gathering of this sort to ask the questions:

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

Have we satisfactory evidence to warrant us in affirming that God made choice of certain persons to whom he communicated a revelation of His will, and that He by the special operation of His Spirit rendered them infallible in recording this revelation, 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 outline. 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 upon us by the sceptical spirit and form of modern thought and investigation.

It cannot be concealed that there are speculations and theories claiming to be founded in sound philosophy and science, some 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 deliver such a volume to man.

Pantheism, which in its various forms holds probably a wider sway than any other anti-theistic system, is equally hostile to inspiration. If we concede Spinoza's central proposition that Being is one and indivisible, "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 attributes 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 unintelligent 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 Professor 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. Schelling and Carlyle speak of God as force, and as the eternal movement of the universe, in very much the 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 regarded God as somehow slumbering and concealed in matter as "the unconscious ground of being."

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 and 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 resistance to those who would rob us of the truth; on the contrary I believe it to be a very essential part of Gospel work in the present day to expose the folly and wickedness of Atheism, Pantheism, Materialism, and the rest; and Theologians 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; no, these would be wretched substitutes—hooks 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 scholasticism, but of the facts and laws of natural science, and of the relations between matter and spirit, to expose the hasty dogmatism of Materialists. They must meet their opponents, 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 into 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 philosophy and science we can bring men to the length of being Theist. There is an Evangelical Rationalism, a legitimate and most valuable 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 result of which must be conceded before science is possible, men may arrive at the conviction that God is, and from this go on to learn all the grand truths revealed 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 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 them selves 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 jailer's hand, to cry to him with a loud voice, "Do thyself no harm," before he said to him, "Believe in the Lord Jesus Christ, and thou shalt be saved and thy house."

As if you find a man drunk, helpless and besotted 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, delirious, utterly 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 referred.

Such is the case with all rationalistic attempts to deal with the question of Inspiration. 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 distinguished 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 sinful men, and that He 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 deteriorate. 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 man advances 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 we have 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.

Such is the theory. And it is not surprising 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 creatures 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 them all as equally divine, or rather equally human.

And why should we reject a doctrine so generally popular?

Not because it advocates a gradual unfolding 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 forward 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 not reject the phase of rationalism referred to, because it teaches a gradual development of Divine 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 theory.

In this case God is represented as guiding and controlling the occurrence of all events; but in doing so He adheres to certain eternal laws, from which the slightest departure is impossible, and hence, if we are to have any doctrine of Inspiration, it must be consistently with this adherence to eternal laws. We may, indeed, regard man as 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 intellectual consciousness. In this sense Plato 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 offspring of their own minds. "They had no external revelation from God."

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

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 impulses to utter or write the extraordinary intuitions of truth which the Spirit enabled them to reach. God spoke to them, not by a miraculous 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 Coleridge, 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 Holy 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 supernaturally 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 believer 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 regarded as the Word of God. We drop this scheme, therefore, as unworthy of a place, or of any countenance in Christian theology.

Equally hopeless 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 held 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 doctrinal 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 portion of it? We may as well cast the whole of it overboard at once. If certain portions 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 respectable human production 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 maintained, but the doctrine itself remains undisturbed amid all the noise and boasting 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 contrary, 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 mind satisfactory is this, and is expressed with a slight modification in the words of Hobbes. A miracle 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 have volunteered their testimony in favor of the possibility of miracles. They have said, for example, that in the record of the rocks they see conclusive evidence of successive creative acts by which one order of creatures and then another appeared upon the stage of being. But such proof seems

to me quite unnecessary, for this reason, 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 sane man will demand from me.

But does not the form of divine activity, which we denominate miraculous, involve the contradiction or infraction of natural laws? By no means. These laws simply indicate God's usual or ordinary mode of acting; and these miracles are just another mode of acting, and, surely, no one can imagine that God is so fettered by law as to 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 incessantly contradicting yourself; and will you grant less than this to Jehovah? Miracles are not unforeseen, or out of time and place to Him. They surprise and startle us because of our ignorance 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 difficulty 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 a 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 experience about the theory of the deluge, or of Jonah, or of Balaam's ass speaking, or of the sun standing still while Joshua was fighting against the Amorites. 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 work the 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 slightest degree improbable or impossible that the whole Bible is full of God, that "as Scripture is given by the inspiration of God."

