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Vol. 2

TORONTO, CANADA, FRIDAY, OCTOBER 17, 1878

No. 89

Contributors and Correspondents. EVANGELICAL UNION.

DEFAT MEETING OF CHRISTIANS AT NEW YORK-FRANCE AND GERMANY UNITE IN THE GOOD WORK-A TOUCHING SCENE-"THE GREATEST ÆCUMENICAL COUNCIL OF OUR TIME"-PRESBYTERIAN UNION THROUGHOUT THE WORLD.

Mr. Editor,-I send you a few random notes of the great Conference of the Evangelical Alliance which grows in wonder and interest as it does in numbers and vastness every day. Day after day crowding thousands fill three and sometimes four of the largest churches in this city simultaneously. and stand for hours together in aisles and passages listening with unflagging interest o the papers which these authors are compelled to repeat in some cases as many as three times. The opening meeting last Thursday in the Association Hall of the Young Men's Christian Association, struck the key note of this magnificent and indeed almost apostolical gathering. French, Germans, English, Irish, Scotch, Americans, Canadians, Hindoos, Africans, Italians, Spaniards, Hollanders, Episcopalians, Methodists, Baptists, Presbyter ans. Congregationalists—all met or one platform, and no one thought of as sing another's card or nationality. All felt they were one in Christ. The stately and patriarchal address of welcome of Dr. Adams touched all hearts, and called forth a response which all felt to be a cheering augury of the future spirit of the Conference. When Dr. Fisch, of Paris, remarked that there were neither French nor Germans on that platform, and when Prof. Christlieb, of Boun stepped forward in the course of his remarks and clasped the hand of the French delegate, the effect was indescribable, and the audience rose to their feet in a perfect oration of irresistible enthusiasm. Perhaps the climax of the meeting was reached when the Rev. Naroyan Shesbudrai, of Bombay, clad in his white cambric turban, andhis drab tunicof camel's hair, stepped on the platform and announced himself as the vindication and the fruit of Christian Missions, and the answer to the challenge of Rationalism, regarding the futility of Missionary enterprise. The audience scarcely knew whether to laugh or applaud when with a broad Scotch accent, which was unmistakeable, (he was educated in the Free Church College, Edinburgh,) he began a speech of marvellous clearness and power. He has been all through the most prominent popular attraction of the Alliance, and you will be glad to know that he intends visiting the Dominion before his

It would take a column to give the names of the Foreign delegates, almost every one of whom is remarkable in some department of Christian science or theology. But while the intellectual resources of the conference are so immense and indeed almost inexhaustible the great attraction is the simple and forvid and Evangelical spiritvaltone. There is no straining after new sentiment, but all hearts seem softened and united by one heavenry tide. As if drawn by one common spiritual impulse of spiritnal attraction, all hearts seem drawn closer to Christ and in Him to each other. He is the recognized bond union, the one theme to which all thoughts and themes instructively gravitate. The most pleasing feature of the meeting is the complete freedom from all strain after sensational feeling and the perfeet naturalness and simplicity of the spirit of the Conference. The ablest papers yet given have been those of Dr. McCosh, on Development; Dr. Hodge, on Christian Union; Dr. Dawson on Primitive Arnot, on the Relations between Christian Doctrine and Christian Life, and Dr. Christlieb, of Bonn. The highest point was probably reached at the meeting yesterday, when Dr. Parker, of London, Dr. Hall, and Henry Ward Beecher, spoke on the Pulpit of the Age. It were impossible to compare where each address was so individual, but all were masterpieces of intellectual and oratorical and spiritual power, and during their delivery the immense audiences (for they were given to two audiences) were roused to the highest enthusiasm, and amens and hallelujahs might be heard from many lips, while others, less demonstrative, showed their deep emotion by silent tears. The conviction is deepened every day of the great importance and the immense and far-reaching influence of least to be very well founded. Let us see. this, the greatest . Ecumenical Council of our time. It will give an impulse to the Christian thought and life of our day which

of the magnificent courtesies shown by the people of the American metropolis to their guests, and when it is remembered that they number about 400 the magnitude of the task will be realized.

A very interesting meeting was held on Monday evening under the Presidency of Dr. Crosby, Moderator of the Presbyterian Acsembly here to take measures towards Presbyterian union through the world, and the formation of a great general Presbyterian Council. Assurances were cordially given of co-operation not only from the Presbytorian churches of Britain and America, but also from the great Lutheran Churches of Germany. Such a church would represent over fifty millions of people, and be the largest Protestant Church in the world. Yours, &c.,

New York, Oct. 7th.

Union Discussion.

Editor British American Presbyterian.

DEAR SIR,-I feel gratified by the discussion in your columns of the questions involved on the proposed Union, as I believe it very desirable at present. Truth is not afraid of, but courts and profits by discussion and asks only "a fair field and no favour." "He that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God." It is needful, however, to this end that your correspondents be fair in their representations and respectful in their tone as far as is reasonably possible. With this impression I regretted to observe in a recent communication, signed "Presbyter," that he introduced his remarks on the subject of Mr. Middlemiss's by charging him with "cant" and other traits of a like contemptible nature. Though "cant" is considered a contemptible thing he does not attempt to show wherein i. appeared, and I feel assured, after careful perusal of M's letter, that he would have found it very difficult or rather impossible, to justify the charge. Such epithats are used to engender scorn and contempt against the communications or causes to which they are applied. Nor has their use been most commonly indulged in by those who have the right on their sides or the proper advocates and exemplars of christian principles. We are familiar with them rather from the lips and pens of scoffers against the best of causes, argumentations and men, and we know by very common and large experience that they are usually the resort of the uncrupulous from conciousness of the lack of good argument for their own positions. From such considerations and some others it seems to me the term referred to, with all its kind, should be excluded from the "Presbyter's" and Christian's category. They impress one wal the feeling of the user of them that his spirit, if not his cause, has too much affinity to that large section of humanity of whom "haughty scorner is their name." For one thing they prove nothing against the parties or cause assailed by them. so can well be dispensed with in the cause of enlightenment in the truth while, as to their history, they are very often equivalent to odious stander, arounseemly in the lips of a Christian and awaken feelings on both at issue. sides which every lover of the cause of trath

and amity should carefully avoid. My regret has been renewed and increased by observing in Mr. McKay's Criticism (3rd Oct.,) of Mr. Middlemis-'s com munication, a continuation on an extensive scale, of this abusive style and inexcusable misrepresentation. I propose therefore, Sir, with your permission, and to aid in the promotion of profitable and honourable discussion for my own sake and others, to point out some specimens from that criticism of what I complain. In his introduction Mr. McKay expresses desire to say anything unpleasent to Mr. M. or his sympathisers"as inoffensively as possible." I liked that the pleasure, of course, arising from the expectation of fulfilment. Immediately after this promise, however, he asks " to differ from your views of his (Mr. M's) letter as expressed in your last editorial, " and adds "To my mind the letter is void of liberal 'Church spirit' and true "manliness'." He thereupon heaps on Mr. M. the epithets of " inisinuating," " arrogating the right of judging the piety,"&c.,of others, "lording his views," and concludes, "He evidently thinks that no one values sound principle who does not in all things concur with him." This is strong at any rate, apart from its merits otherwise, and ought at Compare the above with the following, which Mr. M. had said and with which his whole letter harmonizes.

Talue sound principle who don't concur with him in several things which he esteems of permanent importance. Mck. had that sentence, &c., before his eyes. Has he then at all shewn a desire at the very outset to express himself "as inoffensively as possible?" Reverse the phrase, "as offensively—unjustly so—as possible," and it will suit better. Mr. M. clearly indicated the very opposite of what his reviewer ascribes to him.

2. Another specimen. Mr. M. had said: ·My conviction (of the impropriety of Union in the meantime) is strengthened by the fact that it is shared by a large proportion of the religious people that I am in the way of associating with. I have no doubt that the experience of others may be different, and I know that many persons of the most decided piety are strongly in favor of Union. But such is my experience. So far as my own personal religious associations are concerned, I find that aversion to the proposed Union is most decided on the part of those whose prety is most unquestionable." To a reader with any degree of judgment and candor, the above amounts simply to this, that while many decidedly pious are to his knowledge much in favor of Union, there are also many to his knowledge like himself opposed to it; and on this ground he proceeds to appeal to the brothren in his own Church favorable to Union to give that act due consideration, and to endeavor to gain an amendment to the basis, which he suggests, so as to meet the conscientious difficulties of the latter. He evidently does not say nor mean that the Union proposed has had the effect of bringing the unquestionably pious on one side in opposition and bringing them out to view, thereby separating them as wheat from chaff, and enabling him now to associate with them. Yet that is what Mr. McK. represents him as doing! He first gives two-thirds of the last tentence of the above quotation. From that he exhibits Mr. M. as intimating "that the proposed Union has enabled him to associate and combine with those of most unquestionable piety." Of this he next makes a premise, coupled with another, and thence proceeds to deduct so ne odious conclusions—that Mr. M. "becoming the arbiter" as to who are and are not pious, "he would rejoice in embracing the opportunity of separating the wheat from the supposed chaff," &c. ! -all which his statement above, and the gist and tone of his letter throughout, contradict, while he expressly asserted, "I shrink from the very thought of disrup-

It would appear, moreever, it is from those references of Mr. M. to persons of piety that Mr. McK. thinks fit to charge him with the arrogance of "arrogating the mm with the arrogance of "arrogating the right of judging the piety and principle of others." Surely Mr. M., a Christian minister, whose gifts, amiability, and piety many, like "Presbyter," admire—surely it will be admitted that he may be able to discern among his acquaintance those of them who give good evidence of piety. It may, I think, without making him instly may, I think, without making him justly liable to the vile epithet of arrogance. On that he simply made a statement of observed fact, while, as said before, he avows his converter that were a statement of the same as the same that were a statement of the same as the s his conviction that many of that estimable character are on each side of the question

8. Mr. McK., after expressing "a high o. AIT. MCB., attor expressing "a high estimate of the tender, kind, prudent, and skilful manner in which those favorable to Union treated those opposed," says: "In their patient efforts to satisfy them, I'nion has been retarded these past years." Now this last sentence is as ulainly contained. this last sentence is as plainly contrary to the facts as it would be to say that but for Mr. McK. it would have been consummated Mr. McK. It Would have been consummated in 1871. The Union (whatever may berhas and been returned one year or one hour as yet by them, much less "these past years." It is only a fraction over three years since the negotiations were initiated in the church courts. The progress towards the mesent stage has been unprecedentedly speedy. There arose some serious difficulty about the Colleges after the Assembly of 1871, which was mainly shared in, and discuesed earnestly, however, by those favorable to Union. But even that did not re tard the progress, which could not have been more speedy.

If those favorable to Union shewed patience, &c. to those who opposed it, it must be admitted that the latter did not tax it much. They did present their difficulties from time to tune during that short period, but not more or as much as they might, and they always did so quietly and respectfully. According to Mr. McK. even that was, in his estimation, a great trial of patience to the other side. Judging from his style and manner of treatment of Mr. M. for his respectful and temperate letter-which, by the way, he evidently addressed to heathern in her come church and to be the come of to brethren in his own church, not to Mr. McK, or his church-it is to be expected his importmence and vituperation would have been incited were he among them, for their venturing to express any difficulties, and however respectfully. That those opposed were treated with "kill" may be admitted, were impossible to estimate.

The hospitality of the Americans is unsubstantial. Presexcursions to Philadelphia, he evidently thinks there are many who is the first purpose. Two drafts of an unswer for instance, the manner in which the first purpose. Two drafts of an unswer which the first purpose. Two drafts of an unswer that purpose. Two drafts of an unswer that purpose. Two drafts of an unswer was appointed for instance, the manner in which the first purpose. Two drafts of an unswer that purpose. Two drafts of an unswer was appointed for instance, the manner in which the first purpose. Two drafts of an unswer that purpose. Two drafts of an unswer was appointed for instance, the manner in which the first purpose. Two drafts of an unswer was appointed for instance, the manner in which the first purpose. Two drafts of an unswer that purpose. Two drafts of an unswer was appointed for instance, the manner in which the first purpose. Two drafts of an unswer that purpose. Two drafts of an unswer was appointed for instance, the manner in which the first purpose. Two drafts of an unswer that purpose the first purpose. The committee was appointed for instance, the manner in which the purpose that purpose the purpose that purpose the purpose that purpose the purpose that pu

a deliverance in recognition of the Headship of Christ, such as should meet the views of all parties in the Church." But I know that even among those who rank as thaving been all along favorable to Union, there are many who did not admire that skill and other examples; and there are many of the favorable to Union whose favor for Union is very small and considerably mingled with a different feeling. In private intercourse this is frequently met with, while some have not been able to keep it in in Assembly and Presbytery, al-though they mean to go into the Union if

4. And lastly. Mr McK. observes, "Now, sir, I entertain the confident belief that I hold this important truth (the Head-ship of Christ over his Church) as fully and broadly as Mr. M. and his friends can do, although I do not land myself so highly for doing so as he does."

To laud one's self highly is understood to to land one's self ingny is understood to be an odious thing, especially in such a connection and, in a minister of Christ, is radically opposed to the Word of Ged and the Christian character. Of course Mr. McK. knows that, and that he was in those words holding up Mr. M. to the public gaze as such a one. Yet there is not a word of as such a one. Yet there is not a word of solf-laudation at all by Mr. M. on the sub-ject or any other—unless a mild temperate expression of his mind on what he humbly and earnestly believes to be right and important on public questions— unless that he self-laudation, which it is not. I am forcibly reminded, by the incongruous accusation, of the known disposition of "sitters in the scorner's chair" to call undoubtedly humble, wise, and godly men "straightlaced," "bigoted," "self-righteous Pharisees," and the like. Nor does the other specimens of Mr. McK. adverted to diminish the aptness of the similarly but they confirm.

of the similitude, but they confirm. My object, Mr. Editor, in occupying your space at this time, is not to reply to Mr. McKay, but, as indicated at the outtet rather as a protest in my own name, and many others, I should think, and in the name of fairness, truth, and amity, against that style of vituperation and misrepresentation. I hope it may be of service, and

> Yours respectfully. PRESBYTER JUNIOR.

18th Oct., 1878.

The Proposed Basis of Union.

Editor British American Preshyterian

DEAR SIL,—I wish to call the attention of the ministers, elders, and members of the C. P. Chnrch to the proposed basis for Union and its accompanying deliverances.

The 4th deliverance reads, "That with regard to the modes of worship the practice presently followed by congregations in the matter of worship shall be allowed, and that further action in connection therewith be left to the legislation of the United Church." I, and those with whom I act feel that this. of which we disapprove, and bids the whole church to sanction it knows not what. Is it a proper answer to this objection, "that the article does not sanction anything in the mode of worship which, so far as we are gware, contravenes the constitutional law of the Church?" Is one entitled to sanction what he does not know? All we ask is that the whole power which the separate churches have now be handed over to the United Church. The last clause of this deliverance leaves the United Church, (on this head), only the power to allow or prevent parties from diverging farther from the recognized practice. It is too much to ask that the piety and good sense of the Church of the future be left free to deal with the whole subject according to the 3rd article But there are graver matters still. In the Assembly which met at Toronto, the

4th article of the Basis read, "That this Church, while chorishing Christian affection towards the whole Church of God, and desuring to hold fraternal intercourse with its several branches, as opportunity offers, shall at the same time, regard itself as being on such ecclesiastical relations to churches holding the same doctrine, government, and discipline with itself, as that ministers and probationers from those churches shall be received into this Church, subject to such regulations as shall from time to time be adopted. In this shape it was sent down to Presbyteries and Sessions, and reported on. Is the minutes of last Assembly the latter part of it reads "that this Church shall at the same time regard itself as being in ecclesiastical relation to the churches holding the same doctrine, government and discipline with itself, and that ministers, &c. As the article stood in 1871 the extent of the proposed relations was defined and limited; as we have it now, it is unlimited. In the Basis all evangelical bodies are divided into two classes, the one class we are to treat in a brotherly manner though we can have no church relations with them; with the other we are to have with them; with the other we are to have unhunted church relations, and if the expression "ecclesiastical relations" means anything, then those who approve of this article declare their readiness to become office-hearers or members in any of the churches that hold, that is profess to hold, out standards and our practice. I ask the sons of the Erskmes and Gillespie, of Chal mers and Bam, if they are now ready to take their places in the present Established Church of Scotland? If so, why not at Church of Scotland? If so, why not at once say so and retain the phrase "in connection with the Church of Scotla at ? Such a procedure would be manly and the only proper one if the work of "the dirap-tion" is accomplished; or the protest of the Free Church answered. I know that in May, 1878, a Committee was appointed for

in A ... t. August came, but the Commiswhether the Committee reported, or was discharged. Has the answer came at last? It not, what means the proposal? I cannot believe that any of our office-bearers are prepared deliberately to adopt this article, and in so doing, confess that we were either kneves, or martyrs by mistake. If any one can adopt it without a feeling of humilia-tion, I ask, if he is prepared to humiliate us who cannot do so, or drive us out of the Church, if only Union with others can be accomplished on his chosen basis? do not wish to do any violence to the consciences of our brethren; is it too much to ask them not to do so to ours, or violate the compact so recently entered into, but rather to delay and let a new committee try to get what the old seems not to have attempted, even though enjoined by the Assembly of 1872, "to endeavor to secure, in some way such a deliverance as shall meet the views of all parties in this Church?" It is to me strange, that the committee so instructed returned to the last Assembly without 'implementing its instructions, and still more so, that it handed in as its main ground of justification, the Act of Independence passed by "the Fresbyterian Church of Canada in connection with the Church of Scotland," in 1844, an Ast, tho very presentation of which in such circum-stances, was an insult to the fathers of the disruption in Canada, and therefore to the whole Church. These fathers knew of the existence of that Act, they studied it, and regarded it not only as not justifying the conduct of those that passed it, but as not even an honest document, and designed to michael the people. Notice this all to use mislead the people. Nor is this all; our committee, instead of seeking a deliverance which we could accept, have given us a Basis far more offensive than that of 1871, and yet the last General Assembly, under the leadership of the very person who had drawn up the instructions which the committee set at nought, commended and thanked it, and approved of the Basis and deliverances as returned by it deliverances as returned by it.

