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CHRIST'S POWER TO FORGIVE SINS!

"Son be of good cheer; thy sins be forgiven thee."—Matt. 9: 2.

"And they come unto Him, bringing one sick of the palsy, which was borne of four."—Mark 2: 3.

One summer's day I walked along the streets, I saw a thickening crowd... A good thing happened to me. As I walked along the streets, I saw a thickening crowd...

With busy hands he raised the covering above the couch, and Jesus sat up. With ropes under the head we passed the roof, and then...

I wish you could have seen the Saviour's smile! He did not know the sick man in suspense, but called him "Son," and gently said to him...

Oh! have you friends who suffer and have sinned? And have not carried them to Christ the Lord? I pray you do not love another day...

When we contemplate the appearance of our Lord, on this stage of action, there are two important views of His character that should always claim our attention.

One is His coming into the world in order to offer an equivalent to God by means of which God would be able in conformity with the excellence of His character to forgive sins.

The Scribes and Pharisees were for bringing in Christ at this time as guilty of disparaging and defying the divine government or the Divine name.

disparaging and defying the divine government or the Divine name. They had witnessed enough as they said, when upon they could for and this serious and capital charge, for in their hearing He had distinctly intruded upon the Divine province, and as distinctly assumed the Divine prerogative.

Thoroughness. One of the great defects of the present day, especially in our own land, is a want of thorough knowledge and a disposition to attain it.

There is a strength derived from a liberal culture of the mind that can be obtained from no other source. It makes men and women stronger, no matter what positions they may afterwards fill.

Mr. H. M. Stanley has addressed a letter to a gentleman at Nottingham in answer to the question whether he is of the same opinion as the late Dr. Livingstone respecting the use of spirituous liquors by travellers.

The Aesthetic of Romanism.

BY R. S. STUART, D. D.

Romanism powerfully appeals to many men by its cordial relations with all the fine arts—with music, painting, sculpture, architecture; with whatever impresses and most delights the senses and the taste.

Its cathedrals are the wonders of the world—mountains of rock-work set to music. Its elaborate, opulent, mighty masses make the common hymn tunes of Protestantism sound almost like the twitter of sparrows, amidst the alternate triumph and wail of commanding winds.

Its liturgical forms have not merely been arranged by studious men, with apt and practiced gifts for the office. They have some of them been born of those immense crises in personal or in public experience when intensity of feeling, surpassing all poetic impulse, infused spiritual fire into the sentences.

Nothing, therefore, is too ornate or magnificent to be incorporated in the superb ceremonial of this immense organism. It marches, as it fights, an army with banners. It would copy, if it could, the very ceremonial of the Temple above.

To one who wants his whole aesthetic nature gratified and educated in his worship, while it shall be also and always subordinated to spiritual attainment—who accepts this nature as from God and feels its thrilling and sweet impulses demanding a lawful and large domain—there is here a constant and vast attraction.

The apostles worshipped well and truly, not at all in this way. The Saviour made no suggestion of this to the woman of Samaria when he taught her how to offer her devotions. Our fathers found delight in praise and were heard in their prayer, though offering it in the rudest forms, under bleakest skies, because intense stirred them and the gorgeous vestments seemed to them dipped in the blood of the saints.

But the convert to Romanism delights himself in this service, so rich and tender, so various and so ancient, with a passionate fondness; while the occasional attempts of ambitious High Churchmen to emulate that which the blending genius of so many centuries and lands has produced are to him simple ludicrous—like building another equal to St. Peter's of scantling and boards, or reproducing Warwick Castle in cake and sugar.

About Testimonials. We have a word to say concerning the custom of scholars and teachers giving and receiving testimonials. It may seem like checking the promptings of true gratitude, or disparaging the exhibition of affection.

When gratitude can possibly be "a lively sense of favors to come," or acts of affection can serve as a bribe for favor or be prompted by fear of disfavor, present-giving becomes a sham.

The custom brings burdens to the purse, and envy and rivalry. It is often a cruel injustice to those who, though poor in money, are rich in love, and opens a way for intrigue that offers a strong inducement to those ambitious of favor. The sorry figure cut by such as collect assessments for testimonials from those whose political preferment depends on the favor of those who are to receive the "spontaneous exhibition of good-will," and the more than questionable propriety shown by many an official in receiving an indirect bribe, and, finally, the blackmail levied on underlings by those who use power only for plunder, serve to show to what a height of evil so little and seemingly innocent a matter at last may grow.—N. Y. Christian Intelligencer.

An elevated purpose is a good and enabling thing, but we cannot begin at the top of it. We must work up to it by the often difficult path of daily duty.

The Joy Set Before Us.

Our Divine and suffering Lord in the deepest anguish of Gethsemane and Calvary, had a "joy set before Him." Perhaps a multitude of joys, but there was one that we are perfectly sure of. He foresaw the fruit of his sorrow in the redemption of precious souls.

He foresaw a child of sin fleeing from under the just wrath of God. He hears that penitent's cry for mercy. He sees that contrite soul confessing sin, and coming to be washed in the cleansing blood that purifies and saves. Faith has saved him. It rises up from before the Cross a new man, and leads a new and a noble and a holy life. He triumphs over temptation, and after the victory over death, is translated to glory.

With what bitter price bought He our ransom! But He shall be repaid when He beholds heaven thronged with the trophies of His sufferings. If even an earthly mother lusher her robes and sufferings amid the anguish of the birth-hour "with the joy that a man-child is born" into her bosom and her home, how much more might the infinite Jesus bear the fearful anguish of the spiritual birth of his "peculiar people," born to an everlasting glory! His own Cross was yet to change into His crown. The brow that bled with the thorns is to wear the diadem.

Here is a sweet lesson for every one of Christ's disciples. Life's daily crosses are to be borne with a constant fore thought of the joys that are to come after. Hard work is to be performed, and sacrifices made, with the inspiring expectation that none of these things shall fail of the final reward. The self-eviled missionary to the heathen endures his lonely lot for the joy set before him of winning some souls to Jesus here, and of winning at last the approval, "Well done, good and faithful servant!" Many an ill paid, toiling laborer in his frontier cabin says to himself "Don't murmur, don't lose heart; my Master had not where to lay His head; there is a crown for me yet, if I endure to the end without flinching." So he puts on his old threadbare coat and trudges off to his distant preaching-station, singing as he goes

"Give me the wings of faith, to rise Within the veil and see The saints above, how great their joy, How bright their glories be."

For the joy set before him, he endures cheerfully his rough and rugged lot. Ah! brethren, life would be a dark and a lonesome march to a great many of you if you could not sing to yourselves of the "Sweet by and by." Never forget that the dear Master never lays on you or me a heavy cross, but there is a joy set before it. Without the cross is without the crown.—Rev. Theodore L. Cuyler.

"Take Me on Shore."

A godly minister had a careless and idle son, who left his home and sailed to a foreign land. His sorrowful parents could only pray for him, and send him good advice. The ship which bore the boy reached a distant port and was waiting to take in a fresh cargo, when the sailors went on shore, and brought back with them a native boy, who could play some curious kind of music.

He amused them for a long time, but at last he said, "You must now take me on shore." The sailors told him he must not go yet.

"O, indeed, I cannot stay any longer," replied the little black boy; "and I will tell you why. A kind Christian missionary has come near the village where I live. From him I have learned all I know about Jesus Christ. This is about the hour when he meets us under a tree to tell us more; I want to go and hear him."

The sailors were overcome by the boy's entreaties, and at once rowed him ashore.

The minister's thoughtless son was struck with the words of the little heathen boy. He felt condemned by them. "Here am I," he said to himself, "the son of a minister in England, knowing far more about Jesus than that poor boy, and yet caring far less for Him! That little fellow is now earnestly listening to the word of life, while I am living quite careless about it."

In this great distress of mind he retired that night to his hammock. There his father's instructions came back to his thoughts, and reminded him how he might seek and find that salvation he so much needed. He became a sincere Christian; and great was the joy in his English home when the happy tidings reached his parents.

The authorities of the Chapel Royal, St. James, appear to have been taking action against Ritualism; for, as we gather from an indignant paragraph in the Church Herald, the Rev. Thomas H. Moore, Priest in Ordinary and Master, was requested by the Dean either to refrain from adopting the eastward position at the altar, as has been his wont, or to relinquish a great part of the emoluments of his office and submit also to a degradation of his official status. As a matter of course conscientious obedience to the laws of the Church compelled Mr. Helmore to submit to the iniquitous decision of the state officials.

One Thing Needful.

Let every one who would not suffer shipwreck on the great voyage of life, stamp seriously into his soul, before all things, the great truth of the Scripture text, "One thing needful. Money is not useful; power is not needful; cleverness is not needful; fame is not needful; liberty is not needful; even health is not the one thing needful; but character alone—a thoroughly cultivated will—is that which can truly save us; and, if we are not saved in this sense, we must certainly be damned. There is no point of difference in this matter, where a man can safely rest, saying to himself, 'I don't get better, I shall certainly not get worse. He will unquestionably get worse. The usefulness part of his nature, if left uncultivated will, like every other neglected function, tend to shrink into a more meagre vitality and more stunted proportions. Let us gird up our loins, therefore, and put us like men; and, having, by the golden gift of God the glorious lot of living once for all, let us endeavor to live nobly.—Block's Self-Culture.

Then Shall we Know.

The cloud that veils full knowledge "is a cloud of love." Many things about our great future, and almost everything about our earthly future, is concealed from us. If we look back, with a thoughtful heart, we can not but feel how wisely and kindly He has unrolled the volume of life, and stood by and strengthened us when we had hard things to read in it. Events that would have seemed intolerable have happened, and lie behind us with a softened light shed over them. We may be grateful that they were not foretold, and grateful still more if we have been carried through them, not by leaving our hearts made hard, but our souls made strong.—Rev. John Kerr.

The World Reconciled.

An unpardoned world would be like earth in the days of the deluge, when it was wholly covered with a black and stormy night and when the darkness of the sky corresponded to the darkness of the abyss. It is not so now; pardon has caused a brighter light than that of the rainbow to shine amidst the terrible gloom, divine love irradiated the awful scene. The waters, it is true, still cover our shores and fold them in a sombre winding-sheet. Affliction moves on like a wave that breaks upon every bank; but then on this sea there falls the rich light of a clear sky. Let us never forget that we no longer inhabit a world subject to the curse; the sentence has been blotted out. It has pleased God to reconcile all things to Himself, by the blood of the cross.—Pressense.

A Revival Incident at Dundee.

According to a local paper, a scoffing young man recently attended a revival meeting in that town, and at the close stayed behind to attend the "anxious inquirers' meeting—not from any worthy motive, but simply to find material for the amusement of himself and his associates. With this ignoble end in view, he anxiously inquired of one of the ministers "whether he could work a miracle or not." He had not to wait long for a satisfactory reply, for the reverend gentleman, seizing him firmly by the shoulders, replied, "We cannot work miracles, but we can cast out devils," and, suiting the action to the word, pitched his young friend bodily outside the church door, which was immediately closed in his face. The anxious inquirer disappeared rapidly in the darkness.—London Nonconformist.

The Believer's Delights.

To a believing soul there is something wonderfully sweet in viewing all his trials, troubles, afflictions, temptations, desertions, spiritual conflicts, ups and downs of every kind, as ordered of God for his good; decreed to come upon him at just such a time and place as his heavenly Father's wisdom sees fit and meet! to remain with him just so long, and not a single moment longer than till they shall have answered some salutary purpose for his soul's good; that, however sore and grievous these things may be to flesh and blood, however thwarting to his own will and wishes, yet, however contrary to what he would judge to be for his spiritual welfare; yet He who "ordered all things after the counsel of His own will," causeth them to work together for his good; and that they are all the effects and emanations of Infinite Wisdom, Love and Infinite power, united to accomplish his salvation in the way that shall be best for him, and most for his heavenly Father's glory.—Sir Richard Hill.