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 writers 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 heavenly bodies, it would have inevitably contradicted the experience and limited observation of the early ages of the world, and must have led to the rejection of the entire volume. Besides, such an account 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 sentences 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 writers. They raise none of the curious questions of the mediæval 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 biographers bestow no praise upon Him when he manifests the very highest 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 knowledge 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 slanderously said that these were no predictions; that the biographers of Jesus

agreed to apply these ancient utterances to their hero; but that we have no reason to believe that the writers of the Hebrew scriptures had any special insight into future events. No assertion could be more groundless than this. And happily for our argument, but unfortunately for their reckless mode of dealing with prophecy, we have in the same Old Testament writings declarations respecting kingdoms and cities for the proof of the fulfillment of which we not dependent upon the testimony of four Evangelists who might be accused of collusion in order to exalt and defy their Master. 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 as to the destruction of Jerusalem, the dispersion of the Jews, the diffusion of the Gospel, the conversion of the Gentiles, and the rise and progress of the Papacy.

What proof have we that the persons 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 sceptic with the question: Does not reason, does not common honesty, compel you to confess that these elements in the Book are superhuman? 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 being so, we do not care to perplex ourselves as to how God gave them, whether by dreams, or visions, or words addressed to the ears of men, or by revelations conveyed 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 answer by a very simple and conclusive method which will be made apparent by our third proposition, viz:—

3rd.—That Jesus Christ was neither deceived nor a deceiver. He was what he professed to be. To enter upon the discussion of this question would lead us far beyond the proper limits of this paper. Suffice 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 announced 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 deceived, then His testimony in this matter of inspiration is final. And He did most assuredly 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 set His seal distinctly to the Law, the Prophets and the Hagiographa; and He promised that His Apostles who were to complete the canon of Scripture, should be guided infallibly by the Spirit in their speeches and writings.

Thus we reach the plenary inspiration of the whole volume. We have the doctrine from the lips of Jesus. And here we might end our argument. But, instead of doing so, we submit a fourth proposition, which 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, having 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 assured 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 establish in their behalf? And you know the answer. They did. You have the answer given in *extenso* 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 discoveries of the present day, instead of unsettling our doctrine, are daily affording strong confirmations of it.

6th.—The living power of the Word is not diminished. It is felt and acknowledged more at this day throughout the world than in any former period of history. Felt 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 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 injuriously to the individual, to the community, or to the nation—they feel that none of the evils which afflict 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 discernment

enough to see that these things are trace- able to human depravity, and that they are distinct from a consistent and correct com- pliance with the principles of this word.

Mr. President, it is not possible for me, in this brief paper, to enter upon the dis- cussion of alleged discrepancies and historic or scientific inaccuracies which have been ascribed to the Bible.

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

Our Young Folks.

Alice Cary's Dying Hymn. Earth, with its dark and dreadful hills, Recedes and fades away; Lift up your heads, ye heavenly hills,

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?

Household Words—Stop your noise! Shut up this minute! I'll box your ears! Hold your tongue! Let me go! Get out!

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

The Faithful Word. A gentleman was waiting for the proprietor of the mill to come in, near where two workmen were busy.

A Tree that Keeps a Standing Army. Here's a story that a bright little humming bird told me the other day.

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Sabbath School Teacher.

LESSON L.

THE CRUCIFIXION (Mark xv. 22-23)

COMMIT TO MEMORY, vs. 22, 23. PARALLEL PASSAGES.—Matt. xxvii. 31-37; Luke xiii. 31-33; John xix. 17-19.

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

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.

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save" (John x. 18), and unconsciously con- demning themselves, for they said they would believe if he came down from the cross, but did not on his being raised the greater deed, of rising from the grave.

The by-standers saw the supernatural darkness (eclipse of sun impossible at full moon of passover, and for three hours), and heard his cry (Ps. xxii. 1), which identifies him with the sufferer of that Psalm, and is in the dialect of the time.

