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Contributors and Correspondents.

DIARY IN THE EAST

EXCURSIONS FROM NAZARETH.

We passed one of the villagers in the plains; Dr. Vartan recognized him by some peculiarity in his dress. The doctor was on friendly terms even with these bigots. We reached the fountain about half-past eight a.m. It was a very pleasant sight. The water is bright and sparkling, flowing out from the cave, and filling a large shallow pool in which many little fish were swimming about. After our four hours ride it was very pleasant to sit in the shade near the pool, and eat a second breakfast, and think of all the Scripture stories which the scene recalled. From the days of Gideon downwards, what wonderful events had happened in these places now within range of our vision. Our guide stooping over the fountain to drink, and lifting its water in his hands, reminded me of the text applied to Gideon's men when they drank from this same pool.

It was easy to realize how he and his small host came across the hills behind us from the south, and as they came to their camping ground at the pool saw spread out on the plain before them the immense host of Midian, "as the sand by the sea-side for multitude." Looking eastward the long stretch of plain seemed to be bounded by the mountains on the other side of Jordan, whence the Midianites came. Now, as then, the ford of Jordan, away there to the east is the favourite crossing place for the predatory tribes on the other side of the river. By it they came across with their flocks and herds, tempted by the rich pasture of the plain, and spread themselves abroad "like grasshoppers;" eating up all before them. No wonder that as Gideon's little army saw the multitude of their enemies many of them, who did not share his entire trust in God, were afraid, and were glad to be sent home again. From Gideon, my thoughts passed on to Saul and his sons, and David's most touching lament over their miserable fate on these mountains of Gilboa. Before us to the east, the object of our expedition was seen in the distance—that Bethshan, where the body of Saul was hung up in triumph by his enemies.

Jezebel recalled the history of Ahab and his wicked wife; while looking across to Shunem Elisha's wonderful history came up before me. In the harvest field of this plain before me the little son of the woman of Shunem so long desired, so dearly prized, received the stroke of death which so wrung his mother's heart, even when she said that all was well. There, in the distance to westward, is that Mount Carmel where she sought the prophet in haste. What long hours must they have seemed to her as she hurried across the weary plain, looking on longingly to these heights where the prophet dwelt who might, even yet, restore her boy to her.

How interminable the way would appear as we returned, yet bringing him with her these was hope in her heart, a hope soon fulfilled in the glad hour when Elisha restored her boy alive again to her embrace.

Then again, as I looked over the plain, I could fancy I saw the chariot coming up from the east in which one was sent to "drive forth furiously." His approach is seen from the watch tower then in Jezreel to our left, and one messenger after another rides forth to enquire his errand, till at last the king himself salutes forth, going out to meet the death that God is sending him by the hands of Jotham.

How real it all seems. That long flat plain is the very place one would say for chariots to career on. Yet now not a wheel of any kind traverses it, and the few tracks that cross it in different directions are so solitary, that in my long eight or ten hours on them, I do not suppose I met above ten or twelve wayfarers, if so many.

After half an hour's rest we mounted again, and started eastwards towards the Jordan valley. This eastward offshoot of Esdraelon, along which we rode, must be some six miles long, and about half as broad. The centre of it was still so wet from the long-continued rains that we were warned not to take the usual track to Beisan, but to keep to another path close to the very foot of Gilboa. It was longer but very pleasant. We began by crossing the little stream flowing from the fountain of Jezreel close to a tiny mill which it turns. On stones in the stream there were a good many small tortoises lying so still, but in the sun, that I might have mistaken them for stones had they not been alarmed at the sound of our horses' feet, and drop into the water. Far up the side of Gilboa there were one or two patches of grain. I suppose they would belong to the inhabitants of the village on the top, who would prefer to cultivate the poorer, thinner soil of the hill near them rather than go down to the rich plain, where crops would be in much greater danger of being seized on by the Bedouins from the other side of Jordan. We saw several encampments of Bedouins, their clusters of black tents dotting the plain, and their herds and flocks scattered about at

ture. We passed two other very pretty fountains, and at the stream near one of them a very large herd of cattle were being watered, under charge of their Arab guard. We rode by one poor little village, the huts all built of mud. We could see some of the women from the high on the side of Gilboa, bringing down their bundles of brush-wood for fuel. All the way as we went we saw a conical hill in the middle of the plain before us, and knew that was where we were going. As we got near it we had to pass several water courses still full. A good many long-legged birds, cranes and others, were fishing in them. Gradually the ground sunk till we found that we had to descend into a deep gully which, dividing into two, surrounded the curious abrupt conical hill on which the fortress of ancient Bethshan (The Roman Synchops) was built. Rapid streams rush down the gullies, and on each side of them the ground is covered with remains of the great city which once stood here. The remains cover a space of some three miles in extent. We first visited the theatre, the form of which is still easily traced. Our horses scrambling, and stumbling over stones, and through tangled thickets of thorny bushes, we rode on to the wide area of the theatre, and looked up to the tier above tier of seats. We were on the very spot where it is said that numbers of Christians gave up their lives for love of the Lord who bought them with his own precious life, while thousands of spectators on these seats gazed over their sufferings.

Crossing the stream we rode on to the foot of the hill, passing dozens of fine columns, many of them still erect. Here Dagon, the fishy God of Philistia, was worshipped, and many another idol of wood and stone in the many temples of which the ruins lie scattered around. In approaching the hill we had ridden round among the ruins to eastward of it. At that side it is very steep, but circling round again in the gorge to the west we found a way by which we could ride to the very top. It was rather rough riding, for the tall weeds hid the scattered ruins, and made it impossible to see what sort of ground the horse was going over; but we reached the summit without accident. We were now 200 feet above the ravine, and obtained an extensive view towards the Jordan valley into which the plain of Esdraelon here breaks down. The valley is about three miles wide, and some 300 feet below us. The Jordan itself lies hid in the deep bed which we can trace on the other side of the valley by the trees which border the river. The mountains on the other side rise steeply in sort of terraces, one of which the site of ancient Pella can be described. Deep gorges cut into the mountain wall; one of these a little south-east of us is the ravine down which the men of Jabesh Gilead came on their expedition to Bethshan, when they rescued the remains of Saul from the hands of his enemies.

The top of the hill around us is covered with a smoky kind of grass now quite dry. Our horses seem to relish it, though the seeds are so sharp that as I walk about I cannot help wishing I had my boots to protect my legs from their countless prickles, which make my clothes like pin-cushions. It was now about mid-day, but the heat was not excessive, though there was not an atom of shade to be had. We ate the dinner which our saddle bags contained, and lay about resting and scanning the scenery with a binocular glass. Looking over the steep side of the hill, which, partly from its natural form, and partly by scarping is almost perpendicular; we saw numbers of beautiful little birds flitting about the rocks below us. They seemed to have their nests there. On a sort of plateau on the other side of the ravine is the present village of Beisan. We avoided entering it as its inhabitants bear a bad character for lawlessness, and there is nothing worth seeing in it. We did not stay quite an hour on the hill. We had a long ride back to Nazareth before us, though we returned by a shorter road than the one we took in going. We all walked a little way down the hill, as the ground was so rough with hidden ruins of the ancient fortress. It was not pleasant walking. Every weed seemed covered with prickles, and they grow nearly as tall as myself, so that I was glad when we could mount our beasts again.

We kept along the north side of the plain, and passed some fields of bearded wheat of such an immense height that Dr. V. thought he would ride in, and see how tall it was. His horse was a very tall animal, and he himself sat a pretty good height on it, yet I could only see a little of him over the wheat, the horse was quite hidden. The heads were large and heavy, so that altogether I could believe a Scotch farmer when he said that he could feed all Palestine from the plain of Esdraelon were it in his hands. Instead of skirting the west side of Little Hermon as before, we took a slanting course over the eastern shoulder of the hill, which brought us over into the northern branch of the plain, between Little Hermon, Tabor, and the hills around Nazareth. This was an interesting route to me, as it was the line which Saul must have pursued in making his night journey from his camp near the pool of Jezreel to Endor, when he went to consult the witch there. He must have gone this way, both as being the nearest and as avoiding the camp of the Philistines, who were posted near the foot of Little Hermon further to the west. As we rode over the hill the day, over clouded, the wind rose, and there were a few drops of rain, so that we feared a regular shower, but it did not come to anything. Dr. V. was far from sure of the road, and we rode on in much uncertainty, wishing much that we could meet some one who could guide us, but not a creature was to be seen till we came to a

little village near the top of the part of the hill we were crossing. There Dr. V. inquired, and we were glad to find that we really were all right. The ride was very beautiful. Whole fields of a large mallow with beautiful mauve flowers waved in the breeze, looking quite gorgeous in the sunshine. As we came down the side of Little Hermon, Tabor rose before us to the east, showing its full height as it rose abruptly from the plain, and straight in front of us the hills of Galilee rose up like a wall, from which we were separated by the plain here only a few miles wide. Turning westward we rode for some miles close under Little Hermon.

We passed under Endor. It clings to the hill side, some of the villagers even inhabiting caves. I thought it an evil looking place, quite fit, even now, for a witch's abode. Nain lies also at the foot of Little Hermon, or rather in a little recess of the hill, some distance up its slope. We did not go up to it; that would have taken us considerably out of our way, and we had no time for that, but we could see the poor little village very well from our path. There are now very few inhabited houses. Its whole inhabitants, if they turned out, could not now be called "much people," but there are ruins which show that it must once have been a much larger town. In the hill side to the one side of the village there are many rock tombs.

Perhaps it was there that they were bearing the widow's only son when they were met by that little company of thirteen weary, dusty men, approaching their town from Capernaum, it may be by the very track along Hermon's side by which we rode.

Before we got as far west as Nain we struck across the plain to the foot of the hill to the north of it. Just at the foot of the hills we came to a considerable village, evidently on an old site, for there were many curious tombs set perpendicularly into the flat rocks that here crop through the soil. Near some of them there lay large flat stones that evidently had been used to cover the graves. As we drew near to the hill it looked so fearfully steep that I could scarcely believe Dr. V. when he told me he was going to take me up there on horse back. It looked like asking me to ride up a wall, and the zigzag path among the rough rocks looked like a mere scratch on the face of the wall. Yet up it we went. Palestine horses seem up to anything of that sort. I might have ridden to the top, and would have done so had I not my horse's good creature though it was had a slight lameness, which was scarcely perceptible in walking, and not at all so in cantering. This now became a most uncomfortable hobble in going up hill, which gave me a hard lurch at each high step it took in mounting the rocks. So to save both it and myself I got off, and walked up, and very tired I was when we got to the top.

After we got to the top of the hill we just had a mile or two of rough road to Nazareth, which we reached at dusk after being fourteen hours a day. I was not a quarter so tired as by half the length of time at a much slower pace in coming from Tiberias. The difference in the air accounted for this, so that instead of going to bed I was able to enjoy a pleasant chat over all we had seen with a Scotch lady who had come to see me. She was then taking an interim charge of the girl's school at Nazareth, superintending the two young teachers who were going, who it was the learning of Arabic easy to them, unfitted them for being left all alone in a strange land.

(To be continued.)

FORMOSA.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—It's nearly three months since I last wrote you. Some of your readers will be wondering why I don't write. The reason is not far to seek. When pressed with work it is easy to procrastinate what can as well be done tomorrow as to-day. Besides, it is sometimes as difficult to know what to write about as it is for a minister to choose a text. Not because there are so few texts but so many. What shall I write about?

Suppose a few notes about the "customs of the road" here.—Note I don't undertake to say in China; I say here.—Well what about the roads themselves, first? None like we have in Canada, but as some of them are there. The ordinary country road, at its best, is a winding path in and out among rice and sugar fields, and up and down hills, and consists of a single row of boulders, with flat sides up, sometimes quite unevenly laid, always hard to walk on, in summer very hot, and in the winter rains very slippery. The highways between town and town are better; not straight, but about twice the width—room for two to meet and pass without either getting off the road—and more evenly paved. Here there are no carriages—not even ox carts—so that we have no roads suited to them.

Suppose now we set out on a journey! That *quadruped* thing we see borne on the shoulders of two or three men is a Sedan-chair. If you don't care to walk the only alternative is to sit in a Sedan-chair, and for some reason you might as well sit astride the roughest trotting farm horse that could be found. But the Chinese seem to like it, and if you are on a highway you will meet the literati and their ladies lolling lazily in their Sedan chairs, carried by their sun-factored coolies at the rate of say five miles an hour. No Chinese ride in chairs except women, who of course can't walk very well with their small feet, and gentlemen who are too proud to walk.

The common people all walk, and to fall in with some one walking is one's only chance for "a chat by the way." A Sedan chair is a most unbecoming vehicle, they never seat more than one at a time. Add to this the fact that the roads are too narrow for two to go abreast, and to follow or to take the lead is to be, on occasion, of the length of the poles by which the Sedan is borne, out of ear-shot of your companion, and you can see the impossibility of keeping up a conversation by the way. Say you don't take a Sedan then, as we can't talk to anyone, and as it's next to impossible to read, owing to the motion. But, if we walk, we'll have to keep a sharp look out that we don't come into collision with some body. The road is narrow, and has usually a stream of people passing both ways. No heavy waggons, loaded with sixty or eighty bushels of wheat, and drawn by a fine span of sleek horses, but instead, ten or twelve Chinamen at a pace half that of half walk, each with a piece of bamboo pole over his shoulder, about five or six feet long, and from each end of it suspended say fifty pounds of rice in a coarse bag. The same with every thing else. Tea, sugar, indigo, grass for thatching houses, brick, stone, lime, tiles, wood, charcoal, meat, fish, everything in deed that is bought and sold is carried in the same way. The pedlar, the butcher, the baker, and confectioner, the fisherman, the barber, all ply their trades with their kit in boxes, or baskets, or bags, or bundles as the case may be, suspended from the ends of the individual's bamboo pole. A thrust from one of these sticks, in the breast or shoulder, is not a very pleasant occurrence, and unless one has his eyes about him nothing is easier than to get such a blow. Now though we are on foot, and promised ourselves a little conversation, we'll find it hard to manage it. Try talking to a man either leading or following on a narrow path and you'll find how hard it is to talk under such circumstances. The language of the features lit up by a smile or darkened by a frown, of the eye, twinkling with good humor or flashing with passion, is all lost, and the conversation degenerates into brief remarks and monosyllabic replies. So we can't have a talk. But what are the salutations by the way? I know your readers would like to know what takes the place of "Good morning," and "How are you?" "Fine day!" &c., &c. The two most common forms of salutation here are "Lee Cheah bag!" and "Lee bag for Khee?" The first is used most frequently near meal times, and means "have you eaten yet or not?" The second, used most frequently between meals, but often just following the former, means "Where are you going to, or coming from?" Chinamen don't think it at all rude or strange to ask such questions. Indeed such interrogations as "what is your name, what is your surname, where do you come from, are your parents alive, how many sons have you, are quite allowable, of course with the understanding that the catechizing is to be mutual. After a few such friendly questions, and the usual remarks about the weather which are as common here as at home, you may take up any subject of conversation you please. As a usual thing, however, very little talking is done on the road for reasons already mentioned. Instead of talking then, let us look about us. It is easy to repeat one of Paul's experiences at Athens. It is easy to see that in all things the people are too superstitious, for as we pass by the booths everywhere the evidences that he is in a heathen land. These squares of common paper, about three inches by four, with about a square inch of tin foil pasted in the centre, and which are scattered by the wayside, are supposed to be silver money, and are thus used to purchase the favor of the evil spirits while some one is being carried forth to the burial. That curious smell is from those three sticks of incense stuck in the door post of a house. That strange looking little house, about six feet wide, eight feet long, and five or six feet high, (sometimes larger, but often very much smaller) without any front in it, is the shrine of some idol, or idols. Here the people come to make offerings, to burn incense, and to offer worship. Here the candles are lighted and incense burned perhaps every day in the year. Inside sits the idol—often grotesque but seldom hideous—the unconscious object of the people's adoration. Beside him and strowed about are usually to be found scraps of idolatrous paper, bits of unconsumed incense sticks, old ancestral tablets, dead men's bones, old and dry, (belonging probably to the great-grand-fathers of the present generation) &c., &c.; all strowed about in confusion and covered with dust. To "see their devotions," is a commentary on the second commandment such as those who have never been in a heathen land know nothing about. The heart melts for them. O Lord have mercy upon them, and turn them from the evil of their ways unto Thee! O God forgive thine own people throughout the world for their infidelity towards the heathen! How long, O Lord, how long? When will the Christian Church undertake in earnest the conversion of the heathen? "A little one shall become a thousand and a small one a strong nation." The mouth of the Lord hath spoken it. Lord hasten it in Thy mercy! we are praying for mere labourers.

