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Contributors and Correspondents.

THE FOURTH ARTICLE IN THE BASIS.

BY REV. JOHN LAING, H.A., DUNDAS.

The following documents speak for themselves, and show the character of some objections brought against the Fourth article of the Basis.

Article IV. The Church shall "regard itself as being in such ecclesiastical relations to Churches holding the same doctrine, government and discipline with itself as that ministers and probationers from these Churches shall be received into this Church, subject to such regulations as shall from time to time be adopted."

In 1844 the 3rd resolution of Dr. Cook, which was adopted by the majority, reads thus:—

"That the Presbyteries under the jurisdiction of this Synod, be directed to receive ministers and probationers from all Presbyterian Churches holding the same standpoints of Doctrine and Discipline as this Church, who shall produce sufficient evidence of their character and good standing and of their having undergone such course of education, Literary, Scientific and Theological, as has been in ordinary cases held to be sufficient by this Church, as a preparation for the office of the holy ministry, upon their coming under the usual vows."

The second resolution of Dr. Bayne contains this clause, "Therefore they" (the Synod) "resolve and declare that the peculiar connexion which has hitherto subsisted between them and the aforesaid Church of Scotland shall from this time cease and determine, and that any peculiar privilege, that may have been understood to belong in virtue of that connexion to her ministers and elders seeking admission into this Church, shall in like manner be withdrawn."

This resolution, with the others associated with it, was rejected and led directly to the Disruption; and the protest then tabled contains the following:—

"Fourth. That by leaving an open door for ministers and elders from the Established Church of Scotland, holding unsound views on the great principles aforesaid, they have most seriously endangered the purity of the Church, and brought even her independence into peril, through the probable introduction of office-bearers, prepared to submit to the same encroachments of the Civil Power by which the Church of Scotland has been enslaved."

From the above extracts it conclusively follows:—

1. That the 4th Article of the Basis is in substance Dr. Cook's resolution which was adopted by the Residuary Body in 1844.

2. That to adopt it now is to adopt Dr. Cook's resolution.

3. That to do so is virtually to withdraw the Protest and recede from the position which the Presbyterian Church of Canada assumed in 1844, and which she now maintains. If the Church is prepared to do this knowingly and to acknowledge that the Protesters were wrong let her say so; but let no one suppose that the 4th Article can be adopted, and Disruption principles be maintained. Let no one vote under the delusion that our Church concedes nothing. She concedes all.

As to the designation "In connection with the Church of Scotland," note the following:—Dr. Cook's 4th resolution was withdrawn, and in place of it a rider by Mr. Urquhart was adopted, part of which is:—

"This Synod do anew record their gratitude to God that He in His good providence does not call on them to enter on the discussion on decision for themselves of the practical bearings of those principles which have so unhappily divided the Church of Scotland, in respect either to any infringement of the spiritual independence of this Church, or of the privileges of its numbers, or to the connections which subsists between the Church of Scotland and this Synod, that connection neither implying a spiritual jurisdiction on the part of the former over the latter, nor involving the latter in a responsibility for any votings of the former."

Here while, spiritual jurisdiction is denied to the Church of Scotland, no decision is given as to the legal bearings of the connection, and its effect on the property and constitution of the Church. On this the Residuary Synod was not unanimous, and discussion was avoided. Dr. McGill had brought in a resolution proposing to change the designation, and

Mr. Campbell proposed in amendment as follows:—

"Whereas it is the conviction of many members of this Synod, that it is ultra vires of this Synod to change its designation or that of this community over which it rules, inasmuch as such alterations would be a fundamental change of the constitution of the Body, and of the terms on which it was formed and is held together, and a breach of faith towards those ministers and people who have from time to time connected themselves therewith, under its existing title: and that it is not in the power of a majority to make such alteration so as in any way to affect the position and rights of a minority adhering to the existing title and constitution; and inasmuch as any such alteration, if it would be made, would amount to a dissolution of this Synod; and whereas in the opinion of many members some of whom share, and some do not, the conviction previously set forth, an alteration of the designation of the Synod by itself, if at all constitutional or competent, must endanger or alienate the property of the Church in various quarters and injuriously affect in many ways, the rights and interests of congregations, the Synod thereby doing what it has manifestly no right to do without having fully ascertained the mind of the whole Christian community it is resolved, That the proposal to alter the designation of this Church cannot in equity and ought not to be discussed in the Synod or put from the chair."

Dr. Bayne on this point moved:—

"As the designation is now inappropriate and might be used as a ground of misrepresentation and a cause of strife, wherefore for the cause of unity and peace they now resolve, decree and declare that the designation of the Church shall be henceforth the Presbyterian Church of Canada."

"But at the same time as in the event of a party claiming to be the true Church of Canada in connection with the Church of Scotland, the alienation of the property of the Church might possibly result from the want of civil sanction to the change of our designation, this Synod further resolve and declare, that it is their purpose, should it be deemed advisable to seek such sanction, and further as it is altogether that by taking any action in this matter, this Synod are departing from the terms on which their endowments were conferred by the State, although they are fully and conscientiously persuaded that such is not the case, they solemnly pledge themselves that should the British Legislature declare this to be their understanding of these terms, they shall at once, and without further struggle submit to their decision, only protesting against its injustice, and reserving to themselves and their successors to use all competent means for inducing the government to acknowledge their rights."

The Colonial Committee, before the disruption, thus reported to the General Assembly:—

"An effort, it is understood, is to be made, or rather is now being made in the Colonial Legislature of Canada, to procure the incorporation of the Presbyterian ministers there, heretofore connected with the Scottish establishment, as a separate Presbyterian Church, adhering simply to the Westminster Standards and to the Presbyterian forms of worship, and the vesting in them of the property and endowments and interest in the Clergy Reserves Fund, now secured by law to the recognized branch of the Church of Scotland there. Such a measure the Committee will, with the approbation of the General Assembly, steadfastly resist as a gross invasion of our Church's rights, and those of her faithful and adhering brethren and children in that colony, and if such an act should pass the Local Legislature, they contemplate using every means in their power to have it disallowed by the Government at home."

These extracts manifestly establish

1. That the Synod in Canada has never asserted its constitutional and legal independence of the Church of Scotland in temporal matters; but evaded a decision and resorted to apply to the civil courts for a decision.

2. That a party in that Synod hold it ultra vires of the Church to change the designation, such alterations being a fundamental change of the constitution which would amount to a dissolution of the Body.

3. That the Church of Scotland regard the Synod of Canada as a Branch of the Church of Scotland recognized by law, and regard the property of the Synod as belonging to the Church of Scotland so far as to

speak of the vesting of the property in this country in the Canadian Church as an invasion of our rights, i.e. rights of the Church of Scotland.

4. That in the opinion of Mr. Campbell Dr. Bayne and the Established Church, nothing short of an act of the Imperial Legislature can change the designation or allow of the property being vested in a Canadian Church, not legally connected with the Establishment of Scotland.

In view of these facts it seems obvious that a legal separation confirmed by the Established Church of Scotland and the British Legislature is indispensable to any union between the Kirk Synod and other Presbyterian Churches; and till that has been effected Union cannot be consummated with due regard to the interests of the other Churches concerned.

OUR CHINESE MISSION.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Will you allow me a few lines to suggest to our Foreign Mission Committee, that the affairs of the Missions under their care ought to be kept more prominently before the Church than they are. We have various missions, but the members of the Church know little else about them than what may be gathered from occasional scraps in the Record, and from the yearly appendix to the minutes of the General Assembly, which comparatively few see. An intelligent and lively interest in the Missions cannot be sustained unless people know what is doing, and unless those in charge of the missionary operations of the Church manifest an earnestness themselves, and put forth all efforts to awaken the same spirit in others. The press is open to them, and should largely be made use of. I question, if there be any church, in which so little effort seems to be made to keep the interests of its missions before the members. Look to the Records of the Free and United Presbyterian Churches in Scotland, and see the pains taken to keep the members acquainted by editorials and letters with the work and prospects of the Missions. I would say to our Committee, write, be always writing, and see to it that the Missionaries write, for frequent publication, interesting letters about the country they are in, the people, their religion, and customs &c. Let them describe their itineraries and intercourse with enquirers, gainsayers, and converts. Such letters as are sent by Mr. Shoolbred, the U.P. Missionary in Beawr, India, cannot fail to arouse an interest, among the members of his Church, in the work, or to make the "Missionary Record" a welcome visitor.

The Committee, I am glad to learn, have resolved upon an important step in prosecuting our work in Formosa—that of sending out Dr. J. B. Fraser as Medical Missionary. But why do they not more ado about it? Where are the articles from their pens, that will show us the benefit to the cause that may justly be expected from such an addition to our Missionary agency? Where the rousing appeals for the pecuniary and prayerful support of the people, which might be, ought to be made. Let us not sleep as do no others.—NEXUS.

The Eldership.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—I agree very much with what "T" says on this subject in the PRESBYTERIAN of April 3rd.

In one part of his communication he asks: "Why do ruling elders never find their way to the Moderator's chair?" There is, I believe, one instance on record in the history of the Presbyterian Church, but only one, of a ruling elder occupying the Moderator's chair. But, as such a thing happens so seldom, the word "never" in the passage just quoted, can hardly be said to be too strong. Why is it that such is the case? Now, there is Dr. Dawson, of the McGill College, Montreal. His fame, as a man of science, is European, as well as American. During, at least part of the year, he conducts a Bible Class every Sabbath. It is usually referred to in the religious notices which regularly appear in Saturday's Witness. Now, if he is qualified to conduct such a class, I cannot see how he would not be "the right man in the right place" if he was Moderator of the General Assembly. No doubt, if he were to be nominated, many would laugh at it, but let them give a good reason why he should not be elevated to that dignity. Perhaps, his duties in connection with McGill College might not allow him to act, but I am not speaking of convenience, but of qualification.

ENQUIRER.

If you invest your money in strong drink it is the same as turning hungry hogs into a growing corn-field. Ruin will follow in both cases.

THE REVIVAL IN MITCHELL, ONT.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—It will interest you and the lovers of Zion at a distance to understand that the work of God still goes on powerfully in Mitchell. Last night was one of the most striking seasons in the way of an interesting meeting that they have ever had,—several young men professing to have found the Saviour. Requests came in from a variety of places for an interest in the prayers of God's people—some bearing on individuals, and others on congregations. At the prayer meeting for boys, the 17th chapter of John's Gospel was read, along with singing and prayer—successively engaged in by several of the young men. At the other meeting intended for all, a large attendance was present, addresses given by Mr. Kwing, of Georgetown; Mr. Scott, student, and their own pastor.

Mr. Mitchell's hands are ably held up by his excellent father, along with others who are intensely interested in the work of the revival. The Methodist Churches still keep up their meetings also. A hallowed atmosphere seems to pervade most of the churches in the village, and it may well be said, what hath God wrought? The good seed of the word has long been sown in Mitchell by servants of Christ,—some of them now deceased, and others remaining to the present day, and may the fruit be more and more abundant. The Presbyterian Church is now too strait, and it is contemplated to enlarge it at no distant day. Let private Christians and office-bearers visit the locality that they may be the means of doing out of getting good, and may God pour out his Spirit on all our churches and households, and may the kingdom of the Redeemer spread and break forth in every direction.

Egmondville, 8th April, 1874.

W. G.

Mr. Herald and "D."

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—When I sent you my communication, which you kindly inserted in your paper, in reference to Mr. McTavish's extraordinary statements about the Church of Scotland, I had no intention whatever of entering upon a newspaper warfare. Neither do I intend to do so now. I consider such discussions, for the most part, unedifying and endless.

Your correspondent "D." has been pleased to criticise my syllogism. Will you permit me briefly to criticise his criticism. Having done that I shall retire from the field, leaving your readers to form their own opinions of what I said in my last and I shall say in this.

Evidently my syllogism has cost "D." some uneasiness. He seems not to know very well what to do with it. First, he says the conclusion is really abominable, (strong word, that, and yet it is a legitimate inference. I didn't understand that exactly. I understand him better as he proceeds. He is not bold enough avowedly to accept the conclusion that the Church of Scotland is not a Christian Church. Perhaps he is afraid of public opinion. I agree with him when he says it is a fearful conclusion. Of course, he considers the minor premise, "The Church of Scotland denies the Headship of Christ over his Church," which Mr. McTavish gives as all right. To doubt the soundness of that would be to question the validity of the disruption cry. In fact "D." tells us that the Church of Scotland herself tacitly admits it. It is a historical fact, he says, that a protest was laid upon the table of her General Assembly in 1843, charging her with denying that doctrine, which has never been answered.

If the Church of Scotland has not given an answer to that protest, as "D." says, she withheld it for good and sufficient reasons, I have no doubt. But long before the Free Church had an existence, the Church of Scotland gave the most convincing of all evidence that she holds that doctrine, and she is prepared, I have no doubt whatever, to give that evidence again, should the same circumstances ever demand it.