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Bandow Bondings.

A LAD had come to his minister for ex- amination 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 he thought a safe question and what would give him confidence.

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 indignation by uttering an oath.

We find in Scripture that most of the 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 he sees the bush; Joshua is going round about the city of Jericho when he meets the angel of the Lord; Jacob is in prayer, and the angel of God appears to him; Jideon is thrashing, and Elisha is ploughing, when the Lord calls them.

They have a common saying 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 something—there is always something sent from the farm-house."

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It 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, occupy the same heart at the same time.

A sour mind is a great evil. It is so to him that has it. It embitters his life. It turns the light of life into darkness, its joys into sorrows.

CALL not a wrong now-a-days, call it—"a weakness." Yet little think the crowd of self-repentants how subtle 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 always towards the pole, so do we pure love evermore point its possessor towards "that God whose nature and whose name is Love."

SUGGESTIVE TOPICS.

The solemnity of this event—the sufferer—at whose hands—why Roman executioners—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 robbers—the witnesses—name them—their different expressions of feeling—what the 1 standers heard—did—what occurred in the temple—in 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 offences 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.

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 few around.

2. Any display of angry feeling does mischief. To begin with, it often makes yourself laughable. We laugh at incongruities and can anything be more incongruous than a Christian teacher, discoursing on the sublime verities of revelation, and commanding the peace and patience, and joy of the Christian life, suddenly thrown into impotent irrepressible rage by a child's freak.

"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.

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 "our evident appreciation of the fruit."

Ord ego is a blessed time. It gives us leisure to put off our earthly garments one by one, and dress ourselves for Heaven. "Blessed are they that are home-sick, for they shall get home."

British American Presbyterian.

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FRIDAY, DEC. 4, 1874.

MR. GLADSTONE'S PAMPHLET.

We have taken up an unusually large portion of this week's 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 significance of this manifesto, and to prophesy that Mr. Gladstone will be as much ruined in reputation by it, as Lord John Russell was by his Durham letter.

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 off from Church fellowship. The stubborn fact, however, remains that the laws are not obeyed. There are members, and at least one elder of this Church, who 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.

The anniversary services in connection with Erskine Church, Ingersoll, were held 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 church well filled during the lecture. The chair was occupied by J. McCaughey, Esq., an old college mate of Mr. Robb's in 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 elocution and delivery are excellent, and such as an Ingersoll audience might well esteem a treat to hear. During the whole lecture he drew the most perfect attention of the audience, and frequently elicited rounds of applause. Looking at it only from the oratorical manner in which the lecture was delivered, it was ahead of anything we have had the pleasure of listening to for some time, and its subject matter and arrangement 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. Notwithstanding, as we said before, the very severe weather, there was an unusually large audience, the amount realized amounting to some thing over \$200.—Ingersoll Chronicle.

GLADSTONE'S EXPOSTULATION.

Mr. Gladstone recently issued a pamphlet on the Infallibility of the Pope, and the loyalty of Roman Catholic British subjects, 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 Contemporary 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 polemical but pacific, I have been led to employ 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, elucidate, 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 disturb and perplex the public mind into the consideration of our own religious difficulties, one has been a certain alarm at the aggressive activity and imagined growth of the Roman Church in this country. All are aware of our susceptibility 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 groundless, 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 hopeless 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 boast 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 another; 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 considerable measure to my Roman Catholic fellow 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 politics, not aggressive, but defensive.

It is neither the abettors of the Papal Chair, nor any one who, however, far from being an abettor of the Papal Chair, actually 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 remonstrate—first, with His Follies; 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 Catholic fellow-subjects as may kindly give me 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 expect from them some declaration or manifestation of opinion in reply to that ecclesiastical party in their Church, who have laid down in their name principles adverse to the purity and integrity of civil allegiance.