The hot weather is past and we breathe more freely. The children extremely miserable and almost prostrate during the summer, are now moving about again as merry as ever. Mrs. Fraser and I are quite well. Mr. Mackay, better than usual, goes everywhere preaching the word, strengthening and establishing the young church. The Lord protects and prospers us. Pray for us, that He may continue His favour, which is His love, and His loving kindness, which is better than life. Yours very sincerely, J. B. FRASER.

Toronto, Nov. 4, 1875.

Presbytery of Manitoba.

The Presbytery of Manitoba met in Knox Church, Winnipeg, Dec. 8th, 1875, at 10 a.m., for the transaction of business. Mr. Robertson reported that he had visited Clear Springs and English River, and called on a large number of the people. The Protestant population is about 150 souls, three-fourths of whom belong to the Presbyterian Church. The number of Presbyterian families is about 25, and members in full communion about 30. Services were held in both places on the Sabbath, and 27 and 33 adults attended in the respective districts, and 7 children were baptized. The report was received and adopted, and arrangements made to supply these settlements every four weeks. After information received from Mr. Matheson, it was agreed to supply Park Creek with part service, and enable him to preach every alternate Sabbath at Sallark. The Foreign Mission Committee was instructed to consider the advisability of supplying the Indians along the Red and Assiniboine Rivers with the means of grace, and report as soon as convenient. Mr. Black informed the Presbytery that an American Missionary and an interpreter were laboring among the Sioux Indians in the neighbourhood of Fort Ellice. The missionary is a full-blooded Sioux, and ordained some years ago, and is at this time a member of the Presbytery of Dakota. Copies of papers were sent Mr. Black by Mr. M. Donald, Hudson Bay Factor at Fort Ellice, and in connection with our own Church. The committee learned, late in the fall, that they were unable to obtain supplies for the winter, and to prevent suffering, authorized Mr. McDonald to supply the minister with food and clothing to the amount of \$200. The committee also reported the whole matter to the General Assembly Foreign Mission Committee. The action of the committee was approved of, and the convener instructed to correspond with the clerk of the Dakota Presbytery of the American Presbyterian Church to ascertain the nature of their mission more fully, and intentions for the future, and their relation to the American Church. The committee was also instructed to correspond with the people at Prince Albert to ascertain the amount they are able to contribute towards the support of a teacher. The reports of mission stations, except in a few cases, were received. For the support of missionaries, \$200 in Prairie and Burdick contributed \$500; High Buff and Portage Creek, \$44; Boyne and Pembina Mountain, \$327; Little Britain and Parks' Creek, \$232.57; Riviere Salto, \$48; and Rockwood and Greenwood, \$60. Pateau is unable to contribute, but partial reports were received from Headingly, Woodland, Springfield, and Sannyside. Union Church, White Mud, petitioned Presbytery to have Mr. Stewart sent to that part of the field, and the Boyne and Pembina Mountain for organization. The Presbytery, though sympathizing with Palestine, could not send Mr. Stewart in the meantime, and agreed to continue him at the Boyne, etc. He was instructed to hold a meeting of the people in the district, make up a communion roll, and report to the next meeting of Presbytery. The Presbytery, agreeing to supply the White Mud region as formerly till the next meeting of Presbytery, requested Messrs. Frazer and Bell to preach, each once in four weeks at Park-time, Golden Stream, and the Assiniboine, that each of these places might have ordinances every alternate Sabbath, and to give the First Crossing such supply as may seem practicable. The Presbytery recorded its appreciation of the labors of Mr. J. S. Stewart since he came into the Presbytery, and knowing that his time with the Students' Missionary Society was about expiring, unanimously and cordially agreed to ask the Home Mission Committee to employ Mr. Stewart for six months, and instructed the clerk to write Mr. Stewart asking him to remain in the Presbytery for that time. It was also agreed to ask the Home Mission Committee for another missionary, with the view of supplying Springfield and Sannyside, Clear Springs and English River more efficiently. Messrs. Frazer, Donaldson, and Bell were appointed a committee to make arrangements for missionary meetings in the western part of the Presbytery, and Messrs. Robertson, Hart, Bryce, Black, Matheson and Glendinning for the eastern part. Prof. Bryce read a series of resolutions on the Common School Education of the Province, and on motion duly seconded the Presbytery appointed a committee consisting of Prof. Bryce and Hart, and Messrs. Black, Robertson, Sutherland, M.P.P., and the representative elder of Knox Church, to collect information in reference to the present system, consider what change may be advisable, and report as soon as practicable. In the evening the Presbytery considered the question of Sabbath observance. The committee on this subject reported, presenting a Draft Act and a pastoral letter. The letter was approved and copies ordered to be sent to ministers and sessions to be read to congregations. The Draft Act was renounced to the committee on Sabbath observance, with the names of Messrs. Glendinning, Bell and J. Sutherland, M.P.P. A led, to petition the Legislature for such legislation as is desirable. The Presbytery agreed to meet again in the Presbyterian Church, Ardmore, on the second Wednesday of March next, at 10 a.m. It was agreed to consider the subject of Sabbath Schools at the evening session, and Messrs. Hart, Scott and Glendinning were appointed to introduce the same. JAMES ROBERTSON, Clerk.

Mr. CARROLL on completing his eightieth year received an address, accompanied by a gold medal, in honor of the day. A telegram from Germany acknowledged him as "the valiant champion of German freedom of thought and morality."

Pastor and People.

Purpose in Preaching.

One great cause of much of the unaffectionate preaching we hear is a lack of the proper aim. It is true that some preachers seem to have no definite purpose whatever in their preaching. They cannot tell what they are driving at themselves, nor anybody else. They aim at nothing, and let it with magnificent precision.

A man's preaching is usually determined by his character. If that is gentle and purposeless, lacking force and individuality, his preaching will be the same. The aim of such a preacher is expressed in the following statement concerning one of his disciples: "My trouble with him is that he don't make no points, and when he's done and though, and see down, I can't tell what he's puttin' in, or what he's talkin' about; only he's kept a good kind of a hold on 'em 'bout five and forty minutes."

But the deplorable fact is that in the absence of a definite and proper aim there is generally an unworthy aim. The aim is a seeking to benefit themselves instead of others, by making a profound impression of their own eloquence and abilities, or by catering to the low tastes, and overlooking the aims and needs of the people.

The apostle Paul has set forth this error and its remedy in the powerful antithesis:—"We preach not ourselves but Christ Jesus the Lord." We preach not for our own benefit or emolument, or to display our abilities, but with a deep sense of the peril and worth of souls, and forgetting ourselves in our love for them and in our anxiety for their salvation; we earnestly preach Christ Jesus the Lord and him crucified as the only way under heaven given among men whereby they can be saved.

Here, then, are the two elements essential to a true ministry of the gospel—an intense love and sympathy for men suffering from the malady of sin, and a perfect faith in Christ as the all sufficient and only Saviour from sin. That preaching which combines these two elements will have definiteness of purpose—the one and only proper aim of saving immortal souls.

Such a preacher knows his business, knows precisely what he is aiming at, and compels his hearers to know and feel it too. They see that he has the "burden of souls." They know that he is intensely interested in themselves; that he is intent upon saving their souls. They feel his grasp upon them, to pluck them as brands from the burning; not the grasp of logic; they can evade that by counter arguments, nor the power of graceful and eloquent utterance, but the grasp of a mighty human and divine sympathy upon their hearts, accompanied by the influence of the Holy Ghost upon their consciences.

For such singleness of aim and passionate yearning to help and save men are usually attended and rendered efficient by the power of the spirit. Men can "smile at the artifices of rhetoric, and be pleased with displays of eloquence. They can sit unmoved under sermons intended by the preacher to raise their estimate of himself." But the preacher who is inspired by an intense desire and purpose to save their souls, and whose words and tone and gestures evince his sense of their peril and his anxiety for their salvation, they cannot elude.

Such preaching will be no mere word-painting, or straining after beautiful, elegant diction, and well-rounded, harmonious periods. "Forgetting the doctrine for the sake of an epithet," or buying it in a mass of glittering verbiage, and leaving only a vague impression upon the hearer that he had attended some sort of semi-religious literary, or dramatic entertainment and heard a "good kind of noise for about five-and-forty minutes." How often do we hear it said of a preacher that "he is a polished speaker; that his language is exquisite; that his composition is exceedingly artistic, and his sermons literary models." And this of a minister of the cross, a preacher of "righteousness, temperance, and judgment to come!" This of one who has been "put in trust with the Gospel," and called to "watch for souls as they must give account," to warn men, to "flee the wrath to come," and "beseech them in Christ's stead to be reconciled to God!"

Preaching the Gospel is not purposeless declamation, or a mere literary performance—a rhetorical display, consisting of a rhythmical jingle of pretty words and sentences, nor is it a frigid discussion of "a dry crust of philosophy, or a meaningless, marrowless bone of criticism," on which men's souls starve and perish for lack of food, and in all of which men preach themselves and not Christ Jesus the Lord. There is not only no need of such preaching, there is positively no excuse for it. It is a wicked betrayal of the highest possible trust—an abandonment of the most glorious and responsible mission ever committed to man.

The Gospel has a single definite object. Its sole purpose is the salvation of men. This is the grand purpose of its publication by means of a living ministry; the purpose of revelation in both dispensations—that of prophesies and ceremonies, all of which pointed to Christ the Saviour of men, and that of fulfilment of the gift, suffering and death of the "Only Begotten Son," that whosoever believeth in him should not perish but have everlasting life." The whole of the remedial plan from its inception in the Garden of Eden to its completion on the cross, is directed with the one grand purpose and aim of saving lost men. It has enlisted the energies and taxed the resources of Omnipotence every day and hour from the beginning of time until now. And shall ministers, called of God to be co-laborers with him in this great work, lose sight of this object of their high calling, and fritter away their strength in cultivating the flowers of rhetoric and making nice ethical, wretched and logical discourses; or, what is worse, seek to make that call subservient to the attainment of their selfish ambitions by degrading it to a pack horse on which to ride into positions of preferment and ease?

Thou one question which every minister of the Gospel of Christ should invariably propound to himself, and seek to answer in

every sermon he preaches is, How can I influence men to accept and follow Christ? With this purpose constantly before his mind, he will not preach himself, but "Christ Jesus our Lord." He will forget himself in his burning, absorbing zeal and love for souls, and will never rest until he has brought his hearers face to face with the cross of Christ, showing them its bearing upon human sin and human need, and forced upon them a pungent sense of personal obligation and responsibility and danger.

"In Perfect Peace."

BY REV. J. S. BATHFIELDER.

My friend Jones has had a new experience of the power of the glorious Gospel. He has been a sincere Christian for many years, but, like many sincere believers, he has not enjoyed the abiding peace and rest of God. He is a man of many cares and responsibilities, and they have weighed heavily upon him. With occasional flashes of light, he has, as a Christian, dwelt much in the shade, and walked over rough and thorny ways. In a large measure he has lived a doubting, distrustful, irritable, burdened life. In truth he has been by no means a model disciple of Jesus.

Not long since, this good brother, in his Scripture readings, came upon that transcendent utterance of Isaiah: "Thou wilt keep him in perfect peace whose mind is stayed on Thee." The words were familiar, but they seized his attention with unwonted force. He re-read them, and pondered them; he turned them this way and that—as one would turn a diamond—to get every possible reflection of light. "In perfect peace! Is this indeed a truth of the Word of God?" he asked himself. "Is it possible that such a truth is here, and I have never before caught its meaning?"

"Thou wilt keep him." Why, this is one of the unalterable promises of the Eternal Father, is it not? And how has my Christian experience tallied with such an assurance? Have I not been as far from perfect peace, and such divine keeping, as a wave of the sea driven of the wind and tossed?

My friend did not hasten to his business that morning. He was getting a new vision from above, and he could not be disobedient unto it. He reached down his concordance, and made a study of that word "peace." In John's Gospel he found the Master saying: "Peace I leave with you, my peace I give unto you; let not your heart be troubled, neither let it be afraid." "In me ye shall have peace." "And yet"—said Jones to his own soul—"I have been bearing about with me a troubled and fearful heart, more or less, every day since first I sought to lay myself on the altar of Christ. Surely there is something wrong in this. Such a startling discrepancy between the promise of my blessed Lord and my own life convicts me of the grossest inattention to His words; yea of the most fearful unbelief!"

Then he looked further on, and found the Spirit saying through the great apostle: "Let the peace of God rule in our hearts, to which ye are called." "The God of hope fill you with all joy and peace in believing." "And the peace of God, that passeth all understanding, shall keep your hearts and minds through Christ Jesus."

As he pursued these readings he was filled with surprise at the persistent and untiring emphasis with which this doctrine of the perfect peace of God in His children is rung throughout the Scriptures. And yet had he not dwelt outside the gates of that temple of peace, very much as if no such temple had existed!

Then came to his soul the words: "Ask, and ye shall receive." Then and there he bowed himself before the throne of Eternal Grace, and poured out his soul in earnest entreaty for the unspeakable gift. He laid himself, his possessions, all, upon the altar of consecration. The heavens opened to him and the light poured down. He wrestled and prevailed. It was his "Peniel."

When Jones came out of his library that morning, all outward things were very much the same as when he went in; but, somehow, it seemed to him as if a new light were shining over all things.

My friend's life since that day has been a new life. A saved man before, he is a joyful man now. What an almost miraculous difference between the man who had only looked to Jesus as the deliverer from the suspended thunderbolt of Divine Justice, and the man who now looks to Jesus as the "Author and Finisher of his faith"—between the Jones who frowned, and fumed, and exploded at every little spark of irritation, and the Jones who walks among the bramble bushes of life with the light of perfect peace on his countenance!

In my friend's life the vexatious things are as numerous as in the old dark days. These hard times have brought business perplexities to him from all directions. The failure of a noted business house finds him among the creditors upon whom the blow falls. For him, as for multitudes besides, the clouds do not yet lift from the horizon of the business future. But what of all that? He is enabled, with calm trust and perfect confidence, to lay every burden upon Him who has performed for us a finished work of salvation and deliverance, and whose reiterated assurances make it not merely a misfortune, but a sin, for us to live outside the circle of God's perfect peace!—Congregationalist.

RECOMMEND Christ by your words, but especially recommend Him by a gospel-like behaviour. If, through the Divine blessing you may be the means of bringing one soul to Christ, you will be instrumental in doing more good than by saving a kingdom or conquering a world.—Livington.

Doing good is a sure way of getting good. There is no more thorough way of learning the truth than the teaching it to others. The liberal soul is made fat. The working man increases his own strength. The athlete develops his muscles by every feat of strength or skill. The racehorse must be daily practised. The child grows by his constant activity.

No Time to be Religious.

What poor, deluded mortal ever made such an excuse for not devoting himself to the service of his Maker? What was time given to us for, but that we might prepare for eternity? Why are our lives lengthened out from day to day, but that we may make our peace with God ere it shall be forever too late? Why is not the unprofitable fig tree cut down and cast into the fire? Who can tell? It seems wonderful, that we can find time for anything else, until we have obeyed the command. "Seek first the kingdom of God, and all these things shall be added unto you." God will watch over and take care of all who put their trust in Him. He feeds the fowls of the air, which have neither storehouse nor barn. Can we doubt, but that He will supply all our wants, if we love Him and keep His commandments? To do so, would make it manifest that our faith was very weak—that we do not believe in an over-ruling Providence. Surely, God has not given up the world to the government of chance. The want of faith in the goodness and mercy of God is the crying sin that will at last bring down condemnation upon an ungodly world. We should be on our guard against it. It leads us all astray.

Our most important duty ought to be attended to first. That is a plain proposition. All will admit that it is a wise one. It is, in fact, the dictate of common sense. Now, what is the most important duty binding on the conscience of every man? What is the duty, which, if neglected, will be followed by the most disastrous consequences? It is a duty, to which, perhaps, but little attention has been paid—which has often been pressed home on the heart and conscience, leaving there only a sense of guilt and shame. It is the duty of giving the heart to God and devoting ourselves to His service. How long would it take to perform it? What, then, becomes of this excuse, that they have no time to be religious, which is so often made by persons who seem to think they are excused from the performance of all their religious duties, by having so much worldly business to attend to? Did praying to God in secret, or in public either, ever hinder any man from being diligent and industrious, when engaged with his worldly affairs? It would have just the contrary effect. To pray well, is to study well, so we old preachers used to say; and why may we not take it for granted that, to pray fervently for the blessing of God, would only make us work the more diligently, never mind in what occupation we might be engaged.