I regret exceedingly having to pen these lines, and would brethren whom I love and honour, and I have been anxious to dishonour, and I have been anxious to discharge this painful duty without giving unnecessary offence. I commend their motives and am satisfied they would not choose to treat me unkindly, but I am brought to bay and must no longer remain silent. I plead with them not to press me further. We do not wish to be separated from them but we appet to what we know to be very one. cannot do what we know to be wrong. One of your correspondents warns us that the Free Church may treat us as it did those who would not join the Union in Australia. My answer to all such is, it will so much the worse for the Free Church. We are not bound to take it ourselves, or fulfil its wishes. If we are driven to take that step, we know there is one to whom we can appeal; for His honour and cause we ness, and He will not forsake us.

Yours truly, John MacTavish.

Woodstock, 8th October, 1878.

Thanksgiving.

Editor British American Presbyterian.

Sin,-Can you explain how it has come to pass that the local Government of On-tario has so suddenly and so decidedly taken a stand on the subject of a Thanks-giving Day for the abundant harvest? All the leading denominations of the Province had, through their supreme courts or chief officers agreed upon the 16th Oct. as upon the whole most convenient and every way suitable. Neither Government nor Gover-nor said anything on the subject for months when suddenly a week or ten days before the time fixed upon, there was an intimation given that the day fixed upon was not suitable, and that another altogether must be chosen. To say the least of it, this seems an abrupt, cavalier and uncalled for pro-ceeding and scarcely compatible with ordi-nary civility and somewhat travelling out of the magistrate's proper sphere. When nucteen-twentieths of those who were at all likely to take any interest in the matter had agreed upon a day, surely if the Government could not conscientiously approve of the time fixed, it ought to have let the mattor slide and taken no notice of it. Common civility even would have dictated this be two Thanksgiving Days, and neither of them very particularly observed. Why all this unwonfed zeal? I have heard a reason given which surely is too ludicrous to be true. Do you know anything about it? It is, to be sure, possible that there may be a ground for Thanksgiving on the 6th of November which would not be available on, the 16th of October. If so what is it? A. M. S.

14th Oct., 1878.

Norr .- We are not in the confidence of the Lieutenaut-Governor. It does seem rather brusque and abrupt to set aside the arrangements of the Assemblies, Synods, and Conforences in a purely religious matter, by the stroke of a pen and a mere sic volo sic jubco. No doubt, however, there were reasons, though we cannot think what they were. We have heard what our correspondent seems to refer to but we agree with him that it is "too ludierous to be true." The nest plan would be to have a fixed day of the year as Thanksgiving day so that all could know and make their arrangements of business or pleasure accordingly. Surely there need be no fear that any year would come round in which the general feeling would be that there had been nothing in the occurrences of the seasou for winch to thank God at alle-Eu,

Sweet Hour of Prayer.

(TEXT REVISED.)

Sweet hour of prayer' sweet hour of prayer!
In which I leave a world of caro,
And at my Heaventy Father's throno
Make ell my wants and wishes known.
In seasons of distress and grief
My soul has eften found relief,
And often capped the tempter's snaro
By water, His goit, who answers prayer.

Sweet hour of prayer! weet hour of prayer!
Swift wings shall my petitions bear,
To Him whose bruth and faithfulness
Await the longing soul to bless.
And since He bids me seek His face,
Bellove His word and trust His grace,
Pileast on Him my every care.
And seek Him oft in earnest prayer.

Sweet hour of prayer, with Josus there May I rich consolation share.
Till from Mount Pisgah's lofty keight I see my home and take my flight. This robe of fiesh I'll drop and rice To meet my Saviour in the skies, And suging endless proises there.
Bid thee farewell, sweet hour of prayer.

Crown Hall, Sent. 15th, 1873.

The Pulpit of the Age.

BY THE REV. JOSEPH PARKER, D. D., OF LONDON.

in discussing, even cursorily, the question of modern preaching, my contention throughout will be that, in proportion as we follow the Apostolic method of stating and applying truth, will our preaching be adapted to this day and all other days of human sin and want. In order to wield the original power is it not readful to me In discussing, even cursorily, the questhe original power, is it not needful to recur to the original method of preaching? Take, for example, the preaching of the Apostle Paul, and inquire somewhat into its substance and manner. What did Paul, the Apostle of Jesus Christ, preach? Paul hunself answers the question: "I preach the unsearchable riches of Christ. ... "Christ sent me to preach the gospel." Here is a definiteness of conviction. The man knows his hydrogen and his mind is set mon "the man knows his hydrogen and his mind is set mon "the man knows his hydrogen and his mind is set mon "the man knows his hydrogen and his mind is set mon "the man knows his hydrogen and his mind is set mon "the man knows his hydrogen and his mind is set mon "the man knows his hydrogen and his mind is set mon "the man knows his hydrogen and his mind is set mon "the man knows his hydrogen and his mind is set mon "the man knows his hydrogen and his mind is set mon "the man knows his hydrogen and his mind is set mon "the man knows his hydrogen and his mind is set mon "the man knows his hydrogen and his mind his hydrogen and his mind his hydrogen and hydrogen and his hydrogen and hydrogen his business, and his mind is set upon it without doubtfulness or distraction. does not preach about the gospel. He does not show how skillfully he can abstain from touching it ever when it seems impossible for him to abstain from touching it altogether. Contrariwise he preaches the gospel itself with a fulness of statement and with a supreme desire to make it understood and felt. To Paul, Jesus Christ him-self was the gospel. The man was the doctrine, the doctrine was the man; hence the preaching was quickened by those ele-ments which set the personality of the Saviour at the head of all life, and make that personality the complement of all be-Thus much then for the substance of Paul's preaching, viz. : a living, dying, triumphant, Almighty and unchangeable Saviour. Is it not such a Lord that is needed in this day, when men are mad in wickedness and have become makers of their own Gods?

We have inquired as to the substance of Paul's preaching. What was the manner of the preacher? On this point also the Apostle speaks with peculiar instructive emphasis. We ask him, How do you preach? He answers, "Not with wisdom of words, lest the cross of Christ should be made of none effect." "My preaching was not with enticing words of man's wisdom... I come not with excellency of speech or of wisdom."

This law of speech would destroy nine tenths of what is falsely called "eloquent preaching." What care is bestowed upon the manufacture of sentences; how periods are smoothed and rounded, how anxious are many speakers lest by a slip in quanti-ty they should impair the rhythm of their utterances! Is not this the "wisdom of words" which the Apostlo religiously oschewed lest the Cross of Christ should be made of none effect? Are not these the "enticing words of man's wisdom" which Paul avoided in his ministry? I put the case thus interrogatively rather than dogmatically lest I should even seem to bring unjust reproach, or inflict peedless pain on some honest man. Am I then discountenancing the highest uses of speech or ary of the Lord? ary of the Lord? Far from it. Seeing that we cannot preach without words, I would have all words fit and seasonable on the right hand of Truth I would seat Beauty, and on her left hand I would set Music; but as they stood together in the smiling light I would say, Now abideth Truth, Beauty, and Music; but the greatest of these is Truth. Truth is the infinite quantity: beauty and music are measurable and determinate elements. There is a danger among us, and it should be clearly pointed out—a dauger of setting up an idolatry of mere words, and so drawing attention to the casket to the disadvantage of the jewel. What do we often hear respect-ing a preacher and his preaching? That he is a polished speaker: that his language is exquisite in chasteness and bolance; that his sermons are literary models, and that his composition is a study in art. This is thought to be complimentary—complimentary to an augel of the Lord, clothed with fire and put in trust of mighty thunderings a prescher of the Cross and revealer of Judgmont to come! God-speed to the ele-quence of the heart; but as for the mere sentence-maker, his pulpit is a store of carved wood, not Lebanon or Bashan, not the mountains of myrrh or the hill of frank-

The probability is that the Apostle Paul would he impatient with a good deal of what passes among us as eloquent preaching. Would he not be ill at ease until the preacher came to the Cross and showed its bearing upon human sin and human need? Would be be so pleased with an epithet as to forget a doctrine? Is the preacher a cuming triskster in the use of words, or a teacher, sent from God? Let us have a clear understanding upon these points, scape, and ungoing of our week, and do it mightiply with both hands.

Perfect Miles

There is a third question which the Apostle Paul will answer in a remarkable manner—In what spirit did you conduct your ministry? Hear his reply: "I was with you in weakness and fear and much trembling. . "I warned everyone night and day with tears." Mark this as one secret of the Apostle's power—he always felt his own weakness, and he always siw the pathetic aspects of his work. He trembled; he teared; he wept; he travailed in birth Yet how few suspected the existence of such experiences! So bold that he could stand alone; so recolute that neither bonds nor afflictions could move him; yet was he heart-broken as a minister of the cross of Christ. Paul did not attempt his work in an off-hand manner, as if he were superior to it and could do it without strain or effort. It was evermore above him—it exhausted and mocked the mean sufficiencies of human resource—it scorched and consumed him like an altar-fire! "Who," said he, "is sufficient for these things?" Think of Paul weeping! When he wept it was with "many tears." Who could argue like Paul, whose every word struck like a battering ram, yet who could ery with tears so many and so bitter? A good deal of useful work may be done with logic, but without pathos we can never get that special and indes cribable influence which touches all hearts speaks all languages, and sheds the light of hope on all lives. Pathos is not, indeed, one-sided. There is a pathos of laughter as well as a pathos of tears—there is a godly laughter, easily enough distinguishable from the merriment of fools. Argu ment applied with pathos means mastery the world over; argument without pathos may burn up ill weeds, but can never proluce gardens of loveliness or Edens of We must have the dew as well as

Looking, then, at the substance, the manner, and the spirit of Paul's preaching I contend, in answer to the question which is involved in my subject, that in proper tion as we return to the Apostolic dectrine and method will our preaching be adapted to all the great necessities of our own and every succeeding age. I trust I am not violating the spirit of an honest charity in expressing the belief that the time is at hand when the preaching of Christ crucified without the wisdom of mere words and with much trembling and pathos will be the only original preaching. In some quarters we have a Christ, but not a Christ orucified; a character in history, but not a sacrifice for sins or a mediator between God and man. When Peter mentioned the name of Christ to the Sanhedrim, he set an example to all preachers evermore— "Jesus Christ of Nazareth whom ye cruci--that is the full style and title of the Saviour. Ruinous mistakes may arise out of its abbreviation. We have now to be very definite the statement of His name, because so many false Christs have gone out into the world—creatures of the imagination, spectres seen in troubled dreams, painted things made to order and sold for a price. Let us in so foul a market-place remember that the name of an Infinite Saviour, God the Son, is Jesus—Jesus Christ—Jesus Christ of Nazareth—Jesus Christ of Nazareth whom every man has crucified by his own great sin.

This call to reproduce the substance, the manner, and the spirit of Apostolic preach ing, is not a call to a narrow or superficial ministry. An experienced man night, on hearing the range of Paul's preaching, sug-gest the easy possibility of speedily ex-hausting it. "Preach Christ crucified," he might exclaim, "why, that may be done in a sermon or two!" Such are the mistakes of ignorance and vanity. The maturest and ablest men in the Christian mitistry will testify, with tears of delight and thank fulness, that the gracious mystery of relemption by the Crosshas over more grown before the vision of their reverence and love until it has filled all things with its mournful, its holy and infinite glory. They will testify further that the Cross of Christ —the Christ of Nazareth—is the only key which can open the secrets of human history. Apart from that Cross is confusion without hope—a wild, fierce fight, ending in the hopelessness of a beast's grave. He who has no crucified and redeeming Christ to preach wastes his little strength within to preach wastes his inthe strength within the narrowest limits, though he may ap-pear to have the widest liberty of action. He can but talk at men; he can never speak to them—to their agonics, their heart-hunger, their helplessness, their dumb ann vehement aspirations. His mouth is lled with mocl ig, and b struments of cruelty. As for his prayers, they are as birds with broken wings, tormented by their own impotence, testifying to the presence of an instinct, but never reaching the gates of the sun. Seest thou not, oh student of God, that the great, dear and sad cross is everywhere, and if thy course as a teacher be determined by any other meridian, thou shalt be as a thief among men, and at last be damned as a slayer of souls? History will show that the preachers who have taken the deepest hold of human life have been most faithful to the cross of Christ; others have had their reward for divers gifts and excellences; yet beyond a momentary applause they have had but little lien upon the love and thankfulness of human hearts. The preaching of Jesus Christ crucified has always elicited the greatest answers from those who have heard it. These answers have confirmed the divinity of the doc-trines and set the seal of heaven upon the preacher's purpose and method What have those answers been? Answers of penitence, of loyalty, of service, grief on account of sin, devotion to the Redeemer's Cross; service without weariness, a pursuit of the lost, a healing of the diceased, a teaching of the ignorant, and undespairing prayer for those who are out of the way.
What results have attended preaching of an opposite kind? Pedantry, sciolism, self-worship, a theology without religion, a temple without a God—these we have found, together with a gentility cold as death, and a self-absorption cruel as the grave; but nowhere have we discovered the "living sacrifice" and the godly self-denial which are born of the atonement of

God the Son.

Faithfulness to the apostolic doctrine and method will save the preacher from all the narrowness of more demoninationalism is

the exercise of his ministry, and from all other nerrowness of thought and sympathy. Denominationalism properly understood and wisely administered has most excellent uses, yet we cannot have too little of it in the Christian pulpit. In the pulpit we should hear the universal language of God's love to mankind, and not the provincial di-alect . C zealotry and sectarianism. The wise pastor will have his classes for private instruction in many points of secondary and relative importance, but his pulpit will be sacred to the proclamation of the eternal that he had a little of the control of the country and the sacred to the proclamation of the eternal that he had a little of the country and truth which man needs in all places and at all times. This brings me to a point which should be treated with delicate discrimination. The preacher's lips need not be sealed upon what are called questions of the day, yet, in my opinion, he will treat such questions more successfully by the exposition of great principles than by becoming a special pleader, or sinking into a mere de-bater. On the other hand, allowance must be made for men of exceptional gifts and peculiar influence. There are ministers of various denominations in whom we glorify God, and from whom we can never cease to thank Him, who are specially qualified to discuss secular questions in the course of a religious service. Such men must ever be a law unto themselves. I have no reference, how remote seever, to them when I urgent ly advise these who are younger than my-self to refrain while in the pulpit from the discussion of all parechial, secular, political and other temporary questions. They will find enough to do without discussing such In leading public worship, in expounding the Scriptures, and in holding up the Cross over the whole field of human sin and want, the finest powers of the most brihiant preacher may be exhausted.

As to "preaching to the day" I have a

distinct opinion to express. In so exercising our ministry there is a danger that we

speak very loudly and eloquently to men who never hear us. The young preacher reads the last number of a scientific review and instantly sits down to the composition of a sermon which is to destroy the logical position of the reviewer, yet, alas for the vigor of the preacher and the dignity of the whole situation, not a man in the assembly ever heard of the article, and the reviewer himself is unaware of the very existence of the preacher. Possibly, too, the people may unfortunately remember the objection when they have forgotten the answer, and thus the preacher may become the ally of the skeptic. That some people may be pleased with the kind of preaching which is addressed to "the day" is far from improbable, seeing that it never stings the conscience; it never condescends to enter the region of moral discipline; it is simply a sublime fight in the air, in the exciting progress of which the contestants fiercely strike at no-thing, and lut it with magnificent precision. There is neither irony nor sarcasm in the statement that in listening to some preach ers, deservedly conspicuous and influential it may be, one receives the impression that there is an eager though invisible auditory before them, whose one object is to give them the he at the end of every sentence, and to convict them of lunacy in the construction of every argument. This is supstruction of every argument. This is supposed to be the "preaching of the day!"
The fact is that in such cases the preacher is rather replying to the books which he has been reading during the week than devoting himself to the treatment of the actual experience represented by his congregation. I am far enough from denying that notice should be paid to current criticism upon christian doctrine, but quite as far from as-serting that such notice should be paid from the pulpit. Written attacks are best met by written defences, and even were it not so in a literary point of view, it is certainly more honorable to meet an enemy on hi own ground than to fire upon him from the security of a privileged position. More than than this: the Christian pulpit turned into a medium for the advertisement of unchristian books, is a flagrant violation of public stewardship. Preachers can have enough to do without degrading the sanctuary into an arena of cs parts debate: "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." That the gospel is a message to humanity rather than to any special set of men, will be unanimously agreed. The Christian sanctvary is not a high school for the technical education of a few pupils, but a free public school for the instruction of the whole world; and the rich and poor meet together; the master and the servant, the old man and the little child; the strong and the weak, all are there, and upon them all the rain of a common blessing should descend. Loss of sympathy is loss of power. If as preachers we become separated from the common mass by botaking ourselves to some speciality of our vocation, as for example the refutation of skeptics who never listen to us, and the destruction of theories of whose existence nine-tenths of our hear ers are totally unaware, we shall cut our selves off from those currents of sympathy upon whose right use so much of ministeria usefulness depends. From the ministry of pedautic pebators, mothers (whose lives oscillate between pain and care) will retire without a word that can make the families glad; little children will escape as from a great weariness, and men of busi ness will turn away with the pain of grievous disappointment; and thus the man who should have come down upon human life as an angel charged with messages from the secret places of the Most High, will become a mere chatterer of unprofitable words, talking an unknown tongue to men who long for truth and love. As to the manner of the preacher, I may express the hander of the preacher, I may express no hope that the day will never come when individuality will cease to distinguish the ministry. It is written upon all the works of God; why should it not be written upon of God; why should it not be written upon the sanctuary, the chiefest and brightest of his creations? Who am I that I should find fault, censoriously, with my brother's way? Have I had some secret revelation from Heaven which has been denied to him? Hath God made but one instrument? Is not the trumpet his, and the lute, the organ, and the instrument of ten strings: organ, and the matriment of ten attings?