Troubling for Fun.

Remnants of the barbaric love of torture are not rarely to be seen. The torture inflicted is of a most delicate and refined sort. A father holds his little one at arm's length over a balcony and apparently enjoys the tortions of countenance and limbs the terror occasions in the child; a husband drives close to the edge of a steep embankment, sure he will not go over, but giving his wife a frightful opportunity of proving her devotion by repressing the shriek and keeping her seat; a young man—for it must be confessed that, like fishing, this sport is largely monopolized by the masculine part of humanity—a young man will rush about on the edge of perpendicular cliffs, lean over and reach down, jocosely threatening all sorts of horrible leaps, till his frantic mother quite disgusts him with her childings. Of course little boys brandish real and mock weapons fighting misses and smaller boys, with a gusto which proves that "it is their nature too." Probably the adult perpetrators of this unkindness have not analyzed the motives of their actions and might be ready to contradict my judgment, but I am sure that mothers will be ready to take the suggestion that they should train their little boys to be sensitive to the feelings of others, and to be incapable of finding pleasure in their discomfiture.—Christian Weekly.

Sabbath School Teacher.

LESSON XXXIII.

POWER OVER DEMONS. Mark v. 1-15.

COMMIT TO MEMORY v. 15.

PARALLEL PASSAGES.—Matt. viii. 28-34; Luke viii. 26-30.

With vs. 1-5 read Eph. vi. 12; with vs. 6, 7, read 1 Kings xvii. 18, with vs. 8-10, Ps. ii. 10; with v. 11, Deut. xiv. 8; with vs. 12, 13, Jude v. 6; with vs. 14, 15, 1 Cor. vi. 11, and 2 Peter ii. 4.

CENTRAL TRUTH.—Enmity between the serpent and the seed.

LEADING TEXT.—He that committeth the sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.—1 John iii. 8.

That evil spirits exist is as certain as the existence of angels. They are in sympathy with Satan, their head, who is god of this world, in a limited sense (Job i. 12), and who is at war with Christ's kingdom. The advent of Christ was "the hour" of Satan, when he was allowed to do his utmost. Hence evil, malicious, fallen spirits, released for a time from their misery, to which they expected to be sent back (v. 7), "possessed," or held under control, in some cases, the minds of human beings (as in the case of divination, Acts xvi. 16), and in some instances both mind and body, the body through the mind, and disease of body being possibly the occasion of possession. Sometimes their power was used to bring the truth and miracles into disrepute, and to give colour to the idea that Beelzebub helped Christ; sometimes it was, apparently, in wanton cruelty, though, possibly, as in this case, as part of a scheme for defeating the truth.

When the Jews held erroneous views as touching ordinances, worship, the kingdom, the spirit world, Christ corrected them. He nowhere corrected their ideas regarding demoniacal possession, or called the terrible misery disease; but he treated and spoke of the cases as possessed of demons, and addressed these demons as persons who could understand and must obey.

Much of this we can not understand, but all believe facts of the modes of which they are ignorant, as a child believes in an eclipse, without knowing its principle. It has been said that mental disease is called "lunacy," without our now believing the moon its cause; but if Jesus who never deceived, had dealt with "lunatics," and had addressed the moon as the cause, we should have to believe so. That some symptoms of some diseases were produced by demons may be simply because human beings are concerned in both cases; or demons may have taken advantage of disease; and that there is nothing of the kind now, cannot be proved; but if it could, that would not disprove what the Scriptures distinctly allege, then existed.

This explanation renders the lesson easier. We have.

I. HUMAN MISERY, vs. 1-5. The place was the country of the Gadarenes (see last Lesson for description), the "other side," the east of the Sea of Galilee, called the country of the Gadarenes or Gergesenes, the region called Decapolis (v. 20), from its ten cities. The man (one or two, Mark fixing attention on him who spoke), met Christ on landing. His home was among the tombs, which were heathen, like Christ's out of the rock (2 Kings xxiii. 16, 17). The hills of the place are fitted for excavations. Epiphanius—one of the Fathers—mentions these tombs. This dismal dwelling suited his gloomy temper. Attempts had been made to restrain him in vain (v. 3), the description of them very full. He had been abandoned as hopeless. A terror to his neighbours, and in torment himself, dead among the living, he haunted the place, and made the tombs yet more ghastly.

Here is the type of sin; possession of the devil, as a will within the human will, making violence, terror and misery. And man tries to restrain it, with prisons, penitentiaries, police; tries to cure it in reformatories, asylums, temperance societies, &c., and only succeeds so far as he calls in Christ's help. How many transgressors in a million-peopled city, pests to others, wretched themselves, defiant of human authority, thieves, drunkards, violent, desperate, to whom murder is only an incident! Wonderful that God spares us.

Let the young see in this wretched man, "crying and cutting himself," the type of full-blown evil—savage, blind, impatient of restraint, cruel, murderous. Sow no seed, in temper, passion, or strong drink, of which this is the fruit. Be thankful for the restraints of parents, home, school, God. This man had gained liberty indeed, but what a horrid liberty.

II. CONTACT WITH CHRIST. The light hurts diseased eyes. The good make the bad uncomfortable. Jesus' presence is suggestive of torment to this foul spirit. Yet his power is owned, "worshipped" (v. 6). "Devils believe and tremble," Jas. ii. 19. They know Jesus as the Son of the most High God (v. 7), and their judge. The evil spirit deprecates the word, "come out of him," which deprived him of the malicious pleasure, or the respite from woe, he enjoyed (v. 8). The sway over man is a diversion to devils. So bad men relieve themselves by venting their temper on dependents. Yet the evil spirit cannot keep away from the judge. So human criminals sometimes betray themselves by yielding to a certain strange fascination about the place, the details, or the punishment of their crime.

We can gather little from the reply (v. 9), or request (v. 10), of the unclean spirit. The word "legion," made familiar from the Roman conquest, meant a large indefinite number for the definite 6200 infantry and 780 cavalry of the Roman legion.

The region was Gentile. Josephus (Ant. xvii.) shows Gadara a Gentile city. The people had swine, which were feeding around. Anything seemed better than return whence they came. Hence the request to which Jesus says simply, "Go," without taking responsibility one way or

the other. Did they anticipate the result? (v. 14). Possibly not. Unclean spirits, like most criminals (contrary to the common impression), may be very stupid, or the author of evil may have foreseen a result not known to those wretched subordinates (v. 17), for the sordid Gadarenes heedless of the man cured, and alive only to their own loss, begged Jesus to leave.

III. HEALING FOR THE MAN. An interval passes long enough for the report to be carried to the town, and for the people to come out, and long enough for the man to be taken charge of by the friends to whom he had been such an affliction, and clothed. In this new guise they find him, at peace, "sitting," clothed, restored to human feeling and in his right mind, thinking and judging justly and intelligently, grateful for his deliverance. So Christ delivers from Satan's thralldom, by his word, effectually. He gives peace (Rom. v. 1), the best robe, and a "right mind." Enemies of God have a double feeling, even when sinning, a sense of something better, yet an impulse felt to be irresistible, to the worst, and the worst is typified in the swine—worthless as compared with man—hurried violently into the sea, drowned in perdition. He restores to manhood by expelling the evil. He takes away the stony heart out of our flesh and gives a heart of flesh (Ez. xxxvi. 26). He destroys the works of the devil (Col. ii. 15).

So we may (a) think highly of the word and power of Jesus (Col. i. 5, 6); (b) justly of the misery and degradation of being led of the devil (2 Cor. iv. 4); (c) of the malice, cunning and stupidity, craft over-reaching itself, of his agents; (d) and with discrimination of all means of checking and controlling the devil's servants, apart from the grace of Christ Jesus. To be delivered ourselves from any form of evil, let us go to Jesus. To him let us carry in prayer our fellow sufferers.

SUGGESTIVE TOPICS.

The scene of the miracle—why called Decapolis—by whom inhabited—the character of the people—the condition of the demoniac—meaning of the word—views of the Jews concerning—how endorsed by Christ—how far intelligible to us—difference between fact and mode of the fact—misery of this man—abode—habits—condition helplessness of the people—interview with Jesus—homage—answers—request—effect of its being granted—change in the man—new appearance—feeling—effect on the people and lessons to us.

St. Peter's at Rome

A correspondent of the Methodist, speaking of St. Peter's says he could no more describe it worthily than he could have designed it; that the sight of it was worth to him all else in Rome, rich as the Eternal City in history and art, that the first view of its disconcerting, and it is only after several visits, and much study, and careful comparison, that one comes to pronounce it, as it really is, the most noble and wonderful of the works of man. He contents himself with giving a few facts in figures;

St. Peter's is built in the form of a Latin cross, with a dome surmounting the centre. The lofty room is vaulted, coffered and gilded. The pavement is of colored marble, inlaid with profitable designs. On each side the nave are four pillars (each covering half the space of a first class American church), with Corinthian marble pilasters, and a rich entablature supporting the arches. These side arches are more than one hundred feet high, and beyond them are the vaulted aisles, surmounted, at regular intervals by majestic domes. Beyond the aisles are the numerous side chapels, each so large that it might serve for an independent church. In one of these, which occupies the extremity of the right transept, the famous Vatican Council was held, and the seats occupied on that occasion still remain. The front of this chapel is walled up to represent the facade of a church, and is sixty-five feet in height, extending a little more than half the distance from the pavement to the top of the arch of the transept.

The total length of St. Peter's is 614 feet. The height of the central dome in the interior is 405 feet; on the exterior, 418 feet, exclusive of the ball and cross. The church and chapels are filled with rich and costly monuments to the Popes and various Catholic sovereigns; but every thing is of such an enormous size, that one's comprehension of the vastness of the edifice is diminished, and it is only by observing the moving figures of living men and women that one can form any idea of its real proportions. Almost every great master is represented in the monuments and altar-pieces; but every thing is on so vast a scale that we need not look here for any artists' best work. There are but very few frescoes or paintings in St. Peter's, the colossal pictures in the domes and ceiling, and above the numerous altars, being mosaics. Seen near by (from the galleries that run around the interior of the dome) they are composed of rough bits of colored stone and glass stuck into a bed of cement with apparent haste and irregularity, but seen from below, they have all the softness, and delicacy, and truthfulness of a masterpiece. Seen from below, the figures of the Evangelists in the dome appear of life size; but some idea of their real proportions may be drawn from the fact that, by actual measurement, the pen which St. Luke holds in his hand is seven feet in length. Standing on the marble pavement below, the view of the dome is most glorious. It towers and expands above you with a sublimity equalled only by the genius of the immortal architect; and you are ready to forgive the "Church of Rome" for much of her wrong doing, since she alone (with her hand on all the sources of wealth and art in Christendom) could make such a peerless temple possible.

A correct idea of the size of St. Peter's at the Vatican can only be gained by ascending to the roof. The roof is nearly flat, and is composed of strong cement and flagstones. A high wall or balustrade surrounds it, and the laborers, who have their little dwellings built along the wall or in the numerous angles, are drawing about little waggon-loads of lumber and other little materials in the work of repairing constantly going on. These dwellings, with the

domes and peaks innumerable, make the place look like a good-sized village, with the main dome rising like a huge temple in the centre. The top of the dome is 300ft. above the level of the roof, and ascending this by a long and toilsome staircase, we get our best view of Rome and the Campagna, with the mountains and the sea beyond. The cost of the main building alone has been estimated at ten million pounds sterling; while the annual expence of repairs is six thousand three hundred pounds sterling.

How a Brahmin Became a Christian.