Undoubtedly, my allegations are of great breadth. Such broad allegations require a broad and deep foundation. The 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 Catholics generally—nay, as an insult offered 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 more, they constitute generally a free and strong animadversion on the conduct of the

Papal Chair and of its advisers and abettors. If I am told that he who animadverts upon those assaults thereby or insults Roman Catholics at large, who do not choose their ecclesiastical rulers, and are not recognized as having any voice in the government of their Church, I cannot be bound by or accept a proposition which seems 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 controversy. 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 domain 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 conflicts with the State and of civil disquietude. I feel sincerely 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 statesmen and debaters of fifty years ago had an abstract love of such controversies, but because 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 determine by spiritual prerogative 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 freedom in their own religious domain. Orientals, Lutherans, Calvinists, Presbyterians, Episcopalians, Nonconformists—one and all in the present day contentedly and thankfully accept the benefits of civil order, never pretend that the State is not its own master, making no religious claims to temporal possessions or advantages, and consequently never are in perilous collision with the State. Nay, more; even so, I believe, it is with the mass of Roman Catholics individually. 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 mediæval Popes with aggression, she unconditionally, even if covertly, maintains what the mediæval 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 outrageous claims, an opposition which stoutly asserted its own orthodoxy, which always caused itself to be respected, and which even sometimes gained 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 Vatican, and it is impossible for persons accepting those decrees justly to complain when such documents are subjected in good faith 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 Contemporary 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 convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another.
4. 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 press.
2. Or the liberty of conscience and worship.
3. Or the liberty of speech.
4. Or who contend that Papal judgments and decrees may without sin be disobeyed or differed from unless they treat of the rules (dogmata) 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 Ecumenical Councils have transgressed the limits of their power and usurped the rights of Princes.

(It must be borne in mind that Ecumenical Councils here mean Roman Councils not recognized by the rest of the Church. The Councils of the early Church did not

interfere with the jurisdiction of the civil power.)

- 7. Or that the Church may not employ force (coelestia vis inferenda potestatem non habet).
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 prevail.
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 sacrament.
14. Or that marriage, not sacramentally contracted (sacramentum excludatur), has a binding force.
15. Or that abolition of the temporal power of the Pope 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 forth. To these questions answers were received in abundance, all showing that such claims and dogmas were referred to were obsolete beyond revival, that every assurance could be given respecting them except such as required the shame of a formal retraction; that they 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 following:

"In what, and how far, does the Roman Catholic profess to obey the Pope?"

He replied: "The Catholic professes to obey the Pope 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 divided?"

"I do not think it does in any way. We 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 said:

"The allegiance which Catholics hold to be due, and are bound to pay, to their Sovereign, and to the civil authority of the State, is perfect and undivided."

"They declare that neither the Pope, nor any other prelate or ecclesiastical 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 themselves, as well as to their Protestant fellow-subjects, whose good opinion they value, to endeavor once more to remove the false imputations that have been frequently cast upon 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."

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 we could be justly charged with bearing towards our most gracious Sovereign only a divided allegiance."

This last is a very important statement, for it shows that at that date the infallibility of the Pope was not held to be an "essential" doctrine. After quoting these passages, Mr. Gladstone remarks:

"Since that time, all these propositions have been reversed. The Pope's infallibility, when he speaks ex 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 supremacy, without any reserve of civil rights, has been similarly affirmed to include everything 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 cathedra concerning faith and morals," there is no authoritative definition of what ex cathedra means, except as the Pope himself is pleased to intimate. In Mr. Gladstone's word:

"There is only one person who can unquestionably declare ex cathedra what is ex cathedra 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 entitled 'Liturgy 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 seventy-five 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 'Whosoever 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 darning 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 tatters 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 approbante concilio; and this declaration he makes, not as an otiose opinion of the schools, but councils fidelibus credendam et tenendam."

Not only so, the decrees of infallibility claims in its third chapter absolute and entire obedience, even in matters affecting civil duty, for it says such obedience 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, quæ ad fidem et mores, sed etiam in us, quæ ad disciplinam et regimen Ecclesie per totum orbem diffusæ 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 between 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, burial, 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 matters 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 salvation, of every member of his communion.