Afraid to avow the fearful conclusion that the Church of Scotland is not a Christian Church, and being unwilling to call in question Mr. McTavish's proposition, "The Church of Scotland denies the Headship of Christ over His Church." "D." calls in question the soundness of my major proposition, "All, whether individuals or Churches, who deny the Headship of Christ over His Church, are not Christian." He is quite right when he says, I thought every one would admit the soundness of that proposition. Clearly, he does not, which shows I have been mistaken. If I had not seen from the spirit of his letter that he was a Free Churchman, I would have at once concluded that "D." belongs to the Broad School. Surely, to say that an individual or a Church may deny the Headship of Christ over His Church, and still be Christian, is broad enough—so broad that I hardly think that either Dr. Wallace or Dr. Caird, to whom Mr. McTavish refers in his letter, would accept it. I still see no other alternative but either to accept the fearful conclusion that "The Church of Scotland is not a Christian Church," or reject Mr. McTavish's minor, the Church of Scotland denies the Headship of Christ over His Church.

Whoever denies Christ is not a Christian. The Apostle Peter denied Christ, therefore, the Apostle Peter was not a Christian. "D." has not closely observed the rule in logic I mentioned in my letter, that the Major premise must include the Minor. If he had done that, his Major premise would have been, "Whoever denies Christ and afterwards repents his denial is not a Christian." Peter, it is true, denied Christ, but he afterwards repented bitterly. In his repentance, and not in his denial, lies the evidence that he was a Christian. If Peter had not repented, but persisted in his denial, I may be mistaken; but I think all intelligent men will say, he would not have been a Christian.

Some men are like Goldsmith's schoolmaster: though vanquished they can argue still. Mr. McTavish and his friend "D." belong to that class.

Yours truly, JAMES HERALD.

"A Reader" and "Canadensis" Again.

Editor BRITISH AMERICAN PRESBYTERIAN.

MR. EDITOR,—Your freethinking correspondent "Canadensis" becomes a little less dogmatical, but continues quite as unscriptural as before. Judged by his last lucubration he has all but developed into a full fledged Universalist. His theory, (his by adoption of course, not by origination, as it would require the highest satanic talent to be original in error at this late day) necessitates that he might as shy of divine revelation as its non-revelation will allow. He takes good care not to attempt an interpretation of the few inspired statements to which I called his attention. When, in ill disguised desperation, he does seek sanction for his sentiments in God's word, what mangling and perversion he perpetrates! Take the following example; as proof that men—all men it would seem—shall be saved, though they know not the gospel, he places the following words within inverted commas—"God so loved the nation" (not a small fraction of it) "that He sent His only begotten Son that the world through Him might be saved." And certainly these words are all found, but not consecutively, in John iii. 16-17. The term "saved" is limited in the 16 verse, and in the 15 verse as well, by the all important phrase "Whosoever believeth in Him." But this unmistakable and decisive limitation "Canadensis" withholds; and if designedly withheld, I leave it to your readers to characterise it as it deserves such deceitful handling of God's Word! The world needs salvation, and it is proffered to the world in the glorious gospel, but it is distinctly stated and reiterated that those only who "believe" the gracious message "shall not perish but have everlasting life."

Mr. Editor,—Would it not be a waste of words and a prostration of time, and of your typographical, to discuss and expose the anti-scriptural statements and illogical inferences contained in the long rambling letter of "Canadensis"? Were it to serve any good, the thing could readily be done, though at the cost of a heavy tax on the patience of the writer and your readers; and the recording pen, though dipped in purest pity, could hardly be restrained from making unseemly and pain-giving scratches. In the meantime, I again pull him up to the post, and demand that he produce (if he can) proof, positive or fairly inferential, from the Statute Book of God—the only authority on the subject in hand—that salvation is available apart from faith, and faith too grounded on knowledge, more or less full, of God's revealed truth. We have had more than enough of trifling on this awfully solemn subject. What boots it to tell us what men think, when their thoughts tally not with the declarations of God Himself? Were it not for the interdiction of God's Word, who would not theorize as benevolently and freely in regard to the salvation of the heathen as "Canadensis" and his uninspired authorities? But when God forbids this, by lucid and oft repeated statements in reference to the only means of satisfaction, the respect of Divine authority is constrained to fold the wings of his wish, and to give place to bitter regret that he and his favored fellows have so little headed "the marching orders" of the captain of salvation,—orders sanctioned not merely by the highest authority, but having for their reason the rescue of the enslaved and the doomed, and backed too by pity for the perishing, a powerfully prompting motive that should be allowed its full force in the bosom of every soldier of the Cross. Would to God that "Canadensis" and the writer and all who know God and Jesus Christ whom He has sent "would cease to feel at ease in Zion"—would cease to dream idly and presumptuously of the possibility of the heathen being saved without the gospel, and awake to the duty next in importance and place to a personal acceptance of Christ, viz., of putting forth the utmost efforts to have published, to the ends of the earth, the glad tidings of salvation. Were the Christians of to-day to set about this great work as they ought, under the command and promise of the Saviour, the predicted and blessed day would not long linger when "they shall teach no more, every man his neighbour, and every man his brother, saying know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Thus, and thus only, by every man teaching his brother, saying "know the Lord," shall the earth be filled with the knowledge of the Lord as the waters cover the sea. Let us strive to hasten it.

A READER.

Let me look now at "D.'s" syllogism

Ontario, 7th April 1874.

KNOX COLLEGE.

CLOSE OF SESSION.

The Session for 1873-4 of this institution terminated on Wednesday last, when the closing lecture was delivered by the Rev. Principal Cayen, in the commodious hall of the new School House connected with Knox Church in this city.

The subject which we propose to discuss is the Perpetuity of the Weekly Sabbath. Was the Sabbath a purely Jewish institution, and is it a thing of the past; or have we a Sabbath now, which it is our duty, and the duty of all men to respect and observe?

The question cannot be regarded as one of merely theological interest; for the view taken of it has consequences of the utmost practical importance, whether as regards individuals or nations. The most important human interests are affected by the answer given to this question; and cases are constantly arising which require us to take our ground on one side or another.

I mean to argue the question of the perpetual obligation of a weekly Sabbath, on Scriptural grounds; and to see what support the doctrine of our Church receives from a fair examination of Scripture statements relating to this important subject. For we are ready to admit that if our views cannot be sustained from the Word of God, we are not entitled to claim the acceptance of them by Christian people, nor to complain if individuals and communities refuse to regulate their conduct in accordance therewith.

I. We argue for the Perpetuity of the Sabbath on the ground of its institution at the beginning, and the character of Universality then impressed upon it. "Thus the heavens and the earth were finished and all the host of them, and on the seventh day God ended his work which He had made; and He rested on the seventh day from all his work which He had made, and God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

The Sabbath then is instituted to commemorate creation; and is a type of the rest into which God entered when the heavens and the earth were finished. The same reason for the appointment of the day and for the remembering of it is afterwards assigned in the fourth commandment. Now if the Sabbath was ordained to commemorate the creation of the world, and ordained at the beginning, it cannot be supposed to have a temporary character. By its appointment for such a purpose and at such a time the stamp of perpetuity is obviously impressed upon it.

coming of Christ as to those who lived before it. The generations of men pass away one after another, but the heavens and the earth and their ordinances are not changed. There is not less reason why we, living six thousand years after the creation of the world, should adore the power, wisdom, and goodness therein manifested, than why this should be done by Adam, or Abraham, or Moses. Other reasons for keeping the Sabbath may be superadded, but the one originally given will not become obsolete. Not till the new heavens and the new earth have come in place of the old, will this reason for keeping holy one day in seven have passed away; and then the redeemed shall enter that rest—shall begin that "Sabbatism" which remains for the people of God. Had the Sabbath commemorated some event of local or temporary significance it might have been otherwise. Were the Sabbath e.g. commemorative merely of the Exodus from Egypt, we might well expect to find it simply a Jewish and Old Testament institution. For whilst the deliverance of the Hebrews from Egypt must ever remain an event of special importance in the history of the Church, we can hardly suppose that it would be regarded as of so transcendent importance as that an institution of an ecumenical and permanent character should be based upon it.

We are not here called upon to maintain that interpretation of the mosaic Cosmogony which regards the days of creation as very lengthened periods. Many eminent interpreters and apologists, as we all know, believe that in no other way can the statements of the sacred narrative be brought into harmony with well-ascertained scientific results. They may be right or they may be wrong, but so far as our present argument is concerned, it is not necessarily affected by the decision of this question about the days. For should these be held to be geological ages, we should still have six periods of work coming before the one period of rest, and the ratio between God's working and resting, and our working and resting, is preserved. But it is enough to have adverted to this matter, because no advocate of the Period Theory, so far as we are aware, has ever dreamed of using it against the Sabbath.

We further observe that as the Sabbath commemorates an event the significance of which can never pass away or be impaired, so it was given to man—to the whole race—in the person of its first father. The race was not yet distributed, but was in that one man, when the Sabbath was "blessed" and "hallowed" for man's observance. Even those who hold a lower theory of representation than we are accustomed to teach, would admit that Adam, in receiving this ordinance, received it for the race. Had the Sabbath been first instituted in the time of Abraham and given to him—or given to the head of any special line or family—it might well have been a law for that line or family alone. Had it been given to the Sethites after these became separated from the Canites, though we might still have argued that it was meant for the whole Church, its characters of universality and perpetuity would not have been so clear. But he who bears in himself the whole race—the root from which the entire tree should grow—receives the ordinance, that the interest of all his children in it may be indisputable. And it may be just as well, at this stage of our argument, to notice (a point of the very greatest importance) that the Sabbath was instituted for man while still unfallen—still sinless. It is, even as marriage, a parallel sacred institution. We see therefore how untenable is the ground of those who say that the necessity of a Sabbath bespeaks a low and carnal state, altogether different from that into which the gospel has now introduced us; and who affirm that in continuing to Sabbathize under the New Testament economy, we show ourselves ignorant of the spiritual advancement of the dispensation under which it is our privilege to live. This sinless pair in the garden of Eden, who had no persistent secularity needing to be repressed—no unwillingness to contemplate the unseen and eternal, making it necessary that they should be specially invited and allured to pious meditation,—these our first parents with God's image upon them yet undimmed, have the Sabbath provided for them. Every one must see how greatly the argument for the perpetuity of the Sabbath is strengthened by this consideration, and the last shadow of pretext, almost for regarding it as temporary, taken away. It is not without consideration that reference was just now made to marriage as instituted contemporaneously with the Sabbath. Hear then how the Lord discourses respecting it:—"Have ye not read that He which made them at the beginning made them male and female, and said for this cause shall a man leave his father and mother and shall cleave to his wife: and they twain shall be one flesh. Therefore they are no more twain but one flesh. What therefore God hath joined together let not man put asunder. They say why did Moses then command to give her a writing of document and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. The ordinance of marriage remains in force as ordained 'from the beginning.' It is freed from the accretions which the Mosaic law had gathered around it—from all that is special and temporary; but the ordinance remains even as the race remains. Even so the Sabbath, instituted at the 'beginning,' is a permanent heritage for the race.

But some deny that the Sabbath was given to man at the beginning; and maintain that the language quoted from the second Chapter of Genesis necessarily conveys that meaning. The words they say are preloptical; and while they state the ground of the sabbath law they do not appoint the sabbath nor require Adam and Eve to observe it. The Sabbath was not appointed till the Israelites came to Mount Sinai, or at all events all they left Egypt, but the Sacred Writer having detailed the work of the six days and stated that God rested on the seventh, incidentally refers to this rest as the ground and exemplar of the rest that should afterwards be ordained for man. Thus Keil and Delitzsch, The blessing and sanctifying of the seventh

day had regard to doubt to the Sabbath, which was of as the people of God was afterwards to keep; but we are not to suppose that the Mosaic Sabbath was instituted here, or that the institution of the Sabbath was transferred to the history of creation. Now suppose this view correct, it would not touch the argument for the perpetuity of the Sabbath, taken from the ground of general and could not be said to have any special significance for the Jews above the Gentiles; and for whatever reasons the promulgation of the Sabbath, might have been deferred, once promulgated, it should not expect ever to find it pass away. But is the interpretation on which we are now commencing a natural, an allowable one; Did the subsequent narrative render it necessary to hold that the Sabbath was not actually instituted till the Exodus, we should indeed be obliged to understand the words before us in harmony with this view; but no such necessity exists; so far from this, many references and statements in Genesis and Exodus would suggest the promulgation of the Sabbath at the beginning, even were this passage not found. Let the institution in Eden be supposed, and these references become plain and significant; let it not be supposed and they are hard to be explained. No expositor or reader has failed to notice the allusions to a hebdomadal period frequently found in the book of Genesis. To say nothing of the doubtful expression "the end of days," (Ch. 1, 5.) Noah was finally instructed to enter the ark "seven days" before the flood came. Noah stayed seven days between the times of sending forth the dove from the ark, and, as appears, between the sending forth of the raven and the dove. Twice in the 29th chap. Genesis we read of the "week." The frequency with which the number seven occurs throughout the Scriptures, and the symbolic import of the number, are best explained by supposing a reference to the hebdomadal period and the Sabbath as instituted at the beginning. "Let it be observed" says one, "that it was the Creator Himself in denouncing 'seven-fold' vengeance against the person that should take the life of Cain, that first employed the number as a synonym of completeness or perfection, and that by the same authority it continued to be signified in the arrangement that the animals should be selected by sevens for preservation in the ark; in the allotted periods of plenty and scarcity in Egypt; in the prohibition of leavened bread for seven days in the passover; and in many other intimations of the divine will, down to the time when the Apostle John had in Patmos his vision of the seven golden candlesticks and of one in the midst of them like unto the Son of Man." We have but to add that no reason can be assigned for this employment of the number seven so probable as that which finds in it a reference to the septenary arrangement of days made known to the race at the beginning.