What could induce me to leave a comfortable position and come over to Christianity? Ah, I must thank Brahminism for that! I was taught that the Lord of the Brahmans drank up the whole of the Pacific and the Atlantic and the whole of the northern seas, and, credulous as I was, this was too much for my credulity. A great doubt was infused into my darkened soul, and that led me to study the whole subject of religion, Hindu religion, in its most popular forms, and in its philosophic form too. The philosophic form may be divided into two classes, atheistical and theistical. I will not say much of the atheistical form, because it is the fool that has said in his heart, There is no God. But according to the theistical form God has existed from all eternity, not as a personal agent, but as an eternal principle. That eternal principle lies in a state of quiescence, not conscious of its existence, and without life and motion, and it remains in that state for ages, and cycles of ages, and after the lapse of cycles of ages it somehow comes to consciousness, and then says, "I am," and has a volition. The genius of our language would lead us to presume that this eternal principle is a neuter gender. Well, we ask our great philosophers how the great eternal principle comes to consciousness, and then it says "I am, the great name by which God revealed himself to Moses," and then it begins to speak of man, women and children having emanated from this eternal principle, and after the lapse of 8,400,000 years—for they believe in the transmigration of souls man will return to this eternal principle again. And they say that as the froth of the sea is nothing but a part of the sea, so man and the whole world are parts of the Great Eternal Spirit, and will all get back into that spirit. This is Pantheism. They carry this out to its logical results. Human entity, apart from the Divine principle, is denied, human responsibility is denied, and human accountability. When man commits sin they hold that he does not commit sin. Man's sin becomes God's sin, man's folly becomes God's folly. Now when I came to know this blasphemous system, I made up my mind not to have anything to do with it. Then there was a vacuum formed in this heart of mine, and we in India do not like the idea of being without religion. However the idea of being without religion may be favorable in England and the United States, in India if they cannot have a true religion they will have a false one. Then my heart was drawn to that book, the Book of books, the Bible. On September 13th, 1843, I was enabled to put on the Lord Jesus Christ. If I had chosen to be a hypocrite I might have still remained among my own people, but I could not. Brahminism is closely intertwined with the daily life, and it is no easy matter to break off from it. It was very trying in some respects to make the change that I did. I was not afraid of being punished for so doing by my own people, for the protecting arm of Britain extends to India; but I had to give up a loving mother, three brothers and three sisters and a large number of first and second cousins, the last named being regarded in India as belonging to the same family as oneself. But the Lord Jesus has said that whosoever will not take up his cross and follow Him is not worthy of Him. I embraced Christianity and I found many of the precious promises of the blessed Saviour realized in my own case, especially the declaration, "Whosoever forsaketh father and mother, and brother and sister, and houses and land, hath a hundredfold more in this world, and in the world to come everlasting life." In how many different forms has this promise been realized in my experience in the last thirty years!—Narayan Sheshadri.

As a Man Thinketh.

Dr. Brown-Sequard, the eminent surgeon, in a lecture delivered in New York the other day, said: "The cure of any illness which does not consist in a disorganization of the tissues, can often be accomplished when the person thinks it can be done. If we physicians, who treat patients every day, had the power to make them believe that they are to be cured, we certainly would obtain less fees than we do, and I must say that the best of us would rejoice at it. There is no doubt at all that if we could give to patients the idea that they are to be cured they would often be cured, especially if we could name a time for it, which is a great element in success. I have succeeded sometimes, and I may say that I succeed more now than formerly, because I have myself the faith that I can in giving faith obtain a cure. I wish, indeed, that physicians who are younger men than myself, and who will have more time to study this question than I have, would take it up, especially in the cases in which there is a functional nervous affection only to deal with, as particularly, though not only, in those cases that a cure can be obtained. Indeed, a cure may thus be obtained in certain organic affections—even in dropsy it may lead to a cure. You know that it will stop pain; that going to a dentist is often quite enough to make the toothache disappear. I have seen patients come to me with a terrible neuralgia, who dreaded the operation I was about to perform, and just at the time I was to undertake it, ceased to suffer."

A man will always undergo great toil and hardship for ends that must be many years distant, as wealth or fame; but none for an end that may be close at hand, as the joys of heaven.—Hawthorn.

The Folly and Danger of Over-Dressing.

Wearing clothes unsuitable to the occasion, broadcloth for an ordinary working-suit, or a party dress in the street, or trailing long skirts in the dirt—is the easiest way of falling in to this fault; but, in general, the addition to the least thing more than enough is too much, is ridiculous, is over-dressing. Nothing is more surely fatal than piling it on.

And what is the use, after all, since the basement can and will caricature, if not outline, the parlor and the second floor front? Dress as you will, my ladies, when you have done your worst to destroy the effect of your natural attractions, and sally forth, on a Sunday morning, to hear your special reverend, with hair parted in the middle and such a heavenly smile, as he pats his mouth with white cambie (mint) worked in the corner, as he sweetly says "Beloved brethren" you see Bridge on the other side of the street, a finer lady than you, a higher heeled shoe than yours, a bigger chignon, and a more stunning hat than yours. She has spent her earnings thus, together with sundries from the basement, and fortune has favored her with shop keepers as well as you. Where you have diamonds, silks, velvet, gold and laces, she can make almost as good a show with glass, cheap silks, velveteens, brass and gold; put a gold band on your head, and she follows by putting a gilt robe on hers; and all the beef marrow in the market is ready for her thick locks—thicker than yours too, probably.

When Adolphus, in "Uncle Tom's Cabin," has appropriated St. Clare's gorgeous flowered vest, St. Clare apologizes by saying, "as the masters haven't brought up those poor devils any better than to find their chief good in such things, why, let them have them. Blunt Miss Ophelia answers by the close query, but why have you not brought them up better? Mesdames, with great respect, why don't you set the basement a better example?—The Household.

Deep humility is a young butwark, and it is only as we enter into it that we find safety and true exaltation.—John Woolman.

Kuonen, of Amsterdam, has published a paper disproving De Lagarde's notion that the Jews altered the chronology of Genesis that the Messial might not appear to have been born in Anno Mundi 5500.

A man once saved a very poor boy from drowning. After his restoration he said to him:

"What can I do for you, my boy?" "Speak a kind word to me sometimes," replied the boy, the tears gushing from his eyes, "I ain't got a mother, like some of them."

Lieutenant Curley, of the British Navy, a few years since gave his steam yacht for a mission ship to the Church of England Mission in Newfoundland. Now he has given himself to the work of ministering to poor fishermen on that cold island.

Joy and peace are not our salvation, nor is faith our salvation, nor our good works our salv. None of these can bring us any comfort or hope. Jesus now, Jesus always and forever, no one, nor anything but Jesus, is our salvation. He is all in all. All else is vain; our struggles, our prayers, our groans, are all in vain; there is no help for us but in Jesus.

In South India the London Missionary Society has 21 European and 11 native missionaries, besides 164 evangelists, catechists, and teachers, making the total working force 196. These care for 131 stations, with 8,009 native Christians and 5,228 scholars in the schools. From the south, as well as from the north of India, it is reported that the number of secret disciples is rapidly increasing and that caste is losing its power.

The Registrar-General estimates the population of the United Kingdom in the middle of this year, 1874, at 32,412,010, being 600,000 more than double the population enumerated at the first census of 1801. The population of Ireland in 1874—viz., 5,800,485—is only 84,000 more than in 1801. The population of Scotland in 1874—viz., 3,462,016—is 212,000 more than double the population in 1801. The population of England and Wales in 1874—viz., 23,648,609—is about 5½ millions more than double the population in 1801.

A Hindoo paper published in Bengal, Sojjana Rajana, speaks of the excellence of the Bible. In advocating the introduction of the Bible into government schools, from which British timidity, indifference and infidelity had excluded it, these heathen writers describe it as "The best and most excellent of all English books, and there is not its like in the English language. As every joint of the sugar cane, from the root to the top, is full of sweetness, so every page of the Bible is fraught with the most precious instructions. A portion of that book would yield to you more of sound morality than a thousand other treatises on the same subject. In short, if any person studies the English language with a view to gain wisdom, there is not another book as so worthy of being read than the Bible.—Southern Presbyterian.

Oh, what a place will you be shortly in of joy or torment! Oh, what a sight will you shortly see in heaven or hell! Oh, what thoughts will shortly fill your hearts with unspeakable delight or horror! What work will you be employed in? To praise the Lord with saints and angels, or to cry out in fire unquenchable with devils? And should all this be forgotten? And all this will be endless, and sealed up by an unchangeable decree. Eternity eternity will be the measure of your joys or sorrows, and can this be forgotten? And all this is true, sure, most certainly true. When you have gone up and down a little longer, and slept and awaked a few times more, you will be dead and gone, and find all true that now I tell you; and yet can you now so much forget it! You shall then remember that you were reminded of these things and perceive them matters a thousand times greater than either you or I could here conceive; and yet shall they now be so much forgotten!—Baxter.

Random Readings.

A man does harm to others by his actions, to himself by his thoughts.

When a man's ways please the Lord, He maketh even his enemies to be at peace with him.

I never trusted God, but I found Him faithful; nor my heart, but I found it false.—Dyck.

It has been observed of Phocion, that he never appeared elated in prosperity or dejected in adversity; he never betrayed partiality by a tear, or joy by a smile.

We know of no cure for jealousy except good sense. Jealousy, when it is not a species of insanity due to physical disease, is the result of selfishness joined to weakness of intellect and character.

St. Chrysostom says that the lips which have received the blessed sacrament are specially powerful against the devil. It was after the breaking of bread that the disciples at Emmaus had their eyes opened and knew him.

Cherfulness is an excellent wearing quality. It was called the bright weather of the heart. It gives harmony to the soul, and is a perpetual song without words. It is tantamount to repose. It enables nature to recruit its strength, whereas worry and discontent debilitate it, involving constant wear and tear.

We deceive ourselves if we think that we must be right, if we grieve those whom God is discipling. (See Zech. i. 15.) We are more commonly, perhaps, in God's mind, and act as the living vessels of the Spirit, when soothing such. Had Job's former friends known God's way, they would not have left him.—Anonymous.

Experience is indeed a strong demonstration, and it is such a witness as leaves no room for debate; for here the truth is felt, proved, and acted on the heart, which the Christian knoweth well, and is as sure of, as he is persuaded that he liveth, or that the sun, when it shineth, hath life and warmth therewith. It is true, the world

It is said that Dr. Chalmers once entertained a distinguished guest from Switzerland, whom he asked if he would be helped to kippered salmon. The foreign divine asked the meaning of the uncouth word "kippered," and was told that it meant "preserved." Soon after the poor man made use of this newly-acquired expression in a public prayer, when he offered a petition that the distinguished divine might long be "kippered to the Free Church of Scotland."

liveth at a great distance with this; they only converse with the sound of such a thing; and we know the naked theory of Scripture-truth had but a short reach, and that it differs as far from that which a serious practical Christian hath, as the sight of a country in a map is from the real discovery of the same; where the difference is not in the degree, but in the kind.—Bleming.

Well, Christ is in heaven, our true treasure, whither neither the thief, nor moth, nor canker can come. This is our happiness, that He keepeth our treasure; it is out of the reach of devils and men; were it in our hands we would soon betray it. If we are set in heaven with Christ, Christ may as soon be pulled out of heaven as we disappointed of our inheritance.—Bain.

The man who in the ministry has never yet had a good, hard bang from somebody about something in the line of his duty, must draw the truth very fine and evaporate it to the thinnest vapor. For God's truth is living, keen, piercing, exposing; and whose character is taken on from the Word he preaches will not be apt to prophesy smooth things, and he will not always travel over smooth roads.

The grand difference between the Christian and the man of the world is, that the burden of the one is gathering as he proceeds, while the other is becoming lighter and more easy; the man of carnal mind and worldly affections cling more and more to the earth, and new cares thicken around his death-bed; his burden is collecting as he advances, and when he comes to the edge of the grave it bears him down to the bottom like a millstone. But the blessed Spirit, by gradually elevating the Christian's temper and desires, makes oh, hence more easy and delightful, until he mounts in the presence of God, where he finds it a service of perfect freedom.—Charles Wolfe.