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 day by and in the reign of a Pontiff, who has condemned free speech, free writing, a free press, toleration of non-conformity, liberty of conscience, the study of civil and

philosophical matters in independence of ecclesiastical authority, marriage unless mentally contracted, and the definition by the State of the civil rights of the 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." He is persuaded, and very many all over the British Empire and elsewhere, will be one with him in this persuasion, that in the face of those things some declaration is due by Roman Catholics 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 requisite is to indicate in substance that which (if the foregoing argument be 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 neither in the name of faith, nor in the name of morals, nor in the name of the government or discipline 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 Communion of such a nature as can impair the integrity of their civil allegiance; or else.

2. That if and when such claim is made, it will, even although resting on the definitions of the Vatican, be repelled and rejected; just as Bishop Doyle, when he was asked what the Roman Catholic clergy would do if the Pope intermeddled with their religion, replied frankly, "The consequence 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 conclusions:

- 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 Church.
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.

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, command 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, Coburg, 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 appearance of that portion of the street.

The anniversary of the Fullerton Sunday school, in connection with the C. P. church, was held in the Fullerton church on the evening of the 20th 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, Niagara, 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. Barr, of Point Edward, was accepted. The ordination and induction of Mr. McRobbie, recently called by the Mandaumu 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. McRobbie, of Petrolia, to address the congregation.

MR. VARLEY'S METHOD.

NO 2.

Before speaking of Mr. Varley's method, we would notice an opinion that men who have not received a regular college education should not attempt to teach. Dr. Blaikie, of the Free Church College, Edinburgh, in his Manual of Homiletics—speaking of the need of a classical education of the ordinary ministry, yet says, "We can conceive of men of such spiritual force, such power of making the truth appear as its own witness, such skill in attacking the conscience, moving 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 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.) just this applies to such men as Moody and Varley; and the ablest divines in Britain have been writing to co-operate with them in doing their Lord's work.

Mr. Varley usually conducted three meetings a day, a noon prayer-meeting, a meeting at 2 p.m., and another at 7 1/2 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 held in one of the churches, and thus 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 led anew to consecrate themselves to the Lord. Indeed, at some of these meetings Mr. Varley requested 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 casting 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 Knox 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 and fourth weeks, that the evening meetings should be held either in the Metropolitan Church or Shaftesbury Hall alone. The evening meetings were mainly attended for the awakening and conversion of the unconverted, and the character of the discourses was moulded by that idea. 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 Lord, and to accept a free, full, and complete salvation 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 enquirers. After singing and prayer he spoke a few words on the nature of faith in Christ, or on the

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 present, conversing with them about their spiritual state, seeking to guide them to the Saviour, by removing any hindrances still in their way, and showing them how to trust in His faithful Word, by such passages as Matt. xi. 28; John, vi. 37; 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 men, which was held in the Metropolitan, and to which access was obtained by ticket; and the Globe reckoned that there were over 3,000 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 unconverted, 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 cast in the good seed of the kingdom wherever we have an opportunity, 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 may 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 Scotland.

A "Layman" and Mr. Anderson.

DEAR SIR,—It perhaps savoured somewhat of impetuosity 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 letter.

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 that Jesus only ceased from sin by dying a bodily death, seems to me very wide of 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 sense than merely dying a bodily death. And it would be no complacence with the injunction to "arm ourselves with the same mind" to say "we hold ourselves ready to die, if the interest of truth demand 'a sacrifice.'" This suffering in the flesh, is something we must submit to, if we are his disciples. The representative character of his work and death, renders this unavoidable. For we thus judge, if we die for all then all died."

Neither will any intelligent layman accept the statement in reference to the second verse that, "to live the rest of his time in the flesh," simply means "what remains 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 duplication would read thus, "we have lived long enough in the flesh, to the lusts of men, working the will of the Gentiles, walking in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries; we should do so no longer, but live the rest of our time to the will of God."

I do not touch upon the general argument of Mr. Anderson'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 place for a LAYMAN.

Aid to Weak Congregations.

Editor, BRITISH AMERICAN PRESBYTERIAN.

Sir,—Would you be kind enough to advise 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, MANAGER.