But not to pray at all; not to let God have any place in our thoughts; not to remember that the chief end of man is to glorify God and enjoy him for ever—that would be to live as the heathen do; and yet, how many in this Christian land live without God and without hope in the world, because they have not time to be religious? Strange delusion! Do they not know how uncertain is life? How near they are to the world beyond the grave? What if death should come upon them at an unexpected moment, when they had no time to repent and prepare to appear before God in the judgment? Strange, however, as is this delusion, that men have no time to be religious, it undoubtedly has great influence upon all classes in the community. People have gotten it into their heads, that the first and most important duty of every man is, to make money—to get rich, if he can; but at all events, to provide for himself and his family, never mind what else may be neglected. Now, that is wrong. It displaces the order of things. It puts the calf before the horse. We must first seek the favor of God. Without it nothing can prosper; and, if it could, what amount of wealth or worldly honor would compensate a man for failing to attend to the duties of religion? How many, on their deathbeds, have bitterly lamented their waste of precious time in pursuit of the vanities of life? They were so busy, so completely occupied with their schemes of pleasure or profit, that they had no time to lay up treasure in heaven. What an excuse is that for any rational man to make! Yet thousands make it, and awaken to a sense of their folly when it is too late to seek admittance into the kingdom of heaven. The door is shut.—Christian Observer.

Light will Shine.

If we have life it will be seen. Even young children detect its existence and discern the cause. A friend in Southern Indiana relates an incident of his ministry which illustrates this. An exceedingly rough and profane man attended a revival meeting and gave his heart to Christ. His family knew nothing of the occurrence, but his young children discovered a change. The next morning they watched him and wondered at his kindness. They followed him to the barn where he usually abused his horses, and was shamefully profane, but there was no violence or passion now. The children were satisfied, "Pa has got religion," and they ran to the house with the marvelous tidings. They detected the good fruits, and traced them to the real cause. Not a word had been said, but the new life was discovered. The candle was lighted, the children's eyes caught the light and knew the cause. Here are rich lessons taught. First, that grace cuts the root of sin, and changes the life by renewing the heart. Before, this man could scarcely restrain his swearing, now he could not be forced to swear. Second, the new life cannot be concealed. If it exists at all it will become visible; light will shine, life will be seen. Third, little children read our lives and know when we bear the fruits of faith. They soon feel the force of the testimony of saved men to the power of religion, and believe.

For everyone life has some blessing—some cup that is not mixed with bitterness. At every heart there is some fountain of pure water, and all men at some time taste its sweetness. Who is he that has not found in his path of life some fragrant rosebush, scenting all the air with its sweet perfume, and cheering the heart of the weary traveller with its beauty.

Aim Your Prayers at a Mark.

Prayer, to be prevailing, must be direct, intense, personal. This is the character of the Spiritual prayers which called forth an exhibition of miraculous power for healing the body, and of divine grace for redeeming the soul. Elijah, when told of the death of the widow's son, does not proceed to offer up a general petition for some unknown or distant mother who may be supposed to be agonizing over a dead boy, but he stretches himself three times upon the very child whom he wishes to restore, crying out with a tremendous energy of faith, "O Lord, my God, I pray Thee, let this child's soul come into him again." A general request uttered in a half-hearted way would have availed no thing here—a specific and intensely earnest request brought God to the rescue. It was the same in the case of Eli-sha-bere the Shunammite's lifeless son. The definiteness and personal application of the prophet's presence in behalf of the object sought is strikingly significant and instructive. "And he went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child; and the flesh of the child waxed warm." Nor was this all. The yearning anxiety and profound struggles through which the prophet passed, as through a process of spiritual growth up to victorious faith, are evinced in his walking to and fro, and his repeating the operation of stretching himself upon the yet motionless child. The Almighty arm moves in response to the cry of a soul thus burning with personal sympathy and love,—thus pursuing a conscious and well-defined purpose. When Paul bowed himself over the fallen Eutychus, Divine strength rushed through the door of this personal embrace, and the young man arose alive! The wandering, indirect, impersonal prayer is absolutely futile. Like an arrow shot in the dark toward the star, it has no aim, nor does it ever by accident hit anything. Such a performance, though made up of choicest words arranged into elegant phrases, and though exciting admiration from an appreciative lover of eloquence, does not deserve the name of prayer at all. It is a mere address to a human audience, often as insincere and devoid of genuine grace as it is brilliant. The supplication must alight, like Noah's dove, somewhere, before it can return with the olive branch promise of rest from the troubled waters.

Oh, that disciples would remember this. Why not imitate our Lord at the grave of the dead? He did not call for somebody in general, caring not who should come, or whether anybody at all should come. He named the person whom he wished to revive distinctly, "Lazarus, come forth!" Have you, Christian parent, a son or daughter dead in trespasses and sins? Why not from your closet send up that child's name to heaven, beseeching that it may be definitely written down in the book of life? One of the sweetest, because tenderest, assurances ever given by the Saviour of sinners is contained in that inimitable picture of himself as the Good Shepherd who "calloth his own sheep by name." If Christ addresses himself to the individual, surely he wants us to pray for individuals, to labour for and with individuals. Have you, then, an intimate friend yet unconverted? God doubtless has ordered and allowed this friendship on purpose to give you the opportunity of pouring out before Him your petitions, commingled of trust and affection, and the ardent solicitude inspired by daily companionship, for that friend's salvation. Nay, more, you can fix your attention upon a slight acquaintance or a comparative stranger, and bear his eternal interests in the voice of entreaty to the mediatorial throne, where the Great Intercessor delights to show Himself the hearer of intercessors. The marvellous answers to the prayers of the old Faltou Street meetings are to be explained on the principle of their directness and personal bearing. Written descriptions of abandoned young men, of intemperate husbands, of vicious youths, of frivolous and fashion-crazed girls, and of all kinds of transgressors, have aroused an intensity of personal interest and a living freshness of faith in prayer, such as have elsewhere never been so completely and fruitfully witnessed. Hundreds upon hundreds of souls have been melted in repentance by the pentecostal fires bursting from these clearly expressed and accurately aimed petitions. Mothers and sisters, before you enter the social or church prayer-meeting, endeavour by requests preferred, in writing or conversation, to have your children and brothers remembered. And if every member of Christ's kingdom would keep a list of friends and acquaintances for whom secret supplication should be daily made, doubtless those prayers would be answered by the conversion and blessedness of those prayed for.—Christian at Work.

Saving Faith.

If we would at once see in brief what a true and saving faith is, we may take the sum of it in this description. It is when a sinner, being on the one hand thoroughly convinced of his sins, of the wrath of God due to him for them, of his utter inability either to escape or bear this wrath; and, on the other hand, being likewise convinced of the sufficiency, willingness, and designation of Christ to satisfy justice, and to reconcile and save sinners, doth hereupon yield a firm assent unto these truths revealed in the Scripture, and also accepts and receives Jesus Christ in all his offices; as his Prophet, resolving to attend unto his teaching as his Lord and King, resolving to obey his commands; and as his Priest, resolving to rely upon his sacrifice alone; and doth accordingly submit to Him, and confide in him sincerely and perseveringly. This is that faith which doth justify; and will certainly save all those in whom it is wrought.—Bishop Ho, King.

The Hindus, when gathering in their harvest, before it is removed from the threshing-floor, take out the portion for their god. However poor, however much in debt, or however much the crops may be, the god's portion is first given.

Random Readings.

Good or bad habits, formed in youth, generally go with us through life.

Let every minister while he is preaching remember that God makes one of his hearers.

The only religion possible to man is the religion of penitence.

Ye glory in private, glory in precept I for ye love Christ in proportion as ye love Him altogether.

If God has given you victory over your enemies, you have never more need to watch and pray than at that moment.

Thou on the fine edge of the wedge only is inserted in the tree, the object of him who inserts it is to rend the tree asunder.

I know of two beautiful things: the stary heavens above my head, and the sense of duty within my heart.—Immanuel Kant.

Be thankful for past mercies before you plead for new favors; this is the way to plead successfully; he that dotheth praise glorifieth God.

We may escape the censure of others when we do wrong privately; but we can not avoid the reproaches of our own mind.

We are to be judged not only for the sins committed in a life-time; but also for the evil influences which they may exert after that we have passed away.

As we are nearing the grave, it should be with accumulated sweetness and dignity and generous allowance for the foibles of youth, the failures of the unfortunate, and the failings of the tempted.

Out of heaven to which the virtuous shall at last come, out of heaven which gives us the idea of a Father and Saviour, comes the only explanation of humanity that can give man any morals for his life, and lofty ideal for his education, any consolation in sorrow, any flowers for his tomb.

A DYING Scotchman was asked, "Have you a glimpse of glory now, my brother, that you are dying?" He roused himself from his lethargy at such a question, and raising himself from the agonies of death, said, "I'll have none o' your glimpses now that I am dying, since I ha'e had a full look at him for forty year." We all expect to have that full look at Christ in dying. Let us have it now.

You will not catch the hungry hearer drowsy. Hunger and drowsiness are not often in each other's company. When one is present, the other is generally missing. A hungry hearer sleeps! Not he. He does not go to sleep. He goes to satisfy a craving appetite. That appetite makes divine truth sweeter than honey and the honey-comb. It would not look well to see a man drowsy at his dinner. It does not look even as well as that one so at the spiritual banquet.

A rich landlord once cruelly oppressed a poor widow. Her son, a little lad of eight years, saw it. He afterwards became a painter, and painted a life-likeness of the dark scene. Years afterward, he placed it where the man saw it. He turned pale, trembled in every joint, and offered any sum to purchase it, that he might put it out of sight. Thus there is an invisible Painter drawing on the canvas of the soul a life-likeness reflecting correctly all the spiritual history on earth. Eternity will reveal them to every man.

To watch without prayer is to presume upon our own strength; to pray without watching is to presume upon the grace of God. The Lord's Prayer is the rule of our duty and desires. We are engaged by every petition to co-operate and concur with Divine grace to obtain what we pray for. A stream preserves its crystal clearness by continual running; if its course be stopped, it will stagnate and putrify. The purity of the soul is preserved by the constant exercise of habitual grace.—Dates.

A MAN who has been redeemed by the blood of the Son of God should be pure. He who is an heir of life should be holy. He who is attended by celestial beings, and who is soon to be translated to heaven, should be holy. Are angels my attendants? Then I should walk worthy of my companionship. Am I so soon to go and dwell with angels? Then I should be pure. Are these feet so soon to tread the courts of heaven? Is this tongue soon to unite with heavenly beings in praising God? Are these eyes of mine so soon to look on the throne of eternal glory, and on the ascended Redeemer? Then, these feet, and eyes, and lips, should be pure and holy, and I should be dead to the world and live for heaven.

Much has been said about systematic giving, and it is hoped that our Churches and people are rising to a higher standard of intelligent consecration. But little or nothing has been said concerning systematic private praying, with reference to our great benevolent agencies. Since the connection is so intimate and so important, a suggestion will not be considered untimely. If we attempt, in our closet prayers, to mention all of these subjects at once, it must be done in a somewhat indefinite and unintelligent manner. And much is lost to these causes by such confused praying. But if we separate them, and take pains to gather all the information that will give stimulus to our desires, the results will be apparent.

LORD, my voice by nature is harsh and untunable, and it is vain to lavish any art to better it. Can my singing of psalms be pleasing to Thy ears which is unpleasant to my own? Yet, though I cannot chant with the nightingale, or chirp with the blackbird, I had rather chatter with the swallow, yea, rather croak with the raven, than be altogether silent. Hadst thou given me a better voice I would have praised Thee with a better voice. Now, what my music wants in sweetness, let it have in sense, singing praises with understanding. Yea, Lord, create in me a new heart (therein to make melody, and I will be contented with my old voice until, in due time, being admitted into the choir of heaven, I will have another, more harmonious, bestowed upon me.—F. A. L.

Our Young Folks.

Room for a Little Fellow.

BY REV. HENRY G. M'COOK.

The following lines require this word of explanation. Last Thanksgiving Day I preached from the text, "The earth hath he given to the children of men."

"There floated through the daily press some time ago a touching story of 'Americus,' a somewhat notorious boy-musician, who died in Boston. The call came in the night. The silver cords were broken; and from under the trembling keys came forth this last note—'Merciful God, make room for a little fellow!'

Make room for the little fellows In the heart of our Christian land. Room on the earth that God gave, For the children of God's own hand.

Often, O Father forgive us! We have glanced with thoughtless eye On those sad, unheeded faces, And passed them carelessly by!

For one who was once a wanderer, With newness to lay his head, Watches his people's indifference To the labors for whom He bled.

Yes, there I room for the children, And what robes to such to wear; Room in the heavenly City, Be it ours to them there!

The Heathen Boy.

Not many years ago, as a lady was sitting in the verandah of her house in Burmah, a jungle boy came through the opening in the hedge which served as a gateway, and approaching her, inquired with eagerness—

"Does Jesus Christ live here?" He was a boy about twelve years of age, his hair was matted with filth, and bristling in every direction like the quills of the porcupine, and a dirty cloth of cotton was wrapped in a slovenly manner about his person.

"What do you want with Jesus Christ?" asked the lady.

"I want to see Him and confess to Him." "Why, what have you been doing that you want to confess?"

"I want to stop doing wickedly," said the boy; "but I can't; I do not know how to stop. The evil thoughts are in me, and the bad deeds come of evil thoughts. What can I do?"

"Nothing, but come to Christ, poor boy, like all the rest of us," the lady softly replied; but she spoke this last in English; so the boy only raised his head with vacant look.

"You cannot see Jesus Christ now," she added, and was answered by a sharp, quick cry of disappointment. "But I am His friend and follower," said the lady, at which the face of the little listener brightened, and she continued; "He has told me in His word to teach all those who wish to escape from hell how to do so."

The joyful eagerness depicted in the boy's countenance was beyond description. "Tell me, O tell me! Only ask your master to save me, and I will be your servant for life. Do not be angry. I want to be saved. Save me from hell!"

The next day the little boy was introduced to the little bambu school-house in the character of "the wild Karen boy;" and such a greedy seeker after truth and holiness had been seldom seen. Every day he came to the white teachers to learn something more concerning the Lord Jesus, and the way of salvation; and every day his eagerness increased, and his face gradually lost its indescribable look of stupidity. He was at length baptized, and commemorated the love of that Saviour he had so earnestly sought. He lived, while to testify his sincerity, and then died in joyful hope. He had "confessed," and had found a Deliverer from those sins from which he could not free himself. The lady also has since died, and she and the wild Karen boy have met in the presence of their common Redeemer.—Moravian.

Canon Kingsley.

A writer in Good Words tells this anecdote of the late Canon Kingsley:—"His sympathy with the sports of boys was naturally strong and keen. One morning he told me that some of his land in Hatfield were within reach of the boys of Wellington College when they were on road engaged in paper chases. 'Young rascals,' he said, 'they play the mischief with my fences, too. One day a great gap was pointed out to me in one of my fences, and I was told that it was made by those young fellows. So I got wind of their next paper-chase in my direction, and I went out to read my friends a lesson respecting the property of their neighbours. Scarcely enough before long I saw the 'hares' coming straight toward me and my gap, and I prepared to meet them. But when they were close upon me the excitement of the chase, which had been for some moments coming over me, got the better of my resolution, and if I did not throw my stick and tear off with them as fast as my legs would carry me! In 100 yards or so I was dead beat, and when the pack came, a minute or two later, and set to work to break down my fences worse than ever, I had not the breath in me to remonstrate with them, even if had the inclination."

Danger of Opposing God's Work.

BY REV. J. S. BEEKMAN.