Do I not hear in his house the clash of symbals, the throb of drums, and the silver of sweet belis? Every man must preach in the wry in which he can use his power to advantage the advantage always being

the spiritual progress of the heaver, and not the mere elsewion and fame of the speaker. It would appear as if to win a world-wide renown, to make her ears of all word-wide renown, to make her cars of an nations tingle, it is necessary to pass through a period of offense and antagonism. Faultless respectability never made itself known afar. Gentility seldom gets beyond its own parish. And even the highest quality of power—intellect, in its inspired moods and excitement so terrible that it is spiritally for calvers—is countries doonmistaken for calmness-is sometimes doomed to mitation, if not obscurity. The men who have become the chief agures in the Christian pulpits of all lands—the men whose names are known in out-of-the-way places and by the most unlikely people-the men who belong to the world have all in some degree, been a by-word and an off-race for a time; in some sense it has been said of each of them, "he hath a devil and is mad, why hear ye him?" but if the word of the Lord has been in him, and his soul has been in the dwelling place of the Holy Ghost, he has thrown off all the crudence and vulgarity of early practice and become a master and a ruler in the kingdom of the Church. The fear is, however, that in making an admission like this, some young man may begin as an ape and end as a foel. That is to say, he will repeat extravagancies and eccentricities without knowing anything of the spiritual power and genius of his model. There is no help for it. I cannot waste my time in any attempt to reclaim such a man. It would appear as if there must be a "son of perdition" in every company. In such a man there is a great law at work, and he, by his madness, is giving all diligence to make his calling and election sure. May his day be short and his death easy! To those who do not preach let me saydetermine to a large extent the kind preaching which is popular. I look to hearers as well as to preachers for a genu-me reform of the pulpit wherever reform is needed. You must insist upon hearing the Gospel! When you distinguish between gold and tinsel, when you show your disgust for the mere frothiness of pulpit dolls, when you protest against all trifling with the realities of life and destiny, when you set your face like flint againt all that is unsubstantial in doctrine and all that is vicious in ritual, you will soon drive the hirechandler from the altar of God.

THE CHURCH AND INTEMPERANCE.

There has recently been issued by the appointment of the Synod of the United Presbyterian Church of Scotland, an address on "Christian Duty in relation to Intemperature" from which we make the following transport of the state of the state

lowing extracts :-The aspect of intemperance most likely to impress Christian people is, doubtless, its influence upon the interests of religion es to prove that there are lost to the Church every year, through this single cause, nearly as many as all our missionaries are the means of gathering in-The effect of drinking practices upon the ministry itself is most deplorable. What says the Rev. J. A. James in his work, "The Church in Earnest?" "More minis-"The Church in Earnest?" More ministers are degraded by this than any other habit." The Rev. Dr. Joinston, of Limekilns, has declared that of the sixty preachers of the gospel along with whom he com-menced his ministry he can number thir-teen who have fallen victims to intemper-All will admit that the immoderate use of liquor is injurious to piety, but we conceive it to be equally true that there is an indulgence, far short of actual inchriety, which is prejudicial in its effects. Are the foelings which such indulgence excites, the companionships which it begets, and the practices to which it often leads, favourable to the growth of grace in the soul? When so excited, are we not more liable to overstep the boundaries of propriety in thought, feeling, and action? Besides, it cannot be too well remembered that it is in the modor well remembered that it is in the mod-orate use of liquor the more revolting forms of the evil originate. It is a weighty say-ing of Bishop H.ll, "He that would be safe from the acts of evil, must wisely avoid the occasions." All moderate drinkers, we are aware, must become drunkards. But while many may drink with comparative safety, others cannot drink without almost certain Those of a warm, open, generous ruin. become the victims of social indulgence. The future of victims of social intuigence. The future of this country is, to a large extent, in the hands of the industrial classes. Only let intemperance increase at its present ratio of progress, and it cannot fail farther to deriorate our mechanical and artistic skill. Already the nations of the Continent are abreast of us in these respects, and the superiority must mevitably pertain to the virtuous and sober. Nor can we fail to foresee that those possessed of these qualities must ultimately command the market of the world; and with the decline of our me-chanical skill and commercial prosperity there is an end to our boasted pre-emmene among the nations of the earth. The barrier which intemperance presents to the conversion of the outlying population at home and the evangelization of the heathen abroad, constitutes another weighty consideration. In directing attention to remedies, the gospel message is entitled to the foremost place. The total abstinence movement is, therefore, entitled to the most careful consideration on the part of Christian men. The temperance movement has special claims upon the ministers of the gospel. To those preparing for the ministry we make a special appeal. Never were self-denial and public spirit more imperiously demanded of such. The rising ministry has before it a work which will test its efficiency to the very utmost; and nothing that tends to the completion of its equipment should be lightly regarded. The formation of Bands of Hope and venile Temperance Societies is carnestly to be recommended. Among the subsidiary means atted to abate the cylls of intempermeans attent to acceed the abolition of drinking usages. Few learn to love liquor apart It is smid the beguilements of

at home; and when they go abroad in as home; and when they go abroad in, society, conforming to its insidious custom apply the instruction they have received under the parential roof; and between the sanction of home and themistaken kindes of friends an appetite may be orioined. sanction of nome and the may be originated which all remonstrances and respect for which all remonstrances and respect for character may not be able to counteractor character may not be able to counteracter subdue. Surely, then, there are other means of tendering Christian hospitality than by the presentation of an article which than by the presentation of an article which while meant for kindness, may prove the means of deadly injury. The Synod, at at meeting in 1872, specially counselled the abolition of ordination and funeral drinking usages; and it is gratifying to know that this injunction is boing very generally to this injunction is being very generally to spected. The reduction of the number of licenses for the sale of liquor is regarded as essential to a diminution of the evil. It has essential to a diminution of the evil. It has been proved that the intemperance of adirtrict or community is in proportion to the facilities afforded for obtaining intoxicating liquor. In view of such a fact it does seen extraordinary that there should be still tolerated places which serve no proposed. extraordinary that serve no purpose but that of ministering to a vitiated appetit. Those, then, who succeed in reducing their number, and who aid in the establishment in their stead, of houses for refreshment, recreation, and intellectual improvement recreation, and intersection improvement accomplish a good work. Nor could be bestow a greater benefit on those engaged in the traffic. Well-ascertained facts prove that they are the chief sufferers. Husbands, wives, sons, daughters, and servants have, in instances so numerous, yielded to a temptation daily and hourly presented that none who have regard to their own well being and that of their dependents can verbeing and that of their dependence can re-ture to engage in it without incurring grave responsibility. Most earnestly would we counsel our fellow church members engaged in this trade to ponder these considerations. Legislative enactments are also urgenly demanded for the suppression of the evil. On a review of the whole subject we may well inquire—What other evil agency is there from which the interests of religion which the interests of religion suffer so much? What else rears such for-midable barriers to the progress of the fruth? What else so effectually opens to the pow-ers of darkness the avenues of the heart? What else blunts the moral sensibilities of the soul? What else so blights our piety. the soul? What else so blights our piety, defames our faith, destroys our influence, and exposes religion to utter contempt? And what cause more imperiously demands sacrifices and efforts adequate to the com-plete accomplishment of its object, than that on Lenalf of which we plead? The evils of which we have treated are under our absolute control; other evils may balthe all our endeavours to discover their source or to arrest their course; but not so with intemperance. Its creation, nature, and suppression are our own, and patent to all; and we ask if any efforts or sacrifices can be too costly which would secure deliver-ance from a course so dire? What we have chiefly to complain of is, sinful indifference upon the part of our public authorities and Christian brethren. Among all those distinguished in these days of great movements, how few comparatively are labouring with becoming zeal to suppress this na-tional nuisance and scandal! The evils entailed are so dreadful, and the interests at stake are so dreading, and the interess as stake are so momentous, as might almost justify the relinquishment of every other endeavour, till we had rid our land of what blights and paralyses all that is good. A higher sense of responsibility for the best interests of our fellow-men, and tree earnestness in seeking their welfare, is what we most of all need. May the Most High grant us these, and adequate remedial means must speedily follow.

Rev. T. Y. Killen.

From the Northern Belfast Whig of September 4th, we extract a part of the minutes of the proceedings of the Belfast Presbytery, relative to the visit to this country of Rev. T. Y. Killen, since called to Cooke's Church Toronto.

"The Rev. T. Y. Killen said he had been requested to attend the meeting of the Evangelical Alliance to be held in New-York, and had got an offer of a ticket. He laid the matter before his elders, and they unanimously advised him to accept it in the hope that the trip might completely restablish his health, which, as the members of the Presbytery were aware, was not very good. He had decided upon going, and made arrangements for the supply of his pulpit for eight Sabbaths. His elders had agreed to take charge of the prayer-meeting, Bible, and communicants' class, etc., during his absence, and he now begged to ask the leave of the Presbytery for two months' absence to attend the conference of Christians of all nations in New-York.

"The Rev. Hugh Hanna, in moving that the request be granted, congratulated Mr. Killen on his good fortune, and would like to know if any tickets remained unappropriated—(laughter)—not that he would be able to avail himself of the trip, as he had been away from home so much of late that he would have to ply the oar with all the industry possible. He hoped the journey would do Mr. Killen much good, and that they would see him at the expiration of his term of absence in a state of health which would enable him to discharge efficiently all his duties. (Applause.)

"The moderator, in aunouncing to Mr. Killen that his request was complied with, said they were glad Mr. Killen was about to proceed on the journey, not only because of the benefit it would likely be to his health, but also because of the advantage it would be to the Evangelical Alliance of New-York. They granted him permission on the express understanding that he would come back again."

The Christian Union tells of a church in Wisconsin which was enhancesed with a debt of \$10,000 and perplexed as to how it should pay it. "The pastor conceived the idea of penny shares, to be paid daily for five hundred days, and that debt was lifted forthwith."

means litted to abate the evila of intemperance, may be noticed the abolition of drinking usages. Few learn to love liquor apart and alone. It is smid the leguilements of social festicity the appetite is originated and improvement of a man's soul with social festicity the appetite is originated and improvement towards a more assured authorized to the larger weep of the world's forces, a social festicity the appetite is originated and improvement towards a more assured and the chances of a single life. Great the chances of a single life.

pavonth School Tearher. LESSON XLIII.

THE TRANSFIGURATION. (Matt. vvl

COUNTY TO MEMORY, v. 5, 6. PARALLEL PARRAGES.—2 Peter i. 17; Luke

With v. 1 read Mark v. 37, 38; with v. 3, Rev. i. 16; with v. 3, 2 Kings ii. 11; gib v. 4, Phil. i. 28; with v. 5, Heb. i. 1, gib v. 4, v. 3, 2 Peter i. 18; with v. 7, 8,

CENTRAL TRUTH .- Jesus has declared Father. Isa. Ixvi. 18.

INTERNATIONAL MENT. -And when they isternational East.—And when they id lifted up their eyes they saw no man, as Jesus only. Matt. xvii. 8.

This narrative is so distinct, and memor that it forms a delightful lesson, taking Ad at once of memory, judgment and all thooks back probably to the word 171, 28. It looks forward to the future (Christ and of all his people. We know Carret man or an into people. We know mething from it of the glory we shall see

No division can be better than the verses "Transfiguration" means putting This was done to the human body of ur Lord.

I. CIRCUMSTANCES.—(1) Time (v. 1).
After six days," clear, or if you count inclustely (that is the day of the event and
the day last alluded to), "about eight days," Luke says after the announcement of his ming death. If that shook any one's ming death. I tree shook any one's fath, here was something to restore it. The scent was probably at night. Jesus had some up to pray (Luke ix. 28) as he often did at night; the apostles had been asleep luke ix. 32); they came down the next day (Luke ix. 36), and the clear light would have a nangeout. more apparent.

2) The place (v. 1). A high mountain. (2) The place (v. 1). A high mountain, that one, men can only guess. Hermon often named. Had it been good for us know it would have been fixed. Did we ertainly know superstitions men would enamy and supersonated men would arrow in it as part of their religion, a kind ferrice that God does not desire.

(3) The carthly witnesses. Three (3) The curring total states are then cough; disciples who subtracted and afterwards used this proof, see Peter i. 17. The three who saw the Peter i. 17. The three who saw the larghter of Jarius raised, Mark v. 87, 88; and who saw the agony, Matt. xxvi. 87. They could see the one over against the other and remembered it all; Peter was dealing with the Jews; and James when dying for Jesus; John when seeing him gain at Patmos.

II. THE TRANSFIGURATION (v. 2) .ream, or a vision, but a real outward event: he face lit up with light like the sun's, his garments illuminated as it were; "white gaments indiminated as ys; "like snow, and distening," as Luke says; "like snow," Mark says; beyond all earthly whiteness." liwss a moment's return to him of the gory he had laid aside, at a point immediy before great endurance is demanded dhim. It was fitted to strengthen him, as well as to reassure the disciples. From v. 9, we infer that it boro mainly on Christ at the time. The crowd, had they seen it, or heard of it, would have wanted him for a king of their own kind. So perhaps would the other disciples. When Jesus had died, and the spirit had come, it was understood

III. THE HEAVENLY VISITORS (v. 8). One founded, and the other restored, the ingdom under the former dispensation. ingdom under the former dispensation.
One was miraculously buried, the other translated. "Moses and the prophets," represented by Elijah, had ruled the Jowish mind. They stand for the Old Testament, witnessing to Christ They show us how the "just made perfect," regard Christ's work; for they speak of his death. See Luke it. 31. How the disciples recognized them, or their exact condition while under the spell of this miraculous event, and feelthe spell of this miraculous event, and feeling like Paul, 2 Cor. xii. 2, 3, we need not try to conceive, They had been asleep, were drowsy, but this rendered them fully arely.

IV. PETER'S FEELINGS (v. 4). - Unselfish he thinks of Christ, Mosos, and Elias.
He is glad of the Saviour's joy. It is so
that he is the interior of Jorusahm" that he is the interior of the interio lem," that had given him such a shock. Yet it is based on a mistake—his eyes not jet clear. This he probably thinks is some promise-not indeed the glorious Solomon's kingdom, but so much better than shame and toil, with death at the end! "Tabernacles." Persons soon learn in Persons soon learn in warm countries to run up rough arbors (as was sees in California), good enough to kreen from sun and wind.

V. THE DIVINE ACRNOWLEDGMENT (V. 5) tuswers and stops him; from a bright cloud answering to that pillar of fire which appeared to Israel (Ex. xiii. 21), and in an her form covered the tabernacle (Ex. xl. sucr form covered the tabernacie (Ex. xi. 3h, which Jows would own as the fitting accompaniment of Jelovah (bright, perhaps, in view of the clearer Gospel light). This cloud overshadowed, surrounded, setheld over Jendel and Jendel and them and duded awed, and solemnized them, and separated them from the world. A voice from it. God's voice, as in Luko iii. 22.
Then the Jews heard it, and did not believe. Now the disciples alone—standing for the wider church—hear it. It is a tes timony. "This is my beloved Son," We believe Jesus on the word of the Father, and so honor the Father, and retract the mult of Adam's unbelief. Unbelief makes, i.e. treats Galaca.

.e., treats God as a liar. It is also a command, "Hear ye him." Not Moses nor Elias, but Christ. cw. Hear him, when he explains his real work, me kingdom, dignity and power, and when offering pardon and life.

VI. THE EFFECT ON THE DISCIPLES (1.6) Same as in other like cases: Isa. vi. 5-7; Dan. x. 9, 10; Rev. i. 17. "This corruptible must put on in incorruption" (1 Cor. xv.

VII. THE SAVIOUR'S HELP TO THEM.— Then and ever he "restoreth" his people (Ps. xxiii. 1): ein a sacramental way,

terror from the heavenly appearance. "Be not afraid." Power known with unknown purpose will always terrify sinners. He declares the purpose is not hostile. How often he has to say this!

VIII. THE FINALL (V. SI.-They look around, the cloud and the prophets gone Jesus as before, and alone! "Jesus only." And so it is ever. We read the Scriptures partake of the sacraments; enjoy Christian triends and duties; but for our souls, in life, in death, the last resort, the one, deep, underlying, all-supporting Rock is "Jesus only." Teachers, books, illustrations, ser-Teachers, books, illustrations, sermons, clear views, prayers answered, all are good, but we rest not on these, but "Jesus only,"

ILLUSTRATION.

And we have presumptive evidence that they derived good from it all afterwards, Out of that cloud came a voice which said: "This is my be loved Son; he r him." No such sound fell on their cars elsewhere. They needed to come to this place, and to be in that cloud-much as it overawed and alarmed them-to hear that divine and supernatural assurance. To feel God near always solemnizes a sinful man, makes hira afraid. In the earliest experience of a br liever, when he first sees the divide glory, as the eve but lately cleared of the cata act, shrinks from the light, his soul is apt to say: "Depart from me, for I am a sin ful man, O Lord!" It is at a later stage the spirit can truly and intelligently say "Nearer my God, to thee.' So you will find it, perhaps have found it already. When providences have been dark, how bright the promises have been! God's voice sometimes fell on your ears in the dark: "Fear not, for I am with thee." Out of the cloud you heard him, as he directed you to his Son, your Saviour. "Hear him!"

Yes! believers in the cloud! So it will be one day with you. No affliction is joy ous now; "nevertheless afterward t' Do not, therefore, fear when you enter into the c'oud. Listen for the voice. Let it sink into your heart. Wait for the duty, and then remember the lesson.

"Among the several wonders of the load stone, this is not the least, that it will not draw gold nor pearl, but, despising these, it draws the iron to it, one of the most inferior metals: thus Christ leaves the angels, those noble spirits, the gold and the pearl, and he comes to poor, sinful man, and draws him into his embraces. -T Watson.

SUGGESTIVE TOPICS

The transfiguration of whom-meaning of—the time of it—the place—the persons present—the probable use of it—in what it consisted—the state of the three—other consisted—in state of the three consisted—in state of the favors shown them—possible reasons for this—how the people would have regarded this—the visitors who came—their place in the Old Testament.—meaning of their coming—subject of conversation—Peter's feeling—proposal—tabernacles—for whom—mixed motives—the cloud—appearance voice—two-fold object—the testimony—the order—what faith is—what unbelief is the effect on the disciples-how they were restored—the result of all—and lessons to

Sabbath Reading.