In the present beholding the glory of Christ, the life and power of faith are most eminently acted; and from this exercise of faith doth love unto Christ Principally (if not solely) arise and spring. If, therefore, we desire faith in its vigor, or love in its power, giving rest, complacency, and satisfaction to our own souls, we are to seek for them in the diligent discharge of this duty; elsewhere they will not be found. Herein would I live, herein would I die; herein would I dwell in my thoughts and affections, to the withering and consumption of all the painted beauties of this world, unto the crucifying all things here below, until they become unto me a dead and deformed thing, no way meet for affectionate embraces.—Dr. Owen.

Every man should aim to do one thing well. If he dissipates his attention on several objects, he may have excellent talents bestowed to him, but they will be trusted to no good end. Concentrated on his proper object, they might have a vast energy, but dissipated on several, they will have none. Let other objects be pursued, but only so far as they may subserve the main purpose. By neglecting this rule, I have seen fidelity and utility written on minds of great power; and by regarding it, I have seen very limited minds acting in the first rank of their profession. I have seen a large capital and great stock dissipated, and the man reduced to beggary; and I have seen a small capital and stock improved to great riches.—Cecil.

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FRIDAY, AUGUST 7, 1874.

SABBATH SCHOOLS OF P. CHURCH.

The future of a Church depends largely on its Sabbath Schools, for the almost universal experience of pastors is that the surest source of supply of new communicants is the class of the devoted Sabbath School teacher...

has given wings to the Gospel among the coral islands of the wide Pacific. What better could our Church do than adopt the suggestion already thrown out by Dr. Fraser...

PRESBYTERIAN UNION.

The Presbyterian Advocate, of St. John, N.B., writes as follows on this important subject:— "The Union of all the leading Presbyterian bodies in Canada may now be regarded as certain, the Basis agreed upon by the Presbyterian Church in Canada and the Synod of the Church of Scotland in Canada having been unanimously accepted by the Synod of the Presbyterian Church of the Lower Provinces, and accepted with but five or six dissentient voices by the Synod of the Church of Scotland in the Maritime Provinces.

We presume that as soon as the First General Assembly of the United Presbyterian Church in Canada is fairly organized and in working order, one of the first steps taken will be to organize the Provincial Synods, throwing the Presbyterians of New Brunswick into a Synod by themselves for local work, and the same in Nova Scotia and P. E. Island.

The Rev. Isaac Campbell, of Toronto, who was recently licensed, has received a unanimous call from the congregation of Kilbride, in the Presbytery of Hamilton.

The Rev. Thos. Alexander has great pleasure in informing those individuals and congregations who have kindly assisted, by subscription and collecting, towards the erection of a Presbyterian church at Burford, that the building is now enclosed, and that arrangements are being made to have it finished as early as possible.

Ministers and Churches.

Rev. J. Robertson has arrived in Ontario from Manitoba. Messrs. Currie and McKellar had arrived before his departure. Mr Vincent is at present supplying Winnipeg; 110f. Bryce has gone east on College business.

The Rev. P. S. Livingstone was the recipient of a well filled purse of money a few days ago, presented to him by the members of his late congregation, St. John's Church, Pittsburg, which charge Mr. Livingstone recently resigned.

We regret to learn that the Rev. Wm. Cochrane has been seriously indisposed for some days. He attempted to conduct the services in his own church on Sunday morning last, but was unable to finish them.

A congregational meeting was held in the Widder Street Presbyterian Church on Monday last to moderate in a call to a minister for that congregation. The choice lay between the Rev. Mr. McAlpine, of Widder, and the Rev. Mr. Bakie, of Brampton.

The Rev. Gavin Lang, in a letter to the Gazette, regarding the Union of the Presbyterian churches, maintained that the rights of a minority in any case should be respected and due deference paid it. This appears strangely inconsistent with his previous course of action, he having, some time ago, utterly ignored the rights of a minority in St. Andrew's Church.

On the 29th ult., at New Glasgow, the ordination and induction of Rev. Mr. Munroe took place here. The ministers present besides Mr. Munroe were Rev. Mr. Milloy, of East Aldboro, Moderator; Rev. Mr. Sutherland, of Aylmer; Rev. Mr. Sutherland, of Fingal; and Mr. Johnson, of Cran, probationer.

The Rev. Isaac Campbell, of Toronto, who was recently licensed, has received a unanimous call from the congregation of Kilbride, in the Presbytery of Hamilton. To a young man this is one of the most inviting charges in the Church, there being but one congregation and only one service a day; stipend, \$600, with a handsome brick manse, grounds, orchard, &c., in fine locality, not far from the Great Western Railway, between Toronto and Hamilton.

CHRISTLIEB'S "MODERN DOUBT AND CHRISTIAN BELIEF"

BY CANADENSIS.

A recent issue of the BRITISH AMERICAN PRESBYTERIAN contained an admirable and characteristic extract from Professor Christlieb's new and valuable work, on "Modern Doubt and Christian Belief." It seems matter for regret that the source of the extract was not indicated, so that those who, doubtless, read it with pleasure and profit, might have had their attention drawn to a work which, to a remarkable extent, combines clearness of thought and expression, profound scholarship, critical ability, sound Scriptural theology, and a most thoroughly devotional and earnest Christian spirit.

The first portion of the book is devoted to an examination of the breach between Modern Culture and Christianity, its extent, its causes, its results and its remedy; and the extract from this portion, already given in these columns, will give a tolerably fair idea of its scope and spirit. Some of the causes of this breach, Professor Christlieb traces to the shortcomings, the coldness, the one-sidedness, the dissensions of the Christian church itself; others to political complications; and others, still, to the natural pride of the human heart and its antipathy to the humiliating truths which Christianity enforces.

The next division of the book treats of Reason and Revelation, defining the plan which they relatively hold, with regard to our knowledge of God. Some quotations will best show his treatment of this interesting subject.

"So little does the Bible demand of a mere blind faith, that, on the contrary, it requires a spirit of examination in all things (1 Thess. v. 21; 1 Cor. x. 15; 1 John iv. 1). It often exhorts us to follow the Divine footsteps in the works of creation (Ps. civ.; Is. xl. 26); it affirms it to be the duty of all men, even of the heathen, to seek the Lord, if haply they might feel after Him and find Him; because He is not far from any one of us, and we also are His offspring (Acts xvii. 27-29, xiv. 17); it recognizes the existence in man of a spiritual eye, by means of which he obtains and possesses light in respect to his relation to God (Matt. vi. 22, 23; Luke vi. 34-36); and it ascribes to the very heathen, and consequently to the human intellect per se, independently of the revelation contained in Scripture, a capacity for obtaining from creation and conscience a certain amount of real knowledge as to the nature and will of God. On this point I would merely call your attention to Rom. i. 19, 20, and to Rom. ii. 14, 15, (comp. Rom. i. 32); these, having not the law (once given to Israel) are unto themselves a law; as showing the work of the law (the conduct required by the law and will of God) written in their hearts (as for Israel it was written on the tables of stone), their conscience bearing witness to it, &c., &c."

"And this doctrine of the Apostles of the Gentiles is not only almost literally repeated in so many words by Gentile philosophers, as e. g. by Aristotle: 'Although invisible to every mortal nature, God is yet manifested by His works;' and by Cicero, 'Thou seeest not God; and yet thou knowest Him from His works;' but also has its truth practically demonstrated by the various forms of religion, however imperfect, of all heathen nations. And so again as to conscience: the law and will of God respecting human conduct, manifesting itself as a moral law and divine revelation in the hearts of all men, was equally well known to those who spoke of the conscience as, on the one hand, 'infrangible and immutable, recompensing every good

action,' and, on the other, as 'arrows of the gods penetrating the heart of the ungodly,' (Cicero), who, 'night and day bear about, within, their own accuser,' (Juvenal); and again, as 'a holy spirit settled in the inmost heart and watching over all actions, whether good or evil,' (Seneca and the Laws of Menu)."

He then goes to show the falsity of the position of Rationalists—that Reason unaided, is able to attain to a full knowledge of God, "and so to answer all moral and religious questions in respect to man's ultimate destiny and purpose." "Scripture, on the contrary," says Professor Christlieb, "teaches thus: Reason, like every other faculty and every other talent, needs culture and education, such as God from the beginning has vouchsafed it; first, through the medium of the outer world, (Gen. i. 28, 29; ii. 15, 19, 20); and secondly, by the imposition of a moral commandment. By the transgression of the letter, mankind entered on a perverted course of development, a mis-culture; so that their moral, and thereby also, their intellectual faculties, experience such a weakening and disturbance, that henceforth, for the knowledge of truth and salvation, a special revelation of God to man became infinitely more a necessity than before; just as a sick child needs help much more than a healthy one (Matt. vi. 22, 23, John ix. 39-41). According to the Scriptures, therefore, natural reason is insufficient for obtaining a right knowledge of God; and a supernatural revelation of the nature and will of God is absolutely necessary as a light to the darkened reason and the weakened conscience, to prevent their falling into various aberrations." "I could call your attention to many an honest confession on the part of philosophers—to the complaint of Plato, how hard it is to discover the Father of the Universe; to the utterances of Socrates, that he held it to be the greatest happiness to know the will of the gods, but did not believe this could be discovered by the conclusions of reason—utterances which reveal to us what a profound longing after some special, divine revelation existed in the greatest philosophers of antiquity, or to some of the impressive songs of the Indian Rigveda, in which the longing for a knowledge of the original source of life, and the pain of uncertainty on the part of the seeker, is expressed in the ever-recurring refrain—

"Who is the God to whom our gifts belong?"

After thus examining the province and the results of Natural Theology, the author goes on to Revealed Religion, and meets the objections with which sceptics have assailed the doctrine of a special revelation. The following passage, bearing upon a subject recently discussed in these columns, will be interesting to some readers.

"How, it is argued, can the infinitely good and righteous One have attached salvation to the reception of revealed verities, of which the majority of mankind are ignorant without any fault of their own, and others are cognizant without deservings? This argument, strongly urged in former times by J. J. Rousseau, is warmly echoed by many in the present day, and derives some countenance from the harshness and one-sidedness of many Christian theologians. But Scripture nowhere teaches, that all who die without knowledge of the revelation of God in Christ are irrevocably and eternally lost. It is one thing innocently not to know, it is quite another willfully to reject. The express doctrine of Scripture is, that men will be judged hereafter according to their works, and that the measure of such judgment will be the degree of revelation, supernatural or natural, vouchsafed them in the present life; and that hence from one man more, from another less, will be required, and that even among the lost, it will go harder with some and be more tolerable for others (Matt. xi. 20-24, xii. 41, 42; Luke xii. 47, 48; Rom. ii. 6, 12; v. 13). Nor are the Scriptures altogether without traces of the thought that the Gospel was proffered, even after death, to those who had died in ignorance of the way of salvation; (1 Pet. iii. 18-20, iv. 6). But to demand now, at once, an explanation why the divine counsels determine that some nations should receive the Gospel earlier and others later, is a great act of presumption. It will not be till the final development and end of the world that it will be possible to survey the whole course of God's dealings with man, and so determine whether the way in which the knowledge of salvation has been spread among nations and moulded their history, resulted from an absolutely wise and holy plan, or not. Finally, the divine attribute of goodness can be alleged as an argument against the probability of a special revelation only by one who will not see to how much nobler a degree of moral and spiritual elevation nations have attained, with a revealed religion, than without one, a fact the truth of which no reasonable persons ought to call in question."