When God's Spirit is exerting His power upon men for their conversion or sanctification, the danger of opposing His work, or of indifference to the work, or of refusing to co-operate therein, is a sin of no small magnitude, and one which especially God's professing children should dread to assume. In proportion to the activity of the Spirit is the degree of sin when He is opposed. God delivered the Israelites from Egyptian slavery, which is a type of spiritual deliverance from the power of sin. But how dreadful was the curse pronounced against the Amalekites, because they opposed the Lord's work! Exodus xviii. 11-16, and 1 Samuel xv. 3. And for indifference, and because the Moabites and Ammonites would not help and encourage the work, they were prohibited from entering "into the congregation of the Lord forever," Deut. xxiii. 3, 4. And the tribe of Reuben and Gad, and the half tribe of Manasseh, were threatened with a curse, unless they did help their brethren in war against their enemies, and solemnly were warned, in case they failed in this, "Do sure your sin will find you out," Deut. xxxii. Scripture history and divine precept amply show, that for men of the world, or professed Christians either, to oppose the work of God's Spirit, or to abide lookers-on as indifferent spectators, or to actually refuse lending a helping hand when the church calls upon them to co-operate in the labor, is a sin against God, heinous in its character and destructive in its tendency, to either the cause or the guilty actor.

But ministers of the gospel especially are guilty in such a time, if they do not co-operate actively in the work. And every living man can co-operate with the Spirit of God in His work upon the souls of men in the sphere of His influence, in the line of His calling, and according to the capacity of his gifts, physical, mental and moral. As co-workers with the Holy Ghost they are charged, under sacred vows before God, angels, and men, to deliver God's elect from the power of the enemy. It is their sin if they do not understand the signs of the times, or hear the voice of God, or acquiesce in whatever God does. Ignorance, then, is sinful, and is our sin when knowledge is obtainable. If in our churches every Christian man and woman were at his post, to labor in humility and trust, and simply for the glory of God and the salvation of men, a rich and abundant blessing would not be denied us, and the Church would make great advances against the powers of darkness.

Our Interest in Duty.

Sin is full of infatuations. It persuades itself that there is no law, or that law will not be enforced; that right living is a matter of fine fancy or moral policy only, no such thing as right living being possible; that there is no future, or that this life has no judicial relation to it; that there is no God, or only an indifferent and non-governing God. Without such infatuations we would be a too painful business carried on between the upper and nether millstone of fear before sin and remorse after sin. No one of these delusions is more strange or more powerful in average men than the one which makes duty a general and impersonal concern a matter of others' or public good, to which public good the man who does his duty sacrifices his own interests. The truth is, that a man's duty is his highest interest. Self-renunciation itself is "putting down of a low and mortal self and a setting up of a high and immortal self. The self we deny is the bitterest foe of our dearest interest; the self that renounces self is our best manhood, and to save it is to save our life.

It is not doing something for mankind merely, to do your duty to morals and religion. Your interest in doing right is large, it is the great stake of your life on earth. For, it is only through these duties that you can come to your best character and destiny. You complain that duty is hard, exacting, wearying, as a child complains of his lessons. You forget that to you, as to the child, there is no other discipline, no other culture. There is no royal road to the ends of life, if royalty mean ease and idleness. But real royalty means occupation, industry, burdens; and duty is royal. It alone wears a crown on earth and in heaven. The crown of Ease is a false one, and falls off at the touch of the light of eternity; the crown of Duty fades not away but brightens as the wearers view into the regions that need no sun.—Methodist.

LEGACIES to charitable institutions in Liverpool amounting to four million pounds sterling have lately been left by eight persons.

Sabbath School Teacher.

LESSON IV.

DAVID IN THE PALACE.

COMMIT TO MEMORY, vs. 14, 15. PARALLEL PASSAGES.—2 SAM. I. 20; I SAM. XV. 17.

SCRIPTURE READINGS.—With v. 1, read Deut. xlii. 6; with v. 2, compare v. 13; with vs. 3, 4, "garments," military dress, compare 1 Sam. xvii. 38-39; with vs. 5, 6, compare Ex. xv. 20; with v. 7, read 1 Sam. xvi. 11; with v. 8, read Ecc. iv. 3; with v. 9, read Prov. xviii. 6-8; with v. 10, 11, read Prov. xxvi. 4; with v. 12, Pe. xiv. 5; with v. 13, read 2 Sam. v. 2; with vs. 14-16, read Numb. xxvii. 16, 17.

GOLDEN TEXT.—When a man's ways please the Lord, he maketh even his enemies to be at peace with him.—Prov. xvi. 7.

CENTRAL TRUTH.—Unity and peace go together.

The narratives of human lives in fiction or in history interest us from the display they make of motive, and the outward working of secret feelings, love, hate, envy, ambition, etc. But the writers may err in their estimate. Public men certainly have their motives guessed at, erroneously, even while living. It is reasonable to believe the same is true of the dead. But in inspired history, we are sure that the picture is true in every particular. This history ought to interest all. The boys of the Sunday school ought to study it carefully. It is one of the thousand and one charms of the Bible that it has something for every class. Joseph, David, Jonathan, Jo-ab, Daniel, the three "Hebrew children," and the disciple whom Jesus loved, ought to secure the careful study of boys and young men.

In our Lesson, David finds a friend and a foe, both intense, and in the same family. Success is never an unmixed good. There is the thorn to every earthly rose.

DAVID'S FRIEND.

V. 1 describes the attachment, sudden, impulsive, and yet strong and enduring, formed by Jonathan to David. "Knt with the soul of," describes in Gen. xiv. 20, the love of Jacob to Benjamin. Nothing could be stronger. He felt no envy, only admiration, the earnest sign of a noble nature. He was a kindred spirit; he had the most cause on other grounds for dislike of David.

(V. 2.) It was the habit of kings to gather round them the brave and noble, to bring them up in courtly ways, and to give them fitting employment. So Saul did to David. It was a dangerous elevation from the field to the palace. Sudden promotion is always perilous.

(V. 3.) The "covenant" means a pledge of mutual affection and friendship, of which the evidences appear in their subsequent lives, as they ought to do with those who have entered into covenant with God.

The goodness of God to David appears in giving him a friend at this time, such as Jonathan. A young man finding himself in new circumstances and under observation, is often embarrassed as to details of deportment and the ways of the place. How much it must have been so with David! Jonathan, at home in the palace, and the king's son was just the one to help him. He who obtains such a "friend in need" ought to prize the blessing.

V. 4 illustrates the foregoing. The shepherd dress would look ill at court, but Jonathan's robe and military outfit gave David all he required. Dress is more frequently made a gift in the East than among the less fervid and demonstrative Westerns. The word for "garments" means what we should call "regimentals" in Judges. 16, and other places. Graces were costly, elegant and useful, containing a purse (see Matt. x. 9), and often given as gifts, even now.

(V. 5.) David found employment. The struggle with the Philistines still continued. Against them David "went out," and his valor and discretion gained him promotion ("set him over") and public confidence.

V. 6 proves that warlike expeditions are meant in the preceding verse, for "the Philistines" is correct as in the margin. A triumphal reception was given him after such an expedition, in which, according to custom, the women sang in the dance or procession, as an audience takes up the chorus of a hymn (v. 7). "Saul hath slain," etc. We see how this was done in Exod. xv. 20, 21, and Judges xi. 34. This public honour shows how much David was appreciated. In the East, the "dancing" and the music were by one and the same parties, men by themselves, women by themselves (see Judges xvi. 25; 2 Sam. vi. 5, 16, 21).

SAUL'S ENVY.

(V. 8.) Saul's envy was aroused. He was "very wroth;" this encoly displeased him. It was all the worse to him from its truth. It foreshadowed to him the future. He remembered 1 Sam. xiii. 14. "What can he have more than the kingdoms?" (see 1 Kings ii. 22.) Even good men do not easily see their consequence diminished; but Saul had lost instead of gained. His good natural dispositions gave way before temptations as they always will, without grace. How many genial kind-hearted, generous, lovable boys go to ruin, the sweet wine of nature in them turning through sin into sourest vinegar! How expressive is v. 9, "eyed" with a true "evil eye" that distorts everything, sends glances of envy and hate, and sees nothing but evil. One may be a king and most miserable. One may have troops of friends and mean only well, and yet have deadly enemies.

(V. 10.) When we open the heart to evil passions, devils enter. So it was here. There was in Saul's nature a great tendency to wild spasms of excitement. The fear of God would probably have held this tendency in check; but the casting off of God left him to be the victim. Hence it is said "the evil spirit from God" not ex-

pressly sent by God, but permitted to come, in judicial dealing, from God, came upon him, and he "prophesied." The question will arise—Have we any of this now? Who can tell? We have not inspired prophets of men who did great and noble things, and of men, sometimes the same men, who seem driven to the devil to folly, violence, murder and suicide.

(V. 11.) Under such bad influence (for we must not count the lunacy) Saul meditated the murder of David, who twice escaped the intended weapon.

(V. 12.) How much misery sin brings! Envy, meditated murder, fear, consciousness of being God's enemy, and of being "forsaken of God." He who did not fear God with a fervent fear, feared David as God's appointed supplanter of him.

DAVID'S FRIEND.

(V. 13.) He could not do without him, yet could not bear the sight of him. So he removed him from his person, and gave him an appointment elsewhere. "Captain over a thousand" (1 Sam. viii. 11), of which the chief was to bring David before the people apart from Saul, and so to increase his popularity. In this new position, David showed the (v. 13) same piety, "behaved himself wisely." There was no vanity; no mistake was made; he took no liberties; success did not spoil him. "The Lord was with him." Even wicked men can see this. It increases the respect for the good, but it is a respect which gives them pain. Saul feared David all the more (v. 15).

(V. 16.) But this contact with the people endeared David to them all the more. (Such is the force of "because" they loved David, from having opportunity to know him as he fulfilled the duties of his place in their presence and among them.)

The following lessons may be particularized.

(1) Young men are exposed to many dangers from which natural advantages are not only no protection, but are sometimes a snare in themselves. David was handsome, musical and spirited—all dangers. He had, besides, great success and good prospects. He needed to be "kept."

(2) It is good to have a friend a Jonathan, disinterested and sincere. Many are saved in this way. But Jesus is the best friend. His love can be relied on. He gives the best robe. He loves even to death. By his humiliation, we gain a crown.

(3) God with us is the pledge of wisdom and of safety.

(4) Even prosperity makes enemies, from whom God only can keep us.

(5) Saul's course in v. 1 we warn. Beware of envy and all kindred lusts. One sin prepares for another, and sin always breeds misery. Saul "gave place to the devil, and meditated murder;" a like crime would now be defended on a "plea of insanity," often a worthless plea (see our double use of the word "mad.") Men indulge in anger till it is madness. SCAECRISTE TORICS.

David's need of a friend—the peculiarity of the friendship—how it was proved—cemented—expressed—Jonathan's place—character—David's bearing—prudence—the people's estimate of him—the popular praise—how Saul regarded it—his words—his treatment of David—his violence—his removal of David—the effect of it—his fear—why—David's strength—Saul's fall and sin.

Squandering Priceless Gifts.

Among the numberless marvels at which nobody marvels, few are more marvellous than the recklessness with which priceless gifts, intellectual and moral, are squandered. Often have I gazed with wonder at the prodigality displayed by nature in the cistus, which unfolds hundreds or thousands of its starry blossoms, morning after morning, to shine in the light of the sun for an hour or two, and then fall to the ground. But who among the sons and daughters of men—gifted with thoughts which wonder through eternity, and with powers which have the godlike privilege of working good and giving happiness—who does not daily let thousands of these thoughts drop to the ground and rot? who does not continually have his powers to draggle in the mould of their own leaves? The imagination can hardly conceive the heights of greatness and glory to which mankind would be raised, if all their thoughts and energies were to be animated with a living purpose. But, as in a forest of oaks, among the millions of acorns that fall every autumn, there may, perhaps, be one in a million that will grow on into a tree. Somewhat in like manner fares it with the thoughts and feelings of man. What, then, must be our confusion, when we see all these wasted thoughts and feelings rise up in the judgment and bear witness against us!—Julius Hare.

The Assyrian History of the Creation.

Mr. George Smith has something more to say upon his great discovery of the cuneiform tablets which have recently imparted peculiar interest to the discussions of biblical archaeologists. The first tablet opens with the history of the world in the following lines:

- (1) When on high the heavens were not raised,
(2) And beneath, on the earth a plant had not grown,
(3) And the depths had not yet produced their seeds,
(4) The chaos thumut, (or the ocean) was the begetter of the whole of them.
(5) Their waters first were established, but
(6) A tree had not grown up, a flower had not unfolded.
(7) Then the gods had not founded anything.
(8) A plant had not sprung up, and order did not exist:
(9) There were made the gods only.
(10) And the demi gods they caused to exist
(11) And to grow.
(12) And the upper expanse and the lower expanse existed.
(13) And a course of days and long time had passed.

Truth Recognized.

Calvinism is denounced, ridiculed, and shockingly caricatured, but accepted and proclaimed at times in quarters from which, at other times, the denunciation and ridicule come in full measure. The Church of Rome has always recognized the followers of Calvin as among her chief foes, she has banished those who held this form of theology from her altars and pulpits, and when she could, she sent them to the stake or the dungeon, but oftentimes in her history some of her most faithful and devoted souls have not been able to refrain from the avowal of the most extreme errors of this Creed. Fisher was a convert to the Roman Church, and wrote for it and spoke for it with all the zeal of a convert. But he believed in God's decrees with such an absoluteness of faith, as to write the following lines:

"I rather would (I have often) seen a Lutheran in his band, And I would not what it is than thy band stand." "Thou knowest what Thou hast decreed For me in Thy decree of Will; In my temples ignorance Must trouble and distress."

"Thou owest me no duties, Lord! Thy Helig bath us free; The world lies open to Thy Will, Its victim and its prize."

And of "preventive grace" he writes as freely and simply.

"Gift of gift! O grace of Faith! My God, how can it be, That Thou, who hast all things in love, Shouldst give that gift to me?"

"How many hearts Thou might'st have had, More innocent than mine; How many souls, more worthy far, Of that sweet touch of Thine!"

"Ah, grace! into what helix hearts It is thy best to come, The glory of Thy light to find In darkest spots a home."

In a very different direction, and from quite an opposite extreme, we have a very positive assertion that the world moves according to God's decree. Bishop Simpson, of the Methodist Church, has just returned from an extended tour in Europe, where he has been a careful student of the political and religious situation of the Continent. The struggle with Catholicism, in its modern and aggressive form, engaged his special attention, and in a speech lately made he said:

"In this struggle with Catholicism God seems to have decreed—and I have no objection here to that Calvinistic term, and the Calvinistic interpretation—that Germans should have a great part in this work. Certainly Luther was raised up for this special purpose, and the German Empire to-day seems to be raised up for this special purpose; and that noble man, Prince Bismarck—God bless him!—seems to have been raised up for the purpose of withstanding the intrigue and power of the Papacy."

This sounds very much like some of the proof-texts which Calvinists have wont to quote, as confirming the plain truth that in God's decrees are contained whatsoever comes to pass.

Recording Prayer.

Mr. George Muller says: "I would particularly advise all, and especially the younger believers, to use a little book, in which they may note down on the one side the requests which they bring before God. There are certain matters which God has laid on our hearts, and we should write them down. It would be helpful to us to write, 'At such-and-such a time I began to pray for such and such a thing; and then to continue to pray with regard to this matter. If we do so, we shall find that sooner or later the prayer will be answered. Then let us mark on the opposite side, that it has, at such a time, pleased God to answer that prayer. After some time, read over the memorandum-book, and you will find how again and again it has pleased God to answer your prayers—and perhaps regarding matters about which you little expected the answer to come; and soon you will find the wondrous effect of this on your heart, in increasing your love and gratitude to our heavenly Father. The more careful you are in marking what you ask, and what God has given, the more distinctly you will be able to trace how again and again it pleased God to answer your prayers, and more you will be drawn out to God in love and gratitude. You will find precisely as the Psalmist found it when he says, 'I love the Lord, because he hath heard my voice and my supplications.'"

Zanzibar.

The Sultan of Zanzibar doubtless needs support, or rather the considerable friendship of the great European Powers, to enable him to maintain and consolidate his possession he had inherited. Himself a just, tolerant, and frugal ruler, a leader of tribes which in their days of deepest depression have never sunk into barbarism, and which have shown in three continents their power to subdue and civilize inferior races—closely connected as he is with some of the great trading communities of the East, and ruling over a region of unsurpassed natural capabilities, he may reasonably hope for a great destiny awaiting his race in Eastern Africa. Something has been done, though it be but one step of many, to emancipate labour in his dominions. Christian missions, directed by noble-minded and devoted men, are at work to civilize as well as to baptize the negro races, and receive from the Seyyid quite as much favour and protection as our own missions received from our own Government in India forty years ago. All who feel for the deep degradation of equatorial Africa in every age of her history must bid such a ruler "God speed" in any undertaking which, like his journey to Europe, tends to bring him more intimately within the pale of civilized nations.—Macmillan's Magazine.