The statement respecting the Sabbath in the 10th chap. of Exodus makes it impossible for any believer in the authenticity of that book to hold that the Sabbath law was first promulgated from Mount Sinai. We thus read:—"It came to pass that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them this is that which the Lord hath said;—to-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. Six days ye shall gather it; but on the seventh day which is the Sabbath, in it there shall be more." It is held, however, by those who wish to regard the Sabbath as a purely Jewish institution, (Paley &c.) that the transaction just recited is the first actual institution of the Sabbath. To us, this view, even from the language quoted, seems extremely improbable. We might readily enough suppose that there is here the revival of an ancient institution which had been neglected or forgotten; or an admonition to respect the sacredness of a day which they might be tempted to violate, but the allusive character of the language, and the absence of any reference to the ground of the institution, such as we have both in the second chap. of Genesis and in the fourth commandment, render it very unlikely that the appointment of the day at first should be here recorded. Moreover, if this is the institution of the Sabbath; and if the Sabbath is a merely ceremonial and positive ordinance as the view we are combatting supposes, how can we account for its being so soon afterwards proclaimed from Mount Sinai? Why should not the appointment of it have been deferred till the people came to Sinai? The solemn repetition of a law of this character, within so short an interval, seems quite unaccountable.

We argue then under this head with great confidence that the Sabbath was instituted at the beginning, and that the giving of the Sabbath to man at his creation proclaims it to be for the race; not a Jewish nor a temporary institution, but an ecumenical and permanent in its character. II. The second great argument for the perpetuity of the Sabbath, rests on the fact that the Sabbath-law is one of the commandments spoken from Mount Sinai, it is part of the Decalogue.

Many of the laws given to the Israelites are plainly of a temporary character. They were designed for that people only; and for them until the Messiah should come, but not afterwards. They could not, from the nature of them, be incorporated into the Christian dispensation. No one but a Jew maintains that the entire law given to the Hebrews is still in force; and even he will allow that the law must, to some extent, be modified in the observance of it by the circumstances in which his nation now are. Christians are agreed in holding that the entire ceremonial law is now obsolete; it has been fulfilled, and in the fulfilling of it abrogated. We are not now required to offer sacrifices, to keep the feast of unleavened bread, to circumcise our male children. The law of leprosy is not obligatory upon us, nor the many prescriptions respecting the clean and the unclean. All that professed the work and sacrifice of Christ—all that obtained its fullness in His Kingdom, has passed away. To insist now on observing the ceremonial law were to betray total ignorance of the nature, at once, of the Old Dispensation and of the New.

But there is much in the Judicial law, as well, which we must regard as obsolete. Whatever diversity of opinion may exist as to particular enactments in this great division of the Jewish Code, no one regards Christian communities as bound to enforce it all. The Judicial law contemplates the existence of the Jews as a people separate from all the nations of the earth; and it was intended, in many parts of it, to complete and secure that separation. It contains therefore, in any case, a transitory element. So far indeed as the Judicial law is based on moral grounds, we may not represent it as set aside, for morality is not a mutable thing, but like Him from whose nature it is deduced, eternal and unchangeable. But the mere circumstance that a law or regulation is found in the Judicial code does not imply that it is still in force. We must examine it and see whether it rests immediately on moral grounds, or whether it merely contemplates the existing form of the theocracy. You must analyse this body of legislation, and—if you can—assign each portion to its own category, and then you shall know the permanent from the temporary. But when we come to the Decalogue we shall find no place for the discrimination between the Jewish and temporary, and the Ecumenical and permanent. The ground which we take is that the ten commandments all of permanent obligation; and apart from all analysis of the commandments as touching their relation to morality—this important fact we take to be signified by the solemn isolation of the Decalogue—by its standing apart from the body of the Mosaic legislation. The ten commandments alone were spoken by God's voice from Mount Sinai. The mountain is fenced round, the people are sanctified, the voice of the trumpet wax exceeding loud, the mountain is altogether on a smoke and then God descends and speaks all these words. With respect to the ceremonial and Judicial law it is otherwise. They are not uttered in with this awful majesty, but are given to Moses when he ascends the Mount, or when he meets with God in the tabernacle. The pre-eminence of the "ten words" is further indicated in their being written by God himself upon two tables of stone; "the tables were the work of God, and the writing was the writing of God, graven upon the tables." These tables or these substituted for them after the great sin of the people were laid up in the ark of the covenant and kept in the most holy place. All these tokens of distinction prepare us to regard the Decalogue as higher than the Mosaic law, and as meant to endure when all that was Jewish should have served its purpose and passed away.

well insinuate doubt on the subject;—it would certainly leave the way open for denying that the fourth commandment was binding upon Christians. But this view is forced to us most pronouncedly incorrect. The ten commandments are the law, they are complete in themselves, and we conceive rather of the remaining legislation as proceeding on the great principles contained in them, and applying these principles in various directions, according to the circumstances of the Jewish people and the character of the Dispensation under which they were placed. The "ten words" are not therefore to be spoken of as the "kernel" of the law, nor as a brief "resumé" of the law, nor as the "titles" of the several chapters into which the law may be distributed. The Decalogue is a complete moral code, and contains, in principle, every part of our duty to God and our duty to man. Any references to the special circumstances in the history of the Israelites found in the Decalogue; as in the reason annexed to the fifth commandment; or in the fourth commandment as given in Deuteronomy; or in the preface to the commandments, "I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage"—any such references are quite compatible with the view now presented. These special reasons for obedience on the part of the Hebrews, hinder not that the obligation to obey should rest on all men, and be enforced on grounds which have nothing local or temporary in them.

We have by no means exhausted the Old Testament evidence for the perpetuity of the Sabbath, in presenting, as has now been imperfectly done, the arguments deduced from its original institution and from its place in the Decalogue. There are other considerations of the greatest weight which would require to be enforced in any treatment of the Old Testament evidence which assumed to be complete. They are such as the following: (a) The great importance attached to the Sabbath in making it the "sign of the covenant" between God and Israel; "It is a sign between me and the children of Israel for ever; for six days the Lord made heaven and earth; and on the seventh day He rested and was refreshed" Ex. 31-17. (b) The penalty attached to the violation of the Sabbath; "every one that doleth it shall surely be put to death." It is rightly observed that the violation of no law of a ceremonial character was visited by death, (c) We cannot omit to notice the frequent and earnest admonitions to observe the Sabbath, in which it is classified with duties certainly moral; "ye shall fear every man his mother and his father, and keep my Sabbaths; I am the Lord your God: turn ye not to idols, nor make to yourselves molten gods; I am the Lord your God" Lev. 19-34. (d) The last consideration we enumerate is, that Prophecy seems to represent the Sabbath as remaining under the new economy—Isaiah after declaring that God's "salvation is near to come," has the following words—"Blessed is the man that doeth this and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil" (Is. 58-2); and again—"If thou turn away thy foot from the Sabbath; from doing thy pleasure on my holy day; and call the Sabbath a delight; the holy of the Lord honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." (Is. 58-13).

It is indeed on all hands acknowledged that nine of the commandments are permanent. But is it possible, we would say, that one of the number should be exceptional, in this regard? Why should the fourth commandment be temporary, when all before it, and all after it, are binding whilst the human race remains? Is it out of its place, being found in the Decalogue, when it should really have been classed with those "beggarly elements" to which the Church is not now in bondage? and observe that it is not the purpose here to raise any general question as to the relation of Christians to the law; such as the Apostle discusses in the Epistles to the Romans and the Galatians, and frequently adverts to in his other Epistles. Our contention here is not with those who holds that sabbath cancels our relations to law entirely, but with those who attribute a character to the fourth commandment inferior to that possessed by the other nine. It seems like breaking through the fence around the mount to deal with the fourth commandment as the view we are opposing makes hold to do.

But it is said that this obvious distinction exists between the fourth commandment and the others, that these are based on the nature and character of God, and on the relation which He necessarily holds to His creatures and His creatures to one another, whereas the Sabbath-law is not, but owes its existence to positive enactment. This distinction may, to some extent, be allowed; but we must be careful not to overstate it, nor to draw conclusions which, though it were entirely true, would not be warranted. We grant that there is a positive element in the fourth commandment. The naming of the seventh day of the week to be kept as the Sabbath; rather than any other day, is positive. We may regard it as positive also that the seventh part of our time should be devoted to Sabbath-keeping. But it seems equally certain that the fourth commandment has a moral basis; is indeed, essentially moral. Were the design of the Sabbath simply to secure rest for physical recuperation, it might be otherwise; but if the Sabbath has respect as well to the religious necessities of man and to the claims for worship which his Creator has upon him, it must be a moral ordinance. If the consecration of some portion of time, regularly recurring, so necessary both to provide opportunity for public worship, and to secure quiet and leisure for meditation, prayer, and reading the word, shall we not regard the Sabbath as largely moral?

But apart from this, is it necessary to identify the positive with the temporary? We grant that the moral must be permanent, but may not the positive also be ordained to be co-extensive with the history of the race? No one has a right to regard himself as having demonstrated the temporary character of an ordinance of law, when he has shown that it partakes largely of the positive, or is even what we call positive altogether. We therefore hold that the argument for the permanency of the fourth commandment taken from the place it holds in a law all the rest of which is universally acknowledged to be permanent, is untouched and unimpaired. There is indeed a view of the Decalogue which regards it as merely a body of laws which Moses delivered, and which the adoption of this view does not imply the rejection of the character of any of the commandments.

III. Were the question of the perpetuity of the weekly Sabbath to be decided on Old Testament evidence alone, there would appear to be little room for diversity of opinion. But the discussion must be removed to New Testament ground,—the latter utterances of inspiration on the subject must be taken into account; and no interpretation of the Old Testament can be valid which proves irreconcilable with the teachings of the New. Those who regard the Sabbath as a Jewish institution and as having passed away are wont very confidently to claim the New Testament as on their side.

The following views have been set forth as in accordance with the doctrine of the New Testament on the Sabbath; (a) That the Sabbath is in every sense abolished under the Christian dispensation, and that no day is more to be observed than another. The new dispensation is all Sabbath, and to think otherwise is to be under a Jewish and servile spirit, and fail of enjoying the liberty wherewith Christ makes His people free. (b) The Sabbath is abolished; and the first day of the week, which we now observe, has an ecclesiastical sanction only; but as the observance of the first day began very early in the history of the Christian Church, and has been found very profitable to religion and is a suitable commemoration of the Lord's resurrection, we may speak of the observance not only as having prescription in its favour, but as in some sense obligatory upon Christians. (c) The third view coincides with the second in holding that the Sabbath was a Jewish institution and is now abolished; but it places the Christian Sabbath (so-called) upon higher ground. Whilst we may not speak of the Sabbath as changed from the seventh to the first day of the week, we have yet New Testament authority for observing the latter in commemoration of Christ's rising from the dead, and for purposes of public worship. This authority is found in those passages which record the meeting of the Lord with His disciples on the first day of the week, or make reference to the Christian assemblies on that day with implied approbation or even injunction of them; as also in the fact that the observance of the "Lord's day" grew up and became general under the eyes and doth with the sanction of the Apostles. But we must be careful not to base this Christian ordinance on the fourth commandment or on the Old Testament at all; nor may we go to the Old Testament to learn the meaning of the day or the manner of its observance.

(d) The fourth and last view holds the continuity of the Sabbath under both Dispensations. It holds that the Sabbath was ordained at the beginning, proclaimed from Sinai, and incorporated in the Decalogue.

has not been abrogated, and, in its substance, enters into the new dispensation as it did into the old. It regards the Sabbath law, however, as modified to this extent, that, in commemoration of the resurrection of Christ, the first day of the week has taken the place of the seventh, whilst the reason given at first for the sanctification and remembrance of the Sabbath, remains in full force. This is the view which we are endeavoring to establish; and we shall now attempt to show that there is nothing in the New Testament inconsistent with it, but much in its favor; and that the harmony of the Old Testament with the New demands that this view should be accepted.

Before noticing the passages which must be cited here, we make the observation that if the Sabbath is not a part of the Christian economy, we should, after the position given it in the old dispensation, have expected a very explicit abrogation of it; but if it remains under the new economy, we should not, in accordance with the method of the New Testament, look for any formal announcement of the fact.