One is tempted to make too many quotations from this book, so full is it of striking passages. And even a detailed notice of it would occupy too much space. The division devoted to the examination and refutation of the "modern non-biblical conceptions of God"—Atheism, Materialism, Pantheism, Deism, and Rationalism, will repay a careful perusal. The lecture on the "Theology of Scripture," is almost a course of Systematic Theology in itself, and the lecture on the "Modern negation miracles," is particularly interesting and suggestive. The latter portion of the book treats of "Modern accounts of the life of Christ," such as those of Strauss, Renan, &c., exposing their misrepresentations and absurdities; and the last lecture treats of Primitive Christianity, in refutation of what has been called the "Tubington theory."

Professor Christlieb closes with a "request to his readers," part of which, applying to his Christian readers, is so wise and practical that it must be quoted. "And, first of all, to those who are believers. Let me beg of you not to place all doubts indiscriminately in one class. Some of them seek, in order to find. These we must never despair of. God gives success to the upright. Others, however, seek in order to lose, and to cast away our article after another of the old faith; they diligently gather together specious arguments in favour of the unbelief, which suits them; they have soon settled the

question, mostly without any great inward conflicts, and are then inaccessible to all arguments, so that, as a rule, not human words, but only divine deeds can set their heart and head right once more.

It Christians generally would but lay these words to heart, if they would so realize and act out their high calling in Christ, that all who know them should witness to their blamelessness and rectitude, their love and meekness, their zeal and devotion—and thus "take their knowledge of them that they have been with Jesus"—other arguments would hardly be needed, and doubt would be almost crushed out by the force of the Truth embodied before the eyes of a watching world, in "living epistles, known and read of all men."

Mr. Wallace Asked to Explain.

DEAR SIR,—I have just read with considerable pleasure Mr. Wallace's able address at the ordination of Mr. McKerracher in your last paper, and would like to call his attention to a point in it which I think hardly clear—he says:

Early the term Bishop was used, but merely to designate the office of pastor, and to denote that he shepherds or feeds the flock, as distinguished from ruling merely. The Elders were rulers in the Church, but one of their number also preached or laboured in word or doctrine as the pastor of the congregation. He was also moderator of the Board of Elders as in the Presbyterian Church Session at present; and to him was given the title Bishop or Pastor that is, shepherd of the flock. But there was no Diocesan Episcopacy; that is, a Bishop over other Bishops, for a long time. It is admitted by many the most learned and candid writers of the Episcopal Church of England that Bishop and Presbyter are used as synonymous terms, or at least as applicable to the same persons in the Primitive Church, or the perfect partly of the ministers of the word, that there were but two orders; Elders, who were of two classes, Pastors or Bishops, and Ruling Elders and Deacons.

Now I would like him to prove that there were two classes of Elders in the Apostolic Church, or that any one had special right to act as Moderator. I fancy the germ of episcopacy lies here.

DR. FRASER'S VISITS.

DEAR SIR,—I have just finished a ten days tour. I record my thanksgiving to God for journeying mercies, and for the abundant measure of health and strength He is granting me in my many labours. I ask my brethren everywhere to join me in praise to God for His goodness.

Fergus, Elora, West Arran, Paisley, Walkerton, Guelph, Hespeler and Hamilton have been visited since I last wrote you. With one exception, we have had capital meetings. In many of the places the interest manifested has been most cheering and encouraging. If our people would only realize how much they could strengthen me by their hearty sympathy, I am sure I should have crowded houses everywhere, on the week-day and Sabbath. It is a most depressing thing when only a few, of a large congregation, take enough interest in the work which I have taken hand to come to my meetings. I have more cause for gratitude than complaint, however, and the heartiness of many of our people will be remembered long after this when I am far away. Of the kindness I met with in the Manses I hardly know how to speak. May God bless those who live in them abundantly!

I must not write more now. I write in haste, that you may have this for this week's paper.

Yours very sincerely, J. B. FRASER.

Rev. J. S. Black has received a call from the congregation of the Erskine Church, Montreal.

MARRIED.

On the 20th ult., at the residence of the bride's father, John Walker, Esq., St. Thomas, by the Rev. John McMillan, brother-in-law to the bride, the Rev. Hugh Currie, C. P. Church, to Miss Mary Walker, late Preceptress, Ladies' College, Ottawa.

On Tuesday, the 21st, at the residence of Alexander Robertson, Esq., Brant Avenue, by the Rev. Wm. Cochran, M. A., of Zion Presbyterian Church, Mr. Alexander Fraser, of London, Ont., to Miss Christina McMillan, of Inverness-shire Scotland.

On the 21st, at the residence of James Wallace, Esq., by the Rev. Wm. Cochrane, M. A., Mr. Thomas Wright, of the G. W. R., to Miss Annie Brown.

At Francœur, Guelph, on the 23d inst., the wife of Donald Guthrie, Esq., of a daughter.

Laying the Corner-Stone of the Presbyterian Church, Washago.

This pretty and thriving village has been for some time distinguished as the terminus of the Muskoka Railway. But such unenvied honours were heaped upon it last Monday, that we would not be astonished to hear of its present ephoronic Indian name being exchanged for that of "Duffin." We at any rate expect, when next paying a visit to the place, to find a pillar at the wharf, with the inscription, "Here the Governor General landed from the Carrielle on the 27th July 1871," and a second on the Railway track with the words "Here His Excellency lunched!"—And as we pass through the village, a friend recognises us, and exclaims, "Come and see the church of which the Governor General laid the foundation-stone." No incident in the present tour of His Excellency sets forth his character in a more pleasing light than the incident just referred to.

Though containing about 250 inhabitants, Washago has neither church nor school-house. About six weeks ago, Mr. James G. Stuart, a student of Queen's College, Kingston, appeared in the place like a vision of hope, and intimated divine service for the ensuing Sabbath, in the hotel of Mr. J. Ormsby. With zeal and earnestness he proceeded to take steps for the erection of a church, and by persistent application, succeeded in procuring a considerable amount of assistance from Toronto and Kingston. An admirable site, on a primitive rock, almost as level as a table, was granted by Mr. A. Marshall. The people having heard that the Governor-General was to pass through their village, summoned courage to ask His Excellency to lay the foundation-stone of the new edifice, and thus give éclat and success to their efforts. Lord Duffin, with his characteristic complaisance, very kindly agreed to their request. On Monday His Excellency, after performing some other duties, entered his carriage and proceeded to the site. The procession was headed by the company of Orillia volunteers, under the command of Capt. Burnett and Lieut. Strathcarron, and immediately led by the Municipality of Orillia and Matlecdashi, and the Rev. J. Gray, B.A., of this village, who had been telegraphed for to conduct the services usual upon such occasions.

His Excellency had been detained for an hour and a-half at the Indian village by the simple allurements of our dusky brethren, and was thus thrown behind in his arrangements for the whole day. On this account he had some excuse for acting like the reporters of the Globe and Mail, and for passing on his way without being detained by the performance of so trifling a duty as the laying of the foundation stone of a small wooden church in an obscure village, on the confines of the Canadian wilderness. But he did not do so.

Landing on the platform, he was received by the Rev. J. Gray, who was supported on his right hand by Mr. S. G. Stuart, the missionary. The reverend gentleman began the interesting ceremony by reading Psalm cxli., and Ps. cxvii., 1, succeeded by Revelation xxii., 10-14, 21-24. A choir of children then sweetly sung eight lines of a paraphrase of the 117th Psalm. An appropriate prayer was then offered by Mr. Gray, who also gave a brief address:

He began by stating that the people highly appreciated the great kindness and condescension of His Excellency in agreeing to lay the foundation stone of so humble an edifice, as considerable personal inconvenience. He expressed his gratification at the fact that His Lordship was thus following in the foot-steps of our noble-hearted Queen, who was in the habit of visiting the poor and humble dependents around her several palaces. This condescension of His Excellency he felt the greater freedom in commending as he occupied a somewhat peculiar position. Minister of the Canada Presbyterian Church at Orillia, he appeared as representative, by special request, of a sister church, the Presbyterian Church of Canada in connection with the Church of Scotland. To this end, the building is to be decided. He referred to the great difficulties connected with the erection of the church, which could only be surmounted by the blue Presbyterian blood of Ulster, in the person of Mr. Stuart, the Missionary by his side, aided by other zealous friends. He briefly described the leading principles of the Presbyterian Church, such as the supremacy of the Word of God, Christ's Headship over the Church and over the nations, Redemption by Christ alone, Regeneration the sole work of the Spirit, a day of Judgment, a heaven and a hell, and showed how these and kindred truths had been defended and propagated by Presbyterianism along pathways strewn with the blood of numerous and noble martyrs. He stated that the church to be erected would be a monument to Christian union by being open to other denominations, and concluded by remarking that the Presbyterian Church had ever kept abreast of other churches in the promotion of education and learning, that it had ever been distinguished for its devoted loyalty to the British Crown—a loyalty fostered by the prelections and prayers of the Church—and that it yielded to no body of Christians in its faithful attachment to the Dominion in which we dwell.

The Benediction was then pronounced. There was handed to His Excellency a glass bottle, containing a New Testament, several newspapers, and various coins. His Excellency then smoothed the mortar with a trowel presented for the occasion, and laid the stone in a workmanlike manner. Immediately thereafter three rousing cheers were given for His Excellency, for the Countess and for our beloved Queen, by the audience, led by Mr. Gray. The Reverend gentleman then briefly thanked His Excellency for the great honour conferred on the locality. The Governor-General replied in a few well-chosen sentences, in which expressed a hope that the church about to be erected might prove a blessing to many who worshipped within its walls, as well as a place of salvation and comfort to the surrounding district. At His Excellency's special request, the services were very short, and only lasted for ten to fifteen minutes. The large audience evinced the deepest interest in the whole proceedings.

Those who conducted the services felt thankful when they heard that His Lordship had reached Bracebridge before it was dark, and that the short detention at Washago had not marred his plans. Such acts as that described above will appear more conspicuous in the life of His Excellency than the Star of St. Patrick worn on his breast, and will enshrine him in the hearts of the people more firmly than deeds of worldly glory and splendor.

Re-entering their carriages, His Excellency and party proceeded towards Sovereign Bridge, and before reaching their destination, passed the Reporters of the Mail and Globe, seated on the luggage-van, and acting as body-guard to His Excellency's luggage.—Packet.

Christian Prospects in India.

An English journal, discussing mission gains and prospects, has the following cheering words in regard to India:

In the singularly interesting little volume upon Indian missions, published by Sir Bartle Frere, the opinion that a great change in the religious condition of India may be looked for, is very strongly expressed. The most thoughtful Indians in the village communities begin to feel in a vague way that the religion of Christ is at the root of all British greatness and British strength. They behold in the English a disregard for caste, a respect for abstract justice, a power and habit of dealing with man as man, which are unprecedented phenomena in India. "What incarnations of justice, equity, and equality are the roads and railroads! How straight they go! caring no more for the headman's or rajah's field than for the helot's rubbish heap." Every man who can pay his shilling can talk through the miraculous "lightning-post." In the courts there is one justice for all. The Sahib will drink water out of a cup handed to him by a man or woman of the lowest caste, if only the cup be clean. Then the missionary "tells of one God over all, of one Saviour for all, and insists that this God made of one blood all mankind—and there is no distinction before Him of Brahman or outsider, that all will be equal in death, and all be judged by one rule over death."

The meditative Indian, who has perhaps been at a Government school, and has learned to look with utter scorn upon the paltry fables of the current idolatries, begins to perceive that Christianity is the religion of the intelligent, full-grown man, the religion which enables man to stand erect, the religion which can bring all nations and kindreds within its healing influence. His next step is to get a Bible, and we need not say what follows. "If the truth," says Sir Bartle Frere, "has not lost its virtue during the many centuries since it was first proclaimed among the mountains of Judea, who shall set limits to its energy when preached in their own tongues, and by their own countrymen among the myriads of India?" By the last enumeration—now upwards of a year old—there were 318,363 native converts in India and Ceylon. But "statistical facts," says our authority, "can in no way convey any adequate idea of the work done in any part of India. The effect is often enormous where there has not been a single avowed conversion, and is manifested in very different ways, according to the nationality, the creed, and even the professions in life, and place of residence, urban or rural, of the native community." In short a revolutionary change is in progress, and it seems not improbable that this generation will not pass away before the Christian churches of India will have gathered in many millions of the population to the one fold and the one Shepherd.