Ministers and Churches.

IMPORTANT NOTICE.

A title urgent solicitation of agents and subscribers we have decided to extend the time, during which parties may take advantage of our Premium offer, up to the 1st of FEBRUARY NEXT. All parties, therefore, who remit \$2.50 within the next four weeks will be entitled to the \$4.00 Photograph of the Union General Assembly. Our friends, in remitting, will do well to bear in mind that in order to comply with our rules, arrears, if any, should be PAID UP, and the subscription for 1876 MUST BE RECEIVED IN FULL. We find that many who subscribed within the past five months send us \$3.50, and expect a premium, necessitating a great deal of unnecessary correspondence. All who subscribed during the year, if they want the premium, must settle up to 31st Decr. 1875, and remit \$3.50 for 1876.

May we ask our agents and friends to put forth a special effort during the month of January? Our receipts of subscriptions and new names in December far exceeded those of the same month in any previous year. Keep the ball rolling; and let January be even in advance of December.

Subscribers would do well to let their neighbors who do not take the PRESBYTERIAN know that the Premium offer is good for another month.

British American Presbyterian. FRIDAY, JANUARY 14, 1876.

SEVERAL letters, items of Ministers and Churches, as well as a quantity of general matter, crowded out of this issue will appear next week.

CASE OF THE REV. MR. McIVER AND THE FREE CHURCH PRESBYTERY OF GLASGOW, SCOTLAND.

Many of our readers will have seen the statement which appeared some time ago of the Rev. Mr. McIvor, of the Macdonald Free Church in the Presbytery of Glasgow, having left that body to enter the Established Church as minister of a congregation between 500 and 600 members, who also left the Free Church in the island of Uig to join the Kirk. On the 14th of Dec. ult., a pro re nata meeting of the Glasgow Free Church Presbytery was held to deal with this case. Mr. McIvor had sent to a previous meeting the resignation of his charge of the Macdonald Free Church. Before accepting his resignation, a committee was appointed—Dr. Adam, convener—to deal with Mr. McIvor, as to the step he proposed taking. On being invited by the convener to meet with this committee, he declined doing so, and it would appear was almost immediately received into the Established Church before the Presbytery had dealt with his resignation.

It will be remembered that the abolition of the law of Patronage, a year or so ago, was expected to act powerfully on the minds of many who left the Kirk at the disruption, as it was hoped that it would remove what was declared to be one, if not the principal of the grievances, which led to that great secession. If that was the expectation of the Government and of those who supported the abolition of patronage, it has not thus far been realized, although it must be admitted that it has no doubt produced considerable effect on the minds of many, both within the Established and Free Churches. In the latter it has led one party, which Dr. Begg may be said to represent, to look with some degree of hope to reconciliation and ultimate re-union with the Kirk; in another it has led to wider alienation, and the determination to seek the entire overthrow of all religious establishments.

As the case of Mr. McIvor and the people of Uig is the first which has occurred under the new arrangement, it has attracted a good deal of attention, and led to a very animated debate in the Presbytery. The grounds on which Mr. McIvor justifies his conduct in his letter to the Presbytery of the Free and Established Churches respectively, were to the former, "My being thoroughly satisfied that the recent legislation in regard to patronage, has restored to this church her ancient constitution as contained in the statutes which she always regarded as fully securing her liberties, and upon which the claim of rights and protest of the Free Church are based; and that, therefore, I can, without the surrender of any Free Church principles, and the communion of the Established Church. To the latter, the Established Church Presbytery, he says in applying for admission, and as a reason for doing so, "I have witnessed with sorrow ever since the deliverance of the Assembly of 1867, with respect to union with the non Established Churches, a gradual departure from the Headship of Christ over the nations by a majority of the Free Church courts, and the development of a voluntarism, which she repudiated in many ways for some time after 1843. Dr. Adam, in a long and able speech, repudiated both these positions in the strongest manner, the first especially as calculated to mislead, and based upon a misunderstanding altogether of the meaning and scope of the recent act, as well as of the action of the civil courts: at the time of the disruption,

and the position then taken by the Free Church. This speech called forth rejoinders from others who evidently did not look at Mr. McIvor's conduct in so gray a light, and did not take the same view as Dr. Adam of the effect of the law abolishing patronage. While not prepared wholly to vindicate Mr. McIvor or follow his example, it is yet clearly evident that they look with much more favour now toward the Old Church than before, and that it would not require any great additional concession to induce them to retrace their steps. On account of these different views of the grounds on which Mr. McIvor based his conduct, and of the effect it might have on other churches and ministers, great importance was attached to the nature of the deliverance, which should be given by the Presbytery upon the case, whether it should contain a denial of the position of Mr. McIvor, and a declaration of the continued adherence of the Free Church to its original grounds of secession, or whether it should contain the acceptance simply of Mr. McIvor's resignation. A motion to this effect was made by the Rev. Mr. Gault. Upon the vote being taken, but fifteen voted for this motion, against sixty-one for that of Dr. Adam to the effect that the Presbytery regards the action of Mr. McIvor as an abandonment of the distinctive principles of the Free Church, to which he solemnly avowed adherence upon receiving license and ordination; and that this second act does not profess to remove or modify the Erastian supremacy which led to the disruption in 1843, and which is expressly disowned in the questions put to all candidates for the holy ministry. Secondly, declaring it to be an aggravation of Mr. McIvor's conduct that he should still profess to hold Free Church principles and become a minister of the Established Church, and that such a profession is calculated to encourage divisive courses. Thirdly, censuring Mr. McIvor for declining to meet with the committee appointed to deal with him, as a violation of his ordination vows in which he promised to submit himself willingly to the admonition of his brethren of the Presbytery, and, lastly, declaring him no longer a minister or member of the Free Church.

THE CONFESSION OF FAITH.

In last week's issue we published another lengthy communication upon the above subject from a "Lay Presbyterian." We are glad to have our columns open for the discussion of subjects of general interest to our Church, the more especially as there is no other organ in connection with it in which they can be discussed. We trust that the interchange of opinions which has taken place will be of some service. It is very easy, however, for controversy upon such a subject to be prolonged beyond the point that is either interesting or profitable to the generality of our readers. Whenever this comes to be the case it can serve no good purpose to have it longer continued. "Lay Presbyterian" cannot complain that we have not given the fullest opportunity for the statement of difficulties and objections for which expression has been sought, neither can complaint be made that these have been treated with indifference, inasmuch as not a few have taken in hand to reply. As the subject for the present has been discussed with considerable fullness, we fancy that it will be better that what has been said should now be digested, and the matter rest for a time.

Admitting the force of much that has been said on both sides, and the ability with which it has been said, and without in the smallest degree undertaking to settle the question, or to discuss or vindicate the Confession of Faith, we may venture a few remarks in dismissing this subject more with reference to the character of the discussion which has taken place than to the circumstances which led to it or to the doctrines passed under review. And first with respect to the Confession of Faith we would say that, whatever place to our admirers amongst either our ministers or our people may claim for it, we do not suppose there are any who would for a moment aver that it is "perfect," "infallible," "a finality," or the "ultimate authority" for the doctrines taught in our Church. Its place in it is simply and only that which by her formal deliverances in her corporate capacity the Church has given it, namely that of a subordinate standard. And this is all the Church is responsible for despite all insinuations and bold assumptions to the contrary. The charge, or perhaps we should rather say the assumption has been persistently made, the impression sought to be conveyed that the Confession is regarded as "perfect, infallible," the ultimate authority. We know not who may consider it as such, but the fact that it is called subordinate by the Church in official documents clearly defines her position with respect to it.

Let it also be distinctly understood in the next place that the acceptance of the Confession required by the Church and given by her ministers and elders is not to its

very words, and to every proposition just as it is there set down. An opposite impression to this we imagine would be conveyed if we look at one side of the discussion which has taken place. That however which is intended by the Church is, the honest conscientious assent to the system of doctrine as a whole taught in the Confession. To demand or expect more than this would be evidently absurd, and to claim for the Confession a place to which it is not entitled. Taking acceptance in this sense it is quite out of place and unreasonable to denounce, as is done, the rigidity with which the Church exacts the acceptance of her standards. The only other kind of subscription possible is either to then *ipseismo verba*, or of so lax a description as to be worth nothing at all. So long also as our Church makes fully and clearly known beforehand by the Confession or catechisms the doctrines she holds, so long as subscription is perfectly voluntary, made because the subscriber believes and accepts them, and is at liberty at any time to change his opinion, renounce her doctrines, and withdraw from her communion; it is an utterly mistaken or false use of words to describe her standards as "settlers." And we cannot but think that by persistently so describing them it has been sought to create a prejudice against our Church, and to convey the impression that her tenets are narrow and her conduct tyrannical. Whatever the intention may be, this must be the effect upon those unacquainted with the history or doctrines of our church.

Neither can we feel that there is harshness, or at least any that it is possible to avoid, in requiring persons to withdraw from office, from positions in which they stand forth as representing the church when they can no longer believe or uphold her doctrines. There is surely no harshness in asking and expecting a man to be faithful to his views of truth, and willing to accept the consequences which fidelity to truth may involve. Especially is this reasonable when it is religious truth that is in question. This is all that the church does when she excludes from official position those who can no longer teach what she holds to be truth, and which it is one great purpose of her existence to inculcate and depend. If there is to be any unity of doctrine or action, or a common religious life in the church, there must be some line drawn where divergence in matters of doctrine on the part of a member shall involve expulsion. Consistency both on the part of the church and of the individual requires this. Every organization or association acts upon this principle. If it be harsh to draw this line at the point of denial of what the church regards as fundamental or Scriptural doctrine, where else can it be drawn without seeming to be still more harsh? Individuals will differ in opinion as to what constitutes fundamental doctrine, and what should be included and what left out in any creed or confession. The church must decide that question for itself, and as the Presbyterian or any other branch of the church is a voluntary association, it has a perfect right to say what shall or what shall not be regarded as fundamental. It is quite beside the mark, therefore, to condemn the Confession or any other creed because it contains statements upon doctrine which this or that objector may happen to think should not be there.

Much stress is laid upon the tendency of creeds in general, and the Westminster Confession in particular, to check or repress the free exercise of independent thought. We appeal to those who know, if the history of the Presbyterian Church does not furnish a refutation of this objection. Has there ever been a branch of the church, is there any one to-day more marked by mental activity, by the spirit of research, than she is? Whether this shall be the effect of creeds or not depends entirely upon their correspondence with truth or the reverse. Christ Himself said, "The truth shall make you free." Again, a great deal has been sought to be made of the effect of enlarged knowledge in various directions, upon the doctrines or the statement of doctrines taught in the Confession, and based upon the Bible. This is made an argument for reinstating or expunging from it certain doctrines altogether. This objection is much more plausible than sound. It has again and again been asserted that, if all the changes in the language of our received version of the Scriptures were made, which would be required by the recent discovery and now more complete collation of sacred manuscripts, no vital doctrine of the Bible would be materially affected thereby. If this is the case after all the progress that has been made in this most important department of biblical science, we can scarcely understand how progress in any other branch of sacred learning, and much less how the progress made in other sciences can be pleaded as a reason why the doctrinal teaching of the Confession of Faith should be altered. We are here tempted to quote as most apt the language of Prof. Caven, who it will be admitted is probably as competent to pronounce an opinion as

any who have discussed the question in our columns. He says, "Every biblical scholar knows that the results achieved by textual criticism and exegesis, interesting and valuable as they are, do not render necessary any modification of the great doctrines of the Bible; these results, indeed, have but little approval, but bearing upon the theology of the Church, unless it be to confirm conclusions already reached, but which could hardly be said to require confirmation."

There seems to be no fear on the part of some who compare or contrast the discoveries and progress of science and knowledge in general, with that of revealed truth, to the disparagement of the latter, a mistake as to the purpose which the Bible and the Church were intended by God to answer. The Bible is spoken of as a means great purpose had been to serve as a basis for the investigation and development of speculative religious truth or opinions, and the Church and her ministry to serve as the instruments by means of which investigation, discovery, and development should be made. But this is clearly not the primary, or by any means the most important purposes when they were intended to serve. We must content ourselves with stating this fact without pursuing it farther.

The words *dogma*, *dogmatise*, and *dogmatic*, play a very important part in such discussions as we have been speaking of, and they are supposed to be very formidable indeed, to act upon common and unsophisticated minds very much as a red rag upon a bull. But thinking people are not to be frightened by the terrible brandishing of such terms. The fact is, the Bible itself is a very dogmatic kind of book, and enunciates dogmas which to many people are very unpleasant. Men who believe, however mistaken they may be, that they can appeal to "Thus saith the Lord," for what they say, have no option but to be dogmatic. It is only this so called and scouted degenerate teaching that has ever produced much effect either for good or evil upon the world. When the thing at stake is the well-being of the immortal soul, may-be-yes and may-be-no do not satisfy; it is imperative that the trumpet give a certain sound.

We can not suppress a feeling of surprise and pain at the flippant, almost contemptuous way in which those who draw up our standards are spoken of. One would be led to fancy that they were a parcel of the most addle-headed old men, or narrow minded bigots, instead of having been among the most learned and pious men of their day. One would imagine by the way they speak of them who never in their life spent perhaps as much as even one hour continuously upon the study of these doctrines, and those who have but little knowledge of their bibles, (we speak more particularly of the secular press) that the Westminster divines had hurriedly and without due thought drawn up these admirable compends of doctrine, instead of their being the result of years of careful study and prayer for divine direction, by men who had a profound acquaintance with the Scriptures. Such a style of writing displays equally a want of good taste and of reverent feeling, which of themselves prove the incompetency of those who sit in judgment and with the utmost levity condemn productions which thousands of the wisest and best of men in past generations as well as of our own day, not only in this country but wherever the English language is spoken, have held in the highest esteem, both for their intellectual grasp and for the deep insight they show into the meaning and teaching of the word of God. It may at once be taken for granted that they were neither dotards nor fools who produced works which have lasted as a living power for more than two hundred years, which have exercised such an immense influence over multitudes of the best minds, and whose influence is more widespread to-day than it has ever been before. It is quite possible that they knew more of the matter they had in hand than some of those who now sit in judgment upon their work, and condemn it with such an air of supercilious and self-satisfied superiority. The time, we doubt not, will come when our standards will be revised, but whenever it shall come it will not be at the demand of those who too plainly show that the degree of liberty which would satisfy them, is such as would not only impair the unity, the purity, and stability of our Church, but would reduce the plainest teachings of the Word of God which liveth and abideth forever to the level of human reasonings and opinions, which men may accept or reject according to the popular fashion or belief of the passing hour.

THE Pope is to be an exhibitor at the Centennial.
TORONTO Bay was again frozen over on the night of the 8th inst.
FRANCE has sent a special mission to Egypt, the purpose of which is not known.
MEXICO has been shipped from New York to London, to the extent of forty-two tons.

On Wednesday of last week two ladies belonging to the congregation of Tilsenburgh Mrs. David Kelce, and Mrs. William Forbes, called at the manse, and requested the pastor's wife, Mrs. Caven, to accept as a Christmas present, a very handsome tapestry carpet for the parlor. Mrs. Caven thanked the ladies warmly for this proof of their affection and esteem.—CON.

After the opening of the annual meeting of Knox Church, Yagham, on 20th ult., the pastor, F. V. P. Nicol, was pleasantly surprised by one of the elders addressing him in his own name and on behalf of the congregation, and handing him a nicely ornamented purse containing a handsome sum of money in token of their kindly feelings towards him, and of their high appreciation of his labours amongst them.—CON.

At the manse, Harrington, Christmas Eve was pleasantly signalized by the unexpected arrival of a number of the members and friends of Mrs. Gordon's Bible Class. In the course of the evening the special purpose of their visit was explained by the presentation to Mrs. Caven of a most affectionate and flattering address, accompanied by the gift of a handsome dining-room carpet. Mr. Gordon, on behalf of his wife, replied to the address, expressing in suitable terms the pleasure afforded them by this expression of feeling—the more gratifying, in that it is neither the first nor the second of such expressions of mutual confidence and good will.—CON.