There is not in the teachings of the Lord—we must here speak very generally—anything which says or implies that the Sabbath is not for the new dispensation. He vindicated the true character and design of the Sabbath against the superstition and hypocrisy of the Scribes and Pharisees, but He dropped no hint regarding its abrogation. Often accused of breaking the Sabbath, it is scarcely probable that some word of His would have pointed to its transitory character, had such a character really pertained to it.

But the teaching of the Apostle Paul is said to be clear on this subject, and utterly inconsistent with the view that the Christian Church is bound, equally with the Jewish, to keep the weekly Sabbath. The passages usually advanced in this connection are the following:—(a) "Oae man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord: and he that regardeth not the day to the Lord he doth not regard it." (Rom. 14: 5, 6). In the chapter from which these words are taken, the Apostle is enjoining forbearance, especially in the matter of meats; but with these he classes the observance of days as a point on which, also, forbearance should be exercised. The Mosaic law had caused the scruples referred to, and if the Sabbath is not a Mosaic institution (though incorporated into the Mosaic system), but older, and Eucumical in its character, then there is nothing here said which implies the abrogation of the weekly Sabbath, or treats the observance of it as a matter of indifference. The Apostle's language would require no modification on the supposition that the view for which we are arguing were correct. We must not forget that the first day of the week was before this time established as the Christian Sabbath, and was by all Christians kept in commemoration of the Lord's resurrection.

(b) The passage next to be noticed is Gal. 4: 9-11. "But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days and months and times and years. I am afraid of you lest I have bestowed upon you labour in vain. In this passage it is equally obvious that the Apostle is dealing with Judaizers—with those who failed to appreciate Christian liberty, and who regarded the keeping of the Mosaic law as still necessary. The passage can have no relevancy in the present discussion unless the Sabbath is a Jewish institution, and should not be spoken in the same way to any one who maintained that it is necessary for us to observe Jewish festivals, whether the seventh day Sabbath or any other? "It can scarcely be considered exegotically exact," says Elliott, "to urge the verse, against any theory of a Christian Sabbath (Alford's words) when the Apostle is only speaking of legal and Judaizing observances." The tone of the passage, it may be observed, differs from that of the Romans, where he treats with great tenderness the scruples of the weak: here he speaks strongly against a more pronounced Judaism.

(c) But the passage which seems strongest against our view is Col. 2: 16, 17. "Let no man judge you in meat or in drink, or in respect of a holyday, or of the new moon, or of the Sabbath days, which are a shadow of good things to come; but the body is of Christ." Thus strongly does Alford allow himself to speak: "If the ordinance of the Sabbath had been in any form, of lasting obligation to the Christian Church, it would have been quite impossible for the Apostle to have spoken thus. The fact of an obligatory rest of one day, whether the first or the seventh, would have been directly in the teeth of his assertion here, the holding of such would have been still to retain the shadow when we possess the substance. It is satisfactory now again to quote in reply to Alford a critic of not less authority. Elliott says—"The assertion of Alford that if the ordinance of the Sabbath had been in any form of lasting observance in the Christian Church, St. Paul could not have used such language,—cannot be substantiated. The *Sanctification of the Jews* as involving other than mere national remains, was seen in a *shadow of the things to come*, that a weekly seventh part of our time should be specially given up to God, rests on considerations as old as this creation, that that seventh portion of the week should be the first day, rests on apostolical, and perhaps infallibly (as the Lord's appearance on that day seem to show) Divine usage and appointment.

We do not, with some, take the ground that the "Sabbath days" do not mean the weekly Sabbaths as observed by the Jews, but other times of rest provided for by their law: the reference is certainly to "Sabbath," as the term was generally employed.

The Apostle here, as in so many other places, is vindicating Christian freedom against a Judaizing tendency: move especially against a Judaizing Gnosticism. The Colossians must beware lest by a pretentious philosophy they were drawn away from sound Christian doctrine; or lest, by

ailing to realize the fact of their redemption in Christ Jesus and their deliverance from the oppressive ordinances of the old economy, they should still cleave to an obsolete ceremonial. In this connection "Sabbath" is classed with "meat" and "drink," the "holyday" and the "new moon." Now the Sabbath was incorporated with Judaism, and from union with the other parts of the Law almost necessarily partook of a typical or symbolical character. There are also in the law of Moses enactments regarding it—enactments outside the Decalogue—which, of course are Jewish, and do not stand on the same ground with the Sabbath itself. If, then, the Sabbath, in addition to its eucumical character, had thus a special Jewish character, why might not the Apostle, while holding the perpetuity of the Sabbath established at the beginning, speak as he here does? The language is free and bold, as is his manner, but would not be liable to misapprehension by those who for many years had, with all believers, been accustomed to meet for worship on the first day of the week.

But if the passages here examined fail to show that the Sabbath as ordained at the commencement of human history is abolished, they clearly prove that some change has taken place with regard to it. Christians are not bound to keep the seventh day Sabbath. That, from the associations which had gathered round it in virtue of its relation to the past economy, is declared Jewish and obsolete. But if the Sabbath remains and yet the Jewish Sabbath is abrogated, is the Catechism not correct when it says, "From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; but the first day of the week ever since, to continue to the end of the world; which is the Christian Sabbath." The main thing to be proven is the perpetuity of the Sabbath; and if we are satisfied as to this, it will not be contested that the Sabbath, under the Christian dispensation, is to be observed on the first day of the week, and not on any other.

The Lord rose on the first day of the week. On two several occasions after His resurrection it is recorded that he met with His disciples on the first day of the week. "Then the same day at evening, being the first day of the week, when the doors were shut when the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said peace be unto you." "And after eight days again his disciples were within, then came Jesus and stood in the midst and said, peace be unto you." This does not, of itself, establish the first day as the Christian Sabbath; but we cannot fail to observe how the day is signified and in connection with what follows in the New Testament it becomes important at once as indicating the day which Christians are to observe, and the great and blessed fact which the Christian Sabbath, even more than the creation of the heavens and the earth, is appointed to keep in memory.

We are not told that the Lord appointed that His disciples should meet for worship on the first day of the week; but we certainly know that this was their custom, and that it was sanctioned by the Apostles. Very probably the day of Pentecost fell on this day, when "they were all with one accord in one place." This is the day on which we find Paul preaching to the disciples at Troas: "Upon the first day of the week, when the disciples came together to break bread Paul preached to them, ready to depart on the morrow." (Acts 20: 7.) In 1 Cor. 16: 2 the Apostle makes reference to the first day as the weekly festival of the Church: "Upon the first day of the week let every one lay by him in store, as God hath prospered him, that there be no gatherings when I come." He had given the like instruction, he tells us, to the Churches of Galatia. There is, indeed, no doubt at all that the early Christians, wherever the Church was planted, met on the first day of the week, to worship God and to commemorate the resurrection of their Lord and Saviour. The proof in early writings, both Christian and Pagan, is so abundant and so well known, that it is quite unnecessary to cite any part of it; and whilst we do not, till the latter part of the second century, find the name Sabbath applied to the first day of the week, it is very common for the Fathers to follow the apostle John and use the beautiful and hallowed appellation—"The Lord's Day."

In the examination of this question, no discrepancy has emerged between the Old Testament and the New; we have not found the New dealing lightly with the ordinances of the Old. For we cannot help distinguishing between what is *negative* and what is *positive* in the Fourth Commandment; and this is all that is necessary to reconcile the Testaments with one another, and to complete the proof of our position respecting the Sabbath.

The setting apart of some portion of time to be specially employed in the service of God is *moral*; the determination of the portion, as to how great it shall be, and on which day of the week it shall fall is *positive*. Thus we see what in the Sabbath law as established at first and afterwards proclaimed from Sinai is susceptible of modification; nor can we hesitate to regard the Christian Sabbath as heir to the Sabbath of the Old Testament, or rather as the same benign ordinance, appearing with new glory in the clearer light and higher spirituality of the "latter days."

There are three Sabbaths, it has been said but they are all one, for that which precedes rises into that which follows;—the Sabbath which commemorates the creation of the heavens and the earth; the Sabbath of Redemption, commemorating a new and better creation than that which at first "rose out of Chaos;" and the Sabbath of Eternity—the Sabbath of Heaven,—the "rest" which remaineth for the people of God.

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E-SON SCHOLARSHIP. II.—For proficiency in Biblical Church History. Awarded to Mr. Donald McKee Raehar.
CLARK PRIZE.—For proficiency in New Testament Greek. Awarded to Mr. H. H. McPherson.
NOTE.—Dr. Fraser, as holding with Mr. McPherson the Prince of Wales Prize, could not, according to the rule of the College, receive more than half of the Loghri Scholarship the other half was divided between Mr. D. McKerracher and Mr. Isaac Campbell, whose essays were adjudged of equal merit, and next to that of Dr. Fraser. For the same reason, Mr. J. Somerville shares the second Fisher Scholarship with Mr. McPherson.

Principal Cayon announced that there were thirty-eight students in the Theological classes; eighteen in the Preparatory Department and about thirty-six attending University College with a view to the ministry. There were sixteen students in the graduating class.

Sabbath School Teacher.

LESSON XV.

April 17th. THE PEOPLE FORGIVEN. {Exod. xxxii. 1-20.

GOLDEN TEXT Ps. cxxxix. 1.
Moses was made a minister of judgment to the idolaters who had so impiously sinned against God.
Moses's notes mingle with judgment, and an inviting voice cries, "Who is on the Lord's side?" All who by timely repentance seek forgiveness find the mercy of God waiting to embrace them. The sons of Levi arrange themselves on the side of truth, and in vindication of its honor are charged to pass through the camp of Israel and put to death the rebellious who continue to defy God, and three thousand of the people lie dead in the camp before sunset. Even after this Moses addresses the people as having "sinned a great sin," from which it appears that not all the guilty were put to death, doubtless the sword of the avenger only cut off the instigators and chief actors in this sinful scene. Moses again becomes intercessor for the people, mark his self-sacrificing love (ver. 32). The great God had withdrawn himself from Israel, saying (ver. 3): "I will not go up in the midst of thee for thou art a stiff-necked people," even threatening severer chastisement for their sins; burdened for the people, he earnestly pleads for a continuance of the Divine presence in manifested glory. Although the "tabernacle congregation" has been removed from the midst of the camp to the mountain slope yet access to God has not been entirely cut off. Moses enters the tabernacle as Israel's intercessor, while the cloud pillar leaves its place far up on the mountain where it had been stationed so long, and becomes door-keeper of the house of the Lord. Seeing thus all the people worship in their tent doors, and with tears and supplication call upon God. A "face to face" interview follows, i.e., they talk in great plainness and not as in dreams. See Numbers, xii, 6, 8.

Ver. 12. "See." A call of attention to the fact he is about to state, "bring up," as though he had said, "Mark, this is not my doing, thou dost command me to bring forth the people and now again thou dost charge me to move on with the host, but whoso shall be our guide if thou art with drawn? He disclaims responsibility, saying, "They are thy people, O Lord, not mine. I am one of them and thy servant. It would be a degradation if the highest archangel should be substituted for Jehovah as their guide.

The tabernacle was not that for which Moses had received such specific directions, but simply a tent constructed for sacred services, where the Divine oracle was to be consulted and God's will made known.

"Thou hast found grace." He pleads the grace of God shown to him personally as a reason for still greater public blessings. To mention "by name," an evidence of special interest. In the Arabic "I have ennobled thy name." Mark the personal

favor to which allusion is made, Chapter xxiii. 10.
Ver. 13. "Show me thy way." God and no other will satisfy him or any Christian, as "the way, the truth, and the life." The Arabic reads, "Show me the way of thy good will." He asks to be "shown," to have "grace" and knowledge of the best way to Canaan. All is asked for on the ground of relationship, "this nation is thy people." A covenant people still; though a stammering people, still thine.

Ver. 14. "My presence." God is conquered by persistent prayer. He yields to intercession of his servant and gives him a pledge which should quiet all fears. The same firm pillar of the Divine presence is restored.
"Shall go with thee." More meant than the mere omnipresence of God; some special Divine manifestation promised.
Anciently this had been granted the church in the symbol of cloud, the frequently fell from heaven upon the offerings made on the altars of Israel as an assurance of the Divine presence and favor. Elijah on Carmel will be remembered. In the temple, the ever-sensible Shekinah dwelling between the Cherubim; undying fire upon the altars, &c. Later in the history of the church "God was manifest in the flesh," "Immanuel—God with us." In these latter days we dwell in the Holy Ghost dispensation when God dwells within. St. Paul to the Corinthians, "Know ye not that we are the temples of the Holy Ghost, as God hath said, I will dwell in them, &c." "My presence" still goes with the church. It flames now in glory upon the altar of each heart. His presence implies guidance. This is still the heritage of his people. This he doeth by his word, by his ennobling spirit, and the openings of his providence. If he is with us then he knows our need, and will be equal to every necessity or emergency. He will deliver from the power of the tempter. "He will not suffer thee to be tempted above that ye shall be able to bear, &c." He is with his people to deliver from the hand of every foe and fear, and to bring the journey to a glorious consummation.