Church and State in Austria.

The Vienna Correspondent of the Eastern Budget, writing on the 26th June, says:—"The Austrian religious laws are now in full working, and not the slightest resistance is offered to them by the clergy. The bishops seem to look upon them as a necessary evil, and have issued instructions to their subordinates fully explaining their provisions, and showing how they are to be carried out. Those who have been newly appointed to the cure of parishes, for instance, are reminded that under the new laws a period of thirty days is allowed to the Government authorities to decide whether they have any objection to make to the new appointments, and they are enjoined, accordingly, not to enter upon their duties until the expiration of the above period. In Hungary, on the other hand, the relation between Church and State are still unsettled, and a somewhat serious collision has taken place between the Ministry and the Radicals on the subject. The Ecclesiastical-Political Commission of the Hungarian Parliament, which is engaged in preparing a scheme for regulating the relations between Church and State in accordance with the principles laid down in M. Deak's famous speech on the subject of last year, has drawn up a bill for the introduction of civil marriage into Hungary. This bill came the other day before the House and a debate upon it was about to commence, when the Minister President, M. Bibbo, expressed a wish, in the name of the Government, that the matter might be postponed, as the Government intends to lay a measure of its own before the House next session. This produced a series of noisy protest from the Opposition, but the Ministry adhered to this point, and the postponement of the bill was agreed to by a majority of 50. The Liberals generally are not dissatisfied with the decision, as they have a distinct promise from the Ministry that a civil marriage bill will be brought in next session; and it is as well not to disturb by religious disputes the harmony which is so necessary in order to replace the finances of the country on a satisfactory footing.

An elevated purpose is a good and enabling thing, but we cannot begin at the top of it. We must work up to it by the often difficult path of daily duty.

Opening of Knox Church, Elora.

The services connected with the opening of this building were held last Sabbath. The services afforded an opportunity of illustrating the good feeling between the different congregations in Elora, and neighborhood. The Rev. J. Davidson, of Alma, and Cannon, closed both his churches for the day; Rev. J. Middlemas' church in town, was vacant morning, and evening; the Wesleyan Methodists had no service in the morning; and the Rev. G. Smellie, of Ferris, closed his church in the evening.

In the morning it rained so hard that many living at a distance could not attend the service, but the audience numbered about 600. Rev. J. G. Robb, of Cooke's Church, Toronto, preached an eloquent and able discourse in the morning, from Rev. iii., 20; "Behold I stand at the door and knock." The points in the discourse were that the human heart is shut against Christ, and that Christ seeks to enter this shut door, and thus shows his great condescension, for besides offering a free salvation he seeks to make perfect this gracious work. Man is disposed to judge God as he judges men, and so finds it impossible to feel an interest in, and to accept the gospel in its simplicity; hence our Lord prefaces his message with a word that calls for special attention, Behold. He also indicates his patience and long-suffering in the words, Behold I stand. The mode of entrance, by knocking, was very beautifully and strikingly illustrated. No Christ knocks by his word, read and preached, by his ordinances, the Sabbath, the Testaments, the Holy Spirit, Providence and Conscience. An earnest appeal was made to the congregation to open their closed hearts for the entrance of Christ.

The weather brightened as the hour drew near for the afternoon service, and the attendance was much larger than in the morning, not less than 800 being present. Dr. Fraser, the missionary of the C. P. Church to China, conducted the services. His text was 2 Cor. v. 14,—"The love of Christ constraineth me." He showed how Paul was considered as beside himself because he was so zealous for the gospel, and if any one now shows any great zeal he is called an enthusiast; but Paul states the reason, "The love of Christ constraineth me." The preacher spoke of love in the abstract as an emotion of the human soul, and noticed particularly the love of Christ. He regarded this expression as including both the love of Christ to believers and of believers to Christ. Though some say there is no such thing as love, they know there is love, though they can not describe it. The love of Christ is so great that no analogy can fully explain it. There are many things that help us toward it, but we cannot grasp it, for it is infinite. Nothing is stronger than love; it is the great power to elevate and raise us. An outcast will not be restored by threatening but let him feel that you love him and then you can move him. Force and fear may make slaves, but can not make a Christian. The history of the Church, said the preacher, is a continuous illustration of the power of love. The discourse was closed by an earnest appeal to the hearer to yield to the influence of the love of Christ.

In the evening the rain began again to fall, and threatened to reduce the audience at the evening service; but the people were interested in the service, and Mr. Robb's eloquence in the morning told wonderfully and brought out nearly 900 persons. His text was Ii, 11 and 12. He showed that the Bible had not systematized theology, but on that account we were not to suppose that the natural connection between doctrine and duty was overlooked. The language of the Apostle, "Dearly beloved," is the language of true affection. It tells the effect of the gospel in moulding the mind of Peter. It teaches us that if the gospel be extended, it must be by the power of love. He who speaks the truth aims at victory, but he who speaks the truth of the gospel aims at a double victory,—the victory of truth and the conquest of a human soul. The exhortation of the Apostle was negative. A list of the evils to be contended against are given in Gal. v, but here they are especially delineated. Fleshly. The consequence of sin is to put the spirit of man under the flesh; but here Peter exhorts to put the flesh under the spirit. Strangers and pilgrims. Travellers forget not their homes, though in their journeying they may see many things that are interesting; neither should we forget we are strangers and pilgrims; although it sometimes appears that life consists in heaping up treasures here. These lusts war against the soul; and in yielding to sin we are the losers. Christ came to give life. Shall we contend against Him and forfeit life? But the Apostle's exhortation was also positive. Be honest. We can't prevent the world speaking evil of us, but we can overcome evil speaking by good works. What are good works? 1. They must be good in themselves. 2. They must proceed from good motives. 3. They must be of faith. The manner of fulfilling the exhortation was then dwelt on. As a painter puts upon the canvas his ideal of the beautiful, by a touch here, and a touch there—little by little, so we in godliness—having Christ's perfect life as our model, reproduce the divine likeness in a holy walk.

Mr. Robb is unquestionably an eloquent and able preacher, and Cooke's Church, Toronto, has done good service to the Presbyterian Church in the Dominion in bringing such an accession to the ministerial ranks.

THE SOIREE.

In connection with the opening services, a soiree was held on Monday evening, at which there were over 850 persons present. The tables were provided by the ladies of the congregation in a superior style. The tables in the basement of the church were crowded from shortly after 6 o'clock till 8 o'clock, and the supply of eatables was so abundant that after all had been provided for, there was enough left for 200 or 400 more. After tea the audience repaired to the body of the church, where Rev. A. D. McDonald, the pastor, occupied the chair. The gentleman present on the platform being Rev. W. Barrie, D. D., Erasmus, Rev. Thos. Cobb, J. G. McGerger, and W. Bangh, Elora; Rev. W. S. Ball and Thos. Wardrop, Guelph; Rev. J. Davidson, Alma; Rev. D. Anderson, Rothsay; Rev. J. G. Robb,

Toronto; Rev. J. B. Mullan, Ferris; and D. McDougall, Esq., Berlin. After singing, prayer by Rev. Mr. Ball, and a few remarks from the chairman, thanking the other ministers for closing their churches on Sabbath, and referring to the orderly manner which always characterized such gatherings, Messrs. Cobb, Wardrop, McDougall, and Robb, were introduced and delivered excellent addresses. The Choir, under the leadership of Mr. McWhiter, did good service during the evening. Miss Smart presided at the organ.

The proceedings were brought to a close about half past ten o'clock, after which a large crowd assembled in the basement, where the surplus eatables were sold to the highest bidder, Mr. McDougall being the auctioneer. Quiet a sum was realized. The net proceeds of the Sabbath services and soiree were \$555, and a letter from an unknown friend containing \$30 made the total sum \$585.—Guelph Mercury.

Book Notices.

BRITISH QUARTERLY REVIEW. In the above for July, just reprinted by the Leonard Scott Publishing Company, New York, we find the following articles: "The Depths of the Sea," an account of recent deep-sea explorations, giving the latest theories about the Gulf Stream and other oceanic currents, and explaining the method of taking soundings and of finding the temperature of the water at different depths. "Lord Ellenborough's Indian Administration," a notice of Lord Ellenborough's transactions in India during his short term of office, which lasted but little over two years. "Science, Philosophy and Religion," a review of Dr. Ulrich's "Gott und die Natur," a work which makes an attempt "to rest physical science on a metaphysical basis." The notice begins with some remarks on the relation of science to abstract thought, and then gives Dr. Utrich's summary of data and the deduction derived therefrom. "Far Russia," an amusing description of the most eastern part of Siberia; the climate, modes of travelling, and manner and customs of the people. "The Primæval Archeology of Rome" begins with an account of prehistoric Rome seen by the light of modern scientific research, and closes with a severe criticism on Mr. Parker's book on that subject.

The Malcolm Fund.

The following sums have been received by Mr. J. T. Boyd of London, as treasurer of the Fund for the family of the Rev. James Malcolm, late of Nankeek. If there are any other contributions intended to be remitted, (as there are some promised but not yet received), these are kindly requested as early as possible so as to close the scheme by the purchase of a homestead or other permanent benefit for the family who intend shortly leaving the manse at Nankeek. W. Renne, \$1; W. Robertson, Brantford, \$5; J. Hanran, St. Sylvester, \$5; J. Hume, Kennebec Road, \$2; per Rev. J. M. Gibson, Montreal, \$128 50; Newton Congregation, \$25 35; Newcastle Congregation, \$25 25; Brampton Congregation, \$25; per Principal Cavan, \$52; J. B. Sutherland, London, \$6; Motus Congregation, \$11; Dundas Congregation, \$28; W. D. Yule, per Rev. J. M. Gibson, \$5; Speedie Congregation, \$10 25; N. Gower, Rev. Mr. Loehard, \$5; Rev. J. McFarlane, \$2; King Congregation, \$4 92; Lackay Congregation, 5 62; Rev. J. Scott, Cambary, \$5; Dunbarton and Duffin's Creek Congregations, \$20; W. Payne, \$8; J. Patterson, 16 25; Rev. Mr. Barr, \$2; Newton Congregation, (2nd contribution), \$7; Newcastle Congregation, \$2; Rev. N. McDiarmid, \$15; Rev. R. Scott, \$40 Erskine Church, \$6; Claremont Church, \$9 75; W. Burton, \$10; Knox Church, Milton, \$25; Bostin Church, Esquimaux, \$18 50; Tapleytown Congregation, \$18 35; W. Forrest, Nalotta, \$6; Synod of Hamilton, \$100; Rev. A. Gracey, \$25; A friend Colnville, \$10; Millbank Congregation, \$15; Principal Cavan, \$2; Grimby Congregation, \$25; Flamboro West Congregation, \$28 50; J. Porteous, Kirkwall, \$10 50; Thorold Congregation, \$11; St. George Congregation, \$24, Mills Isles Congregation, \$11 31; Wroxeter Congregation, \$30; Dunnville Congregation, \$15; Waterdown Congregation, \$6 90; Calodonia Congregation, \$22; N. Plympton Congregation, \$12, New Carlisle Congregation, Bay Chateaux, \$8; Pine River, Huron Congregation, \$27; Rothsay Congregation, \$6 50; Palmerston Congregation, \$7; Tecumseth and Adgala Congregation, \$15; Strabane Congregation, \$8; Manchester and Hallet Congregation, \$22; Beaverton Congregation, \$12; Carlisle Congregation, \$18; Ailsa Craig Congregation, \$12 82; Narn Congregation, \$11 28; W. McGillivray Congregation, \$5; Widder Congregation, \$45 25; Cromarty Congregation, \$20 70; Brampton Congregation, \$15; Malton Congregation, \$3; per Rev. W. H. Rensselaer, \$38; South Plympton Congregation, \$12 50; Peterboro Congregation, \$78; Thamesville Congregation \$8; Detroit (Mich., \$60 cy.) Congregation, \$54 16; Orillia Congregation, \$10.