On the evening of Tuesday last, the Ratho manse was taken possession of by a surprise party, who, on behalf of the Sabbath school and Bible Class, presented the Rev. J. Aull with an excellent address and a purse of \$50, as a token of friendship and appreciation. Miss J. Martin made the presentation on behalf of the doxors. When the table was spread and a rich repast enjoyed, all the young people present felt themselves at home, and entered with great zest and glee into the innocent amusements and music of the evening. After a portion of Scripture was read, and prayers offered, all the young friends left the manse highly delighted with their experience of a surprise party.—CON.

The ladies of the congregation of St. Mary resolved some time ago to make an effort to liquidate the debt remaining on the manse. Several assumed the responsibility of procuring twenty dollars each, to be paid in at the end of the year. In addition, the ladies formed themselves into a "sowing society," with the object of preparing for a bazaar. On New Year's day the bazaar and a tea meeting were held. A large and varied assortment of goods, useful and ornamental, were displayed for sale. The weather was exceedingly unfavourable, so that the anticipations of a large number of visitors from the country were not realized. Nevertheless the undertaking was reasonably successful, the proceeds of sales of goods and of tickets amounting up to about two hundred dollars. A large number of valuable articles were left on hand, and which may be serviceable if another venture of the same kind be deemed necessary at a future time. On the evening of Thursday, 6th inst., the manse was occupied by the ladies, who provided amply for the friends invited by them to spend the evening there, and a very happy gathering was the result. The ladies presented to the pastor's wife carpeting for one of the rooms of the manse, and a sum of money. Their generosity was wholly unexpected, and indeed could scarcely be desired considering the hard times prevailing everywhere, and the stress put upon the members and friends of the congregation to wipe off the debt from the handsome manse and grounds they have procured for their pastor's accommodation.

ENGLAND has done a sensible thing in securing the contract of the Suez Canal, thus keeping her way open through Egypt to India. And now the Ottoman Empire is going to pieces; in fact that Turkish barque ought to have foundered a long while ago. That empire will not be enlightened and cannot be preserved, and no human agency can avert its doom. As the London Times has it, "She is perishing partly from the corruptions inseparable from her creed and her form of government, and partly from contact with a higher civilization than her own. If Turkey could only be embalmed and buried in one of the pyramids, or in one of the numerous tombs at Thebes or Memphis, it would be well. But as this cannot be, the sum in division had better be done, as soon as possible, Russia getting the Dardanelles and the Sea of Marmora, Austria getting a slice, and Germany its share. The Ottoman Empire is only a mass of effete Oriental corruption, and the sooner the sick man is quietly chloroformed to death the better for the surviving relatives and friends.—Christian at Work.

A FLUTE, dating back to the age of polished stone, has been found imbedded in charcoal and cinders in the bone cave at Gourdan, France.
THE French government has expressed a desire to act in accord with England's feelings in the question of the Turkish reforms.

Correspondence.

FRENCH EVANGELIZATION.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR.—In my last letter I referred to one of our converts—a nobleman from France—of whom the church would hear more in due time. I now send you, accordingly, a translation of Baron De Guichainville's abjuration of Romanism, addressed to Bishop Bourget, and published in the Witness. From personal knowledge of the views and high culture of this gentleman, I cherish the hope that he and his family will exert a powerful influence for good in connection with our work. Our friends in Ontario and throughout the Dominion may feel assured that the stronghold of the Pope are being shaken in this Province. On the last day of December Mr. Chiniquy presented Bishop Bourget, as a New Year's gift, the names of 294 converts to Protestantism, and another list is being rapidly prepared. The people are pressing in such numbers to see our missionaries, that his house is too small to receive them, so that he will hereafter meet them in Russel Hall. Our church at this moment has a very solemn responsibility laid upon her in relation to these numerous converts. They require without delay to be taught the way of life more fully, and if they are scattered for lack of sufficient instruction, or driven from our country by priestly persecution, let Protestants, and especially the people of our own church, take the guilt and the shame to themselves. We who are personally engaged in this struggle and guiding this movement, are doing our utmost, toiling day and night for its success; but I repeat what I published before again and again, we have not funds to do half what is needed. The appended extracts from letters recently received by me, show that we have numerous and warm-hearted friends, but the majority of our people are still marked by lamentable apathy. We cannot reach them to give them information and to appeal to their sense of duty and generous sympathies. They do not see your valuable paper. I therefore outstretch my hands to let their people know what we are doing. We have in hand a most patriotic and successful work. We are engaged in behalf of this Dominion in a terrible battle with the Jesuits. Their aim is to prostrate our country and our rulers at their feet.

In the words of De Lavoley, "The true home of the Catholic clergy is Rome, as they themselves announce. They will, therefore, sacrifice their country, if need be, to the welfare or the dominion of the Pope." First Catholic, then, if the interests of the church permit it, Canadian or British; this is the only form of patriotism they can understand. And we all know how politicians of every party have sacrificed consistency and honor as well as millions of public money, and the interests of the country, in order to please these priests and secure the votes of their followers. But events are speedily leading up to a conflict in which politicians will be forced to declare themselves Protestant or Roman Catholic. The feeling justly roused by the wanton destruction of the Protestant Church at Oka by the Seminary of St. Sulpice, cannot be disregarded by those long accustomed to ponder Papery. Not only will that vast corporation have to give an account of itself, but the time has now fully come when, on the ground of patriotism, the thorough disestablishment of the Romish Church in this Province must be demanded. Its power to tax and tithe the people for the erection and maintenance of ecclesiastical establishments must be taken away. Our civil rulers and officers of state must no longer be humble servants, to make laws by which haughty ecclesiastics can compel the people to yield them revenues. They must not directly or indirectly be tax-gatherers of any denomination. This French people must be set free to elect and pay their own religious instructors as they see fit. How can patriots, lovers of their country and of fair play, sit in their places in Parliament and continue to sustain and even strengthen laws by which nearly a million of the population are deprived of this freedom? They know that our industry and material prosperity are crushed by this oppression. They know that they would never submit to it themselves, and that on no principle of common sense or divine truth are they free to inflict laws upon others which would be intolerable tyranny to themselves. I am aware that it may be answered that this people are voluntary in their acceptance of slavery. Be it so. Surely we as Protestants and Christians, are not on this account, to forgo the chains by which to bind them still more fast to the feet of their oppressors. A man may be found voluntary in attempting suicide, but it is the part of Christiana man to frustrate his guilty purpose. Besides, give this people light, give them proper education—which the Church of Rome will never do—give them the truth of God, and then see how long they will remain voluntary slaves. They will all do what hundreds have already done through our mission—assert their manhood and God-given rights, and for ever cast off the yoke of the Pope.

Yours, etc., D. H. MACVICAR.
Montreal, Jan. 7th, 1876.

LETTERS AND EXTRACTS, ETC.

DEAR DR. MACVICAR.—I send enclosed \$6 as a pittance to help forward your good and great work in converting Roman Catholics to the true faith of our Lord Jesus Christ. I am a poor minister, and what I send is a tithe of my first garden. When I first went to my little place I resolved to give one-tenth of all I sold to the schemes of our Church, and I have done so. This year I send the whole to you. And though little, I pray God that it may do some good in forwarding the good work which lies near my heart, and I believe near the heart of our good Saviour. Please acknowledge in your communications to

the PRESBYTERIAN. Yours, in the love of God,

TITHES.
London, Jan. 8th, 1876.

DEAR DR. MACVICAR.—Enclosed receive \$6 to help Mr. Chiniquy's work. If you acknowledge in the Witness or PRESBYTERIAN I will feel much obliged.
E. M. B., Teacher,
Madonte, Dec. 29th, 1875.

DEAR PRINCIPAL MACVICAR.—We have a great interest in Mr. Chiniquy's mission in Montreal, among the Roman Catholics. We had the pleasure of hearing him in this city when he spoke on Popery, and ever since we have had a desire to send some thing for the mission, and we resolved to send this small donation, \$3, being as much as our circumstances will admit, and hoping that God may put it into the hearts of others who are able to do more, that His work may be carried on, and that many may be brought from the darkness of Romanism to the light and liberty of the Gospel. Yours in the cause of Christ,
X. Y., AND HIS FAMILY.
Toronto, Dec. 29, 1875.

DEAR SIR.—The Christian Scots of Scarborough have not forgotten the good cause of French Evangelization. Knox Church is intensely interested in this great work. To show our interest in it, we have fair prospects of raising, by special collection, between one and two hundred dollars. Two collectors in one section of this country charge have already obtained about sixty dollars. I may mention as an item of interest in this matter, that I received a note unsigned, containing four dollars for this work. * * * I write this note to encourage you and the whole Committee who have charge of the mission, by showing you that we have the work of the conversion of the French at heart. With best wishes, Sincerely yours,
Geo. BURNFIELD, Pastor of Knox Church.
Agincourt, Dec. 29th, 1875.

DEAR SIR.—Please find enclosed \$14 for French Evangelization. My congregation had already made their annual contribution; but feeling the importance of the work carried on by Mr. Chiniquy, especially as described in your communications to the BRITISH AMERICAN PRESBYTERIAN, another contribution was given. The day for taking it up happened to be very stormy, so that we had hardly more than half our usual attendance. This partly accounts for the smallness of the amount. I am fully convinced your work among the French Catholics is one of the most important that the Church is called upon to support, and feel assured that ere long she will wake up to the necessity of liberally sustaining this work. * * *
Yours truly, H. GRACEY.
Farquhar, Ont., Dec. 29th, 1875.

The Rev. Wm. McKibbin, B.A., devotes marriage fees to this mission, and accordingly sends \$2.

Mr. David Morrice, elder in Coto Street Church, who is on the spot, and sees the progress and magnitude of the work for himself, having contributed liberally a few weeks ago, yesterday sent me unsolicited an additional sum of \$50, "to help the great work of our good Father Chiniquy."

Mr. Editor, ask our rich friends who are looking about for profitable investments for surplus funds, or who are imprisoning the Lord's money in their hands till they die, to read these simple and touching exhibitions of Christian faith and liberality. Urge them to give in the same spirit, and in proportion to their vast income, and they do so we can speedily overthrow Popery in this land. Ask them to lend to the Lord as the best investment they can make. Tell them the truth of God which so many seem afraid to speak, that they must not "trust in uncertain riches," and that they should be "rich in faith and good works—ready to distribute." We are receiving the offerings of the poor freely, but we have yet to hear of thousands, coming from those who can afford it better than many of us can a few dollars.

How many of our congregations will follow the noble example of Farquhar and Scarborough? Yours, etc.
D. H. MACVICAR.

PROTEST.

To Monsiegnor Bourget, Roman Catholic Bishop of Montreal.
MONSIEGNEUR.—The Roman Catholic faith in which, till now, I have been trained, imposes on me the duty of placing in your hands as head of the Diocese of Montreal, the renunciation of my former faith, and the reasons that have led me to give up the errors of Rome in order to embrace the truth of the Gospel.

Three years ago I was induced by one of the members of the Dominion Government to come with my family to Canada, that Eden of Romanism. I was far from supposing that God in his merciful providence called me here to put an end to my faith and intolerance, and to open up to me the only true way that leads to salvation.

For, it is necessary that you should know that I have practiced faithfully the religion of the Pope, whose representative here you are. I was, until lately, living in France, a fervent Catholic, and my family, then wealthy and powerful, was one of the greatest benefactors of the Churches, convents and priesthood. Unhappily nearly all the latter, wanting in the pretended charitable character of their office, united with profane and jealous enemies of our happiness and success to persecute us. These priests formed a wicked plot, of which the consequence to all of us was grief and ruin.

I am at this very time, Monsiegnor, publishing a very interesting book concerning this curious clerical drama, the characters named in which are still living. This book will offer a favourable opportunity to Canadians to instruct themselves more fully.
In presence, then, of such base ingratitude, my faith for a long time shaken, I forsake their so-called religious institutions with the fascinating magic and tawdry like rites which had charmed my soul from infancy. The Romish religion had appeared to me

in its Churches like one of the most and large theatres of the same religion, so addily illuminated, gaily decorated and the scene of brilliantly despoiled actors.

The whole is clearly designed to charm the senses and enrich the proprietors with the extravagant avarice of a people, faithful, simple, timid and credulous. I was brought up behind the scenes of this grand Roman phantasmagoria, or as you say in your terminology, "under the shadow of the sanctuary," that is to say, in a school directed by priests. I grew up in content with a great variety of cassocks. My father although of noble and ancient family (you are perhaps not aware) was for thirty-three years one of the most important manufacturers of ecclesiastical vestments and furnishings to the Norman bishops, and thousands of the priesthood. Our discretion at that time was obligatory. Although very young I was able to see close at hand all the vices and designing manners of the actors in black, and to appreciate the commerce in sacred things to which we gave our patronage. It was in the midst of this odious society that I passed the best years of my life, and notwithstanding the religious practices which a heart that thirsted for religion compelled me to—doubts, unholy, and almost indifference were not slow in entering my mind. The ingratitude of the priests and their dark intrigues for our ruin achieved the rest.

Such, Monsiegnor, were my religious dispositions when I arrived on this blessed soil of Canada, where I had awaited me priests of another sect, seeking my conversion. The thing was prepared long before. Having fallen with my father into the unpalatable net that the clergy has woven round so many Canadian intelligences, it was necessary for us in this very position of peril, either to throw ourselves again at the feet of the priests, or to feel the iron hand of their despotic authority weighing upon the exiled family for its complete annihilation. The threat had already gone forth—and we escaped Scarybdis and did not fall into Scylla.

The Canadian priest had a moment's hope, but his trade with conscience and his holy merchandise, as well as the facile instruments that he wished to make of us, no overtaken by adversity, filled us again with disgust for the Romish Catholic faith. A second time in our life we were duped, but this time, Monsiegnor, it was by your priests.

Then it was that we sought to know the Gospel, which your priests had hidden from us—also, that religion of which we had heard, that reformed religion, so beautiful, so pure, which one of our ancestors had the weakness to abandon, that he might attach himself to the king who had said "Paris, is well worth a man."
Brought back again to the Protestant faith of my fathers, I have obtained favour from God to come out of the darkness of Roman Paganism, into which I had been plunged.

I have therefore, Monsiegnor, with my family, abandoned this religion of idols to which you and your priests sacrifice every day, under the influence (fascinating perhaps) of illusions that enslave you to the false traditions of the Church and the Pope.

We will pray God that he may enlighten the Bishops of this country, as well as all the blind priests under his direction. We will pray Divine Providence that the knowledge of the true religion of Jesus Christ may scatter the error and Romish fanaticism which brood over this our new home, and that one religion may unite us all beneath the same flag—that of the Gospel.

Please accept, Monsiegnor, my respectful salutation.
TE METAYER MASSEIN DE GUICHAINVILLE. Descendant and heir of the title of the Lords and Barons de Guichainville—Former manufacturing proprietor—Correspondent of the French Ministry of Public Instruction (Historical Section)—Inspector and Member of several Academies and Learned Societies in France and abroad, etc. (Signe.)

LE METAYER (né Masselin), MARIE LE METAYER, ELISIE LE METAYER, RAOUL LE METAYER DE GUICHAINVILLE. Montreal, December 25th, 1875.

1. "Contemporary France to Canada: or Light and Darkness, Spoilers, Priests and Victims"—a work of 200 pages.

2. John IV., Le Metayer, second son of Palamede Le Metayer Seigneur Baron Guichainville, La Haye les-Carvats and other places, who had married in 1555 the noble lady, Marie de Lioura. He advanced several important items to the municipality of Loreux, for the payment of messengers sent to Conches and to Condo, at the time of the wars of King Henry IV., then Henri D'Albert, against the leagues.

He was then one of the richest bourgeois of the town of Loreux. He procured from his own resources all the funds necessary for serving the cause of the Protestant Henry IV. "Municipal Archives of the town of Loreux, Normandy."

3. Henry V., who became King of France by political abjuration.

What is Meant by Adopting the Westminster Confession?
Editor BRITISH AMERICAN PRESBYTERIAN.

SIR.—Though the following article on the above subject may seem long, I trust you can give it that place in your columns which it merits. Being from the Princeton Review for July, 1875, and written by the Rev. Charles Lodge, D.D. it is worthy of a careful reading, and the latitudinarian principles which are coming in vogue in some quarters.
Dr. Hodge says:—"Every minister at his ordination is required to declare that he adopts the Westminster Confession and Catechism, as containing the system of doctrine taught in the Sacred Scriptures. There are three ways in which these words have been, and still are, interpreted.
First. Some understand them to mean that every proposition contained in the Confession of Faith is included in the profession made at ordination.
Secondly. Others say that they mean just what the words import. What is

adopted is the system of doctrine. The system of the Reformed Churches is a known and admitted scheme of doctrine, and that scheme, nothing more or less, we profess to adopt. The third view of the subject is, that by the system of doctrine contained in the Confession, is meant the essential doctrines of Christianity and nothing more.