Oshawa, Ont., 6th November, 1874.

(NOTE.—The proper way is to petition the Presbytery, 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 correspondent'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 undertake this work; and the vast Foreign field has, as yet, scarcely been entered upon.

The friends and supporters of the College are therefore reminded of what it has accomplished 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 is well selected and valuable, and is receiving 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 learning. It has already sent 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 destitution hitherto prevailed, and even still exists. It has 68 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 license next spring. Nor should the Missionary services of students during the winter, but more especially during summer recess, be overlooked. 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 than heretofore. Owing to an outlay of fifty thousand 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 as last year, from the collection ordered by the General Assembly, double that amount will be required for the current year, and it is respectfully and earnestly urged that all members and adherents of the Church within the bounds of the Synod of Montreal, 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 Associations, and in other cases by special subscriptions, keeping in view what is stated above, as to the amount required. It is also hoped that Mission Stations and Churches, which failed to contribute last year, will not continue to do so, but will esteem it a duty and privilege to aid to the utmost of their ability in this good work of sending forth Messengers of Jesus Christ throughout 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, 645 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 Presbytery was held in Bank Street Church, Ottawa, on the 17th and 18th Nov. A large amount of business was transacted, of which the following may be mentioned as of general interest:

The appointment of Mr. Carswell to Beekwith for one year, and placing his name 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 Rev. R. F. Burns, Montreal, signed by 123 members and 92 adherents. The stipend promised is \$2,500. The Montreal station was separated from the congregation of Osgoode, and the Rev. 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 Presbytery. A committee was appointed to confer with the petitioners and report at next meeting. There appeared before the Presbytery the Rev. Henry McMeekin, a minister of the Presbyterian Church in Ireland, and the Rev. Mark Auld, 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. Auld's papers and appointed a committee 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 circulars. An extract minute of Assembly was read, granting leave to the Presbytery to receive the Rev. Hugh McGuire, and ordain 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 time as they may deem most suitable. The Presbytery was divided into three districts, and the ministers in each appointed a deputation to hold missionary meetings throughout them as follows: Group I. Ramsay, Almonte, Carleton Place, Beckwith, Smiths Falls, Perth, Bathurst, and S. Sherbrooke, and Delton, and N. Sherbrooke. Rev. W. McKenzie, Convener. II. Adamston, McNab, Bristol, Pakenham, Fitzroy, and Pembroke. Rev. Geo. Bremner, Convener. III. Nepean, Bank St. Church, Knox Church and Dally St. Church, Ottawa, Russell and Gloucester, Osgoode, Macleod, North Gower and Gloucester. Rev. W. Armstrong, Convener. The next regular meeting is to be held in Dally St. Church, Ottawa, on the first Tuesday of February, at 3 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. 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 minister, and Mr. Brown the people. A letter was read from Rev. J. B. Scott, signifying his acceptance of the call to Edmondville, where his ordination was appointed to take place, on Wednesday, the 9th of December, at 2 p.m.—Mr. Ross 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 tea meeting, which was well attended, and at which excellent addresses were delivered by Revs. Messrs. Brown and Ferguson, Mr. John Kerr, Dr. Campbell, of Seaford, 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 lands. 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 congregation last Lord's day. The preparatory services on Friday were conducted in the forenoon 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 Fraser, 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 portions of Scripture, and three brief addresses, were conducted by the minister of the church. In the afternoon the Rev. Mr. Fraser addressed the Sabbath School, urging with power and earnestness on the young the study of God's holy Word, in the evening he also preached an eloquent and impressive sermon from Hebrews 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 engaged for the purpose, every Wednesday evening during the winter months.—Orillia Packet.

Speaking 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 attendance 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 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 THOROUGH 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 precious old Gospel into the conscience, the character and the conduct.

There are thousands of our church members whose religion is pretty well worn out. It is sadly threadbare. To such the Divine Restorer kindly says: "I counsel you to buy of me white raiment, that ye may be clothed; and that the shame of your nakedness may not appear."

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."

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 ointment on the feet of her dear Lord as a duty; she did it from sheer love and rejoiced in the act of grateful homage.