In these days of papers and magazines for Sunday reading, the time which should be spent on standard works is often frittered away; and after a whole Sunday evening spent in turning over the page, of these so-called religious periodicals, the only impression left on the mind is a confused mixture of church news, golden wed dings, donation visits, bits of foreign travel, and scraps of good advice, all jumbled together in a manner to prevent their being either remembered or enjoy d. Doubtless, it is a good thing to take one or more of these papers, so that accurate information may be obtained of church extension, and calls and changes of ministers; and oftentimes discussions are ably carried on in them on subjects of deep interest, which everyone wishes to understand. But it overyone wishes to understand. But it would be a good thing if this reading could be done during the week, leaving Sanday free for the study of the Bible and the earnest perusal of our "Christian Classics."

How few there are now-a-days who read the good old books! Children neglect the the good old books! Children neglect the "Pilgrim's Progress" for trashy Sunday-school stories, and their elders find newspaper articles more to their taste than the north of Toylon Payton on Edwards. beautiful stories of holy lives, spent in the rks of Taylor, Baxte Master s service, are left unopened on the shelves, while bits of scandal about living men are read with eager interest. Who that has once felt the charm of the letters of McCheyne or Rutherford, or has sympa thized with the trials of Whitefield or Brainerd, can leave such records for the pages of an average Sunday paper?

Only Two.

Only two ways. One broad, the other narrow; one leads to destruct, i, the other to life: many go by the one, few by the other. Which is your way?

Only two sorts of people. Many sorts in only two sorts of people. All sorts in men's opinion; only two in God's sight—the righteous and the wicked, the wheat and the chaff, the living and the dead. What are you?

Only two deaths—the death of the right-ee as and the death of the wicked. Which do you think you will die? Which would it be if you were to die this moment?

Only two sides at the day of judgment-Only two sides at the day of judgment—the right hand and the leit. Only these two. Those on the right hand will be blessed. "Come, yo blessed of my Father." Those on the left will be cursed. "Dopart, yo cursed." All must appear before the things done in the helds, whether good the things done in the body, whether good or bad. What words will be spoken to you?

Only two places after death-heaven and hell—the one happy, the other miserable. In the one will be heard forever songs of VII. THE SAVIOUR'S HELP TO THEM.—
len and ever he "restoreth" his people
s. xxiii. 1): sin a snoramental way, a
teh and a word; something to the body,
mething to the mind. The touch brings
mething to the mind. The touch brings
mething to the mind. The touch brings
the back to peach; the word takes the

Presbyterian Chuach in Spain.

The Madrid correspondent of the True Catholic gives an account of the completien of the Presbyterian organization in under the title of the "Span sh Christians Church." In the earlier stages of the Reformation movement the were two Pres byterian centres in Spain —one in the south, supported by the Edinburgh Spanish Evan-gelisation Society, the other at Madrid. They had separate Confessions of Faith, but founded more or less out of the Westminster Confession, and separate rules of Church government. In 1871 the two met at Seville, and effected a union on the under-standing that they might use either of the forms existing, until the Spanish Christian Church agreed upon a Confession of Faith, a code of discipline, and a directory of worship to be adopted permanently by all. The number of congregations in connection with this Church in 1871 was only ten; last year it comprised sixteen different congre-gations, four of which were in Madrid. The General Assembly held its annual sitting this year in June, in the Spanish capi tal, when Senor Cabrera, of Seville, preach ed a sermon at the commencement of the proceedings to the delegates assembled from various parts of the country and a numer-ous auditory. The number of congregations represented was sixteen, and this included four new congregations; but six of those who sent delegates last year were unrepresented, owing to different causes-the settled state of the country probably being one of them. The Confession of Faith was the principal work of the Assembly in 1872. The Code of Discipline chiefly engaged its attention this year, but some other business also came before it affecting the more com plete organization of the Church for the iuture , and it was arranged that the whole country should be divided into four Presbyteries; the churches of Andalusia gather ing around Seville, those of Catalonia, Arragon, and the Balearic Islands having barcelona for their centre; whilst two Presbyteries were assigned to Madrid, one embracing the churches north of the capital to Santauder, and the other those south as far as Carthagena and Alicante. During the sttings of the Assembly m Madrid, social meetings were held in private houses for Christian conference and mutual edificachristian comerence and mutual edifica-tion, and much common sympathy and re-gard were mainfested, both there and in the provinces, among Protestants of differ-ent persuasions. The Episcopalian minis-ter at Seville preached a Cabrera's pulpit to applie his Presbyterian brother to atto enable his Presbyterian brother to art to enable his Presbyterian brother to at-tend the Assembly; and this is represented to be quite usual in Spain, the Spanish Protestants fully understanding, amidst them ecclosisatical differences, the unity of the Church in Christ, in opposition to the talse boasted unity of the Church of Rome.

A Young Lady and Mormonism.

I was waited on some time ago by a I was waited on some time age by a young lady who professed the doctrines of Mormonism. She said she came "to convert me." She had evidently quite mistaken her man. However, I listened to her argument, and when she had finished. I said: "Yes!ah! very well! Now you have told me your way to heaven, I willy tell you mine." When I began to tell her, she was tremendously surprised. "Do you she was tremendously surprised. "Do you believe," said she, "that your sins are all forgiven?" "I do, I know they are." "But," says she, "do you believe you can't be lest?" "Yes." "Are you sure you be lost?" "Yes." "Are you sure you shall stand before the throne of God at the last—despite everything you may do? Then you ought to be a happy man.

"So I am, 'I replied, "a very happy man indeed." "Well, then I cannot do anything with you, for you have more than I can offer you." And certainly there is that in Christ no other religionists could offer. They ould not offer anything so good as this. Full, free pardon, acceptance with Christ; adoption into the family of God; preservation until the end, and sure prosontation at the last, and the crown of over-lasting life. And all—not for good works -but for the ments of Christ; given to the undeserving and worthless, and all had gratis by every soul that seeks them in Christ Jesus.

Here is a challenge! I throw down the gauntlet to every rel gion under the sun : I say none of them, or all of them put together, can offer half so much.

Go, ye who like the gaudy trapping of Babylon—who love the millinery of religion, and the frippery of a dispensation!

There is nothing there fit to feed a hungry soul! Such sewerages of religion were never fit for a child of God to feed on; 'tis but the show, the outside. The substance of religion is the substitution of Christ for of religion is the substitution of Christ for the sinner. Christ, carrying our sins on his shoulders, and burying them in the depths of the sea—blotting out every sin; the complete adoption of the soul; the setting the feet on a rock—keeping the spirit afte—despite hell and Satan, till the day Christ shall come in the clouds of hea-yea, to take to himself all for whom his ven, to take to himself all for whom his blood was shed, and who on his name believe, and put their trust in him.—Spur-

A Chain of Blessings.

If a person is a boliever in Christ, what does he gam? He gains the part on of all his sins.

What more does he gain? He gains acceptance with God.

Anything more? Yes, the Holy Spirit to sanctify him. Auything more? Yes, all things become blessings. The curse is turned into a bless-

Anything more? Yes, all the strength he needs by the way; and then an entrance into paradisc.

Anything more? Yes, the resurrection of the body, made like unto Carist's glorious body. Anything more? Yes, to sit with Christ

on his throne; to reign with him. Anything more? I will tell you at the enl of eternity.—Dr. William March.

A Word to Approntices.

"Forfex' gives our youths the following advice: --"Education is the basis of all suc-cess in life. It is much to your interest to recognize this fact as early as possible. Your shiftless, older companions in the shop will tell you that affluence and eare result from mere luck. With display of dignified independence, they challenge your admira-tion for their manliness by proclaiming the mselves as good as those persons whose apparent leisure, laxury and dress awaken a technig of hostility, which they endeavor to intensify by the bitterness of comparison. And you have little intercourse with the world during the active hours of the day, unless warned by the voice of experience you are apt to imbibe these hurtful impressions, which indicate vindictive jeatousy, the consequence of dense, wifful ignorance. The senseless discord that destroys the indentity of interest of capital and labor is born of such parentage. Persons advocationally accompanies when also ing these sentiments are generally men who radicule the efforts of young mechanics desirous of self improvement. They harangue idle crowds at strike meetings and demonstrations, which they are pleased to consider, in spread eagle phrase, the efforts of downtrodden workingmen to achieve their independence. Drinking saloons are the chosen theatres of their wordly dis-affection. They crave applause, and endeavor, by mock heroism, to entice you to places where lost time and squandered carnings are not the only expenses; for, under their tuition, the root of false principles is made to flourish in the soil of intem-perance. Such influences should be shunned as carefully as we avoid a loathsome disease. Every man will gravitate to the sphere of life for which his acquirements fit him, and neither higher nor lower. Chose sterling men round us, who represent the wealth and weight a great people, are but reaping the reward of time well spent; and could we retrace the course they have pursued, we would find the student's lamp illuminating the hours that end days spent m exhausting toil. You may be told that many educated men achieve but little in the great struggle of life; yet would they not have done much less if they had been aided by the brute force of ignorance alone? We know of a man, now occupying a posi-tion of responsibility under the government who, some years since, broke scrap iron with a sledge for a foundry and axle forge, day after day, unsheltered from the weather; yet he found time to read at least one hour per day, as well as to educate nimself in useful branches of learning. His first expenditure for mental improvement purchased a Webster's Dictionary, a year's subscription to a leading scientific journal, and a daily newspaper. He new owns a library which would do credit to a university, and he is known to and esteemed by our most prominent citizens. A different course when he was a young man would have enrolled him in that army which stupidly drudges

out a mere existence.
As you value your future happiness, devote as much time as you reasonably can to education. Throw away your boxing gloves, for the exercise which they afford can be had from other sources, without pernicious associations. Let your shop mates dub you a 'flat,' if they choose, because you resign billiards, and know nothing of the resign billiards, and know nothing of resign dimards, and know nothing of the mysteries of keno; and spend your evenings in the peaceful acquirement of knowledge, which brings length of days, and tranquility unembittered by the experiences of the mere sensualist."

No Excuse for Rejecting Mercy.

No man is excusable for neglecting so great salvation as that of Jesus. It is a great salvation that saves great sinners through so great a Saviour. "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." What will his excuse be at the their sin." What will his excuse be at the day of judgment who sees so many of the worst of sinners saved? Will it be that the sin of Adam brought him, without any actual transgression of his, into a state of sin and misery? He will there see that thousands born in sin like himself, and irrespitibly more to ovil. have held held of resistibly prone to evil, have laid hold of that method of mercy. Will it be that he was exposed to peculiar snares and tempta-tions? Will it be that he was depressed and discouraged by a view of his sins from seeking the kingdom of God? Will it be that his sins had gained such amazing power over his mind that it was vain for him to think of becoming a Christian? Will it be that he was so wicked as to be Will it be that he was so wicked as to be beyond the reach of mercy? Will it be that God was so severe and inexorable that it was useless for him to sue for pardon? Will it be that no man who has lived as he has lived that he so would himself to come Will it be that no man who has lived as he has lived, that has so "sold himself to commit deeds of wickedness," that has so abused such light and such privileges, that has passed through so many affecting scenes, for whom so much was done to present he following the partition and all in scenes, for whom so much was done to prevent his falling into perdition and all in vain, never obtained mercy? No, it will be none of these. Great multitudes even viler than he will then be accepted in Jesus, while he is cost to the these than the cost of the will go then the viler than he will then be accepted in Jesus, while he is cast out. He will see then that nothing could have destroyed him if he had returned to God through the Cross of Christ. Greater sinners than he will rise up in the judgment and protest that he might have been saved as well as they, and upon the come condescending and gracious terms. same condescending and gracious terms. And what cutting reflections will then pass through his mind! "Oh, why did I not flee to the blood of Jesus? Why did I not little while at the same called the same as well as the same could be same as well as the same could be same as well as the same called the listen while it was called to-day? Why did I so often and so long turn a deaf ear to the counsels of heavenly mercy? I was a great sinner; but so were those who washed their robes and made them white in the blood of the Lamb, and now they are before the throne of God, and serve Him day and night in His temple, and I am a wrotched outcast." Think then of Jesus and His rich mercy—His free, immeasurable, everlasting mercy—whose slood maketh the foulost clean. If you are the greatest sinner in the world, then you have the greatest need of Christ, and what is more, the greatest encouragement to come to Him. the counsels of heavenly mercy? I was a greatest need of Christ, and what is more, the greatest encouragement to come to Him. There is room for the greatest sinner, because there is room for the least. The least has sinned enough to perish without an interest in the Cross, and the greatest has not sinued so much but the Cress may be becaused in his aslustion. be honored in his salvation.

Time Around the World.

We have received of late sundry queries from correspondents relative to the gain or loss of time itt circumnavigating the globe. Those who have not found answers in the columns devoted to such purpo will rerather amusing discussion recently carried on between two greve and learned French savants on the same rather para loxical topic. M. Jules Verne, of the French Geographical Society, has written a book entitled. titled a Tour Around the World in Tacacy-Four Hours. What the nature of the con-tents of the volume is, we know not; but at all events it excited M. J. Bertrand, of the Academy of Sciences, to attempt to pose M. Verne with the following communicum: "A person, supposed to be inraished with the necessary means of transportation, leaves Paris at noon on Thursday; ho travels to Brest, thence to Now-York, San Francisco, Jeddo, etc., returning to his starting-point after twenty-four hoursthat is, encirching the globe at the rate of 15° of longitude per hour. At every sta-'What time is it?' and he is invariably answored, 'Noon.' He then enquires, 'What day of the week is it?' At Brest, 'Thursday' is the reply; at New-York the same; but on his return, suppose he passes Paris from the east and stops at Pontoise, a town some miles distant to the north-west of that city, he will be answered 'Friday.' Where does the transition happen? Or when, if our traveller is a good Catholic, should be consider Friday's abstinence from meat obegin? It is evident," continues the questioner, "that the transition must be sudden, and may be considered to take place at sea or in a country where the names of week days are unknown; but," he continues "suppose the parallel at which it happens should fall on a continent habited by civilized people speaking the same language, and that there should be two neighbors separated, say by a fence on this very parallel. Then would not one say it was Thursday, at noon, while at the same moment the other would assert it to be Friday, at the like hour?

M. Verne answered as follows: "It is of the globe to the east, he gains a day, and similarly when travelling to the west he loses a like period—that is to say, the twenty-four hours which the sun in his apparent motion occupies in describing a circle around the earth. This is so real and well ecognized that the administration of the ration to vessels which, leaving Europe, double the Cape of Good Hope, while it retrains, on the contrary, a similar provision from ships rounding the Horn. It is also true that, if a parallel existed, such as above described, across an inhabited region, there would be complete disagreement between the people adjacent thereto; but this parallel does not exist, for Nature has placed occans and deserts in our path where transition is made and a day gained or lost unconsciously. Through an international convention, the point for making the days agree has been fixed at the meridian of Manilla. Captains of vessels, under the same rule, change the dates of their log books when they pass the 18th meridian."
—Scientific American.

Thistles in the Heart.

Bad habits are the thistles of the heart and every indulgence of them is a seed from which will spring a new crop of weeds. A few 'years ago, a little boy told his first falsehood. It was a little solitary thistleseed, and no eye but God's saw him as he planted it in the mellow soil of his heart. But it sprang up, oh, hew quickly! and in a little time another and another seed a little dropped from it to the ground, each in its turn bearing more seed and more thisties; and now his heart is overgrown with the bad habit. It is as difficult for him to speak the truth as it is for the gardener to clear his land of the hurtful thistle after it has once gained a foothold in the soil. Lying lips are an abomination to the Lord; but they that deal truly are his delight.—

Anndom Nendings.

Take heed of being infected with the breath of a profane heart.

The effectual knowledge of God is the private experience of the individual soul.

How many of us are ready to ask the Lord to let our pet projects, our darling plans, our cherished ambitions, sink or swim, as will be best for them?

Good men are guided by reverence, not by fear, and they avoid not that which is afflictive, but that which is dishouest.—

Aristotle.

From its very inaction, idleness ultimately becomes the most active cause of evil-as a palsy is more to be dreaded than a fever.—Fuller.

Alas I if the principles of contentment are not within us, the height of station and worldly grapdeur will as soon add a cubit to a man's stature as to his happiness.

More souls are brought to Christ by the sweet sacrifice of Jesus, than by all the thunderings that ever issued from mortal lips .- Spurgeon.

There is no city so grand, no audience so intellectual, no community so cultured, as to have outgrown its need for a pure Gospel earnestly and faithfully presented.— Charles S. Robinson.

The conters of sight and hearing of one man are stimulated by vibrations which fail to excite those of another. There may be solors, and there may be harmonies all around its of which we know nothing, but of which the more sensitive organs of what is called the lower animals may be keenly in the content of the content o is caned the lower animals may be keenly conscient. It may be that some of the animals are by us called dumb only because we correlves are deaf.—Popular Science Monthly.

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TOPICS OF THE WEEK.

All is very quiet in Canada. Every one is on the tip-toe of expectation as to what Parliament will do next Thursday.

The great event of the week among our neighbors has been the Evangelical Alliance meeting in New York. A good man y Canadians were present but scarcely any

The yellow fever still prevails and spreads in some of the Southern States It has come to have all the virulence of "the plague."

Pilgrimages seem to be the rage in England. We see one has, under Episco pal guidance, started for the Holy Land. They are not very much different from what, in more secular phrase, are known as excursion trips, and if people like to spend their time and money in that way they may surely do so without being greatly blamed.

The French soil is now free from the presence of the hated and terrible Teuton . If the French are wise they will cultivate the things which make for peace, but they won't because they are not wise. They provoked the last struggle and they have seen what they made of it. Better take care lest a worse thing befal them.

Sir Samuel and Lady Baker have arrived in Britain, and will no doubt be lionized to their hearts' content. Nay, very likely a a good deal more than may be altogether pleasant. It is understood that Sir Samuel comes to America in a few months. Could he not be persuaded to pay Canada a

Every one seems to take it for granted that the present British Ministry will soon go to pieces. Mr. John Bright joined it in order to give it strength and permonence. He, in all likelihood, will have the privi lege of sharing in its fall.

Spain still suffers from civil was. The Carlists, for some little time, have no t been making so much headway as previously. Indeed affairs with Don Carlos don't look encouraging at all.

IMMIGRATION AND MR. ARCH.