Total, \$1817 96, for which the thanks of Mrs. Malcolm and her Trustees are hereby heartily tendered. London Ont., 27th July, 1874.

The authorities of the Chapel Royal, St. James, appear to have been taking action against Ritualism; for, as we gather from an indignant paragraph in the Church Herald, "the Rev. Thomas Helmore, Priest in Ordinary and Master, was requested by the Dean either to refrain from adopting the eastward position at the altar, as has been his wont, or to relinquish a great part of the emoluments of his office and submit also to a degradation of his official status. As a matter of course conscientious obedience to the laws of the Church compelled Mr. Helmore to submit to the iniquitous decision of the state officials."

The Earl of Argyle.

The Earl of Argyle was the leader of the tribe of Campbell; among the Highlands he was called MacCallum More. His father, the Marquis of Argyle, as the head of the Scotch Covenanters, had used his power to hasten the downfall of Charles the First. After the tide had turned, and Charles the Second held the scepter, the Marquis was put to death; but the son inherited the ancient earldom, and became one of the greatest nobles of Scotland. For twenty years the earl pursued a course of conduct so moderate, and in some respects, so yielding, as to offend the rigid Presbyterians. Then the Duke of York, as Viceroy of Edinburgh, displayed the cruel disposition afterwards so terribly revealed in his reign, and led men of all parties to speak with horror of the bloody assizes in the time of King James.

As the Duke of York could not gain over to his side the Earl of Argyle, it was determined to rid the country of his presence. On frivolous charges he was tried for treason, and sentenced to death. In disguise he escaped, and found a retreat in Friesland. Though an exile, and penniless, "he was still, in some sense, the most powerful subject in the British dominions." His patriarchal authority remained; and should he appear among his clansmen, an army devoted to his service would speedily rally around him.

"Of all men living," said King James, as tidings of an attempt against his throne reached him, "Argyle has the greatest means of annoying me, and of all places Holland is that whence a blow may be best aimed against me."

The Scotch and English fugitives assembled at Amsterdam, and concerted a plan for overthrowing the authority of James. Monmouth was to invade England, Argyle, Scotland. But a faction of exiled Scots, jealous of the power of Argyle, sacrificed the common cause to party feeling and envious dissensions. The earl held the nominal command, while a committee controlled the expedition. The journey ended. The same spirit which had led to disputes in Holland, continued to rule in the ill-fated council. Argyle's plans were thwarted again and again, mismanagement and confusion reigned in the camp, the provisions were wasted, the Highlanders in want of food deserted, disastrous marches followed, military order was lost, the army became a mob, and at last disappeared. The war was ended, and the chieftain fled for his life. In the dress of a peasant he was arrested; he acknowledged himself to be the Earl of Argyle, hoping that the announcement of that great name would lead his captors to respect and piety. They were touched, even melted to tears; yet the reward offered, and the fear of an offended government, overcame their tender emotions.

And now the character of Argyle shines forth with undiminished lustre. The expedition had miserably failed; in accepting the position without the authority of General, the mistakes of others had involved him in reproach and disaster. But now, though in captivity, he had regained the liberty of acting for himself, he stood forth a free man; the shackles that had bound him were broken. The revengeful conquerors seemed determined to exert all the means in their power to humble the lofty spirit of the high-minded nobleman. He "was dragged through Edinburgh in triumph." He walked bare-headed up a long street, and the hangman marched before him. He was placed in irons and informed of his approaching end. He was not tried for the recent offence, but it was determined to put him to death under the sentence of years before, which was so unjust that even hardened lawyers considered it disgraceful. His fortitude was severely tried; he was closely questioned by order of the Privy Council. He replied as far as he could without implicating his friends, and then refused to give information. He was threatened with torture, but threats were useless; his trust in God supported him, and his enemies could not shake his sublime patience and lofty courage. The torture was not applied. "God," he said, "had melted their hearts," as his persecutors treated him more kindly.

A few hours before his death, he wrote: "I have named none to their disadvantage. I thank God he hath supported me wonderfully."

Much of the remaining time was spent in devotion and affectionate conversation with his friends. The historian relates that, "So effectually had religious faith and hope, co-operating with natural equanimity, composed his spirits, that on the very day on which he was to die he dined with appetite, conversed with gaiety at table, and, after his last meal, lay down, as he was wont, to take a short slumber, in order that his body and mind might be in full vigor when he should mount the scaffold.

A councilor demanded admittance to his cell, and was told that the earl was asleep. Thinking this was an evasive answer, he still demanded entrance. "The door of the cell was softly opened, and there lay Argyle on the bed, sleeping, in his irons, the placid sleep of infancy."

Overcome by the sight the "renegade" fled from the castle and yielded to remorse. From his groans it was thought he had become suddenly ill; a remedy was offered him, he refused, but when questioned, replied: "I have been in Argyle's prison. I have seen him within an hour of eternity, sleeping as sweetly as over man did. But as for me—"

The earl rose from the bed and prepared for the final suffering. He was brought to the Council House, a short interval was to elapse before the execution. He asked for pen and ink, and left these words for his wife: "Dear heart, God is unchangeable. He hath always been good and gracious to me, and no place alters it. Forgive me all my faults; and now comfort yourself in him, in whom only true comfort is to be found. The Lord be with thee, bless and comfort thee, my dearest. Adieu."

He left the Council House, the ministers who accompanied him were not of his own persuasion, but he listened to them in a courteous manner, and "exhorted

them to caution their flocks against those doctrines which all Protestant churches unite in condemning."

He ascended the scaffold and addressed the people in the spirit of "serene piety." He said he "forgave his enemies as he hoped to be forgiven." Then he bade farewell to his friends, giving them some memorates for his wife and children. He "prayed for a little space," and gave the fatal signal.

Thus died the heroic chieftain, the triumphant Christian. Archibald, Ninth Earl of Argyle.—National Baptist.

Oliver Cromwell.

Literary sycophants have been accustomed to revile the character of Cromwell and to represent him as a low-born, vulgar hypocrite or bigot. He had not the parlor graces of Lord Chancellor Hatton, but he would have walked alone through an army of Hattons as an ox walks through a field of grasshoppers.

Born of an ancient family, descended from some of the high nobility, he was related to Thomas Cromwell, the Earl of Essex and sometimes minister of Henry VIII. His grandfather was Sir Henry Cromwell, the lord of Hinchinbrook, known as the "Golden Knight," on account of his great riches; and his mother was of the best of English blood, and her relationship to James I induced that monarch, on his way to take possession of the English crown, to become a guest at the Cromwell mansion, where Oliver, then but four years old, saw the king at the family table—James little dreaming that the head of his own son would be cut off by this kindred boy, who should reign in his stead.

He was educated at the University of Cambridge, and when but 18 years old he was called home by the death of his father, to be the sole protector of his mother and sisters.

While reading the law in London, at the age of 20, he fell in love with Elizabeth, the beautiful and accomplished daughter of Sir James Bouchier, a wealthy knight. At the age of 21 he married, and under the same roof with his mother took his young bride, who afterward, coming to her exalted station, showed a purity and nobleness of character more beautiful than her personal loveliness. She was "the first and only love of Cromwell, and in the height of his greatness and near the ends of his reign, when necessity had separated them for a short time, she, like a true and loving woman, chided him for not writing oftener; and to her chidings he replied: "My beloved wife, you scold me in your letters because by my silence I appear to forget you. Truly it is I who ought to complain, for I love you too much. Thou art dearer to me than all the world."

He was in Parliament at the age of 29, and again at the age of 40; and when the Civil War broke out he raised two companies of soldiers at his own expense and devoted his entire estate to the public service.

And when he came to power the haughtiest kings and nobles of Europe sought political and matrimonial alliance. At his death the Court of France went into mourning, though he had required Louis XIV to banish the sons of Charles, whose widow was Henrietta of France, the daughter of Henry the Great. He was buried in Westminster Abbey, as a legal monarch beside the annotated kings.

There was a time when all seemed lost of the liberties of England, and Cromwell thought of leaving his country. But in those trying times, when all good men began to despair, Cromwell and the just men who sympathized with him "sought the Lord in prayer"; and it was "his guidance," as they believed, to gird on their swords for war and rescue England from her slavery, and from that hour they never faltered and they never feared. Prince Rupert, the nephew of Charles, was accustomed with his gay troopers to carry all before him by his dashing onsets. At the battle of Marston Moor he led 20,000 eager Royalists, and for the first time he dashed against the "Ironsides" of Cromwell. It was like the dash of scimitar against a granite mountain. After the battle Cromwell wrote to his wife: "God made them as stubble to our swords."

When in the plenitude of his power, young Lely, afterward the Court painter of the frail beauties of the Second Charles, wanted to paint him. "Paint me as I am," said Cromwell. "If you leave out the scars and wrinkles, I will not pay you a shilling." Go to the Pitt Palace—the picture with the scars and the wrinkles you shall see; but a king's head reposed on king's shoulders you shall never see.—Hon T. Edwards' *Pierrepoint*.

A Touch of the Whip.

I noticed, when once riding on the top of a stage coach, that the driver at certain points on the road gave one forward horse a slight touch of the whip. And as the horse was going a fair pace, I asked him why he did it. He replied that the horse had been in the habit of starting and shivering at something seen or imagined at those places on the road, and a touch of the whip just before arriving there gave him something to think of, so that he passed by without noticing what had before startled him.

And it is too much to believe that He who is conducting many sons and daughters to glory notices all the perilous points they pass, and when the case requires it directs their thought and purposes from dangerous directions by giving them such things to think of as will break the force of temptation, and secure them from wandering? A sad bereavement, a bitter disappointment, a serious illness, a pecuniary loss, as the hour of temptation is at hand, is the touch of the whip. It awakens serious thought. It drives the soul to prayer. It dims the false brightness of things earthly, and gives fresh vividness and power to things heavenly and eternal; so that, under such spiritual influences, the points of danger are safely passed, and the rest of life's journey is traveled and the more safely, and the prospects of heaven are made all the brighter.—*Congregationalist*.

A Syrian Toilet.

We called yesterday on the daughter of a Mohammedan living in this city (Tripoli.) Though the girl had been married several days, she had never been seen by her husband. He had only gone to the mosque when the ceremony was performed, she taking no part in it. After the ceremony, the bride usually stays at her father's house nine days, during which time she sits in state, decked in her finest dress and jewels, receiving calls from her friends. Then her joy is at an end. She must go to her husband, take off her fine clothes, and become a perfect slave, subject to the will of her cruel master. The parents of this bride were very poor. Her mother was dressed in little better than rags, and was at the *tagna* washing clothes. All the women of the bride's company had their hair plaited full of gold coins; these were heir-looms, and so greatly treasured, that a woman would almost starve sooner than part with one. The present given by the family to the bride was an elegant pale blue brocade silk dress and a black silk, embroidered with gold. The former cost \$150. The bridegroom's presents were a sumptuous lilac silk, heavily embroidered with gold; earrings of pearl and gold; bracelets as wide as a finger. During the call she wore the bridegroom's presents. The other presents were hung or spread out on the wall.