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.

Brethren, what we want most is a fresh baptism of the spirit 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.

The Christian's Sign-Post.

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 is called separation from the world.

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 drawing a crowd, while another who preaches the old and simple faith of the Gospel has only an ordinary audience, or perhaps a thin one.

There are several fallacies in this popular judgment. One is in making notoriety the equivalent of reputation. Macaulay says that Wordsworth worked on his own chosen line of poetic thought, careless of contemporary opinion.

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 infidelity.

The same remark is true of those preachers who, though not infidel, are lax and 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 expounding the Scriptures and proclaiming the one old doctrine.

This over-estimate of the popularity of error 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 histrionic.

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?

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

Every man who works indoors at any trade or pursuit which requires a cap on the head to protect the hair from dirt should wear a paper one, instead of one of cloth or other heavy material.

Keep up good courage if right, even if strongly opposed.

Cheating Ministers.

The minister, if what he should be, is a personage of much importance to the community 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.

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 tastes.

But now what is he to receive for this absorbing, exhausting service? As much learning, talent, taste, and industry employed 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 dollars, possibly nine, maybe 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.

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.

Giving a small salary is cheating a minister; keeping him out of it after it is due is 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 his hire."

Cheating ministers seems to us very much like cheating God.—Rev. R. T. Lawrence, 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 way of soliloquy, and some one meets us, we stop short, snapping the whistle in two, as though we had been doing something disreputable.

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.

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. 8-37).

Whether the prophet thought the child was only sorely sick, or actually dead, we know not; but he at once despatched his servant with his own staff to lay upon the face of the child. The bereaved mother seems to have had little faith in either the servant or the staff. She clings to "the man of God," and succeeds in taking him with her to her now desolate home.

A humbling lesson is here taught those who are engaged in God's work. Like Gehazi, 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 Gehazi, though in constant attendance on Elisha, had a besetting sin, even covetousness, which temptation soon drew 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 child. How graphically and tenderly is the story told! "He went in, therefore [into the chamber of death], and shut the door 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. 68, 84). There was warmth. That was a hopeful symptom. But the prophet rests not satisfied with this. He must see life in its full manifestation, in vigorous health and action. The prophet walks the house, returns 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 perfect health, and is restored to his waiting mother's arms; and to such an embrace as even she had never given him before. "O woman, great was thy faith!" and great is 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. "Month to month, hands to hands, eyes to eyes," 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 omnipotence 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 Christian.

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 since the bloody reign of Mary has such a scheme been possible. But if it had been possible in the seventeenth or eighteenth 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 when she has equally repudiated modern thought and ancient history.

Scientific and Useful.

CAPABILITIES OF AN ACRE.

J. M. Smith, a market gardener of Green Bay, furnishes the Horticulturalist some interesting 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 fourteen acres, and began with a more thorough and expensive cultivation than ever before. The result was, that although there was a "terrible drought"—one of the driest seasons ever known in that region—after spending \$8,086, or \$584 per acre, he had a better balance than any previous year. He 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 remarks, "a larger profit may be made by laying out \$800 per acre 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 acre. I expect my whole garden to do more than that in a short time." He adds that he is now aiming at 1,000 bushels of onions per acre, then a crop of carrots or turnips, or 500 bushels of early potatoes, or if strawberries 14,800 quarts, or 400 bushels per acre. This amount of strawberries is not wholly impossible, as we have known, under our own observation, this rate on two-thirds of an acre.

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 mandiva; 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 mandiva roots were crushed to prepare it, the juice that flowed out was deadly enough 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 mandiva 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 vessel 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 singing 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 tree, 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 ascertain 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 place.—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 lemons," 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 stain. These salts are poisonous.—Cincinnati Times.

REMOVING THE TEETH 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 growth of the hair, and for some time clings to it, for a reason easily seen. The formation of sebum is healthy, and a good brush will clear it away. So says Dr. Sexton, an eminent London physician.

Never use soap on forehead.



Official Announcements.