Mr. Arch, the leader of the English Farm Labourers, has been for some time in Canada, and of course has been more or less "cultivated" by those who take an ininterest in immigration. It does not lie at all in our way to say much on this sturdy laborer and his mission. He has got to the right plan when he says that emigration is the true way to raise the English laborer. He however wants far too much to be done for those whom he would encourage to emigrate. For Government to do too much for working men is a great mistake. It perpetuates a spirit of helplessness and cowardice which will scarcely help to form the yeom...n proprietary that Canada needs. Those who have made Canada what it is, have struggled through far more formidable difficulties than any now to be encountered even in the back woods, and their struggles have made them manlier men and more useful citizens than they would otherwice have been. Those that come now have much better opportunities than their predecessors had, but they must understand that they too have to " paddle their own canoe." God helps those who help themselves. It is no way at all for people to come to Canada expecting that kind Samaritans will be met at every corner, saying, 'Here is a house, occupy it; here are clothes, put them on; here is food, eat it; here is work, do it." They must themselves look alive and push ahead. The Government has already done all that can decently be expected. Immigrants that would want more would not be a desirable accession to any country.

EVANGELICAL ALLIANCE.

We last week noticed the proceedings of the Evangelical Alliance up to Monday night. Every day the interest in the meetings increased so that by Tuesday morning the crowds seeking admittance could not be accommodated even in the two large meeting places that had been made use of up to that time. The Theological section continued to meet in the Association Rooms, while the Philosophical held its sessions in Dr. Foss M. E. Church in the immediate neighborhood. On Tuesday four sections were form. ed, each with a separate meeting place, and all of them were more than crowded. The papers read were more than usually able, and some of the subsequent extemporized discourses were both interesting and vigor-

We could have wished it had been in our power to give one or two of these papers entire. This, however, is not possible, and any mere outline would be tanalyzing and unsatisfactory. No doubt the whole will in due time be published in a permanent form, when, we have no doubt, our readers will study them with the care and attention they deserve. As we have said, on Tuesday there were four sections. The first held two sessions. At the first of these three papers were read by Dr. W. Arnot, R. Fuller, and W. Nast, on "the Relation, Vital and Casual, between Christian Doctrine and Christian Life." In the evening the subject discussed was "Family Religion."

The second section had under its consideration "Education and Literature."

The third section, combining both audiences, attracted more attention than any other, having for its subject "The Pulpit of the Age." The speakers on this point were Rev. Joseph Parker, D.D., of London, -the author of "Ecce Deus;" and Henry Ward Beecher.

The fourth section met in the Tabernacle to discuss Sunday Schools, while in the Church of the Disciples, (Dr. Hepworth's), there was an immense meeting of children.

Though we cannot give anything like a full report of the proceedings, we make room in another column for the paper by Dr. Parker, on the Modern Pulpit. It is comparatively short and pithy.

On Wednesday there were three sections held. In the afternoon the delegates to the Conference rode to Brooklyn and Greenwood Cometery, and in the evening dined at the Academy of Music, where also a public meeting was held. Sermons were also delivered in three of the New York churches.

In the 1st section, which met in Association Hall, four important papers on "Popery since the Vactican Council-Ultramontanism," were read. The first two by Professors J. A. Dormer, D.D., of the University of Berlin, and Rowell D. Hitchcock, of Union Theological Seminary, New York. The next was by Dr. George Fisch, of Paris, and the fourth by the Rev. Leopold Witte, of Coethan, Prussia.

In the second section there was read a letter of greeting from the Old Catholics. and another from Eather Hyacinthe, both advocating a closer connection between all Evangelical Churches, than what may be implied in a mere alliance. After these letters came three papers on "Old Catholies in conflict with Romanism," by Professors Kraft, Pronier, and Storrs of Brook-

In the third section the general topic discussed was "The principles of the Reformation and the Evangelization of Roman Catholic Countries." The speakers were the Right Rev. G. D. Cummons, D.D., of Kentucky, Professor George P. Fisher, of Yale College. The Rev. T. Lorriaux, of Paris, and the Rev. Frank Coulin, D.D., of Geneva, and President Alrah Hooey, D.D., of Newton Seminary. It is not possible to give even the mengrest outline of their discourses. They are all to be published speedily in a five-dollar volume, which will certainly be of very great and permanent

On Thursday there were seven different audiences assembled to hear the several papers read. The audiences were still as large as on previous occasions. The papers brought forward were of very great value having special reference to the "Relationship between the Church and the Nation," with the mutual influences of Christianity and liberty upon each other.

The first paper was by the Rev. Canon Freemantle, of London, on "Church and State." Evidently the Canon is one of the very broadest churchmen, holding strongly that everyone who is a citizen of a country ought to be, ipso facto, a member of the Church of that country. He would have an estal lished church with a platform so broad and comprehensive as to find room within its pale for representatives of every phase of religious belief and life. Perhaps this is the only ground on which a national church can be logically defended; but if so a national church cannot be defended at all, for on Canon Freemantle's principles such an establishment would be a national profession of unbelief rather than faith. It would be saying that all forms of faith were in a national point of view equally true, which is very much the same as as.

serting that all are equally false; while adding that all that pay for the support of a religion ought in fairness to have help from the state for their own particular form of worship. Some discussion ensued on Mr. Freemantle's paper. Mr. Williams, of the English Liberation Society, assailing, and Roy. Mr. Monzies, of Edinburgh, defending the Canon position.

In the second section, held in St. Paul's M. E. Church, papers were read by President Campbell, the Hon. J. L. M. Carry, and Professor D. B. Goodwin.

Dr. Campbell's addresss was on "Christianity and Liberty." Dr. Curry's on the "Alliance of Church and State." An incideut occurred in connection with the reading of the latter paper which was not very creditable to the supporters of Church establishments. When the half hour had expited Dr. Curry, instead of being allowed to finish his paper as others had, was stopped by the ringing of the Chairman's bell, and did not read another sentence. The excuse for the interruption was that, some of the foreign deputies declared that they regarded the course of argument pursued by Dr. Curry personally offensive. It was very silly and very offensive in these personages either to think or to say so. If they cannot hear church establishments assailed without feeling personally aggrieved, they are by far too thin skinned and touchy for the age they live in. One of the many evil points produced by an established church is just such a manifestation of an arrogant overbearing spirit on the part of an endowed priesthood, which leads them to believe that they manifest a large amount of condescension in holding any intercourse with their "Dissenting friends," and to fancy that a word spoken against ecclesiastival endowments must assuredly have a personal reference themselves. An established church, in short, is one of the most formidable obstacles to the formation of anything like a genume Evangelical Alliance, for its adherents insist upon it, as a sine qua non, that in order to the most distant approach to fellowship with them, silence, as of the grave, must be maintained in reference to the state support of religion, except in the way of approval.

After Dr. Curry, Dr. Goodwin followed with an address on "Liberty not Fatal to Religion."

In the aftereoon Dr. Hopkins repeated his paper on the "Sabbath."

During the afternoon about 60 of the Foreign Delegates visited the various public charities under the guidance of the mayor and commissioners.

On Friday there were seven sessions The papers read were as follows :- In the first section, on the "Duty of the Churches in relation to Missions," by Rev. Joseph Angus, D.D., of London; Territorial Division of Mission Fields, &c." by Rev. Rufus Anderson, D.D., of Boston; "Obligations of Science, Literature and Commerce to Christian Missions," by Dr. Eddy; "Lay Preaching," by Hon. George H. Stuart and Count Andreas Von Bernstorff, and on "City Missions in Ireland,' by Rev. Dr. Knox.

The second section met in St. Paul's Church. Rev. Naraygau Sheshadri, Hugh Miller, M. D., and Rev. J. S. Woodside read papers on "Woman's work in India;" Bishop Schweimtz, S. T. D., read an account of "Missionary Work among the most insignificant and degraded Tribes of the Heathen World;" Rov. Moses Hodge. D.D., on "The Mission Field of the South;" the Hon. Felix Brunot on the "Indians in the United States," and the Rev. Wm. Murray on "Christianity in the West Indies."

The third section met in the Fourth Avenue Presbyterian Church. Papers were read on "Protestant Missions in Spain," "Protestant Missions among Oriental Churches," "Protestant Missions among Roman Catholics in Ireland," and "Protestent Missions in France."

The fourth section met in Madison Square Church in the afternoon, and was addressed by a large number of foreign missionaries. A German meeting was held in the eve-

On Saturday the topics discussed were: 'Christianity and Social Reform," "Christian Philanthropy, "Particular Evils and Vices," such as intemperance, crime, cruelty to animals, &c., "Young Men's Christian Associations."

On Sabbath evening there were overflowing farewell meetings held at the Academy of Music, Stemway Hall, Tammany Building, and Cooper Institute.

Thus closed one of the most interesting and important series of meetings ever held on this continent,—the results of which, we doubt not, will be felt for many years to come. The hospitality of the New Yorkers was on the most princely scale, and all concerned strove to the very utmost to make the meeting, as a whole, one of the most the meeting, as a whole, one of the most magnificent and most gratifying that coult woll be imagined. It is saying little to affirm that none of the other general meetings of the Alliance could bear any comparison with the one which closed on Sabbath evening last, either in the numbers and character of the Delegates or in the enlightened and sustained enthusiasm of the addresses. It is not eften that a Protestant religious meeting has taken a large sity tant religious meeting has taken a large city like New York so satirely by storm.

DR. WALLACE OF EDINBURGH.

Two or three weeks ago we gave a copy of the full charge that was lately brought against the Rev. Dr. Wallace, for erroneous views published in reference to the resurrection. In reply the Dr. has lodged with the Presbytery a statement to the offect that he disavowed holding the opinions alleged to have been expressed by him in regard to the subject of the resurrection, and at the same time he stated that the sermon complained of was written hurriedly, and that he had not had time to choose his language with due care; and that he regretted if any of his expressions should have led to misapprehension. As to the other points, he did not think it was necessary to make any reply, as they had been before the public for several years and no charge had been made against him. The Presbytery was to take the whole matter up at a meeting to be held last Wednesday week., at Edinburgh. To all appearance the case will be amicably settled without much difficulty.

THE NORTH-WEST.

There is some mutterings of coming commotion in Manitoba, from the old business of Thomas Scott's murder having again taken shape. The person who superintended the execution has been apprehended and is now held for trial. It will be a thousand pities if that country is again thrown into confusion. We think, however, it will not. There are enough of good strong Presbyterians and other settlers to keep the peace against all-comers. If only justice is done in the case there is no reason why there should be any confusion, but the mere fear of such a thing may do a great amount of harm. We are fully persuaded that the difficulty will be speedily and peacefully arranged.

Alinisters and Churches.

The annual Meeting of the Presbyterian congregation of Streetsville was held in the Church, on Tuesday evening last, the 7th inst. A sumptuous table was spread in the basement of the Church, and tea prepared by the ladies of the congregation, and after partaking of the good things provided, those present adjourned to the body of the Church. Afterreading and prayer by the pastor, the meeting was organized, by calling upon Wm Barber, Esq., M. P. P., to occupy the chair, and Dr. Douglas to act as secretary. After some routine business, it was resolved to make an effort to liquidate the remaining debt on the Church, and a committee was appointed to take up subscriptions for that purpose. A motion was there made by Mr. Wm. Steen, seconded by Dr. Woods, and unanimously carried, that the stipend of the pastor the Rev James Breckenridge be raised to \$1,000. After which the meeting adjourned.

At Walkerton, on Monday night, a goodly band of mothers and fathers, arrived at the manse and presented Mrs. Moffat with a silver-mounted Osborn sewing machine, and a handsome sum in cash. The present was all the more valuable, seeing it was got up in two days, and from only the north-east section of the congregation. The membership of Walkerton has had larger additions this year than ever in any previous year. All the funds of the church are steadily increasing. A Ladies Building Fund has made an excellent beginning. Some four thousand dollars have, so far as the list has gone, been subscribed for a new church. A new site costing four linndred dollars has been bought and paid for. The congregation have increased the stipend five different times, beginning with \$266, and advancing to last winter to \$800 per year. Next week will end the sixteenth year of the Rev. R. C. Moffat's ministry in Walkerton, and certainly kindly tokens like the above tell the story of a long and happy pastorate.—Com.

Presbytery of Montreal.

This Presbytery held a quarterly meeting at Montreal in Erskine Church on the first and second days of October current; the Rev. William Forlong of Lachute was Moderator. Since last ordinary meeting the Rev. Alexander Young had been settled at Valleyfield and St. Louis de Gouzague, the Rev. John Segimen. settled at Valleyfield and St. Louis de Gouzaque, the Rov. John Scrimger, A. M., in St. Joseph Street Church Vontreal, and the Rev. James Wellwood at Cote des Noiges; Kintoul Church, Riviere du Loup, and Narareth Street Church, Montreal, had have corganized. Stops are taken for the been organized. Steps are taken for the settlement of ministers at LaGuerre and in Chalmers' Church, Quebec. On the evening of the first of October current, Professor John Campbell, A. M., was inducted into the chair of Apologetics and Church History in the Presbyterian College of Montreal, and delivered an inaugural lecture on the "Connexion Sacred and Professe." Montreal, and delivered an inaugural lec-ture on the "Connexion Sacred and Profane History." The subject was wisely chosen and skilfully handled. Professor Campbell is great in Archwology. The Presbytery certified six fresh students for admission to certified six tresh students for admission to the course proparatory to Theology; licenced Mr. Finlay John McLeed, B. A., to preach the Gospel, as a probationer for the Holy Ministry; and appointed the In-duction of the Rev. Kenneth MacDonald, late of Thamesford, to take place at Alexan-dria, in Glengarry, on the thirtieth of Octo-ber current.—J. W.

Knox College Students' Missionary 80 ciety,

The annual meeting of this Society w_{ab} held in the Divinity Hall of the College on Wednesday evening, the President, Mr. Alex. Gilroy, in the chair. There was a large attendance of members, and several strangers, friends of the Society, present, After the opening devotional evereises, conducted by the President, and Vice-President dent J. B. Fraser, the reports from the various mission fields occupied by the 89. ciety's missionaries during the summer were called for. Mr. F. R. Beattie real the report from Manitoulin Island; Mr. II. H. McPherson from Silver Islet; Mr. R. P. McKay from Parry Sound, &c.; Mr. P. C. Goldie from Muskoka; Mr. Stewart Ache. son from Tay and Medonte; Mr. J. S. Stewart from Penetanguishene, the Re. formatory, &c. In the absence of Mr. Frizzell, the missionary at Waubushene and Port Severn, Dr. Fraser read his report, and Mr. P. Nicol read the report from Sombra, &c. These were all of a very encouraging character. The Trasurer's report was then read, and showed the finances to be in a healthy state. Thu part of the proceedings was brought to a close by singing the hymn "From Green. land's Icy Mountains," and prayer by Mr. R. Scott.

The election of officers for the encuing year resulted as follows :- President, Mr. H. McKellar; 1st Vice, Mr. F. R. Beattie; 2nd Vice, Dr. J. B. Fraser; Rec. Sec., H. H. McPherson, M.A.; Cor. Sec., D. Mc. Keracher; Treas., P. Nicol; Commitee, Messrs. R. P. McKay, S. Acheson, J. S. Stewart, H. Curric, B.A., and Wm. Reid. After some discussion and appointments—garding city mission work during the winter, the meeting was closed with the benediction by the retiring President.

Presbytery of Toronto.

A meeting of this Prosbytery (C. P. Church) was held in the usual place on the 1st inst., Rev. W. M. Christic, Moderator. A committee was appointed, consisting of Dr. Jennings, Professor Grogg, and Rev. Wm. Reid, to draft a minute expressive of the mind and feelings of the Presbytery ament the death of the late Rev. James Harris. A minute was submitted by a committee formally appointed, and was cordially adopted, anont the deaths of Rev. P. Glassford, and Mr. Thomas Young, elder. Mr. Reid reported that he had preached to the congregation of Cooke's Church in this city, and moderated in a call which was given unanimously in favor of Rev. Thomas Young Killen, near Belfast, Leland. The salary promised is three thousand dollars. Mr. Reid's conduct in this matter was approved of, and the call was approved of the call was approved. was sustained. The clerk was instructed to transmit the call, and also in the name of the Presbytery to respectfully ask Prefessor Watts, of Belfast, Rev. Win. Johnstone, of the same place, and Rev. J. McDure, of Landourents. Londonderry, to represent this Presbytery in prosecution of the call before the Presbytery of Belfast. Mr. William Fitzsimmons, and Mr. William Currie, certified members of the Church, applied for examination with a process. nation, with a view to being enrolled as students in Knox College. A committee was appointed to examine them accordingly, and at a subsequent stage, on report and recommendation of said committe, it was agreed to attest them, through the clerk, to the Board of Examiners in Knox College, that if approved by them, they may rank as students in the second year's preparatory course. The Presbytery then took up the call to Rev. W. A. McKey, of Chelester calls of the call to Rev. W. A. Cheltenham and Mount Pleasant, from the congregation of Baltimore and Cold Springs, in the Presbytery of Cobourg. Commissioners were heard from the latter congregation; also commissioners from the former; also Rev. Wm. Donald for the Presbytery of Cobourg. bytery of Cobourg, and finally Mr. McKay for himself, who declared that after serious and prayerful consideration, he felt it to be his duty to accept of the call. It was marade the connection between Mr. McKay and his congregation, Rev. J. Pringle, of Brampton, to preach to the congregation on the 4th Sabbath current, and to declare the charge vacant accordingly. Rev. A. Carrick, under call to the congregation of Orangeville, was requested to submit his trais for ordination. He accordingly did so, and all his trials, both in the form of discourse and in the form of examination. were very cordially sustained. It was then resolved that the ordination shall take place at Orangeville on Tuesday, the 14th current, services to commence at 1 p.m., Rov. D. McIntosh, of Markham, to preach; the Moderator, Rev. Mr. Christie, of Mon-ro, to preside and deliver the address to Mr. Carrick, and Rev. J. M. Cameron, of Toronto, to address the congregation. The next meeting of Presbytery was appointed to be held in the usual place on the first Tuesday of December, at 11 a.m., when Session Records will be called for.—R. Monteath, Pres. Clerk.