"I will give thee rest." This is God's pledge—rest,—the soul's highest longing, soul rest in the midst of earthly turmoil. In darkness or in light, in joy or in sorrow, the child of God may be kept in "perfect peace." There is rest in the wilderness if we are in God, but its fullness is reserved for heaven. "Precious portion! precious hope! The presence of God with us all the desert through and everlasting rest at the end." Moses was not permitted to share in "his people's rest" in the land of earthly promise, but was caught up to the heavenly, of which Canaan was the type.
Ver. 15. "Carry us not up hence." He asserts his suspicion of self and sense of insecurity in any leadership but the Divine. So deep is the sense of need that nothing short of the Divine presence continually can be thought of for a moment. He would rather die on Sinai's barren slopes than go forth to dangers he know not of without God. In all our doings, if true to God, "he will never leave us nor forsake us." We pause at the threshold of each opening year, new enterprise to have a renewal of "the covenant and seek the Divine sanction and help. If God go not with us our best wisdom is stupidity, our greatest strength is helplessness, and our assured manhood is blasted with defeat. How dare a man move out on a single day's duties without first asking for the Divine presence and blessing.

Ver. 16. "Separated." God's people a peculiar people, "separated from all the earth," in all manner of life and conversation. They are not to be of the world, though in it. A people set apart, in whom shall be revealed the Divine nature, principles, government, favor, protection, guidance, and glory. The original has an intenser meaning. I will separate you in a marvellous manner. Hence the Greek rendering is, "I will marvellously glorify or miraculously honor thee."

Psal. iv. 3. "Know that the Lord hath set apart him that is godly for himself"—i.e., hath highly distinguished or glorified him, and appropriated him to himself." All this is implied by the Hebrew.
Ver. 18. "Show me thy glory." This was a bold request. If inspired by more curiosity, not to be considered for a moment, but as an assurance or sign of the renewed covenant allowable. Although he had talked "face to face" with Jehovah, yet he was still an unseen personage, who had "made the cloud his pavilion around about him." He now desires to look upon the face of God in its splendor. He desires a greater sensible manifestation than he had ever been favored with previously. God seems to have gratified the vague conceptions of the people concerning his glory, in a measure, by granting them the glory in the Shekinah, and in later years confirming the faith of his church by allowing the anointed saviour to put on his heavenly vestments in the transfiguration scene of the apostles. The true Christian is ever hungering and thirsting to know more of God. His restless soul breaks forth in desire—"show me thy glory!" "Oh, would he more of heaven bestow!"

Ver. 19. "Make my goodness pass before thee." His prayer, though prevailing, could not be answered in all its fullness. No human sight could endure the revelation; it would destroy sense, and yet, no doubt, human nature could have been so strengthened by a miracle as to enable Moses to have looked upon the undimmed glory of the godhead, but such visions belong to another realm and other conditions of being. "Here we see through a glass, darkly." But he does make a greater revelation, and Moses is permitted to look upon a panoramic view of the Divine nature and mysteries such as had never been witnessed by man on the earth, and the significance of his name as it had never previously entered into his thought.

The scene described on the verses 21-23 is: "And he was placed in a cleft of the rock, or cave, his vision darkened by the hand of God, and he was allowed to see the 'black parts' of the Almighty. God allowed him to see something superlatively

beautiful, both in the moral character of God and his physical appearance. Not that he looked upon a physical body, but an unearthly, dazzling splendor. Even this was a lower degree of glory than the unclouded glory of his face. We would especially impress the fact of Divine forgiveness in answer to prayer, and Christ's great lesson concerning it in Matt. vi, 14, 15.
The ruined mosque on the top of Jebel Musa is still shown as covering the grotto or cave in which Moses was placed.

Our Young Folks.

Proverbs
Amos: Amos was very fond of proverbs. He read proverbs, wrote proverbs, and spoke proverbs; and, meet him where you would, he had always a proverb on his lips. When he first began to speak, there was hardly any stopping him.
When I first met Amos, I was on my way to my uncle's. A long walk it was; but I told him I hoped to be there before night.
"Ay, ay," he said. "Hope is a good breakfast but a bad supper. Put your best foot foremost, boy, or else you will not be there. It is a good thing to hope; but he who does nothing but hope is in a very helpless way."
"Have a care of your temper, for a passionate boy rides a pony that runs away with him. Passion has done more mischief in the world than all the poisonous plants that grow in it. Therefore, again I say, have a care of your temper."
"Remember that the first spark burns down the house. Quench the first spark of passion, and all will be well. No good comes of wrath; it puts no money in the pocket and no joy in the heart. Anger begins with folly and ends with repentance."
"Look to your feet and your fingers, boy, and let both be kept in activity, for he who does nothing is in a fair way to do mischief. An idle lad makes a needy man, and I may add a miserable one, too."
"If you put a hot coal in your pocket it will burn its way out. Ay, and so will a bad deed that is hidden make itself known. A fault concealed is a fault doubled; and so you will find it all through life, never hide your faults, but confess them, and, seek, through God's help, to overcome them."
"Waste not a moment of your time for a moment of time is a moment of mercy."
"Now stop forward, boy; and, and as you walk along, think of the half-dozen proverbs given you by Amos Atkins."—*Child's Paper*
Only A Pin.
"Only two or three days ago an overseer in the mills found a pin which cost the company about three hundred dollars." said Mrs. Marston at the dinner table.
"Was it stolen," asked Susie, "I suppose it must have been a diamond pin?"
"O, no, my dear, not by any means. It was just such a pin as people buy every day, and use without stint. Here is one upon my dress."
"Such a pin as that cost three hundred dollars!" exclaimed Jane. "I don't believe it."
"But mamma says it's a true story," interposed Susie.
"Yes, I know it to be true; and this is the way the pin happened to cost so much. You know that calicos, after they are printed and washed, are dried and smoothed by being passed over heated rollers. Well by some mischance a pin dropped so as to lodge upon the principal roller, and indeed became wedged into it, the head protruding out a little way from the surface, and round and round went the roller, and round and round went the cloth, winding at length upon still another roller, until the piece was measured off. Then another piece began to be dried and wound; and so on, until a hundred pieces had been counted off. These were not examined immediately but removed from the machinery and laid aside.
"When at length they came to be inspected, it was found that there were holes in every piece throughout the web, and only three quarters of a yard apart. Now in each piece there were from thirty-five to forty-five yards; and at twelve cents a yard that would count up to about five hundred dollars."
"Of course the goods could not be classed as perfect goods; so they were sold as remnants, at less than half the price they would have brought, had it not been for that hidden pin."
"Now it seems to me that when a boy takes for his companion a profane sweaver, a Sabbath breaker, or a tall who is untruthful, and a little girl has for her playmate one who is unkind or disobedient or in any way a wicked child, they are like the roller which took to its bosom the pin. Without their being able to help it, on the evil influence of their company, they leave its mark upon every body with whom they come in contact."
"That pin damaged irreparably four thousand yards of new print, but had company has ruined thousands of souls for whom Christ died. Remember, 'one sinner destroyeth much good'; therefore avoid evil companions."—*Child's Paper*
Peace does not dwell in outward things, but within the soul; we may preserve it in the midst of the bitterest pain, if our will remain firm and submissive. "Peace is this life springs from acquiescence with the disagreeable things, not in an exemption from suffering."—*Penelope*
God, kind, true, holy words, dropped in conversation may be little thought of, but they are like seeds of flowers or fruitful trees falling by the wayside, borne by some bird afar, haphazardly, to springs with beauteous some barren mountain side, or to make glad some lone wilderness.

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British American Presbyterian.

FRIDAY, APRIL 17, 1874.

Parties to whom accounts are forwarded in this issue, will very much oblige by remitting WITHOUT DELAY. The subscription is a small matter to individual subscribers, but these small amounts aggregated form a large and important item to the publisher.

REVIVALS IN CANADA.

We are sure very many of our readers will rejoice at the news coming in from different parts of Canada of very marked revivals taking place. In Mitchell, Cobourg, and other places this gracious work has for some time been in progress, and there is every promise of its extending, for at least a considerable circuit round those places where it is at present going on.

THE NEW PROPOSED ARRANGEMENT IN THE CHURCH OF SCOTLAND.

The extract from the North British Mail which we give in another column, sufficiently explains itself. Dr. Begg and his friends may rejoice at the thought that they are going to be the great restorers of the breach in the Kirk of Scotland, but they are destined to be undeceived. The time has passed for such schemes of comprehension. A large number of the Free Church ministers would not return to the bosom of the Kirk, even though they could obtain everything for which they came out in 1843.

Never were any of the saints so sufficiently armed that the devil hath not found some part or other unfenced, even in the best.

Let amusements fill up the chinks of your existence, and the great spaces thereof. Let your pleasures be taken as Daniel took his prayers—with his windows open, pleasures which need not cause a single black or an ingenuous cheek.

MISSIONARY INTELLIGENCE.

We quite sympathize with our correspondent Nemo, in his conviction that people cannot be interested in any cause whatever of the character and progress of which they are not fully and frequently kept informed. Whenever any one wishes his fellow-men to pursue a certain course in secular matters, he proceeds to educate them by showing clearly and frequently what is aimed at, and what are the means proposed to be employed.

THE BIBLE IN THE SCHOOLS OF ONTARIO.

The law gives the Bible a place in our schools, and sure we are that no statute excluding it could pass our Legislature in Ontario. The law also provides for the religious instruction of the scholars by ministers by allowing the use of the school room out of school hours.

Still men are asking, and will ask, Is that enough? Is that all that can be done for the Biblical instruction and religious training of our children in our schools? There is no denying it, that the majority of our young people are woefully ignorant of God's word, utterly unfamiliar with its contents, and scarcely able to find passages when referred to.

We then ask the question, Can the Word of God not form part of the regular course of instruction? We know that the very asking of such a question to some avers of treason to a national system; as if a system to be national, should exclude the Word of God from the course of instruction; as if the Scripture could not be introduced without sectarian strife; as if the Bible were so holy a thing that that the free handling of it in the School were profane, as if making it a text book were sure to produce disgust with it in the mind of pupils.

Any one who has given attention to the subject can not ignore the difficulties of this question and will approach it carefully, but the very general dissatisfaction expressed, privately at least, warrants a reconsideration of this most important matter. And the new Council of Public Instruction will confer an untold benefit on our country if they can see their way to give God's word its proper place in our National system of Education. At present the children are worked under pressure, pressure so great that many parents refuse to add to their tasks by requiring them to learn passages of Scripture and Catechism for the Sabbath School. The whole time of the scholar is taken up first with elementary instruction, then with science, classics, &c. A little of every thing by the present programme is forced into him, of everything but Scripture. The system, as its be fruit, would produce a young man who would read and use the English language, well, has a very full knowledge of arithmetic, and elementary mathematics, mensuration, &c. Some acquaintance with the elements of Natural Science, with General, Canadian and English History and Geography; a considerable knowledge of classics, and some acquaintance

with French and German. The course is sufficiently extensive, and in some cases the result may be a liberal and thorough education in the usual sense of the word, but we fear the deficiency. The moral and spiritual nature has not been educated. The right, the generous, the noble, the spiritually true, has been overlooked. Why should it be so? Why should a youth be taught all science but that of himself? Reseise instructions in everything but morality and righteousness? Learn all religions what are false and all about heathen gods, but nothing concerning the true God, and man's duty to him? Study every science which is merely of man, but never that which is from God? Be instructed in literature which is non religious of more tongues than one, and utterly ignore that which is imbued with Christianity?

When our Roman Catholic fellow-countrymen were expected to support our schools, there was some show of reason. But now that they have obtained the privilege of separate schools in which their religion is taught, surely they cannot object to the Protestant Bible in our schools if their own children are not forced to attend. A very small portion of the Protestant community are of opinion that the Scripture should not be taught, but surely they cannot expect that the vast majority is to be governed by them. Nine out of every ten of our Protestant population of all denominations, would like to have the Bible read and to see their children made familiar with the history and teachings of God's word, and they acquiesce in the present system only under the conviction that that cannot be accomplished. A change in this respect would be joyfully hailed by nearly the whole Protestant community.

It is a mistake to say that sectarian feeling prompts it being done. We have only to point to the stubborn fact, that at the very age when on religious subjects the mind is most impressible, parents send their daughters away to Denominational schools for instruction. In the Young Ladies' school in London there are many not Episcopalians; so in Hamilton there are many who are not Methodists; and also even Roman Catholic Seminaries are patronized by Protestants of all denominations. This most certainly proves that no objection would be made to the use of the Bible under teachers of any denomination, so long as no attempt at proselytism was made. So far as the people are concerned no objection would be made on that ground.