BRUCH.—At Kincaid, on 29th December, at 3 o'clock.
MONTREAL.—In Presbyterian College, Montreal, on the fourth Wednesday of January next.

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

Temporary Board and Sustentation Fund—James Croil, Montreal.
Ministers, Widows and Orphans Fund—Archibald Ferguson, Montreal.

Births, Marriages and Deaths.

MARRIAGES.
In this city, on the 12th inst., by the Rev. Robert Burnett, Mr. John Finlay to Miss Elizabeth Watson, all of this city.—No cards.

DIED.

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

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.

Messrs. MILLER & HUGHES, Dry Goods. Invite the attention of the community to their large stock of Millinery, Mantles, Costumes, Dress Goods, Fancy Goods, &c.

HOSIERY!! CRAWFORD & SMITH. Write special attention to their New Stock of MERINO AND COTTON HOSIERY.

JUST ARRIVED. A LARGE QUANTITY OF CROSSLEY'S TAPESTRY CARPETS, The Very Newest Patterns, AND CHOICEST DESIGNS.

Groceries.

IF YOU WANT THE BEST AND CHEAPEST GREEN AND BLACK TEAS,

VICTORIA TEA WAREHOUSE

The oldest and most reliable Tea Store in the Dominion, 93 King Street East, (SIGN OF THE QUEEN), And 258 Yonge Street Corner of Trinity Square.

LOWEST WHOLESALE PRICES.

Table listing various tea types and prices per lb. including Green Teas and Black and Mixed Teas.

Table listing Soluble Coffees and their prices.

EDWARD LAWSON, 186 YONGE ST. This Establishment was opened in 1869 for the express purpose of supplying the Public with

TEAS & COFFEES AT MODERATE PRICES. The success which has attended our efforts is a proof that the Public appreciate fair dealing, and give a hearty support where and when deserved!

NEW TEAS is large and well selected, and offered at our popular prices—BLACK, GREEN, JAPAN, & MIXED, From 40c. to 80c. per lb.

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THE MATHUSEK The Best in the World! For a modern priced Piano, of Warranted Quality, Durability, Sweet Smooth and Pleasing Tone, the product of the combined skill and experience of the oldest Manufacturer in New York,

Get the Fischer Piano! Are the Oldest and Best, and, comparing quality and price, are

PRINCE ORGANS The Cheapest. Sole Agents for the above Instruments, Catalogues sent on application. Wholesale and Retail.

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HEINTZMAN PIANOS, Canada manufacture, are equal in quality to the best imported ones from the United States.

Our Home made Instruments compare in Price with a good American made up. It looks extravagant to say that by purchasing our buyers save at least

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WATERS' NEW SCALE PIANOS SQUARE AND UPRIGHT, are the best made. The tone powerful, pure, and ever through the entire acute, yet mellow and sweet.

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Statement for the year ending Dec. 31, 1873. RECEIPTS. Premiums... \$1,670,205 13 Interest... 501,791 51

PAID UP CAPITAL... \$1,500,000 RESERVE FUND... 430,000 TOTAL ASSETS... 3,200,000 OFFICE:—MASONIC HALL, TORONTO STREET.

SAVING BANK BRANCH. Money received on deposit, and interest allowed at 5 and 6 per cent per annum payable half yearly.

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TO SABBATH SCHOOL TEACHERS & C. NOW READY—THE INTERNATIONAL SCHEME OF LESSONS FOR 1875.

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MENEELY & KIMBERLY. BELL FOUNDERS, TROY, N.Y. Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS.

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PETROLEUM GAS WORKS, Engineers and Plumbers' Brass Work, &c., Conservatory and Green House Heating.

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THE MACLEAN HOUSE, 51 King St. West, NOTED FOR CHEAP HATS, SHIRTS, TIES, &c.

WORK At home, male or female; \$25 per week, day or evening. No Capital. FOR ALL BY MAIL FREE. Address with ten-cent return stamp, M. Young, 173 Greenwich St. N. Y.

J. YOUNG, Late from G. Armstrong's undertaking Establishment Montreal. UNDERTAKER, 351 YONGE ST TORONTO.

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