Jesus Christ has trod the world. The trace of the Divine footsteps will never be obliterated. And the Divine footsteps were the footsteps of a man. The example of Christ is such as men can follow. Unfuntil mankind wears his image. On! towards you summit on which stands, not an angel, not a disembodied spirit not not be between of ideal a disembodied spirit, not an abstract of ideal and unattainable virtues, but the man Christ Jesus. It is something to have a clear margin left for effort, a clear possibility marked for improvement. When humanity has become like H is humanity we may pause; we shall then be aware that the clouds above our heads have beamed into the unutterable beauty of heaven, that the liling of the field beauty of heaven, that the lilies of the field have glowed with immortal amaranths. May God Almighty hasten the consummation, and uny we, with passionate, steady, burni unquenchable arbor strive to know s imitate Christ.—Pater Bagne.

Contributors and Correspondents.

church Independence and the "Extreme Case."

SHA BRILISH AMERICAN PRESBYTERIAN Mr Dean Syn, -- In your issue of Oct. 3, correspondent signing himself "A Presbyterian," presents what he calls "an exmme case," and expresses his desire to get light in regard to it in connection with the spiritual independence of the Church. the subject of your correspondent's letter is intimately connected with the subject of Union, on which I ventured to wite a short time ago, I crave space for come remarks upon it, trusting to be allowel also to say something in defence of the news expressed in my former letter, in heply to the animadversions of other correspondents, so soon as they appear to be _{st an} end.

The case that your correspondent states s certainly a very extreme one. He supposes the case of a minister, sound in the faith, it is assumed, and of irreproachable hie, deposed by a Presbytery that has become utterly lawless, and making his appeal to the superior courts only to find that they are equally lawless, and he asks the advocates of spiritual independence hold that there is no redress for this unhappy man, but in the court of heaven, his own opinion being that he should seek redress by appealing to the civil courts. which are not, however, he says, "to reriew or revise the decision of the spiritual ourt," but, as I understand him, to insist that the case be dealt with in a proper manner, declaring that they intend that their injunction duly attended to. What he would have the civil courts to do in the event of the Church refusing to do anything further in the matter, he does not say.

In reference to this case, I would remark at the outset that, to say the least, the supposition of it has the aspect of great extravarance Your correspondent is aware that, among Presbyterians, the contention for the principle of spiritual independence is maintained in connection with an equally strenuous contention for what we believe to be Scriptural views respecting the popular constitution of the Church. That a case such as he supposes should occur in a Church constituted, as ours is, on Scriptural principles—a church in which, in accordce with Scripture, Church power is lodged essentially in the Church properly w-called, i.e., the christian people, -seems to me nothing short of impossible. That it might occur, or has occurred, in a church (so-called), whose government is pure despotism, or in a church constituted on prinaples very different from ours, does not in he smallest degree warrant the supposition of your correspondent. He certainly overlooks the difference of the constitution of the two Churches, if he thinks it possible that the rulers in our Church, its constitution being and continuing to be what it is, should ever act as mon claiming for themwives the power arrogated by the priestood of the Church of Rome.

But setting aside the impossibility or the extreme unlikehood of the occurrence of such a case as your correspondent presents, let me remind him of the danger of running te me remind mm of the damper counterto any great general principle, in our anxiety to prevent or remedy evil or wrong in particular cases. There are always occurring cases of individuals subperted to great hardship, which cannot be prevented or remedied otherwise than by ach action as would involve in it the breach of some important general principle, and we are all agreed that to prevent or temedy individual cases of hardship in such greater way would be productive of far vils than those which it is sought to remedy. Your correspondent seems to be having trenched on character or interfered with vested rights." Instead of using such mild language, I would speak of such a thing as a tremendous evil, and yet I do not see how he can refuse to the civil courts the right thus to interfero with the laws affans of the church, it the remedy in the extreme case" is to be such as he thinks.

I would further submit that your correspondent is not warranted either to assume bother is not warranted either to assume that there can be no remedy in the case supposed otherwise than by appealing to civil courts, or to assume that, because no other remedy appears to be applicable, it would be a supposed on that would be right to seek a remedy in that There are other remedies supposable and I am sure he will not lay it down as a seneral principle that a way to get out of difficulty or trouble is the right way simply because we cannot see any other.

Dr. J. H. Newman says he can see no way in which the wild intellect of man can be kept under due restraint except by its submission to the old man at Rome. But, hough all the world should see no other ray, is it therefore the right way? Let us uppose a case, much more likely to occur han that supposed by your correspondent. Suppose the judges of the land, from the live, have become as lawless as he supposes he courts of the Church to have become, what remedy would he suggest? An appeal to the Church authorities with the Pope at their head? Certainly not, he would say. But why net, if there appears to be no other remedy outside of the court of heaven? See the ways again of heaven? So fat as the mere rason of thing is concerned, have not those who would take the one szireme out to the

Church authorities as much reason on their side, as those who would take the other to the civil courts? But there is no good reason for such a course on either side, and the strongest reason against it. In the one case there is the right of revolution, an ease there is the right of revolution, an oxtreme remedy for hi extreme case, but appropriate when rulers, forgetting that they have duties as well as powers, act inconsistently with the great design of their office and become a terror to them that do well instead of to evil-doers—a right to the oxercise of which we own our most valued privile. eise of which we owe our most valued privileges. And as to the other case, I think I may safely say that long before our Church rulers can have become so wicked and despotic as the the "extreme case" suppores, the Church must have become rite for revolution—an institution which a Christian man would consider it a dishonour to be connected with.

If it he asked, Do you say that in no case

is an innocent man persecuted by despotic church rulers to ask the civil authorities to redress the wrong he may have sustained at the hands of his wicked co-religionists? I answer, That the spiritual independence claimed by Presbyterians does not imply that there can be no redress of any kind for a persecuted man in the extreme case supa persecuted man in the extreme case sup-posed, or in a case much less extreme and less unlikely to occur. It does not imply that Church rulers are not liable to punish-ment at the hand of the civil ruler, when they break the law of the land, whether acting officially or in their private capacity. Let it be bone in mind that the office of the civil ruler is to administer not the law the civil ruler is to administer not the law of the Church but the law of the land, and that actions are punishable by him only as breaches of the civil law—the only law of which he is administrator. No action of any man or of any body or number of men can rightly come under his cognizance except as it is or involves a breach of the law. cent as it is or involves a breach of the law of the land. It may involve great hardship to individuals, or it may be not really wrong; but if it is not a breach of the law of the land, he cannot look at it in his official capacity. Now, it is quite possible that Church rulers may, in their administration of the affairs of the Church, break the law of the land; and if they do they ought to suffer the consequences, as others do who are not Church rulers. Benefit of clergy is not involved in the Presbyteman claim of Church independence. Whether they break the law of the land in their official or pri vate capacity, they are amenable as citizens to the law of their country. Well, would the case supposed involve a breach of the law of the land? I apprehend it would, and a very serious one. I believe a much less extreme case would do so. If a man's character is the best part of his estate, to damage it maliciously, or even recklessly, should bring down the penalty of civil law on the head of the offender, in whatever capacity, or under whatever pre-tence he may have committed his offence, and any law is defective that does not provide a proper penalty in such a case. But breach of the law of the land—the malice or the recklessness which constitute the breach-must be distinctly averred and proved. So far as I can see, such an argument would be quite warrantable in the "extreme case, and the proof of the aver-ment could not be difficult. And the breach of the law of the land being proved, let such punishment be awarded to the of-fenders—not only the lawless "half-dozen" who may constitute the Presbytory, but the lawless Synod and General Assembly as well—let such punishments, I say, be award, ed, as the law he administers warrants the civil magistrate to inflict on others who offend in the like way. But your corresone on the are way. But your correspondent would have something quite different to thus. He would have the civil authorities to say, "We don't interfere with the laws you make, but we insist upon it the laws you make, but we insist upon it that you will keep by the laws you har made, and we shall, in the last resort, be judges whether you have done so of not." In other words, he would have the administration of the laws of the Church to be conducted under subjection to the civil authorities—a view which I held to be utternities. conducted under subjection to the civil authorities,—a view which I hold to be utterly meonistent with our Presbyterian views of the visible Church as the kingdom of Christ, the house and family of God, and of its distinct government, as laid down in our Confession, chapters xxv. and xxx. There was come it amounts who cannot in their are some, it appears, who cannot, in their view of the Church, rise above the idea of a number of people associating by mutual contract, the fulfilment of whose terms the civil magistrate has a right to look after, anare, in some measure, of the danger of the remedy he suggests in his "extreme case," for he says, "it would surely not answer well if Church courts, at every turn in the administration of discipline, were threatened with civil pains and penalties as large trenched on character or interfered what he asks for the civil authorities would not "answer well"—and that the right thing for them to say, is "We don't interfere with the laws you make, neither do we interfere with the administration of the laws you have made; only don't break the law of the land, for in that case your official character wou't be a protection

> Suppose we take the case of a minister accused of heresy or immorality, and de-posed. In his judgment, the church courts have been guilty of some irregularity in their proceedings, but he cannot deny that they have acted conscientiously to the best of their judgment. According to the principle involved in the language put by your correspondent into the mouth authorities, this is a case for their inter-ference. Yet I feel sure he believes it forence. Yet I feel sure he believes it would not "answer well" for them to interfere in such a case.

Again let us apply the principle in another direction to a case noither extreme nor unlikely to occur. A minister is charged with heresy or immorality. His own peo-ple come to the Presbytery for relief and protection, but his brothren deal very leniently with him-in fact, os the people think, do not, as they ought to do, c. rry out the laws of the Church applicable to the case; and they find they can get no redress from the superior courts. But they go to the civil authorities, who, according to the principle we are now applying, have a right to say to these favorers of heresy and imnorality, "We don't interfere with the laws you make, but we insist upon it that you keep by the laws you have made, and we shall, in the last resort, be judge whather

you have done so or not. well that you clerics are too much given to favor those of your own order, but we won't let you forget that your laws are made not in the interest of ministers only, but as much and much more in the interests of the people. We won't allow you, in the interests of your own order, to break your contract with these good people, and we insist upon your carrying out its terms faithfully and rigidly, so as to secure that they shall have nothing but the sound and blameless minister that they bargained with you for." All will admit that this would not "answer well." And yet I do would not "answer well." And yet I do not see that those who hold the principle onunciated by your correspon lent could do any botter than say with the lawyer in the old story, "The case" being altered, that alters the case."

It being conceded, as I assume it will be, that men's actions are cognizable by the civil authorities, as they are breaches of the civil law which they administer, it must be held regarding the action of church julers, in their administration of the lass of the Church, either (1). That no irregularity or disregard of law that they may be guilty of is to be regarded as constituting a breach of the law of the land, or making them amenable so it; or (2) That some of these rregularities may be such as constitute a breach of the law of the land, while others may not; or (8) That every such irregularity or breach of church law on the part of church rulers constitutes, tpso facto, or necessarily a breach of the law of the land. Now, it will be seen that we do not maintain the first of these positions. We have admitted that church officers may act in such a way in their administration as to make themselves amenable to the law of the land or transgressors of it, and we have indicated when they may warrantably be regarded as having done so. But you correspondent, while holding, we are per-suaded, from various expressions he uses, the same view, has not only failed to indicate the principle according to which church officers may be guilty of breaking the law of the land in one case of mal-ad-ministration and not in another, but allowed himself to lay down a principle that cannot be sustained unless we adopt the third position, viz., that every act of maladministration on the part of church rulers, including even the slightest departure from the regular order of church, and judged to be so by the civil authorities, constitutes a breach of the law of the land. This position I take to be so meansistent with our Presbyteran principles that I say not one word with the view of showing its untenableness, unless it shall be maintained in your columns, in which case I hope the writer will not fail to state the ground on which he maintains it, and present his views of the nature, constitution, and de-sign of the visible Church, Christ's kingdom in the world.

I am, yours truly, JAMES MIDDLEMISS.

Elora, Oct. 18, 1878.

Qualifications of Sabbath-School Teachers.

The following paper was read at a recent S. S. Convention, held at Collingwood, by the Rev. John Grhy, of Orillia:-

MR. CHAIRMAN,-In opening a subject of such vast importance, two things must be regarded as essential. The address ought to be so comprehensive as to embrace all the leading points, and so suggestive as to lead to a discussion, bringing out additional matter, and impressing the subject on the minds and memories of the audience. If practicable, a third object to be aimed at is so to present the address as to make it, in its general details, a practical illustration of the grand lessons sought to be enforced.

Tms general ideal of the paper is given at the outset for the purpose of shewing what is to be desiderated, and of preparing the assembly for the sad contrast between the ideal sketched by the writer and its imperfect completion in the actual finishing of the picture.

In carrying out the purpose aimed at, I prefer doing so by drawing on the blackboard two well-known objects, viz., a heart and a head, and treating the question under the two simple divisions of (1) Qualifications of the Heart, and (2) Qualifications of the Head. Around the outline of the heart, as a kind of alphabetic ornament, I place four P's, in the following manner:-(Here was shown to the audience the pencil sketch of a heart prepared by Mrs.

R. Rodgers, of Collingwood.)

The P at the head stands for Piety, as the old Rhetorician, when asked three times what is the essential principle of true oloquence, replied to each inquiry, "Action," "Action," "Action," so are we constrained to say in reply to the question of what is to say in reply to the question of what is the essential qualification of a teacher—"Picty, Picty," The intellectual talent may not be great—the ability to miterest may not be high—but if there belove for souls and faith in the grace of Jesus, these will instinctively make the possessor tent to teach," and agreest in seeking the "apt to teach," and earnest in seeking the salvation of his pupils. The nature of the Sabbath-school work, too, demands a new heart. He must be a poor conductor of the young to Christ, who stands afar off from the cross, and says to his scholars, "Go up thither," when compared with him who stands alongside of the bleeding One, and cries, "Come up hither." ("Exceptio regular probat"—exceptional case of one wil-

ling to teach, though not born again.) The second P, on the right hand side of the heart, represents Prayerfulness. teacher must know how to bear each individual pupil before a throne of grace. A minister, with a flock ever changing, feels minister, with a flock ever changing, items it difficult to do so. To some extent he is obliged to do like the High Priest. He could not have the names of the millions of Israel written on his breastplate when he appeared before the meroy-seat. He

could only have the names of the 12 tribeongraven on the precious stones, as representing those millions. But the S. S teacher has thus advantage, that he may easily hear his class of six or ten, one by one, be-fore his Heavenly l'ather. All successful teachers have been distinguished for this grace. (Nehemiah and cjaenlatory pray

The third P, at the foot of the heart, significs Power. What is mount as not material, is not mental, but spiritual power. A heart, blood-carnest about saving souls, loying thom with a pure heart, and fervently pouring itself out in the might of the Holy Ghost into the hearts of the pupils, and making them feel that they have an instructor who loves them, who prays for them, who is seeking their real good, and whose most carnest wish is that they may be saved. A teacher actuated by such feelings is a mighty power of God, and instinctively affects and impresses his scholars.

The last P, on the left hand side of the heart, denotes Progress. Why are so many Sunday schools, and so many classes, at a stand-still? Because the teachers are standing still. In two respects they ought to be advancing,—in the path of knowledge and in the path of grace. Their motto ought to be that of the Apostle of the Gontiles—"Leaving the things that are bohind, and reaching forth unto those that are before."

We have thus gone over the 4 P's and explained their relations.

Around the head we place 4 S's, as fol-In the centre of the forehead is one S; on

the lips is a second; on the eye is a third. Here was shown to the meeting the head of a little girl, beautifully sketched by Miss Rodgers. On the crown of the

The S on the centre of the forehead re presents Study.

head is an S.

The Teacher must be a student. While not overlooking other books his great book must be the Bible, and his great endeavour should be to empty the Bible into his own heart, and bring it out warm and bright with the love of Jesus into the hearts of his pupils. Has he done no more than this he has done a great work, and sown seed that will not fail to produce fruit to the glory of Go.l. "Search the Scriptures" should be his standing motto.

The S on the mouth means speech.

In addressing his class, the speech must to nough if they can raise a laugh. He should use the good old Saxon of the Bible, "that well of English undefiled," and shun long words.

A tencher from the country was visiting a Sabbath School in a city; and was surprised to hear the Teacher of one of the classes using such long words as "super-fluity;" "spontaneous combustion," &c Such instruction, conveyed under so learned a form, was fitted to do more harm than good. In the use of simple, yet vigorous language, the Bible is the purest model.

It is related of the famous Dr. Robert Hall, that when correcting a sermon for the press, the reporter used the word "penetrate" (the heart). The Dr. at once corrected him, "Did I not say 'pierce.'" How much more foreible than the blunt term penetrate, is the short, vigorous word,

The S on the eyes stands for Symbolism. Nothing tells so forcibly on the youthful mind as an apt illustration. No Teacher can succeed without freely using this mode of imparting truth.

The late Dr. Guthrie, while minister of Arboilot, was in the habit of teaching a Bible class on the Lord's day; on question ing them about his sermon he found that the parts that were most remembered were his illustrations. It was this fact which lea-to his becoming the most powerful illustrative preacher of modern times.

The most useful and instructive illustra-tions are those derived from the Bible, and the most perfect example of ar. illustrative Tencher is our Lord, who dr. ws into his service, and exalts into vehicles for conveying sacred truth, fields, flowers and even

A modern writer gives the following example:—"Do you love God?" asked a Teacher of a little girl. She did not understand his question. He put another,—
"Where is your papa just now?" "He has five months. een from hom writes to me every month. I am so glad to get his letters. He is to be back in two months, and I am to be allowed to sit up till midnight to see him come home. I am so fond of papa, and do so love to get his letters. "Your Father in heaven," replied the Teacher, "has also written you letters but you think them very dull reading. He is ready to meet you every day in prayer, but you don't care to see him. He does far more than your papa for you, but you don't scruple to break his law every day. It is therefore plain, my dear child, that you do not love Him." Convicted by this homely illustration, the little girl burst into

The fourth S on the crown of the head means system.

The Teacher must do everything decently and in order. There must be a place for everything, and everything in its place. He who examines the sermous of or the writings of Paul will find them models of logic and arrangement.

The mind is fond of order and naturally logical. Without system the Teacher will repeat himself, and give the same thing over and over again.

We were lately preparing to preach from a cortain text, but when looking at our text-bible, it was found that it had already been the subject of a sermon.

But, while it is of very great importance to be studious, simple of speech, fond of seeing symbols and systematic, all these talents are to be exercised in dependence on the Spirit of God.