As to the first of these interpretations, it is enough to say (1) That it is not the meaning of the words. There are many propositions contained in the Westminster Confession which do not belong to the integrity of the Augustinian or Reformed system. A man may be a true Augustinian or Calvinist and not believe that the Pope is the anti-Christ predicted by St. Paul; or, that the 18th chapter of Leviticus is a binding; (2) Such a rule of interpretation can never be practically carried out, without dividing the church into innumerable fragments. It is impossible that a body of several thousand ministers and elders should think alike on all the topics embraced in such an extended and minute formula of belief.

(3) Such has never been the rule adopted by our church. Individuals have held it, but the church as a body never has. No prosecution for doctrinal error has ever been attempted or sanctioned, except for errors which were regarded as involving the rejection, not of explanations of doctrines, but of the doctrines themselves. For example, our Confession teaches the doctrine of original sin. That doctrine is essential to the Reformed or Calvinistic system. Any man who denies that doctrine, thereby rejects the system taught in our Confession, and can it with a good conscience say that he does not do it. Original sin, however, is one thing; the way in which it is accounted for another. The doctrine is, that such is the relation between Adam and his posterity, that all mankind, descending from him by ordinary generations, are born in a state of sin and condemnation. Any man who admits this holds the doctrine. But there are at least three ways of accounting for this fact.

Our Confession teaches that God fore-ordains whatever comes to pass; that he executes his decrees in the works of creation and providence; that his providential government is holy, wise, and powerful, controlling all his creatures and all their actions; that from the fallow mass of men he has, from all eternity, of his mere good pleasure, elected some to everlasting life; that by the incarnation and mediatorial work of his Son, our Lord Jesus Christ, and by the effectual working of His Spirit, he has rendered the salvation of his people absolutely certain; that the reason why some are saved and others not, is not the foresight of their faith and repentance, but solely because he has elected some and not others, and that in the execution of his purpose, in his own good time, he sends them the Holy Spirit, who so operates on them as to render their repentance, faith, and holy living absolutely certain. Now, it is plain that men may differ as to the mode of God's providential government, or the operations of his grace, and retain the facts which constitute the essence of this doctrinal scheme. But if any one teaches that God cannot effectually control the acts of free agents without destroying their liberty; that he cannot render their repentance or faith of any man certain; that he does all he can to convert every man, it would be, an insult to reason and conscience, to say that he held the system of doctrine which embraces the facts and principles above stated. The same strain of remark might be made in reference to the other great doctrines which constitute the Augustinian system.

We do not expect our ministers should adopt every proposition contained in our standards. This they are not required to do. But they are required to adopt the system; and that system consists of certain doctrines, no one of which can be omitted without destroying its identity.
Those doctrines are. . . Here the Dr. goes on to enumerate the fundamental doctrines of which the Confession treats, but for which the reader must be referred to the Princeton Review for July, 1867, or to Dr. A. A. Hodge's Class Book on the Confession, in the appendix.

Still further, "that such is the system of doctrine of the Reformed Church is a matter of history. It is the system which, as the granite formation of the earth, underlies and sustains the whole scheme of truth as revealed in the Scriptures, and without which all the rest is as drifting sand. It has been from the beginning the life and soul of the church."

It is the system which the Presbyterian Church is pledged to profess, to defend, and to teach; and it is a breach of faith to God and man if she fails to require a profession of this system by all those whom she receives or ordains as teachers and guides of her people. It is for the adoption of the Confession of Faith in this sense that the old school have always contended as a matter of conscience.

There has, however, always been a party in the church (and the Canadian Church is not to be an exception) which adopted the third method of understanding the words "system of doctrine" in the ordination service, viz., that they mean nothing more than the essential doctrines of religion or of Christianity. That such a party has existed is plain; because, in our original synod, President Dickinson and several other members openly took this ground. President Dickinson was opposed to all human creeds; he resisted the adoption of the Westminster Confession, and he succeeded in having it adopted with the ambiguous words, as to all the essential principals of religion. . .

While it is thus apparent that there was a party in the church who adopted this latitudinarian principle of subscription, the Synod itself never did adopt it.

The Old School have always protested against this Broad Church principle. 1. Because, in their view, it is immoral. For a man to assert that he adopts a Calvinistic confession when he rejects the distinctive features of the Calvinistic system, and receives only the essential principals of Christianity, is to say what is not true in the legitimate and accepted meaning of the terms. It would be universally recognized as a falsehood should a Presbyterian declare that he adopted the terms of the

Council of Trent or the Romish catechism, when he intended that he received them only so far as they contained the substance of the Apostles' Creed. If the church is prepared to make the Apostles' Creed the standard of ministerial communion, let the constitution be altered; but do not let us adopt the dominating principle of professing ourselves, and requiring others to profess what we do not believe.

2. A second objection to the lax rule of interpretation is, that it is contrary to the very principle on which our church was founded, and on which, as a church, it has always professed to act.

3. The Old School have always believed that it was the duty of the church, as a witness for the truth, to hold fast that great system of truth which, in all ages, has been the faith of the great body of the people of God, and on which, as they believe, the best interests of the church and of the world depend.

4. This lax principle must work the relaxation of all discipline, and the purity of the church, and introduce either perpetual conflict or death like indifference.

5. There always has been, and still is, a body of men who feel it their duty to profess and teach the system of doctrine contained in our Confession in its integrity.

These men must ever consent to what they believe to be immoral and destructive, and, therefore, any attempt to establish this Broad Church principle of subscription, must lead to produce dissension and division. With us let our faith conform to our creed, or, in the our creed conform to our faith. Let those who are convinced that the Apostles' Creed is a broad enough basis for church organization, form a church on that principle; but do not let them attempt to persuade others to sacrifice their consciences, or advocate the adoption of a more extended formula of faith, which is not sincerely to be embraced.

Mr. Editor, the question put to ministers regarding the adoption of the Confession, in the late Canal Presbyterian Church is as follows: "Do you sincerely own and believe the whole doctrine contained in the Confession of Faith, approved by this church in terms of the articles of union, to be founded upon the Word of God?" etc.; while that put to ministers in the American Church is: "Do you sincerely believe and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?" Which of these has the highest merit? I shall leave the reader to judge. I remain yours, respectfully,
Sps.
Eulbro, Dec. 25th, 1875.

Presbytery of Berrie.

A special meeting of this Presbytery was held at Barrie on Thursday, 6th inst. Present, seven ministers and one elder. The most important matter before the Presbytery was the resignation of the pastoral charge of First Essa and Carluko by Mr. McKee. This step was taken by him with the sole object of facilitating the complete readjustment of congregations whose relations to other congregations had been altered by the Presbytery at its last regular meeting. The representative of Mr. McKee's congregations stated that while they were unwilling to part with their pastor they would not oppose his resignation in consideration of the motive which led to it. Upon deliberation it was resolved to accept at once the resignation, and to declare the pulpits of First Essa and Carluko vacant on the 16th inst. It was further resolved, "That this Court desire to record their high appreciation and cordial commendation of the conduct of Mr. McKee in tendering the resignation of his present charge without solicitation, for the sole purpose of enabling the Presbytery to rearrange in a better form the congregations adjacent to said charge." Moderators of sessions of vacant congregations were appointed as follows:—Mr. W. Cleland, Cookstown and First Essa; Mr. W. McConnell, Town Line and Iry; Mr. R. Moodie, Angus and New Sorrell; Mr. Jas. A. McConnell, Alistair and Carluko. It was agreed to grant power to Moderators of these sessions to moderate in calls when required. A petition from congregations of Bradford and 2nd West Gwillimbury to appoint a member of the Court to moderate in a call was granted, and Mr. W. Frazer, Moderator of the sessions of these congregations was authorized to moderate in a call at such time as may be desired. Mr. Rodgers, Convener of Home Mission Committee of Presbytery, was instructed to correspond with the people of the stations in Tay and Medonte, urging payment of a sum due to the student labouring there last summer and during the recent holidays.—Rouf. Moore, Pres. Clerk.

THE LATEST accounts from England represent the irritation as considerably on the increase in reference to the *Mistletoe* case, and the charge of Mr. Baron Bramwell at Winchester assizes. "Profound astonishment and regret" are expressed at the very extraordinary suggestion of the learned judge that "a verdict against Captain Welch would give great pain to the Queen." The British public say they cannot see that that was a matter which concerned either judge or jury; and the very fact that such an observation was made in a place where justice and truth, pure and simple, were supposed to have furnished the sole motives in all the proceedings, has had the very natural effect of increasing the unpleasant feeling caused by what official accounts call an accident, but which common honesty terms a reckless sacrifice of human life, and an ungrateful return for expressions of loyalty.

THE WHEAT EXPORT trade in Russia is in a state of agitation, brought about from the competition of America.

M. TRINNS was offered £7000 to sing five songs at a concert recently; but she declined.

THE VICAR of Stratford-on-Avon proposes to restore Shakespeare's church as Shakespeare saw it.

Choice Literature.

Still and Deep.

BY F. M. F. SKENE, AUTHOR OF "TRIED," "ONE LIFE ONLY," ETC.

CHAPTER XXI.

Bertrand Lisle had only obtained leave from his post for six weeks, and the close of a full month after his arrival at Chiverley found him well-nigh as much perplexed as he had been the first night he had slept under the same roof with Laura Wyndham. He was irresistibly attracted by her, and had he been altogether free he would certainly have asked her to be his wife at once; but he held himself in honour-bound to Mary, by his own words as well as by his promise to his father, unless it should indeed prove to be the case that she no longer loved him, even if she had ever done so. He had begun to doubt very much that there was any truth in the idea of her attachment to Charlie Davenant, though it would have been a great relief to himself to have believed it. But Lurline had almost succeeded in persuading him that Mary's stillness did really indicate a cold temperance, and that she was as incapable of feeling deep affection as if she had been a block of white marble. He determined at last to put the matter to some definite test, and if he found that Mary was indeed indifferent to him, he would at once make some provision for her out of his own fortune, and then give himself up to the delight of securing the fascinating Lorelei to be the light and life of his home. It was not without pain and misgiving that he came to this resolution, however, for the true affection he felt for Mary still lay deep in his heart, beneath all the passionate excitement of feeling which Lurline caused him, and there were times when the pathetic sadness of her dark eyes, and the quivering of her sweet lips when she spoke to him, moved him strangely. One other subject of disquietude poor Bertrand had in his perplexing position, which was the fact that he could not at all understand what John Pemberton's relations with Laura really were. She called him her brother; but it was quite clear that his almost worshipping adoration for her went far beyond any fraternal attachment, and at times there seemed to be a tacit understanding between them, which did not precisely harmonize with the unmistakable love and admiration for Bertrand himself, which Lurline had taken good care to make sufficiently plain to him.

"I will end the suspense at all events," said Bertrand to himself one morning, as the family were finishing breakfast, "no later than to-day. My leave will expire in less than ten days," he said aloud, addressing Mrs. Wyndham, "so I have only a short time longer to spend with you." Mrs. Wyndham made some sleepy sort of reponse, feeling secretly very glad that she would have one less to house and feed, while her husband who had always the manners of a true gentleman, said, courteously, that he hoped Mr. Lisle would visit them again. John Pemberton was seated just opposite, and Bertrand saw him suddenly raise his honest wistful eyes with a look of intense thankfulness, which showed how welcome his departure would be to this member of the family at least. Laura and Mary had both risen from the table before he spoke, and were standing together in the window; and as he turned to glance towards them he was struck by the great contrast between them, and the wonderful advantages which the Lorelei possessed over her companion, at least in looks. She was standing in an attitude of perfect grace, exquisitely dressed in the most becoming costume, with the full blaze of the morning sunshine pouring down upon her lovely head, and turning all her fair disordered hair to what seemed like a nimbus of gold. A little behind her, in the shade stood Mary, with drooping head and down-cast eyes, while her slight figure looked almost too slender in the shabby black dress, which she continued to wear long after she would have wished to discard it, in order that the money which would have bought a new one might be given to her suffering poor.

"It is easy to see which would look best at the ambassador's balls," thought Bertrand, as he turned away with a feeling of vexation against Mary, for the very plainness in which she appeared; but when he looked back, after having stated his intention of leaving Chiverley in so short a time, he saw that she had passed out by the open window, and disappeared. It was the opportunity he wanted; he resolved that he would follow her, and make her take a walk with him in the wood which lay at the foot of the rectory grounds, so that he might speak to her alone, and ascertain, once for all, what was the real state of her feelings towards himself.

Bertrand rose at once, and left the room he took his hat from the hall table, and went out by the front door, just in time to see the dark slender figure passing swiftly over the green lawn in the very direction he wished her to take. Mary was going to wad the wood, which was a retired lonely spot, to seek the solitude which her heart, almost bursting with its load, so sorely needed. She went on quickly, till she reached its innermost recesses, where the tall trees, already in leaf, stood thickly together, and shut her out from all human sight or sound. Then, when she found herself as she thought, completely alone, she laid her head against one of the friendly trees, and flinging her arms round it, murmured, "I shall never see him more! how can I endure it! My Bertrand! my Bertrand! mine never again!"

It was thus that he saw her as she turned the mossy track that led to the spot where she stood, and came suddenly upon her. Her whole attitude was indicative of the utmost dependency; her hat had fallen to the ground, and her long dark hair hung down over her face like a veil; her breast was heaving with tearful sobs, and the little hands which clasped the trunk of the tree were pressed against its rough bark convulsively. It was no statue of snow, assuredly, which was passing through that silent storm of grief, and Bertrand came forward with a strange revulsion of feeling in his mind: if it were indeed for his de-

parture that she was grieving thus, she was his own true Mary most assuredly, unchanged and unchangeable. She did not hear his approach till he touched her very gently on the shoulder, and then she looked up and met his eyes fixed scrutinisingly upon her; the idea that he might have divined the cause of her anguish caused a flush of scarlet to flame for an instant over her fair face, and then it passed, leaving her more deadly white than usual, while all her maidenly pride came to her aid, and in an instant her habitual stillness had returned to her, and he stood before the calm white Mary whom Lurline affirmed was moulded out of marble hard and cold.

For once in his life, Bertrand, diplomatist and man of the world as he was, felt very much embarrassed; he did not know exactly how to begin a conversation with her, as it was plain she would allow of no remark on her secret agitation, and presently he found himself, after some incoherent observation on the beauty of the wood, quietly walking by her side among the trees, as if they had simply strolled out together without any definite purpose. He was not going to lose his opportunity, however, which Lurline's constant companionship made a matter of rare occurrence, so at last he said, trying to see her face, "Well, dear Mary, I must soon be leaving Chiverley, and I have enjoyed my visit very much, though it grieves me to think I have seen so much less of you than I hoped."

"It is enough if you have been happy," said her low voice calmly.

"But we have been so little together," he replied, impatiently. "You disappointed me the very first day by not meeting me at the station."

"That was not my fault," she said, avoiding his eyes.

"Was it not? Whose then?" She did not answer, for she believed he loved Laura, and she would not accuse her to him; her silence made Bertrand suppose that Charlie Davenant had been the real hindrance; he was too much infatuated with the Lorelei to suspect her of any evil. They went on in silence till they came to a spot where a little rustic bridge spanned a swiftly-rushing stream that made its way through the wood the valley below. Bertrand paused here looking down into the deep water, with his arms folded on the railing, while Mary stood silent beside him.

"Have you been happy at Chiverley, Mary?" he said at last.

"They have been very kind to me," she answered.

"You have only two or three months longer to stay here," he said looking earnestly into her face.

"I know that," she replied.

"And have you any idea where you are to go when you leave this place?" She was compelled to answer "None;" but she added hastily, "I have no doubt some way will open for me."

"To Charles Davenant's home perhaps!" said Bertrand, half bitterly, half playfully.

"Charles Davenant!" Mary uttered the name with an accent of the most genuine surprise, and, turning round, she fixed her dark eyes unflinchingly on Bertrand's face. "What can you mean?" she said.

"My dear Mary, it is no secret that Davenant loves you."

"I think you are mistaken," she said calmly.

"I'm sure I am not," he answered; "but that is not a matter which would be of importance to me at least, unless you, Mary, are disposed to return his affection."