It may be said, if the people wished it, it would be done. Only, we reply, by the powers that be changing the system. The people indeed elect the trustees; but the trustees under the present law have no discretion, they simply appoint the teacher, but cannot interfere with the studies. The teacher, again, has no power. There is indeed nothing to prevent him making the pupils read the Bible; it is, we suppose, an authorized text book in that sense; but then there is the cast-iron programme from the A B C class to the Sixth Book, and the Bible is not there. There is the inexorable time-table, and the clock that tells him "time is up," before the table has been exhausted, and there is no time for the Bible class. Let the teacher be ever so anxious, he cannot make time for any study that is not in the programme. Let the Council of Public Instruction put the Bible in the programme, and require as part of the regular work of the school the study of Old and New Testament history, then it will be found despite all theoretical objections that the people generally will be better satisfied, and the most grievous deficiency in our education will have been removed.

THE REV. J. G. ROBB, OF CLOGHER.

It is with feelings of no ordinary pleasure that we transfer to our columns the following complimentary allusions to the minister-elect of Cooke's Church, in this city. We quote from the Tyrone Independent, of the 21st ult:—

"We cannot allow this gentleman to pass away from our midst without a passing tribute to his many worth and Christian character. Our Tyrone friends will, we are sure, learn with the deepest regret that Mr. Robb is about to leave the locality of a most successful ministrations, for the 'far West,' having received and accepted a call from a congregation in Toronto. Mr. Robb will carry with him a noble reputation to the land of his adoption—the character of a man who has no only ever been an evangelical teacher of the purest and highest type, but a kindly-hearted and valuable adviser of the young, a Christian in word and deed, a Protestant minister, tolerant of, and held in great esteem by those of other religious denominations, a friend of the poor, and last, but not least, a devoted patriot, having his country's welfare, and his countrymen's prosperity very earnestly at heart. Such is the man whose presence we are about to be deprived of in a very short time. A student of the modern school—refined, polished and high-minded in the expression of his opinions—possessing a clear well-modulated voice and graceful elocution—the Rev. Mr. Robb is an orator such as we seldom meet—and we say it with all due respect—among the members of that venerated profession to which he belongs. We cannot wonder at all our best preachers being taken away from this country; there seems to be a

generally-expressed preference for Irish Presbyterian Ministers out in the West, and they do not come to them empty handed, but offer them such inducements as are, after all, only commensurate with the high responsibilities to which they are called, and the nature of the duties which they will be expected to perform. Several young Irishmen of great intellectual and Christian promise, have been called to New York, Boston, and other great American centres of civilization, and it is gratifying to learn that they are doing good service to the cause of Christianity by their labours. And right sure are we that the Rev. Mr. Robb—fitted intellectually and morally as the best of them—will, though later in reaching his destined abode, command equally rich fruits as the result of his ministerial work. We wish him God-speed in the land to which he is about to depart. Tyrone, Clogher, the poor of the neighbourhood, the Tenant Farmers of the County round, will miss his sparkling oratory, his kindly greeting, and his warm-hearted advocacy; and, it may be long indeed before such another will rise up to be so universally respected by all classes and grades, all denominations and sects, as our friend Mr. Robb."

Mr. Robb intended to leave Ireland yesterday, and (D.V.) will arrive in Toronto about the 1st of May.

SYNOD OF LONDON.

The Committee appointed at last meeting of this Synod to prepare subjects for consideration at the coming meeting, and appoint persons to introduce these, met last week, and selected the following topics.

I. The relatively inadequate support of the Christian Ministry, its injurious effects on both Ministers and Congregations, and the means which should be taken to remedy it.

To be introduced by Dr. Proudfoot, and Rev. R. H. Warden.

II. The best means of obtaining a larger number of candidates for the Christian Ministry, in order to meet the urgent requirements of an extending Church, and a rapidly settling country.

To be introduced by Rev. Messrs. Baird and Ure.

III. The necessity of adopting steps to enlist more heartily the sympathies of our people in the general work of the Church.

To be introduced by Rev. Messrs. McPherson and Drummond.

IV. The connexion of family worship and the Catechetical instruction of the young with the vitality and perpetuity of the Church.

To be introduced by Rev. Messrs. McKinnon and Gordon.

That the members of the Synod may the better be prepared for the discussion of these topics, they are here published.

C. P. Synod of Toronto.

At nine o'clock yesterday morning, the Synod was opened by the Rev. Dr. Topp, the Moderator, with devotional exercises appropriate to the occasion.

The minutes of the 3rd Sederunt were read and sustained.

There was read the report of the Committee appointed to define the limits of the Presbytery of Simcoe, on the side of the Owen Sound Presbytery.

On motion of the Rev. R. Rodgers, seconded by Rev. G. Preckonridge, the report was received and adopted as follows:

That the limits of the Presbytery of Simcoe extend northward, so as to include the Townships of Chaffey, Susied, Carlwell, Hamplacy, and Conger.

The Committee on the Records of the Cobourg Presbytery having reported that they had examined the same, and found them carefully and correctly kept, they were ordered to be attested in due form.

The Synod then proceeded to constitute itself into a Conference on the state of religion, according to a previous arrangement.

The minutes of the Synod of 2nd April of last year, appointing said conference, was read.

After singing and prayer, by Rev. J. Dick, the Moderator declared the Conference opened, and by special request of the Court, continued to occupy the chair.

Reports on the state of religion, full of interest and information, were read from the Presbyteries of Cobourg, Ontario, Toronto, and Simcoe.

These documents showed that there has been manifested for some time a deeper interest in spiritual matters throughout the bounds of the Synod,—that the religious life of the people is growing in fervour and earnestness,—that their liberality is increasing, that more are working for Christ, and that one of the most powerful vices in the land—intemperance—is on the decrease.

At the conclusion of these reports, the Rev. W. Meikle, of Oakville, delivered an address of considerable power and earnestness on the Revival of Religion. After pointing out the need of such an awakening, he referred to the cheering work of grace in Scotland and in the United States, and mentioned that he had been informed that already 40,000 persons had been awakened by means of these extensive out-pourings of the Holy Spirit. He concluded with the beautiful illustration that, as those crossing the Atlantic Ocean, scented land afar off, from the fragrant air, that reached them from the Western I., so, loaded with the odours of the lime tree and other sweet smelling tropical vegetation, so there were many indications at the present time that we were approaching a period of revived religious life in the Church.

After singing and prayer by the Rev. Dr. Thornton, the Rev. J. Peterson introduced the subject by urging its importance, and the necessity of giving earnest attention to

the best means for advancing vital godliness among us, and referred to the great good which had resulted from previous conferences.

The Rev. B. Rodgers dwelt upon the benefits resulting from continuous evangelistic services, and stated that there was a prejudice against such services on the part of many of our people. He, therefore, desiderated full information regarding the advantages, and the mode of conducting such services from those present who had been engaged in them, and suggested that, by hearty approval and cordial commendation of these services by the Synod would greatly strengthen the hands of those ministers who were desirous of introducing them, for the first time, in connection with their congregations.

Impressive addresses were then given by Rev. W. Donald and R. Wallace, pointing out the need and importance of special and continuous religious services, as well as of faithful personal dealing with souls.

Mr. Donald also stated how a great interest had been awakened in Port Hope by an influential banker there coming forward and professing his faith in the Saviour, and in addition described what a flowing influence religious services had exerted there.

The Rev. J. Douglas described, with great power and simple pathos, a revival of religion now going on in the congregations of Revs. J. M. Rodgers and W. Mitchell, of Peterboro' and Millbrook, and had notably resulted in a large addition of members to these churches, but also in a higher and happier state of religious life and enjoyment than had formerly been experienced.

The Rev. gentleman gave besides an interesting account of a movement that had developed itself in his own congregation, and showed the necessity of plain, pointed dealing with souls individually, as the most successful mode of improving and advancing the cause of Christ in our several congregations.

The Rev. J. M. King delivered an address full of weighty counsels in regard to the best mode of dealing with souls, and especially with the young. He described the deeper interest shown by attendance on the weekly meetings and in the union prayer-meetings, and proved, by means of striking facts and sound reasoning, that there had arisen on the part of numbers in the city, a strong and growing desire after a higher and nobler spiritual life.

Dr. Thornton urged the importance of imitating the example of the apostles and early preachers, by making all pulpit discourses largely expository.

The Rev. W. D. Ballantyne set forth the need of frequently and fully exhibiting the advantages of the Lord's Supper as a means of grace, and the need of setting their duty in regard to the Sacrament pointedly and clearly before the young. He showed how this mode of setting forth the truth on his part had led several of the young to the Saviour.

The Conference was closed with an able address on "Worldliness," by the Rev. R. Moodie, in which the gigantic evils flowing from this sin and its injurious influence on the church were powerfully depicted, and the best and most effectual remedies for its destruction stated and applied.

Thus ended a Conference of a most impressive character, which, it is to be hoped, will impart a healthy spiritual stimulus to those who enjoyed the privilege of being present, as well as incite ministers to return to their respective fields of labour, with their hearts fired anew with zeal for Christ.

The Standing Committee on the state of religion then brought in a report, which was adopted as follows:

1. That at next meeting of Synod, the evening of Wednesday, the 6th day of May, 1875, be devoted to a Conference on the state of religion.

2. Mr. J. M. Cameron, East Church, Toronto, and Mr. John L. Blaukie, Elder, be appointed to open, and Mr. J. Cameron, of Chateworth, to close said Conference with brief addresses, not to exceed fifteen minutes.

3. That full attendance at the Conference be recommended, and strongly urged, and that Ministers and Elders come prepared to take an active part therein.

4. That the Synod enjoin on Presbyteries to forward their reports for next year, on the state of religion, to the Clerk of Synod, on or before 1st day of April, so that the reports in question can be put into the hands of the Standing Committee on the state of religion, that they may prepare a report to be laid before the Conference of Synod at its meeting of next year.

5. That the Presbytery of Owen Sound transmit to the Clerk of Synod as early in May next as possible, a report on the state of religion, in order that a report from all the Presbyteries, comprising the Synod, may be forwarded to the Convener of the Committee of the General Assembly on this subject.

The Committee on the minute books of the Presbyteries of Ontario, and Toronto having been reported to be carefully and correctly kept, they were ordered to be attested by the Moderator.

The Moderator then announced that the next meeting of the Synod would be held within Knox Church, Toronto, on the first Tuesday of May, 1875, at half-past seven o'clock p.m., and thereafter closed the meeting with singing and the benediction.

Musings at Odd Times.

"It is a proof of the Divinity of the Old Testament that all through it claims for its truth a future world-wide sway, but not on the limited Jewish system. This view never came from the natural Jewish mind. The nation crucified its Christ, because He declared for this view, and set the spiritual above the material. This also is a proof of the falsity of the Straussian theory, viz., that the character of Christ was created out of the popular mind. Where are the elements rather in the Jewish or Gentile mind, of that age, out of which this character could be produced? The Rabbis exhibit the picture of the Jewish, the classics of the Gentile mind, and the very men who are employed to delineate Christ's character—John, Peter, Paul—are compelled slowly, and as it were in spite of themselves, to embrace it."—Sunday Magazine.

Mr. McKay on the Union question.

EDITOR BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,—I was purposing to transmit for insertion in your paper, the report, which has just come to hand, of a committee appointed by the General Assembly of the Australian Church, to "the parent churches," the object of which is to secure labourers for that extensive and needy field. Said Committee declares that "it is happy to say, that the Australian Church represents not one branch of the Mother Church, but of all the churches"—all the Presbyterian Churches in Scotland, and the Presbyterian Church in Ireland. And therefore they appeal to all the churches for help. Still it appears that notwithstanding their united effort, and readiness to receive ministers from "all the parent churches," they are in pressing need of labourers to supply our capital and country-men with Gospel ordinances.

My attention was however, arrested by the following quotation, which occurs in the last editorial of your paper. "When, however, as Mr. McTavish has shown the United Church is bound by its articles of Union to receive the ministers of the State Church, though avowedly ornation in sentiment or very broad in their theology, it may not be amiss to insist upon an article on the Headship. It may be said that this indicates suspicion. Nothing of the kind it indicates knowledge; knowledge of the fact that there are Erastians and broad churchmen among the clergy of the Church of Scotland; and a perception of this result as flowing from Union on the proposed Basis, that the United Church would be bound to receive such men as Drs. Tulloch, Caird, Wallace and McKnight, without question or remonstrance." The italics are yours, and should be noted. Now, Sir, had the above sentiments been allowed to rest over the signature of Mr. McTavish, we should not condescend to take any notice of them. Any one who has had opportunity of hearing *ad nauseam*, his oral effusion, indulged in by him, cannot be the least surprised at what he has written. One half does not yet appear on record. But we were somewhat surprised and much grieved to see these sentiments endorsed by your paper, avowedly published in the interests of Union. We had been entertaining the belief that his efforts to blacken the Church of Scotland, and especially his last letter, should have prevented every sensible Christian man, who had any respect for himself, from endorsing his sentiments. It is utterly inconceivable how any one who has proper regard for truth, or any thought of God's solemn warnings in his word against slanderers, could so coolly concoct and subscribe such a letter. To us it appears an insult to Christian intelligence to find one that manifests such a spirit and so opposed to the Spirit of the Divine Master, setting himself forward, as the Champion for the Headship of Christ over his Church. It would certainly be wiser for him first to learn to acquire the mastery over his own spirit. What could be more reckless or more opposite to truth than to say that if the state required it, the Scottish Church must worship the Virgin Mary? Is there anything in the entire history that can justify such a statement? The Scottish Church always maintained the most consistent opposition to Popery, and never had any complicity with that church. For this we love her dearly. Another Presbyterian Church has been associated with Popery in Parliamentary efforts to weaken the influence of the Church of Scotland, but the Scottish Church never used her influence in concert with Papists, to encroach on a sister Presbyterian Church, or for other purposes.