Did you not observe how, for weeks dur-

under the refreshing down pouring of I the watery treasures of the clouds, and a plen-teous harvest has rewarded the labor, of the husbandman.

It may be said with touth that the rain or rather the Almighty rain maker did it all. So must the rain of the Holy Spart descend in copious showers upon the in-structions of the Teacher, and then their youthful converts shall spring up as flowers among the grass, as willows by the watercourses.

Erastianism.

dator Bullish American Presenterian,

DEAR SIR, -I am not, as far as I know, an Erastian, but I like as far as I can to be myself consistent, and, of course, to see others equally so. It may be my misfortune, or it may be my fault, but I own I stand aghast at the transparent inconsistency of those good worthy men who are continually crying out about the Headship of Christ, as if they had been deputed to take it under their special protection; and about their determination not to permit Clesar to have anything to say in the interpretation of worl and doctrine, though all the while they are as ready as may be to rush into courts of law and submit their doctrinal basis and their interpretations of Scripture to the judgment of Ciesar's judges and Ciesar's legislature, as if such a proceeding did not involve Erastianism of the worst kind. These good brethren propose to betake themselves to Parliament to prevent any legislation that would facilitate Union—why? On the plea that there was a contract of a spiritual kind entered into in 1861, and that this proposed Union of 1873 will break that contract. Very good. They must in order to this submit to our courts of legislature, the dectrinal state. courts of legislature the doctrinal state-ments of '61 and '78, and leave it to that secular court to sit in judgment on a pure-ly spiritual matter, and to adjudicate finally and decisively on the subject. Mr. Editor, if that is not Erastianism, it looks to me surprisingly like it. One party says the two bases of '61 and '78 are substanthe two bases of the far says "No. They are altogether different." And to settle the difficulty the champions of the pure spiritual Independence of the Church propose to make their appeal to Casar as embedded in the Parliament at Ottawa. And such an embodiment! as we all know!

Only An Oversight.

Editor Bricish American Presbyterian.

DEAR SIR,—I am glad that your "Squashville" correspondent, while deeming it expedient to write you, has written so temporately. It was certainly an oversight on the part of the Presbytery of Toronto, but it was not an intentional studied oversight. Last year, when Professor Gregg, was inducted into office, all ministers of our church present were invited to sit as corresponding members, and the same courtesy" was due in connection with the induction of Professor McLaren. But somehow it was forgotten. It is due however to the Presbytery of Toronto that another fact should be man public, viz., that in the afternoon of the day of Professor McLaren's induction it was moved and agreed "to invite ministers from other agreed "to invite ministers from other. Presbyteries of our church, who might be present, to sit with the Presbytery and correspond." Let me just add that on all other occasions (so far as I can recollect). the Presbytery of Toronto has not been deficient in "courtesy." Hoping that the foregoing will be kindly accepted by all the "forgotten," and especially by your "Squashvulle" correspondent though his authonious localcorrespondent, though his cuphonious localityappears not in any index or map.

I am, yours truly,

CLERK OF PRESBYTERY. Toronto, October 11. 1873.

Queen's University-Opening of the Session.

The thirty-second academic session of the University of Queen's College was opened on Wednesday, 1st October, by the custom-ary services in Convocation Hall. The Very Rev. Principal Saudgrass occupied the chair. There were present on the platform the Rev. Prof. Williamson, Rev. Prof. Mowat, Rev. Prof. Mackerras, Rev. Prof. Ferguson, of the Faculties of Theology and Arts; Dr. Fowler, Professor of Materia Medica and Registrar; Dr. Lavell, Professor of Obsterics; in the Medical School and several of the graduates. The attendance of students was as large as usual.

After prayer by the Principal, the opening addresses was delivered by Professor Watson on "Education and Life," and was an excellent address, displaying deep thought and research. After the address Principal Snodgrass made several announcements, and brought the meeting to a close by pronouncing the benediction. It is stated that the number of entrants this year is considerably larger than usual, which must be a cause of deep congratulation to the friends of the College.—Kingston News.

How to Pay Church Debts.

Once the pastor of a church in England was requested to go up to London, and try to raise funds to meet a pressing debt. Before starting, he called together the lead-ing men of his church, and said:

"Now, I shall be asked whother we have conscientiously done all that we could for the removal of the dobt; what answer am I to give? Prother So-and-so, can you in science say that you have given all you

conscience, I don't knowthat I can.

conscience, I con't knowthat I can."

The same question was put to a second, and a third, and so or, and similar answers were returned, until the whole sum required was suscribed, and there was no need to rend the pastor to London stall.—Rechange.

The Year's Twelve Children.

January worn and gray, Like an old pligric by the way, Watches the snow, and shivering sight As the wild carlew round him files : Or, huddled underneath a thorn, Site praying for the lingering morn.

February, bluff and bold, O'er furrows striding scome the cold, And with his horses two abreast, Makes the keen plow do his beheat.

Rough March comes biustering down the road, Or, with a rough and angry haste Scatters the seeds o'er the dark waste.

April a child, halftears, halfanules, Trips full of little playful wiles; And laughing, neath herrainbow hood, Books the wild violets in the wood .

May, the bright maiden, sluging goes, To where the snowy hawthern blows Watching the lambs leap in the dells . List'ning the simple village bells.

June, with the mower's scarlet face. Moves o'ur the clover field space, And fast his crescent scythe awcops on O'er spots from whence the lark has flown.

July, the farmer, happy fellow, Laughs to see the corn grow yellow; The heavy grain he tosses up From his right hand as from a cup.

August, the reaper, cleaves his way, Through golden waves at break of day ; Or on his wagon, piled with corn, At sunset home is proudly borne.

Leaps fonce and pale at every bound, And casts into the wind in scorn All cares and dangers from his horn.

September, with his braying hound

October comes, a woodman old, Fenced with tough leather from the cold; Round swings his sturdy axe, and lo! A fir branch falls at every blow.

November cowers before the flame, Blear crone, forgetting her own name! Watches the blue smoke curling rise, And broods upon old memories.

December, fat and rosy strides. His old heart warm, well clothed his si des, With kindly word for young and old, The cheerier for the bracing cold, Laughing a welcome, open flings His doors, and as he goes he sings.

Chambers' Journal.

THE MAN ON THE SLANT.

CHAPTER II.

Now reader, come away to Lincolnshir e away to the living of the Rev. Ambrose Cooper, the venerable grandfather of the young man on the slant.

"The venerable grandfather!" fold would say that—perhaps Dick Cooper himself would have said it—in a way to make people laugh. But though I am living in the nineteenth century, a fast age and an irreverent one, I don't go in for laughing at aught that is venerable or sacred. No! nor if I am living in the twen-fieth century, or if I could live in the twen-ty-first, would I laugh at what God has appointed to honor and respect. It isn't that I don't like a laugh now and again; I think it is good for digestion, and may even help a man on with the "rheumatics;" and I don't think God would have given man such a distinct faculty as that of laughter, if it had not its proper place, and was never to be used, of course in a proper way. But I don't consider it good for digestion, or the rheumatics, or body or soul, or for this world or the next to laugh at what is to be honored. Therefore when I say that the Rev. Ambrose Cooper was a "venerable" man, I mean it; just as much as I do that he was Dick Cooper's grand-

Come away then, good reader, to the Lincolnshire parish; and there you will not only find the old clergyman, but his little granddaughter Iris too.

The Rev. Ambrose Cooper's hair is white now—very white. It had once been a rich brown and clustered round his head, al-most as Iris's is doing. In old, old times through his hair, and drew it back that she might kiss his temples—those thinking places, where she knew her husband often thought of her. But when the hand was no longer there, the hair gradually lost its color; when the wife died, it turned groy, and when her child died, it blancaed into white the state of white; and with that long study and that tremendous book upon the dark ages, upon demonology and angels, and anxiety too about his grandchild Dick, the hair had become thinner, and thinner, and indeed had now left his temples and the top of his head bald; though white as snow, it still fell richly round the back of his head, as though it would keep up some kind of re-membrance of the days of its richness to the end.

But the brown hair was present in twofold richness, only it was now on the head of Iris instead of the old man. There it waved and curled, it fell sometimes like a cataract over her face, and at times a lock played at be-peep behind her cars; it could be quite smooth and decorous on proper occasions, but it could also stream away in the wind as she raced across the common; it was very naughty hair and very good hair, and whatever other people might think about it, Iris's grandfather would not have it any other than it was.

Iris was in all her grandfather's secrets she knew all about the great lawsuit, and all about—or at any rate something about the dark ages, with the strange thoughts people used to have about witches and demons.

Indeed, it was at her desire that the old gentleman had started his concluding vol-umes of the work—viz., two upon the being and the ministry of good and holy

Tris called the good old man "Gran," an cohreviation, as the learned reader will perceive, of grandfather; and one day she said to him efter he had told her some wonderful stories of the dark ages, such as were fit for a child to hear, "O Gran, write a book about the good angels."

a book about the good angels.

"It is a good thought," said the clergyman, "and none the less good because it has come by a child; nay, perhaps better on that account. Many of our best blessings come by children—is there not something written about the mouths of babea and sucklings?" said the old man to himselfs and then he promised this that he and sucklings?" said the old man to nun-self; and then he promised Iris that he would write a whole book on good angels, and not put in a word about bad ones if he could help it, at any rate he would put in as little about them as he could.

Fain would the good man not have said a word about bad angels at all. He had had enough of what was bad in the history of the dark ages. He would have liked to have told only of how Elijah and Peter and Zacharias and the holy women and the apostles had seen them, yes, and of one greater than them all, and of how an angel came to Him—of how they sang at Christmas time, a whole host of them "praising God, and saying, Glory to God in the highest, and on earth, peace, goodwill toward men;" and of how when He who was now born had died, they sat "at the head and the feet" of the place where His body had been laid in the tomb. But there were some other angels mentioned too, and the subject would not be complete without subject would not be complete without something about them. So the book grew, it swelled out into two volumes; and was fast drawing to a close at the time of which we write. That book had done Mr. Cooper good; as he prepared to water others he was watered himself; it lifted him above the world a good bit; it made him think much of the land far, far away, and of its companionships, and light, and immortality, and wealth; and while he was writing it, earth became less and less to him, and he felt less alone than perhaps he had ever felt since death had come and taken his wife and child. Often sat the good man by the fire, and as he looked into it, his face brightened, for there he saw shapes and fancies amid the coals which led him away to the land where none are chill; and often as he lay upon his bed soft smiles stole across his face, just as the sunshine steals athwart the ripe cornfield; for in his dreams he was listening to angel-song; he believed that the angels of God were very near him while he lived: ne expected that they would come for him when he died.

And this I say lifted him-living in Lincolnshire-living in the united hamlets of Widgeon-cum-Saltwash-above no end of earth-grovelling worries. He would not quarrel with Farmer Teal, who broke down his fence to make a short cut to his farm, and then was angry with him because he would not try the matter out as to whether the farmer had a right or not; nor with Churchwarden Edge because he would not provide coals for the little church. Instead of quarrelling he sent in a few himself. and Edge, and this thing and that tried to bring him down, but he kept above

One only pull-down had this good old man; it was his grandson Dick Dick filled him from time to time with care. He was worse to him than a bad angel. could see by the tone of his letters that he was not all straight; and he almost trembled at every morning's post, not knowing what it might bring to him; and often and often as the good man laid down his pen, he uttered a short prayer that good angels might be sent to watch over his grandson; and that he might be brought right at last. Iris too hoped that the good angels would

take care of Dick. There, living alone in that old parsonage of Widgeon-cum-Saltwash, the child never, or scarce ever saw any one but the rough folk around; and Dick, though she did not see him often, was to her the one person beside her grandfather upon whom her affections could rest. And so they did. She wrote him letters now and again in great round hand about the angels and the flowers and the birds, and all that interested her; and many a time Dick was made to think seriously for a day or two, when the child-like believings in the other world were brought before him. Chilk-like, mind you, good reader, not childish, for very different are the two. But Dick Cooper didn't want the angels now. Dick had laid a brick out of the straight in his life—Dick was on the bracelets, rings, dress, they were all taw-dry, not genuine; and as to herself, as was her bedizening, so was she.

But we ought not to have mixed up such a girl with Iris and her good grandfather : we should have given her a new chapter, and we shall begin to do so forthwith.

CHAPTER III.

The man on the shint had for some little time occupied the serious thoughts of Mr. Jonathan Baker, the proprietor of the cigar divan and the happy father of the chief or-nament of its counter, Miss Betsey Baker, and her brothers and sisters. He had also exercised the mind of a Mrs. Mary Ann Baker, the lawful wife of the above. This young man was such an object of interest to this worthy pair that they held divers conversations concerning him.

It was quite plain to Mrs. Baker's material eye, even without her spectacles on, that the young man admired Betsey; and it gradually became evident to Mr. Baker too. The female sex have a certain aptitude for discoveries of this kind, which at times is useful, but at other times is inconvenient, especially when, as from time to time they do, they make a trifling mistake and discover what does not exist at all.

Mrs. Baker looked indulgently on the young man, and with great indulgence on Betsey too; she even ventured a limit that they would make a nice couple. But Mr. Jonathan Baker was of no such mind. What business had a beggarly fellow, whose only fortune was his mountachios, to come after his daughter? He could afford to lose his sustom! Lots of people bought better

cigars and more expensive articles than he did; he was welcome to buy as many cigars as he liked, but if he was coming there aftor his daughter, the sooner he took his de-parture the better.

It was not long before Mr. Jonathan Ba aker gave his customer to understand this. Dick Cooper was found twirling his mousblek Cooper was found twitting his mous-tachois too long in the immediate vicinity of Betsey, who was selling him another cigar-case of her own work, although Dick had one already; and Mr. Jonathan, there and then, regardless of all prefits on the pending transaction, had him into the back various, and then and those had an underparlour, and then and there had an under standing with him, the upshot of which was that Dick told the parental Baker that he liked his daughter uncommonly, but the parental Baker told Dick that he did not like him at all, and that he had better not come there any more.

Could this happen without coming to Botsey's cars? Betsey was not a specially dutiful girl; and the very fact of being forbibben to serve Mr. Cooper if he should come for anything in the shop, only made her think the more about him.

It was indeed a great chance for Dick Cooper, this being sent away, I might al-most say ignominiously, from Mr. Jonathan Baker's cigar divan. Now he had a chance of cutting himself lose from the whole affair. Surely some one of Iris's good angels must have prompted Mr. Jonathan Baker to send the young man off. But Dick was on the slant; and he did manage to see Betsey, and he got as a present from her the eigar-case she was about to sell that night for half a guinea. Yes, and after things went on in this way for some weeks, and Mr. Baker at last found them out, a tremendous addition was made to poor Dick Cooper's slant; he went over ever so much to the side on which he was fatally leaning already—he married Betsey Baker. Yes, she went out one day with all her finery on, and did not return to the divan any more.

Meanwhile, what about the Chimney? As it grew under the bricklayers' hands, and under Mr. Dick Cooper's eye, the slant became more visible. The scaffolding, it is true, prevented the terrible defect from being seen as much as it otherwise would have been, but there it was.

As soon as the serious nature of the case was plain, and even Dick Cooper could not hide it from himself, he knew that he could hope for nothing from his master. Here was a loss of hundreds of pounds—here was danger to life and limb, and he was answerable for it all. He could not face his master; he could not face the owner of the factory: and so he bolted-away he went to London, hoping that something would turn up, though he might have known that folk who expect things to "turn up" generally find them "turn down."

Days upon days, weeks upon weeks passed, and at last all that turned up was a billiard-marker's place at a low table, where Dick Cooper had blacklegs for his companions, stale beer and cigar ends for his refreshments. And at home—ah! shall I call it "home?"—what had Dick? A slat-ternly wife, an ill-tempered, unwomanly girl, who instead of being up and doing, as a true woman would, took to gin, and ginned her-self into a drunken sot in a very little while.

Little did the wife of the man on the slant care for her poor slanting husband. She wrote to her mother and offered to leave him and come home, but Mr. Jonathan, her father, sternly said that, as she had made her bed, she should lie on it. She did lie on it, and died there saturated with gin. She lay down on a heap of shavings, and did as Mr. Jonathan Baker, her father, told her—she died there.

And the man on the slant bought sixpennyworth of laudanum, and as he could go very little lower, betnought him that he would take it and lie down and die too.

TO BE CONCLUDED.

Nervousness.

I don't know what the proper name of the malady is, but I think I shall feel a little better if you will let me make a few growls before a heedless public. I am not sey with no end of nobody knows what honging about her in all directions in the way of finery; take her anywhere, north, south, east, or west—N. by N.E., or S. by S.W.—box the compass of Betsey Baker, she was all outside everywhere—earrings bracelets, rings. dress ill, in the vulgar sense of the word. My limbs are not broken, my lungs are sound, upon the passage on which it rested over-night. I sleep without turning over, or moving a muscle; and when I dream, I dream pleasantly. I am tall, strong, and healthy. My friends congratulate me on my looks; and sometimes I think that there is no such thing as kindly perception. They see me gad about. They know that I have a good deal of work to do, and I I have a good dead of work to do, and I have the credit of doing it with energy. And yet, houestly, sometimes I have not force enough in me to open a letter. If my fellows could know how acutely I suffer from the mysterious invisible imperative monster which, for lack of knowing better, I call "Nervousness," I should, I know, rejoice in their compassion.