"Bertrand!" she said slowly, "I am sure you would not wish to hurt or annoy me; but you do both when you even hazard such a supposition; Mr. Davenant is absolutely nothing to me, and never can be anything."

"That is enough, Mary, forgive me;" and involuntarily he thought how incapable Lurline, with all her fascination, would have been of the quiet truthfulness and gentle dignity which Mary had shown in her answer; the strong attraction she had had for him in former times was beginning to revive, away from the siren who had lured him from her. Presently he said, in a low earnest tone, "Mary I know you always tell the truth, but sometimes you are silent when others would wish to hear you speak; will you give me a distinct answer to one question?"

She merely bowed her head.

"Tell me what you have done with the white rose I bade you keep for me; have you thrown it away?"

"Thrown it away! Oh, Bertrand!" instinctively she pressed her clasped hands against her breast where the rose lay hid, and all her loving constant soul was in her eyes as she turned them reproachfully upon him—"how could you suppose it?"

"You have kept it then for my sake, sweet Mary?" he said tenderly.

"Yes," she whispered; "and there lies by it now one of the violets that told me you were coming."

It was the most she had ever said as an admission of affection for him, and it certainly he caught her hand in his, but the movement had been seen by eyes that were watching his every look and gesture in a perfect anguish of terror and dismay, and at the same instant there arose, as it seemed from the very depths of the water beneath them the low sad wail of a most lovely voice, that thrilled through the air with unutterable pathetic sweetness, which no one could have heard unmoved. And Bertrand was the last who could have done so; for the one special charm above all others which the Lorelei had always had for him, was the wonderful beauty of her strange and exquisite singing. She had always let him hear it when they were quite alone, and she would then pour it whole passionate soul into the melody, till every tone of her perfect voice seemed to vibrate in the chords of his heart; and now that same voice, inexpressibly touching in its mournful despair, was filling all the space around him with a cry of utter anguish, and it was as though a spell had been flung over him again. Letting Mary's hand fall, he exclaimed, "It is Lurline;

she must be in danger or distress!" and with one bound he had sprung from the bridge, dashing along the bank of the stream, was soon lost to view, and Mary was alone.

(To be continued.)

Young Men in Large Cities.

Thousands of young men come strangers to our large cities every year. What is their first welcome? By the necessity of the case, it is in most instances the cold and cheerless welcome of a down town boarding house. To us looking on from the inside, it seems our church doors are very wide, and social religious circles very accessible. But it looks differently to multitudes of young men, who, without acquaintance or introduction of any sort, stand outside and look at us. Our doors seem narrow, our welcome frigid, our social circles closely barred. And so they stay in the cheerless little sleeping-room. Nay, they cannot very well stay there. The cold winter evening almost drives them to the street to seek warmth that is open and public. And on the street what is the welcome there? It is the fear of the welcome that makes fathers and mothers tremble with anxiety and dread! More than two thousand saloons in this city flare their light across the pavement; and beckon to the companionship that is there. Is it wonderful the invitation is so soon often accepted, or that it is the first step on the road that carries them over farther from our churches, from virtue and sobriety, and God? Here and there one is plucked as a brand from the burning by some missionary of the Young Men's Christian Association. But the multitude are untouched by this agency. A hundred Churches are scattered all through this city, to be the hundred hands of organized help, to reach after these unperished ones, and to watch the welcome and fellowship of the Gregory by the more inviting welcome and better fellowship of Christian homes and Church life. Here is the first failure of the church. We wait till our young men are in the places of danger, perhaps with now formed habits of sin, and then we take up a collection to support temperance work and Christian Association, and imagine that so we have done our duty! Church work in a great city, as it has special opportunities, has also special obligations. One is to seek and save those that are lost. Suppose, instead of delegating this work for young men to a simple association, every Church became such an association. Suppose, with a little more faith in human nature, and a little more faith in God, our Christian families would take personal interest enough in young men who come to town from the country to somewhat throw open Christian homes to them, would extend hands of greeting to them, would bring them to Church and prayer-meeting, would open reading-rooms, and otherwise neutralize the dangerous attractions of the street, would it not be a Christ-like work, full of a sweet and constant reward?

We imagine our Mr. and Mrs. Worldly-Wisdom shaking their heads in solemn caution, or an incredulous smile. We can hear them say, with a great show of wisdom: "Ah we have had our eye-tooth cut. People who live in cities must have a little hard, practical sense, iron-grating on the basement windows, and double bolts all around. And the very heart so wisely guarded that nothing short of a certificate of church membership, backed up by a six month's probation of good behaviour, can unlock it." And so the words of piety and caution will go on, reinforced by constant experience. One will tell how, in receiving a nice young man, he tried out to be a Handy Andy. Another, how some deacon's son proved a renegade; and another, how he lost a young man five dollars, and never saw dollars or man again. All of which is very true; we do not recommend lending money to strangers. That is not a means of grace. We do not say you will never be victimized. But we do say, lend them your hand, a little of your heart, and the love of Christ. Not for a reward, not as a business investment, but as a Christ-like service. The grandeur of life does not insist in avoiding being fleeced. Some Christians live their Christian lives on principles of strictest business economy, never investing either money or words as debts, except as they see the principles secured by mortgage, and the interest rolling up at compound rate. In efforts to save a soul from death, you can never be victimized. Now and then an unworthy or an ungrateful one may cheat you out of a dollar or cheat you out of a tear. But he is the victimized party, not you. This, then, is the first duty of the church—to gather around young men a cheerful, warm Christian welcome. In detail it means more than we could specify. But it means specially that something shall be done to offset the influence of drinking saloons. Half the young men who go there and perhaps fall there, are drawn, in the first place, not by love of liquor but love of company. It is a place to spend a lovely evening. But a Christian parlor is not only a better place—in a multitude of cases it would be a preferred place.

Further. There should be some organized effort in the way of making attractive evening resorts in connection with our churches. A church should be a centre of light and knowledge every day and not merely a place to go on Sunday and worship. It should be a workshop all the week. There should be a reading-room, where young men may find intelligent company and refuge from intolerable boarding-houses. There shall be young people's association, where every healthful moral activity should be encouraged. And our Sunday schools not merely be children's schools, but Bible schools that would retain their hold on the young as they leave their teens. Then we should have a generation of Bible-taught and grounded young men, who will not swerve from virtue under pressure of the first guest that strikes them.

The most secret act of goodness is soon and approved by the Almighty.

Birds in London.

Only those who have tried rising with the lark know what a rise in *urbs* may be found before nine a.m. in the London parks. Thrushes feed there late and early in the day, and even build in high trees inaccessible to boys. Chaffinches, grey as in a country orchard, may be seen there, and robins; indeed, the latter penetrate, especially in winter, to the squares. There are rookeries at Kensington Palace and in Holland Park. The wood-pigeon's coo floats to the ears, along with the distant roar of the awakening city, from the tallest trees in Kensington Gardens and Regent's Park. In this latter locality and in Hyde Park the blackcap sings during summer. In such situations too the swallow tribe may be noticed, being banished there and to the suburbs by the smoke and noise. The starling, however, makes its nest on the top of the tall West-end mansions, and occasionally a few martins will build under the eaves of such houses. The birds in digenous to London may thus be catalogued, according to the frequency of their occurrence.—Sparrow, redstart, starling, rook, thrush, blackbird, blue titmouse. During the severe weather which closed 1874 fieldfares and redwings were picked up starved to death in the great West-end thoroughfares. On one day at the beginning of January, 1876, we observed in the Temple Gardens as the snow was melting early in the afternoon a Royston crow, two redwings, two thrushes, a blackbird, several starlings, and a moorhen. This was a red-letter day to the town naturalist. The enumeration of these birds will surprise those who fancy that the practical study of ornithology is impossible in London, and nothing has been said of the many summer visitants which attentive observation will discover by their notes at early morning and after the park gates are closed at night. To ascend to a higher family than any which we have hitherto touched, some years ago a pair of sparrow-hawks reared their young among the coils of rope at the feet of Nelson in Trafalgar Square, and another pair for several seasons built and reared their young between the wings of the golden dragon which formed the weather-vane of Bow Church, Cheapside.

First and Last Trial.

The following is a specimen of pure Yorkshire dialect, laughable in itself, and in the story it tells.—Theor wor once a mason at Guisey cut it into his head 'at he wor just cut out for a proyeher, so he went to see a Methody parson, an' ast him if he couldn't get him a job as a "lool" some-where; he wor sever if the'd nobbut give him a right chance he could convert sinners wholesale. Well, after a good deal o' bother 't parson got a vacant poosilpit for them 'o some outside country-place, an' their one fine Sunday mornin' in t' mornin' went, reight weel suited w'iz him. Up into 't poosilpit he mahntid, like one at wor weel used 't job. All went on quietly eniff w'ol 't time come for him to begin his sermon, an' theor wor a rare congregation to listen t'ul him. "Nah; my friends," he began in a stammerin' sort of way, "'t text is this, 'I am 't lool o' 't world.' " He then wanted a bit, an' after thumpin' 't poosilpit top two or three times, he got on a bit farther. "Firstly, my friends, he says, "firstly, I—I—I—I am 't lool o' 't world," an' then he com' to another full stop and thump the poosilpit agenn a bit. "Yes," he went on agenn, "in 't first place I—I—I am 't lool o' 't world," but he couldn't get a word farther, dow what he could. At 't last, however, theor wor an owd woman among 't congregation sang aht:—"I tell the what it is, lad, if tha't 't lool o' 't world, tha's sadly wants enuffin'." An' 't poor mason took it aht o' 't chapel as it he'd been bitten w' a mad dog. He wor never known to enter poosilpit at after.—Once a Week.

The Abode of Snow.

"It is not usual to allow any Englishman, except officers on duty, to go along the part of the Afghan frontier, which touches in the territory of the Akood of Swat; and I was enabled to do so only by the special permission of the Viceroy and the Commander-in-Chief. The border authorities were thus responsible for my safety, and they took care to see that no harm befall me from the wild tribes of the mountains round the base of which I skirted. The reason of this anxiety was thus explained to me by a humorous officer:—"Do not suppose," said he, "that the Punjab authorities mean to do you any special honour; they probably wish you far enough. The case is this: if the hillmen get hold of you—and they would be very likely to make a dash at you over the border if you went unprotected—they would carry you up into the mountains, and would then write to the Punjab Government offering to exchange you against some of their own *budmashes* whom we have in prison. The Government would probably take no notice of this communication, and after the lapse of a little time there would come down a second letter from the Swat hillmen, repeating the proposal and containing the first joint of your little finger. The next day another letter would come with the second joint. Now you see it would be extremely unpleasant for the Punjab Government to be receiving joints of your fingers day after day in official letters."—Black wood's Magazine.

Heavy rains are again reported from Texas occasioning the usual accompaniment of floods and damages. The parts which appear to have been most visited are the southern and the western. The rivers and bayous are higher than they have been for years. The railroads are some of them in so unsafe a state on account of the condition of the tressles that trains have not been allowed to leave their stations. Much damage has been done to the roads and bridges. Loss of life has not yet been reported. The year appears to preserve its character for storm and flood up to its close.

Scientific and Useful.

HAVE metal or earthen vessels for matches and keep them out of the reach of children. Wax matches are not safe.

Do not deposit ashes in a wooden vessel or upon a wooden floor.

Never use a light in examining a gas-motor.

Never smoke or read in bed by candle or gas light.

Never put kindling-wood on the top of the stove to dry.

Never leave clothes near a grate or fire-place to dry.

Be careful in making fires with shavings, and never use any kind of oil to kindle a fire.

Always fill and trim your lamps by daylight, and never near a fire.

In Belgium and Holland linen is prepared beautifully, because the washerwomen use borax, instead of soda, as a washing powder. One large handful of borax is used to ten gallons of water, and the saving of soap is said to be one-half. For laces and cambrics an extra quality is used. Borax does not injure the goods, and softens the hardest water. A tea-spoonful added to an ordinary kettle of hard water, in which it is allowed to boil, will effectually soften the water.—Heath and Home.

If we had a house with a bedroom on the first floor, we would at once abolish the use of that room as a sleeping apartment, because we are satisfied that it is a wrong custom, it being much healthier to sleep upstairs. Many a family of which the members were suffering and weak in general, have been restored to a vigorous and healthy condition by following our advice, which was to remove their bedrooms up-stairs, to have their beds, summer and winter, exposed the whole day to the fresh air from open windows (except of course when there is rain or mist), and also to have during the whole night one window partially open, even in winter, so as always to inhale the fresh cool air from the outside, but using at the same time the precaution to have sufficient bed-covering to secure warmth.—Prof. Van der Weyde.

THE ATMOSPHERE AND SOUND.

Professor Osborne Reynolds at the British Association read a paper on the refraction of sound by the atmosphere, and related the effect of experiments which he had recently made, with a view of throwing light on the subject. He had confirmed his hypothesis that, when sound proceeded in a direction contrary to the wind, it was not destroyed or stopped by the wind, but that it was lifted, and that at sufficiently high elevations it could be heard at as great distances as in other directions, or as when there was no wind. An upward diminution of temperature had been proved by M. Glaisher's balloon ascents, and he showed, by experiments with the sounds of firing of rockets and guns, that the upward variation of temperature had a great effect on the distance at which sounds could be heard. By other observations he found that, when the sky was cloudy and there was no dew, the sound could invariably be heard much farther with than against the wind, but that, when the sky was clear and there was a heavy dew, the sound could be heard as far against a light wind as with it. Professor Everett remarked that Professor Reynolds has given the most important contribution to the subject that has been given for many years.

SUN SPOTS AND ATMOSPHERIC FORCES.

Professor Barrot read a paper prepared by Mr. T. Moffat, on the apparent connection between sun spots, atmospheric ozone, rain, and force of wind. The author stated that from 1850 to 1869 he discovered the maximum and minimum of atmospheric ozone occurred in cycles of years. He had compared the number of new groups of sun spots, in each year of these cycles, with the quantity of ozone, and the results showed that in each cycle of maximum of ozone, there was an increase in the number of new groups of sun spots. He also showed that there is an increase in the quantity of rain and the force of wind with the maximum quantity of ozone of sun spots, and a decrease in these with the minimum of ozone and sun spots.

CONSTITUTION OF THE SUN.

Professor Balfour Stewart, in an address on this subject, said: Several new metals have been added to the list of those previously detected in the solar atmosphere, and it is now certain that the vapors of hydrogen, potassium, sodium, rubidium, barium, strontium, calcium, magnesium, aluminum, iron, manganese, chromium, cobalt, nickel, titanium, lead, copper, cadmium, zinc, uranium, cerium, vanadium, and palladium occur in our luminary. If we have learned to be independent of total eclipses as far as the lower portions of the solar atmosphere are concerned, it must be confessed that as yet the upper portions—the outworks of the sun—can only be successfully approached on these rare and precious occasions. Thanks to the various government expeditions despatched by Great Britain, by the United States, and by several continental nations—thanks, also, to the exertions of Lord Lindsay and other astronomers—we are in the possession of definite information regarding the solar corona. In the first place, we are now absolutely certain that a large part of this appendage unmistakably belongs to our luminary, and in the next place, we know that it consists, in part at least, of a ignited gas giving a peculiar spectrum, which we have not yet been able to identify with that of any known element. The temptation is great to associate this spectrum with the presence of something lighter than hydrogen, of the nature of which we are yet totally ignorant. A peculiar physical structure of the corona has likewise been suspected. On the whole, we may say that this is the least known, while it is perhaps the most interesting, region of solar research; most assuredly it is well worthy of further investigation.

A STARTLING disclosure has been made respecting the death of Sholley, which took place on the 8th of July, 1822.

Births, Marriages and Deaths.

BIRTH. At the manse, Demeritsville, on the 8th of January, the wife of the Rev. James M. Boyd, of a son

THE PRODUCE MARKETS.

Table with columns for TORONTO and LONDON, listing various commodities like wheat, flour, and sugar with their respective prices.

OTTAWA

Table listing prices for various commodities in Ottawa, including wheat, flour, and sugar.

Official Announcements. ARRANGEMENT OF PRESBYTERIES IN QUEBEC AND ONTARIO, AND APPOINTMENTS OF MEETINGS.

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A Vindication of Doctrinal Standards with special reference to THE STANDARDS OF THE PRESBYTERIAN CHURCH.

CHRIST AND CHRISTIAN LIFE. SERMONS PREACHED IN ZION CHURCH, BRANTFORD, DURING 1875.

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