While, Mr. Editor, we would not offer one shadow of a defense for unsound teaching in the Scottish Church, I trust you will permit us to offer some remarks on unsound teaching in self-defense and in the interests of justice. If we have to record what may not be pleasing to some, it must be considered that we have not been the aggressors.

As regards Dr. Tulloch, who is by general consent, one of the most learned Theologians and enlightened Christian Philosophers in Britain, whose work on Theism about twenty years ago, obtained the second prize out of nearly three hundred competitors of the most learned Theologians from all parts of the world,—it is readily admitted that he advocated more liberal subscription to the Westminster Standards; but we could never ascertain that he has ever advanced one word in his many writings, that could be found censurable by his Church. Had he done so, we are doubtless eagle-eyed heresy seekers in his own Church, who would have called him to account. As regards Drs. Wallace and Caird, they are called to account before their respective Church Courts. What then could any faithful Church do? It would surely be unfair to pass judgment on them before being tried before their several Church Courts, as was done in another Church in the case of Mr. Middleton of Carlisle. Is it not premature to condemn any church for heresy, for the utterances of individuals while they are summoned to answer for these utterances. And as regards Mr. Knight, he cannot as yet be a minister of the Church of Scotland. We know very little of him, beyond what we have read of him on trial before his own Church. Possibly he may have applied for admission to the Church of Scotland. On his trial he appeared to be a man of considerable ability, but he may yet be required to attend the Theological Hall of the Scottish Church before he can be received as one of her ministers. Other applicants from the same Church, after being licensed and preaching for years, had to attend our Theological Hall before they could be admitted. One of these sat beside me in one of our Scottish Theological Halls, when pursuing my studies there. It must be very manifest that Mr. McTavish must be sorely at a loss to prove unsoundness against the Church of Scotland, when he must travel beyond her charge, and compare the supposed sin of others, and comparing Mr. McTavish's past and present utterances, the Church of Scotland must be in a very hopeful condition. Not long ago, according to his repeated declarations, the Church of Scotland was only a mass of unsoundness and corruption. Now he must travel out

side of our Church ere he can find a fourth tinoterp with heresy even by insinuation, but we should like to ask how the Church of Scotland can be regarded unsound on account of Mr. Knight, although he was actually one of her ministers. We find, as reported in your paper some time ago, that after trial by his own Presbytery, the Clerk of said Presbytery said in reply to a question put by an elder of Mr. Knight's congregation, ament the deliverance, "that the finding of the Presbytery did not convey the slightest degree of censure upon Mr. Knight, and did not in any way compromise his position in the Church." Should Mr. Knight be seeking admittance into our Church, what odium can reflect on the Church of Scotland therefrom? If Mr. Knight is the dangerous teacher that this accuser of the brethren insinuates, surely the odium reflects in those who gave him the exculpatory certificate. So much for the imputations of unsound teaching in the Church of Scotland, and the consequent danger of receiving ministers trained there.

Let us now inquire in self-defense whether anything of the kind may not be found elsewhere, whether our Church in Canada has not greater reason to fear unsound teachers from other Presbyterian Churches. The old adage will be found true here: "Those who live in glass houses should be careful not to cast stones at their neighbours."

Only last year Dr. Marshall, a leading minister in the United Presbyterian Church in Scotland, published a book criticising the Westminster Confession of Faith. In this work he not only criticises the chapters in our Confession referred to in the proposed Basis for the Union of the Canada Churches, but also represents the teachings of "the larger Catechism" as containing dangerous lessons. And this Catechism, he it observed, has been unanimously adopted as a Basis for Union by all the Canada Presbyterian Churches. Does any one suppose that Dr. Marshall shall be called to account by his Church? He knows well he need not fear this. He knows that similar sentiments have been repeatedly expressed by office bearers of his Church against the confession of Faith, and no Church Court took any notice of their sayings. And what Presbyterian does not know that an eminent Theological Professor in the same Church was arraigned before her Church Courts under the charge of erroneous teachings, and although he was never cleared of these imputations, he was continued teacher of Theology to the end of his days. This was the grand charge of the Free Church against her sister Church in their opposition to Union; nor can we discern why the minority succeed in preventing Union in Scotland, except on the oft repeated plea of unsoundness in the Sister Church. (Let us express the hope that those in this country who regard said Church their parent Church, will pardon us for adducing these things. It would never be done had we not been constrained by one that sits in your Church Courts. We are ready to allow that said Church has taken the lead of all the Scottish Churches and Colonial also, in Missionary operations. Again is it not well known that the late Dr. Candlish has set forth erroneous teachings in his work entitled "Fatherhood of God." Yet he was continued Principal of the new College to the close of his life, and his Church never summoned him before her tribunal. Were it to promote edification or advance morality—we might advance nearer home, to specify circumstances of past years connected with Theological institutions not less discreditable, and which should lead the adherents of the Church of Scotland to be careful as to whom they would receive as Ministers of the Gospel. But although individual instances occur in a Church who are charged with unsound teaching, is it not uncharitable to represent the entire Church as a dangerous institution. Although Dr. Candlish has in one point transgressed the recognized limits of sound orthodoxy, it would be very unfair to bring a general charge of unsoundness against him or his Church. And can it be less unfair to condemn the Church of Scotland because Dr. Caird has expressed sentiments on a very abstruse subject—by some regarded as dangerous, while he declares that his words were misconstrued, and especially when his Church is sitting in judgment on him. It is manifestly impossible for any Church—the purest on earth, to prevent instances of this kind arising. What can any Church do, in justice to all, but summon such before her, and expel them when found guilty. This the Church of Scotland has done repeatedly, and this she will do again when circumstances require it. And we may safely challenge comparison with any other Church on earth in this respect. The Theological Institutions of no other Church—so far as we know—has exercised greater vigilance over the Theological teachers, and no other church has so uniformly demanded so high a standard of Theological training of all her students.

Now, Sir, we should like to ask when, or if there is any prospect of there being an end of this abuse and vilifying of the Church of Scotland, and what possible good can result from it? It is more than questionable if any such persistent treatment of a Sister Church can be found in Christendom. According to the admission of this accuser, the proposal for Union did not originate with us. It came from the C. P. Church. This proposition was received in a kindly spirit, and, in good faith, we received the assurance from said Church, that "by-gones should be by-gones." And now when the majority in both Churches have declared favourable to Union, we are still weaker after work pursued with the most virulent accusations. Did not the C. P. Church know the relations of our Church and her teachings before Union was proposed? If not satisfied with these, why propose or connate Union with us at all? Why did not the Sister Church rather try to unite with the Methodists or Baptists, and leave us alone? Can it be supposed that any Church, having any respect for herself, could be driven into Union by such insulting means? The adherents of the Church of Scotland have been too long accustomed to bear "ill-reports" to serve us from our sanctuaries, by such means, Union or no Union, such a course can only be productive of much harm. We had been anxiously hoping there would be an end to the

onslaughts in your paper, that we might have it circulated among our people. We should much prefer to have a Presbyterian weekly than any other; but while the vituperative effusions of Mr. McTavish obtain place and are endorsed, we should have as much credit from those who know his precedents, in circulating these sentiments, as if we circulated parcels of poison, truly labelled. And whether there is union or not, can it be assuring or comfortable for the ministers of our Church to come before the congregations of the C. P. Church, as we are sometimes required to do, with the *imprimatur* of your paper, of being dangerous instructors. It cannot serve to induce the adherents of either to join heartily with the Sister Church in districts where he cannot possibly have the ministrations of the Church of his early attachment. Can such a course serve in any conceivable way to promote truth or righteousness, or the interests of Union. What possible good can be accomplished by continuing to stigmatize us as Erastian and so forth, without one shadow of proof? It cannot hurt us. It must injure those who indulge in it. If your paper should secure the laudable and rightful claim of helping forward the union of Presbyterians, allow me to assure you that it is not by adopting the unguarded statements of Mr. McTavish and his class. There can be no more effective method of putting a speedy end to all negotiations. We know not that any special benefit can accrue to ourselves as individuals from this proposed Union; and certainly nothing but what must be most unpleasant in prospect and worse in its accomplishment, if we are to be pursued with this everlasting persecution, because of our association with our beloved Zion. We desire union if it can be attained on honourable terms—that the principles of our Westminster Confession may be more extensively taught, and that every Presbyterian within the bounds of this vast and growing Dominion may have the means of sound Gospel instruction within his reach. But for myself I am constrained to declare—and I suppose that I express the sentiments of the entire Church—that if the sentiments of Mr. McTavish are to sway the General Assembly of the C. P. Church, there must be a speedy end of this correspondence on Union. We shall wait with some interest to see whether the C. P. Church shall endorse in any way his utterances, and as now terms in accordance therewith. If so, more than enough time has been spent discussing the terms of this proposed Union. We should dread becoming part of any Church, who would endorse his spirit or submit to his dictation. Indeed we might regard that Church as making hopeful progress to have done with his effusions, whether by Union or otherwise.

I am, yours sincerely,
ALEXANDER MCKAY.
The Manse, Eldon, 31st March, 1874.

The Basis of Union.

EDITOR BRITISH AMERICAN PRESBYTERIAN

SIR,—Might I request of you the favor of an insertion in the PRESBYTERIAN of the following decision come to by our Session and Congregation, respectively, on the Basis of Union, now before the Church.

On the eight of Dec., last, the Session, according to agreement at a previous meeting, resumed the consideration of the Basis of Union, and after a careful examination of its different articles, as also of the Resolutions accompanying it, the following decision was come to, viz:—"That this Session disapproves of said Basis of Union, as also of certain of the Resolutions herein referred to.

1. Because, in the second Article, the larger and shorter Catechisms are not, as heretofore, included with the Westminster Confession of Faith, as *Standards* of the Church, but have assigned to them, in that Article a position of inferior importance, which deprives them henceforth of the weight which hitherto they possessed in the eyes of the Church as Symbols of her faith. The Session cannot but regard the fundamental change thus contemplated as most unwaranted, and as dangerous to the doctrinal purity and spiritual prosperity of the Church.

2. Because, that while the third Article, if taken alone, and unconnected with any Deliverance or Resolution on which might effect it, is unobjectionable, yet the utility and force of said Article is taken away by the adoption of the Fourth of the series of Resolutions that accompanies the Basis, which states—"that with regard to 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." By this Resolution, those practices which have already crept into the Church, as to modes of worship, and which are not in accordance with her Standards, and which give great offence to a large number, if not indeed, to a majority of her members, but which have not as yet been sanctioned by the supreme judicatory of the Church, will, at the moment Union is consummated upon this Basis, not only be sanctioned and become law of the Church, but will even become a part of her Union covenant, and consequently of her constitution; and will thereby be, for all time coming, shielded from any interferences on the part of the church even if she wished it. Moreover, the Session has been led to understand from current report, and this report has not been contradicted, that into congregations within the Body in connections with the Church of Scotland, practices in worship have been introduced even more objectionable in their character than those that are nearer home, and better known to the Session. The Session believes that this circumstance ought of itself to be a sufficient reason why the Church should pause before assenting to the Basis as it now stands; it at once suggests the propriety and expediency of making enquiries into this matter, and of obtaining full information as to what "practices are presently followed," as to modes of worship, in the churches with which she is negotiating for Union, before she would give her consent to any Basis whatever. The Session, moreover, believes that there ought not to be any, especially for such a Resolution, as the

one in question.

3. In the judgment of the Session there exists no reason for the fourth Article of the Basis, believing that the United Church ought to be left free to define and declare her relation to other churches as occasion arose; and ought, in the meantime, to avoid all entangling conditions and engagements in this respect. Besides, the Session has the most decided objection to the fourth Article, inasmuch as it introduces an element into the Church in regard to ecclesiastical relations hitherto unknown. By this Article the Church is again brought back into ecclesiastical relations with the Church of Scotland, which she has renounced, and which involves consequences which, if plainly stated in the Article, the Church would, without a moment's hesitation emphatically object to. By it we are required virtually to undo and condemn all that we, in common with others with whom we acted, has done and testified for, since the disruption, both in Scotland and in Canada. The Session cannot but view with deep sorrow the assent given by the General Assembly to the Basis of Union in its present form, involving, as it does, in each of its three main Articles, a retrograde action of a most serious character.