As it is, I marvel at their blindness. As to 18, I marver at their binducess. Surely I am not the only big bearded man who has suffered as I do. There must be some who know a phase of physical distress which has no gross outward claim for sympathy. If I lost my appetite, or my hand shook, or my head ached, or if I were little and weak, I might get an entrance into that charming atmosphere of kindline's which is supposed to characterise affection ate social converse. If I could catch a cold, it might do; but I am maccessible to chills. I can't cough. Even a corn would be something. Don't suppose, however, that I am a sulky, cheerless companion. I like conversation. Children and animals are fond of mc. I enjoy the social chat and pipe. I have dear friends. I am merry too, at times. I can laugh heartily. When, however, I try to hint to some confidant or chum who appear to exhibit a special mood of perceptive kindliness, that I am not so sturdy as I seem, it becomes at once difficult for him to conceal from me

that he thinks I am an imposter, or that I am deceived. I am ashamed to plead in-dividually and directly that I am norvous. I can't explain myself. I have even tried to do so to a doctor, but I can see that he misdoubts me; and yet I know that many a man for whom his friends feel regard as a sufferer that claims their cheerful help, is less in need of it than I am. Not that I want to plead sickness, and risk the pity that borders on contempt; I only wish that others knew with how great an effort I sometimes do my work, and how little I am to be blamed when I fail to do it. But who can see the cloud which sometimes rises and wraps me in distressful irresolution? It often comes an hour or two be fore noon. I have thought that I can feel for those who fly to the brandy bottle in the morning. I never do; I feel sure that I never shall. I have a horror of this bastaid inspiration; but all the same I know that mysterious dissolution of energy, that orcoping approach of the alien power which steals away my force, and makes me look with blank despair at the array of the duties of my life. It comes and goes. Sometimes with teeth shut and spur in side, I charge it, and conquer. Again I yield. I cannot do this, I cannot do that. I say to myself, " Let others think me lazy, neglectful. I know I am neither. I am fighting dragons. I must pause. I will rest."..... I wrote this when I had gone down into the country for a holiday. I had rested some time, and I felt none the better for it. I had been much worn, and the kind influence, not only of sleep, but all that is associated with real rest, had not begun to do me good. But as it is the last straw that breaks the camel's back, so the tail of a holiday suddenly fulfils itself, and brings to bear the accumulated powers of repose. Thus the end of my vacation gave force to the whole of it. I became better. My thoughts began to travel back towards my work without distaste. I began to find myself making plans, and thinking of what I should like to do. I am quite sure that I shall take a new lease of work. I am somehow conscious of a replenishment of mental energy, which is the spring out which whatever I do—be it wise or foolish—rises. The little pond which holds my store of life is no longer shrunk. I don't know what has filled it; possibly drains, but it has got itself, if not full, yet in a way towards such fulfilment as makes the domestic geese of my brain paddle therein with cackle, pleasure and apparent promise

The nervous patient, and his name is Legion, is most effectually relieved by genuine rest. I question whether change brings to him what rest conveys. Change involves, almost necessarily, trayel; and travel brings fuss. I don't give the name of "chango" to the one move from the town to the country, or the country to the town. I understand by it the shifting from place to place. Now, sometimes this is very weari-You have no time to settle; you give no time to settle; you give no time for the mental sores and raws to heal. The dust which you have in yourself, in your mortal mixture, has no time to precipitate, or "pitch" as housemaids say.

Whereas in rest, in the idlest dawdling, which resents the trouble of drawing a cork or filling a pipe, which dawdles thus without shame or reflection, the obscuring particles that float in the brain begin slowly to settle down. The turf begins to grow again upon the trodden paths of what would be verdant thought. The skin forms over intellectual sores. The head is as empty as a college lecture-room in September. The patient's chief or histing of ber. The patient's chief exhibition of vitality is a sulky refusal to exert himself. And in so far as he triumphs in repudiating exertion, he is in the way of life.

That was the case with me. I was urged to travel, and I refused. I was urged to amuse myself, say in shooting but I refused. I did nothing—mind you, though I say it myself, I have had hard anxious work for many years—and on this occasion I did nothing. I hardly cared to read the paper. I went to sleep after breakfast, I went to sleep after lunch, I went to sleep after dinner; and I slopt all night. Meanwhile I was too lazy to feed my tame ducks. My dearest friends, seeing mo big, learty at meals, and apparently free from sickness, began, I fancy to waver in their allegiance. I really should, they thought, be all the better for doing something. But, happing I was not upset by their intelligent and loving criticism. They knew nothing whatever about the matter. So I dozed, and dawdled, and sat, and gaped, about, until the charming morning twilight of returning interest in the work of life began to flash my soul. my soul.

Next time I get a holiday I shall do the same. And Indvise all whose nerves have been worn threadbare with the daily fuss of life to resent all proposals that they should seek relief in change. Rest is what they want, and they can get that sitting on a gate in the dullest flat of Lincolnshire, where there is not an excresence bigger than a snail shell for miles around, just as well as they could among the grandest ranges of the Alps. Mind you, I don't mean that mere monotony of work, and some diseased depression had best be cured by change, as lively and contrasting as possible; but when a man is overworked, and though not physically shrunk, exhibits, or rather perceives those phases of mental exhaustion which I have called "nervousdoctor, persuade him to travel. Let him rest. Let him do nothing, think of nothing; but dawdle through a period of sheer maction.

This is what I did. And I found fresh life settled on me like dow—dow that not only descends upon the surface of the leaf. but sends its quickering influence back into the stores from which alone the leuf and fruit can spring .- Chambers'.

What think you of the family property? It is considered an honor to marry into a family where there is great wealth. The Lord, the Bridegroom of earth and heaven, offers you His heart and His hand, saying in the words of the Canticles, "Rise up, my love, my fair one, and come away," and once having put on your hand the signet ring of His love, you will be endowed with all wealth.—Talmage.

Scientific and Aseful.

A FEW DATES,

Spinning whools invented 1830. Paper made of rage 1417. Muskets invented and first used in England in 1421. Pumps invented 1425. Printing invented by Faust 1441. Engraving on wood invented 1401. vented 1425. Printing invented by Fsust 1441. Engraving on wood invented 1429. Post-offices established in England 1474. Almanacs first published 1441. Printing introduced into England by Caxton 1474. Violins invented 1477. Roses first planted in England 1505. Hatchets first made in

GOOD ADVICE.

"What can I do to become stout? I am "What can 1 do to become stout? I am soventeen years of age, stand six feet and one inch in my stockings, but weigh only 155 pounds." Work at a carpenter's beach; snw wood; chop down trees; swing the indian clubs; work at a lifting-machine; play at mowing or oradling; dig ditches; make stone walls; hoe corn; rake hay. ing brick and mortar with a hod to the tap of a high building is excellent. Mining coal is not bad.—Herald of Health.

AIRING THE HOUSES.

Why in the world do not the good people in the country throw open the doors, raise windows, and allow the pure air and gentle windows, and allow the pure air and gentle sunshine to enter every room in their houses at least once a day? If this were done many of those long and tedious fovers, so often the scourge of country life, would be avoided, and the doctors would have far less to do. It would give fresh life to every occurrent of the sleeping rooms at high contract of the sleeping rooms at high contract. pant of the sleeping rooms at night, and impart a cheerfulness to the whole house. hold, which is now so often wanting.

WHITEWASHING

A correspondent of the Builder states that he has had occasion, for several years, to examine rooms occupied by young wemen for manufacturing purposes; and he observed that, while the workers in one room would be very cheerful and healthy, the occupants in a similar room, who were employed in the same kind of business, were all inclined to be inclanchely, and comall mention to be meianenely, and com-plained of a pain the forehead and oyes, and were often ill and unable to work. The only difference he could discover in the rooms was that the one occupied by the healthy workers was wholly whitewashed, neathy workers was whony wintewashed, and that occupied by the melancholy workers was colored with yellow ochre. As soon as the difference struck him, he had the yellow ochre washed off and the walls whitened. At once an improvement took place in the health and spirits of the occupants.

TO BREAK A PAIR OF STEERS.

Tee first step in my practice was to get the steers in a small yard, then into the stall, put a rope around the horns, tie them stall, and teach them to stand quietly when tied. All harshness was avoided. The next thing was to establish a confidence between myself and the steers; and this between myself and the steers; and this was done by patting, currying, and feeding nubbins of corn. Wild steers would soon learn that they were not going to be hurt. They were then trained to be led singly; after which the two were tied together by their horns, and were led around the yard, and along the highway, until they were as tractable as a gentle horse. Then a yoke was put on their necks, and two were allowed to run loose for a few hours every day in the yard while wearing the yoke. A in the yard while wearing the yoke. sweep was then made by setting a post in the ground, allowing it to extend two or three feet above the surface; and the but end of the pole, twenty or more feet long, was placed in a horizontal position on the post, with an iron bolt or crowbar running through the pole to the top of the post. The steers were hitched to the small end of the pole, with a hand-sled attached; and they were trained to draw the driver on the sled. After a few lessons on the sweep, they were prepared to draw a light sleigh to the woods and bring home a small load of wood.—S.

FINDING THE LATITUDE AT SEA.

But commonly the seamen trusts to observation of the sun to give him his latitude. The observation is made at noon, when the sun is highest above the horizon. The actual height is determined by means of the instrument called the sextant. This instrument need not here be decribed; but this much may be mentioned to explain the process of taking the sun's meridian altitude, which no doubt, every one has witnessed who has taken a long sea journey. The sextant is so devised that the observer can see two objects at once, one directly and the other after the reflection of its light, and the amount by which he has to moves certain bar carrying the reflection arrangement, in order to bring the two objects into view in the same direction, shows him the real divergence of lines drawn from his eye to the two objects. To take the sun's aititude, then, with this instrument, the observer takes the sun as one object, and the horizon directly below the sun as the other; he brings them into view together, and then, looking at the sextant to see how much he had to move the swinging arm which carries the reflection glasses, he learns how high the sun is. This being done at noon, with proper arrangements to insure that the greatest height then reached by the sun is observed, at once indicutes the latitude of the observer. Suppose, for example he finds the sun to be 40 above the horizon and the Nautical Almanac tells him that, at the time the sun is 18° north of the celestial equator, then he knows that the celestial equator is 38° above the Southern horizon. The pole of the heavens is, therefore, 60° north latitude. Of course, in all ordinary cases, the number of degrees is not exact, as I have here for simplicity supposed, and there are some niceties of observation which have to be taken into account in real work But the principle of the method is sufficiently indicated by what has been said, and no useful purpose could be served by considering militatic. —Popular Science Months

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TO IMMIGRANTS.

The attention of parties intending to settle in Manitoba is hereby crited to the circumstance that at a recent meeting of knox Church Congregation, Winnipeg, the following gentlemen wors appointed to act as an Ismigration Committee, for the purpose of anording information and salvice to such Immigrants as may desire the same, regarding the Immigrants as may desire the same, regarding the most eligible localities available in the Province for met eligible localities available in the Province for settlement, and other matters affecting the welfare of new settlers; namely:

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limitative stee are invited to avail themselves of the information to be thus procured from members of the invited Committee, say of whom will be investigated to the committee of the committee

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At home the struggle for freedom seems over. The

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CARDONEAR, REWFOUNDLAND, Van. 3, 1871.

MR. JAMES I. FELLOWS.

DEAR SIR: I came to this country in May, 1809. I found a countryman of mine laboring ander some affection of the lungs. I recommended your Syrup, tried at the Drugsiets in Harbor Grace, but they thought I was inventing the name at their expense. However, in April, 1870. Mr. Edgar Joyce rapidly wasted away with every symptom of quick consumption, so that he was unable to walk across the room, having no appetite, pains in the left side, nervous system unstrung, dry, hacking cough, &c. Fortunately I learned that your Syrup could be obtained at Mr. Dearins, in St. John's, and immediately procured some (showed one to W. H. Thompson, who ordered a supply from you at once) This was Tuesday sitemoon; at night he took the prescribed dose, and in the morning he described the very results notified on the wrapper. He appetite soon began to return, and a voracious not it was, too; the dry, hacking cough changed into loose but violent attacks, finally disappearing altogether, pains loft his side, his hand assumed its usual steadiness, and before he finished ten bottles his health was quite restored, and to-day not a more healthy person is to be found on our streets; and it is the opinion of all, had he not been fortunate in getting your valuable Syrup of Hypophosphitos, he would now be in his grave.

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BEOGRYLLE -At Proscott, on the 1st Tuesday of November, at 2 90 p.m. ONTERIO, -At Port Perry, in the Canada Fresby-terion Church, on the 1st Monday of November at

11 o'clock, a.m. OTTAWA .- In Bank-st. Church, Ottawa, on Tues,

day, Nov. 4 at 230 p.m SIMCOP .- At Barrie, on Tuesday, Nov. ith at 11

o'clock a.m. Toposto -- In Knox Church, Toronto, on the 1st

T-posday of December, at 11 a.m., when Session Records will be called for

ADDRESSES OF TREASURERS OF CHURCH FUNDS.

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Synod Fand-Rev. Kenneth Macleman, Peter

Queea's College Endowment Fund-Wm. Ireland Kingston.

MARRIED.

On Thursday, 18th ult, by the Rev W. A. McKay, B. A., at the residence of the bride's father, Mr. Robert Groatto Janet, third daughter of Mr. John Ronderson, lot 23, 2nd line West Chinguacousy.

At the residence of the bride's father, on the 25th inst. by the Rev J.Douglas, Mr. Alevander Frascr. Knox College, Toronto, to Jouny R, only daughter of William Hunter, Esq., Cobourg.

In Ayr, on the 25th ult, by the Rev. John Thompson, Mr. George Rae, to Katic, gecond daughter of the late Alexander Rose, all of Ayr.

On the 22nd of September, at the residence of Sandford Baker, Esd, by the Rev. John Burton, Dr. Holden, and Mrs.Blacklock, all of Belleville

At Cloverhill, County of Sincoe, on the 8th current, at the residence of the bride's father, by Rov. W. Fraser, Bond Head, assisted by Rev. T. McKee, Robert Bain, Esq., of Toronto, to Sarah J., daughter of John McClain, Esq.

At the residence of the bride's father, Fernishirst, Cakville, on Thursday morning, 2nd of October, by the Rev, William Mcikle, assisted by the Rev, Dr. Waters, St. Mary's, the Rev. William Cochrane, M. A., of Zion Presbyterian Church, Brantford, to Jeanie E., eldest daughter of Robert Baimer, Esq. DED.

On the 26th September, at Toronto, Ellen Elizabeth Dallas, oldest surviving daughter of Thomas Dallas, Esq., aged 13 years and 9 months.

Commercial.

PRODUCE.

The market, on the whole, has been fairly active since our last. But prices have been weak in nearly all cases, and generally close at a decline. Stocks stood on the 13th instant as follows:—Flour, 4,785 barrels; wheat, 115,082 bushels; oats, 1,885; barley, 125,510; peas, 2,953; rye nil and corn 50. There were in sight on the 27th ult., 9,801,000 bushels of wheat and 1,227,000 of barley, against 5,769,000 of wheat and 2,230,000 of barley in 1872.

Figure. Prices have been easy and close at a decline. Old grade extra has been least affected, it sold at \$5.15 to \$5.90. Fancy brought \$6 last week but sold at \$5.75 on Tuesday. Spring wheat extra, brought \$5.80 on Thursday and sold at \$5.55 and \$5.65 on Tuesday. No. 1 super, inspected, changed hands at \$5.60. hands at \$5.50 on Monday and Tuesday, and unin-spected at equal to \$5.33 hero. The market yester-day was steady, with sales of No. 1 super at equal thy was steady, with sales of No. 1 super at equal to \$5.45 here, and for new-grade extra at \$6 f.o.c.

OATMEAL—Is quiet, with cars worth about \$5 to \$5.10, and small lots solling at \$5.25 to \$5 to.

WHEAT—The domand has fallen off, and prices

have declined about 5c. on Spring, and 2c. to 3c. on Fall. No. 3 White, sold on Thursday at \$1.15 f.o.c. No. 2 brought \$1.30 on Friday, but sold at \$1.27 on No. 2 brought \$1.30 on Friday, but sold at \$1.27 on Tuesday No. 1 sold at \$1.31 on Monday, and at \$1.30 f.o.c. on Tuesday. No. 1 Spring sold hast week at \$1.21, but 5,000 bushels changed hands on Monday at \$1.47c. f.o.b. The market closed weak yesterday, with railes of No. 1 spring at \$1.16 f.o.c. and \$1.14 on the track. Street price, \$1.20 to \$1.30 for white \$1.22 of \$1.35 for treadwolf, and \$1.14 to \$1.13 for spring.

OATS.—Have been quiet and leasy, Chicago have sold at 38c., and Canadian at 39c., on the track which are about the present values.

are about the present values.

HARLEY.—Was active and advancing last week but has sines receded sonnowhat. On Thursday No. 1 sold at \$1.20c., and No. 2 at \$1.10c. f.o.b. On Friday a cargo of No. 1 brought \$1.20c. f.o.c., and No. 2 at \$1.15c. on the track. On Saturday a cargo of No 1 sold at \$1.20c. f.o.b., and car lots of No. 2 at \$1.20c. on the track. On Monday the market was "sick" On Tuesday it recovered but at a fail in prices, there were sales of uninapected at \$1.13c. and \$1.15c., and of a car of No. 1 at \$1.20c. and \$1.20c. and \$1.5c., and \$1.5c., and \$1.5c., and \$1.5c. are presented to the track. The market yeaterday was steady, with sales of No. 1 at \$1.20 f.o.b., of uninspected at \$1.5c. and \$1.10c. on the track, and of No. 2 at \$1.15(f.o.b. Street price, \$1.7c.) \$1.20 f.o.b., of uninspected at \$1.15 and \$1.16 on the truck, and of No. 2 at \$1.15 f.o.b. Street price, \$1 17 to \$1.20.

CORN.-None offering; held to arrive at 53c. PEAS.—Some car-lots have been offered without finding buyers. Street receipts; are small, and prices stand at 60 to 62c.;

Rxs.—A small lot has been sold at 65c, delivered. and the same price is paid on the street.

PROVISIONS.

BUTTER.—Choice shipping Lots are in active demand, considerable quantities have been sold at loc, and some store at 17c, which prices will still be paid. CHERSE.—Small lots are firmer at 12ic. to 13c.

Eggs.—The demand is less active, but 17c. to 18c still paid for lots.

Ponn.—Has been active; car-lots are now offered at \$17.56, and small lots selling at \$18. Bacon.—Is quiet and unchanged at 9 jc. to 10c Small lots of Hams sell at 13c. to 13 jc.

LARD.—Is quiet at unchanged prices.

Hous.—Dressed are more plautiful, and selling a \$5,0c. to \$6. Live are worth \$4.75 in lots.

HIDES, SKINS AND WOOL.

Hipps.—Are abundant, active and firm in price at 7c, to 8c, for green.

SHEMPSKINS —Prices of choice green have advance ed to \$1 to \$125c. Receipts are large,

Woot.—Some lets of fleves have seld at 38c, pulled hes classed hands at 36c, and for some centra-choice quality 37c, has been paid.

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