We stopped at a house below, according to custom, and sent word that we were coming. The bride returned answer that she would be most happy to salute us. After waiting about twenty minutes we went up stairs, for she lived on the second floor before a large mirror, surrounded by her finery. As we entered she arose and saluted us, and then returned composedly to her dressing. Of all the strange and ghastly sights her face was the most wonderful, as may well be imagined from the way in which it was prepared.

First, hot wax was spread over the whole face, which, when cool, was peeled off. This was done to remove all the hair from the face. Then whitening was rubbed on till the skin looked like marble. Her eyebrows were painted jet black, her lips and a large spot on each cheek painted a brilliant red. On these red spots on her forehead and at the corners of her mouth gilt flowers were pasted. Then over the whole powdered sugar had been snapped, which made it sparkle as with "diamond dust." She wore pearl earrings, and around her neck were a string of large amber beads, three strings of roped pearls and a curious necklace, which we were privately told was borrowed for the occasion. It was made of gold twenty-five dollar pieces, overlapping each other like scales. The usual head-dress was covered with real and artificial flowers. The finishing touch was put on in the shape of a piece of black wax, heated over the *canon* till very hot, made round and flat, and then stuck between the eyes.—*Jessup's "Syrian Home Life."*

The Deeds Done in the Body.

The most common action of life—its every day, its every hour—is invested with solemn grandeur, when we think it extends its issues into eternity. Our hands are now sowing seed for that great harvest. We shall meet again all we are doing, or have done. The graves shall give up their dead, and from the tombs of oblivion the past shall give up all that it holds in keeping to be witness for or against us. Oh, think of that! In yonder hall of the Inquisition see what its effects on us should be. Within those blood-stained walls one is under examination—He has been assured that nothing he reveals shall be written for the purpose of being used against him. While making frank and ingenuous confession he suddenly stops. He is dumb—a mute. They ply him with questions, flatter him, threaten him; he answers not a word. Danger makes the senses quick. His ear has caught a sound; he listens; he ties his tongue; a curtain hangs beside him, and behind it he hears a pen running along the pages. The truth flashes. Behind that screen a scribe is committing to the fatal page every word he says, and he shall meet it again on the day of trial. Ah! how solemn to think that there is such a pen going to heaven, and entering on the books of judgment all we say or wish, all we think or do. Would't to God we heard it! What a check, and what a stimulus! Are we about to sin? how strong a curb; if slow to duty, how sharp a spur. What a motive to pray for the blood that blots out a guilty past, and for such grace as in time to come shall enable us to walk in God's statutes, to keep His commandments, to do them.—"Knowing therefore the terrors of the Lord, we persuade men."—*Dr. Guthrie*.

The Safest Color.

Many observations have been made lately by our naturalists as to the defence which color supplies to animals; hares, rabbits, stags and goats possess the most favorable shades for concealing them in the depths of the forest or in the fields. It is well known that when the Volunteer corps were enrolled, and the most suitable color for riflemen was discussed, it was supposed to be green. Soldiers dressed in different shades were placed in woods and plains, to try which offered the best concealment. Contrary to expectation, that which escaped the eyes of the enemy was not green, but the fawn color of the doe. Among hunting quadrupeds such as the tiger, the leopard, the jaguar, the panther, there is a shade of skin which man has always been anxious to appropriate for his own use. The old Egyptian tombs have paintings of the negroes of Sudan their lions girt with the fine yellow skins for which there is still a great sale. All the birds which prey upon the smaller tribes, and fishes like the shark, are clothed in dead colors, so as to be the least seen by their victims.—*Chambers' Magazine*.

A Sabbath-school has been commenced at Kobe, Japan, which is said to be the first Sabbath-school conducted in the Japanese language in the Empire. It consists of about forty scholars, of all ages from five to fifty.

Our Young Folks.

The Life of a Factory Boy.

It was about the year 1823 that a little boy was asked if he would not like to go to work, and learn the way to earn his own living.

"Yes," said the boy, for he was always ready for anything, and he was especially fond of work. And yet, even at that time, it seemed as if he had quite enough to do. Boys are not very big at ten years old, and he had to grow. Neither are they wise, so he had to study. Neither do they know how to guide themselves, so he had to obey. Boys, too, are fond of playing, walking, and climbing, and there were plenty of beautiful hills not far from his home. But though he was so much engaged, he was quite ready to go to work. In the place where he lived there were large cotton factories.

"You can go as a piecer, David."

"Yes, I should like to do that." So every morning when the sun was up, and sometimes, perhaps, before it was light, this little boy went to his work, and tried to do it as well as the bigger boys did, so that his master was quite satisfied, and his parents pleased.

But because he had some work to do, he did not mean to neglect the old work. If he had to be a factory boy, he was not obliged to remain an ignorant one. He had to leave the day-school, but he could go to a night-school, and so he did.

Was he not tired? Yes; but he worked all the same.

How could he do both things?

Well, boys and girls, I am not surprised that you should ask this question, for no doubt you feel that you could not work hard all day in a factory, and then work hard all the evening at school. But this boy did so, and you will see that he must have loved work.

He learnt Latin and Greek, so he passed far beyond many children who have nothing to do but learn through all the year.

He grew up as boys will, and every year added to his knowledge. But he did not want to be in a cotton factory all his life, and often, while he was at work, or when he had time for a walk on the banks of the beautiful river Clyde, his thoughts were busy about the future life which he hoped to live, and the good work which he hoped to do.

But he was not yet satisfied with his knowledge. He wanted to know something about medicine and many other things. So he made up his mind to go to college.

"College!" do you say? "How could a poor factory lad go to college?"

Well, many factory lads have done so, and some of them became, as this one did, very clever and industrious men.

He went to college, though his going was no expense to his parents; and there is a simple rule which will enable almost any one to go to college if he wishes it. Shall I tell you the rule? It is this: "Earn as much money and spend as little as possible." David knew how to go without many things which he wanted, and the knowledge was of great service to him in after life.

You see that he was industrious, self-denying and persevering, but he was something more—he was a Christian. He loved the Lord Jesus Christ, and he wanted other people to love him too. So David said to himself, "I will be a missionary. So when he left college he said "good bye" to Blantyre, the place where he lived, and Scotland, which he never ceased to love, and he went to the London Missionary Society.

"I should like to be a medical missionary," he said. "I have learned how to cure people's bodies, and I want to go and tell those who have never heard of the Saviour of one who can cure their souls."

So the London Missionary Society said they were glad to have the young man and he should go away to work for Jesus, in Africa.

So away he went, and nobody knew, not even himself, of the good, great work which he was going to perform; but I will tell you what you will notice as you grow older. When a person is very willing and glad to work, when he does the little tasks as well as they can possibly be done, then God trusts him to do greater things.

David Livingstone, for it is of him I am telling you, went away to Africa with an earnest face and resolute heart. He asked God to bless him and make him a blessing to teach him the best ways of winning the love and confidence of the poor negroes, among whom he was going to live, and to give him the joy of doing his work well and successfully.

He was very happy in Africa. He married the daughter of Dr. Moffat, the venerable missionary, and he lived on terms of great intimacy with the black people, for he wanted them to feel that he was their friend and brother as well as their teacher. For sixteen years he worked as a missionary, and during this time he made some very important geographical discoveries. In 1856 he came back to England, to tell what he had done. He was able to teach his country more than they had ever known before about South Africa, and he wrote a book which is invaluable. He went back again, and became even yet more famous as an explorer and discoverer. Then, when years had passed, he paid another visit to England, and again returned to Africa. He went up the country, finding out about fresh places, endeavoring to civilize the people, teaching them to love his Saviour by his own gentleness and kindness, and longing to see all the slaves set free. There are no roads or post-offices where he was, and we heard nothing about him for many years, until Mr. Stauley won over and sought and found him. He was the last white man who saw him alive. Livingstone would not return with him, for he had not done all the work he had hoped to do, and stayed to finish it. But God took him

away from his labors and travels to rest in heaven with him.

He was, as you know, brought over to England, though it could not be accomplished until a year after his death, and was buried in Westminster Abbey, on April 18th.

And then it was proved how much he, a poor factory boy, was beloved. For many thousands of miles his remains were brought safely through Africa. Then they were met at Southampton by many great and learned men, while the mayor and town people showed in many ways how they esteemed the memory of him who had lived so nobly, and died so bravely, among the people of Africa. And when the day of his funeral came, Westminster Abbey was filled with crowds of those who mourned his death and admired and loved him for what he had done.

O boys, do not some of you wish to be like Dr. Livingstone? Surely you would be glad to live as bravely, and accomplish as much good? Do you know the way? It is to love God, and for his sake to love work, and to pity and long to bless the down-trodden and oppressed.—(London) *Christian World*

Looking in Vain for Papa.

There is a certain pathos in the story told of some of the pupils of Elijah, who went to look for him after he had gone to heaven. The following little story of a fruitless search is more simple and tearful, in that it comes to us from the city of Poughkeepsie, and we imagine that few of our readers will peruse it without emotion:

A lady was walking along the street, when she met a little girl between two and three years old, evidently lost, and crying bitterly. Taking her by the hand, the lady asked her where she was going.

"I'm going down town to find my papa," was the reply between sobs, of the child.

"What is your papa's name?" asked the lady.

"His name is papa," replied the innocent little thing.

"But what is his other name?" inquired the lady. "What does your mama call him?"

"She calls him papa," persisted the baby.

"You had better come with me; I guess you came from this way."

"Yes, but I don't want to go back. I want to find my papa," replied the little girl, crying afresh as if her heart would break.

"What do you want of your papa?" asked the lady.

"I want to kiss him."

Just then a sister of the child came along looking for her, and led her away. From the subsequent inquiries it appeared the little one's papa, whom she was so earnestly in search of, had recently died. In her loneliness and love for him, she had tired of waiting for him to come home, and had sallied out to find and kiss him. Could anything be more touchingly sad?

A Billion.

A billion—a million times a million—is quickly written, and quicker pronounced, but no one is able to count it. You count 160 to 170 a minute; but let us even suppose that you go as far as 200, then an hour will produce 12,000; a day 588,000; and a year of 365 days (for every four years you may rest from one day counting during leap year), 150,120,000. Let us suppose now, that Adam at the beginning of his existence, had begun to count, and continued to do so to the present time; still he would not have counted near enough; for to count a billion he would require 9512 years, 31 days, 6 hours and twenty minutes, according to the above rule. Now supposing we were to allow the poor counter twelve hours daily for rest, eating and sleeping, he would need 18,024 years, 69 days, 10 hours and 40 minutes.

Pickpockets in Church.

A London correspondent writes:—One of the most popular preachers in London just now is the Rev. Donald Fraser, formerly of Montreal, who preaches in a Presbyterian Chapel in Berkeley street, just on the Edgeware Road. His style and manner are far more like an Italian than a Scot's, and he uses a great amount of action. Sometimes he says a good thing with real Scotch humor. For instance, in a recent sermon he said, "I wish to inform you that there are pickpockets present. I have not the smallest objection to their being present, and hope what they hear will do them good. Only I may as well tell them that the eye of Providence is upon them, and that there are policemen in the gallery." Very suggestive of Cromwell's "Put your trust in God, my boys, and keep your powder dry."

Mr. Spurgeon, writing in the July number of the *Sword and Trowel*, says:—"A clergyman writes to inform us that the goat is sent to us as a judgment for opposing the Church of England. If a swollen leg proves that a man is under God's displeasure, what would a broken neck prove? Weak the question with special reference to the late Bishop of Oxford. As for the information that on account of our late speech at the Liberation Society's meeting, we shall soon have another attack, and in all probability will be carried off by it; we will wait and see if it be true. Despite the fact that the writer claims to be a clergyman, we are no more disturbed than if he had signed his name Zadkiel. The amount of bitterness which the post has brought us during the last month has proved to our satisfaction that our blows have not missed the mark but none write so furiously as our Evangelical friends, who are more uneasy in their conscience than others of the State Church clergy."