4. The Session further, considers the said Basis as highly objectionable and unsatisfactory inasmuch as it does not contain a distinct and full recognition of the Headship of Christ, both as regards the Church and the nations of the world. Such a recognition the Session regards as essential in any Basis of Union which may be adopted in the existing circumstances of the Church. But so far is the present Basis from containing such a recognition that not even in the name of the Lord Jesus Christ, nor the most distant allusion to Him, found in it from beginning to end. Besides the grave impropriety of completely ignoring, in such a place as a Basis of Union, the Head and Lord, the Foundation and Saviour of the Church, there are special circumstances which in the present case render the omission referred to the more reprehensible, viz:—(1.) It is a departure from our present Union Covenant, of which the recognition of Christ's Headship over the Church and the nations forms an essential portion—a portion, indeed, so essential that but for it that Union would not have taken place. (2.) The peculiar position in which we stand towards the Presbyterian Church of Canada in connection with the Church of Scotland, imperatively demands that the clearest enunciation should be given of the Headship of Christ in any Basis upon which this Church might propose to unite with that Body. (3.) Inasmuch as the Headship of Christ, (not by mere oversight or inadvertence) but intentionally and professedly, left out of the Basis, now before the Church, as a concession to the Church above referred to and as a condition demanded by her, and without which she refuses to consent to the Union proposed. By consenting to this condition, the Church would be openly dishonouring Christ in an aggravated form, in order to secure for herself the supposed advantage of Union with the Body in question, she consents to have recourse to the unworthy expedient of keeping her King and Head out of view in the transaction, and of suppressing her testimony hitherto borne for Him. This, in effect, would be to sell for a consideration that which she ought ever to regard as sacred and infinitely precious, and which she is not at liberty to part with."

From the above decision one member of Session dissented.

At a public meeting of the congregation held a few days later than the date of the above, the Basis of Union was laid before the people, and, after the consideration was disapproved of, the congregation adopting the decision of the Session, above given, as the expression of their mind upon the subject.

Yours truly,
L. McPHERSON.
East Williams, March 16th, 1874.

[While giving the above, because the first Sessional finding sent us, we cannot insert any more beyond indicating the mere character of the decision.—ED. B. A. P.]

Canon Kingsley.

We have seen several attempts at describing the personal appearance and oratorical gifts of this gentleman who recently visited our American cousins, but none is more piquant than this from the *Golden Age*—

As to his delivery it was like that of most of our English cousins, simply abominable. His gestures were miracles of awkwardness. Like Froude, he is tall, thin, and ungraceful in person. He stands in one spot, his body moving backward and forward in the most awkward fashion; sometimes he holds his hands as if in prayer, then he intertwines his fingers, and then he varies this gesture by that which Hood describes in Sir Jacob Kilmansiepp as "washing his hands in invisible soap, in imperceptible water," and sometimes he puts his hand under his coat-tails, lifting them as if he were standing before a coal fire.

Occasionally he thrusts both thumbs into his waistcoat pockets, and with arms akimbo, stands swivelling backward and forward in an attitude which is the perfection of awkwardness.

During all the lecture his face wears a perturbed and careworn expression. His forehead is furrowed with anxious lines, and his mouth sympathizes with the trouble of his other features.

As an orator Charles Kingsley is not a success.

But we believe that it is not considered in England "the thing" to be a good speaker. The more blundering and awkward an orator is, the more gentlemanly he is regarded—so we have been informed from what purports to be good authority.

Judged by this standard, Canon Kingsley is a perfect gentleman.

Forms of Procedure.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—When it is resolved to revise and purge a Roll of members, should there be a new Roll written, or simply add names omitted and erase names of those who had ceased to be members, stating reason therefor?

Is it in accordance with the rules of our Church to hold joint meetings of Sessions and Trustees? If such meeting is held should the minutes be recorded in Session Book or Trustees' Book? Should minutes of Session be read and approved before being recorded in Minute Book, or should they be submitted for approval of Session after being recorded?

When there has been an error in a Minute Book, either from mistake of Session Clerk or from business being done irregularly, should the minutes be expunged (by cutting out the leaf if necessary) or should there be a resolution setting forth and correcting the error?

By answering these questions through the columns of your paper you will much oblige,

Yours truly,
A Session Clerk.

(We shall be glad if some one of our correspondents gives the desiderated information.—ED. B. A. P.)

Church Psalmody.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—I have often been grieved, at the manner in which the singing is conducted in some of our Churches. I see in an article in your valuable paper, entitled congregational singing, that a good deal of blame is attached to the pastor but I think the congregation is to blame, and why. Is there a leader wanted, then he must have a good voice, and if he can sing a few tunes in a good high key that will do, although there may not be ten of the congregation able to sing with him.

Now, Sir, I think there are some qualifications required in a Leader, which are often overlooked. First, he should have a good knowledge of music, he can thus teach the congregation to sing second, he should have a good voice, so that it could be distinguished from all other voices, thus the whole Church would know how to sing, and not depend on each other so much, and sometimes lose themselves so, that they must stop to find where they are. Third, he must have a knowledge of the powers of the human voice. I think the want of this is one of the greatest hindrances to good Congregational singing in our Churches.

It is an understood rule in music, that all tunes are set in the key most suitable, for the majority of voices, although some tunes may be sung a note higher or lower, but some leaders having a high strong voice, pitch some tunes two or three notes higher than the key in which it is set, and as a natural consequence in the high parts of the tune nearly the whole of the Congregation break down, and becoming disgusted with everything in connection with the singing they sit in silence, and the singing is left to a few, and then we are pained with the seeming carelessness and indifference of the majority of the people, when the fact is they never have an opportunity to join in the praises of our God.

Before I conclude, I would say a word about choirs. We must have the best voices in the Church, for the choir. They meet once or twice a week to practice some new tunes, and out they come with a flourish. Before the people have time to learn them, out come some more. At last the people come to the conclusion that this is got up for their amusement, and they all sit dumb. Hoping that you will excuse this liberty,

I Remain,
A Congregational Singer

DIED.

On the 17th of March, at Metis, Que., Mary Evans, widow of the late Mr. Peter Loggat, aged 86 years.

Official Announcements.

MEETINGS OF SYNODS.

MONTREAL.—Within Knox Church, Montreal on first Tuesday of May, at 7:30 p.m.

LONDON.—At London, on first Tuesday of May, at 7:30 p.m.

SEASIDE OF HAMILTON meets in First Presbyterian Church, Guelph, on the first Tuesday of May, at 7:30 p.m.

MEETINGS OF PRESBYTERIES.

LONDON.—At London, by adjournment in 1st Presbyterian Church, on 1st Tuesday in May, at 11 a.m. Next ordinary meeting in Sarum, on 2nd Tuesday in July, at 7:30 p.m.

INCOURVILLE.—At Piscott, (when Synod assembled) on the 1st Tuesday of May, at 2 p.m.

TORONTO.—At Toronto, on 1st Tuesday of May, at 11 a.m.

ONTARIO.—At Port Perry, on 15th of May, at 11 a.m.

HUNTON.—At Goderich, on the 1st Tuesday of July at 7 p.m.

GUELPH.—Next ordinary meeting at Guelph, in Chalmers' Church, on 2nd Tuesday of April, at 11 a.m.

MANITOWA.—At Hudson, on 15th of May, at 10 a.m.

STRAFFORD.—At Stratford, on 1st Tuesday in July, at 11 a.m.

OWEN SOUND.—At Owen Sound, on Monday after 2nd Sabbath in May, at 10 a.m., by adjournment; next ordinary meeting at same place, on 2nd Tuesday of July, at 10 a.m.

BRUCE.—At Kincardine, the last Tuesday of June, at 2 p.m.

DURHAM.—At Durham, on last Tuesday of July at 11 a.m.

SIMCOON.—At Barrie, on Tuesday 11th of July at 11 a.m.

P.E.B.—In Drumheller street Church, Paris, on Monday 14th April, at 11 a.m.

MONTREAL.—At Montreal, in Presbyterian College, on the first Wednesday of April, at ten o'clock following.

HAMILTON.—At Hamilton, in the Central Church, on the 2nd Tuesday of April, at 11 a.m.

Becher's Yale Lectures on Preaching

SINS AND SINFULNESS.

I fear, this afternoon, that I may render myself somewhat liable to misapprehension, a thing so rare that I might venture upon it as a luxury, were it not for the importance of the subject. I propose to speak on sins and sinfulness, and I will profess what I am about to say by the statement that I suppose I have as deep, as abiding and as touching a feeling and sense of the sinfulness of the race and of the indispensable need of the interposition of God in man's behalf as any one can have with my faculties; and, therefore, must not be understood in any criticism or statement made, as lowering the importance of the facts of human nature.

Sin is the foundation of all theology. Without it I had almost said there could be no religion, as without disease there could be no science of medicine, though there might be a science of hygiene. On the one hand are the will and government of God, on the other is the sinfulness of man. The latter is to the former almost what disease is to medicine. I say almost, for if there were no disease there would be no remedies devised; but if man were not sinful, God and His government would still exist. It is worthy of remark that our ideas of sin, for the most part, have been derived not from the Scriptures, nor from a scientific observation of facts, but they have come down to us from the discussion of the schools, such as I remember to have been given to us in the seminary. Christ never, in a single instance that I can find, defined the nature of sin. Never did he declare that the race was universally sinful. The forms of statement regarding sin, so commonly used and supposed to be Scriptural, are nowhere to be found in the teaching of Christ. He did not preach about abstract sinfulness, but about particular sins; nor about the philosophical condition of human nature, but the peril of wrong doing. While pointing out to men their peculiar sins, he presented the recuperative power of repentance. He did not say "You are naturally depraved," but "Go, sell all thou hast and come, follow me, and thou shalt have treasure in heaven." It does not have much effect on selfish, worldly men to tell them they shall receive pay in heaven. It is too long to wait. Preach to a man repentance for specific sins, and offer to him some effectual way of deliverance, and he will go away more converted than the philosophy of the schools preached to him for a century would have made him. If you to interest men, speak to them, not of things which concern equally the whole race, but of what concern them personally. The generic idea of sin may be preached—much more the specific.

In inquiry respecting sin, the question of questions with theologians has been of the origin of evil. If all the tracts, and books, and pamphlets, and sermons which have been written on the "Origin of Evil" were piled up together, not all the pyramids of Egypt would be so large, and if all the passions excited by them were concentrated and applied to that pile they would burn it to ashes. Yet we know just as much as our fathers did about it; they knew just as much as we do about it, and neither of us know anything at all about it. Suppose the schools of medicine, instead of considering the anatomical structure of man, the nervous or bilious temperaments and the pathology of disease, should wrangle over the origin of diseases—who was first sick or how he came to be so—it would be no more a waste of time and thought than the interminable discussion about the origin of evil. All such questioning comes back to this: "Why did God make the world as he did, and not in some other way?" Of like nature are all speculations regarding that in which sinfulness consists. Is it a physical inheritance? Is a man born with a sinful nature, as one is with scrofula, or with a taint of the gout? Is it a physical secretion? These opinions are hardly held now, but there have been wordy wars over them. Then arises the question, is sin of the nature of a moral secretion? Is man born with a nature so perverted that when he begins to act he necessarily acts wrong? It would seem that if a man is thrown into the world with a nature born to strike, he is no more to blame for striking than the clock is that was made to do so. This view, however, was once taught so vigorously that men must have believed that if they didn't sin they did sin in defeating the end for which they were created. Again, is sin hereditary, a common inheritance? In other words, was Adam a common ancestor, and are we the laucets? I don't undertake to discuss this subject, for I am not in the chair of Judaic theology, but I will say that this view cannot be very profitable for awakening men to conversion, nor is it likely to edify them.

There was a mode of discussing sin—more prevalent formerly than now—which fills a much larger place in professional study than in preaching, namely, in connection with the subject of total depravity. Now, however much one may indulge his speculative faculty in theorizing, he must so preach a doctrine, if he would be successful, that it will commend itself to those to whom he preaches. To preach a truth so as to cast a shadow of a lie on the minds of men is to mispreach. If I say "a man is so created that the recuperative power is not in himself, but in God; that men are in need of a new birth and of such a moral sense as will tell them they do sin and have sinned," no one will object. But if I say "men are totally depraved," I shall be misunderstood, and shall run the risk of almost effacing the distinction between good and bad men, and of violating a common moral consciousness. We cannot make a mother who is devoting her days and nights to her sickly babe believe that the perfect, disinterested and self-forgetful love is a part of her total depravity. You can never make that man who works and perils himself for a friend, think that his generous self sacrifice is but an evolution of total depravity. My father used to say to me, "My son, these are only natural affections; they must be inspired and qualified by divine inspiration before they will be good." But I hold that the divine inspiration is universal; that moral and spiritual

men always derive inspiration from the divine soul, and that the affections and every part of us that is good comes directly from the ever-present spirit. So this distinction was not well founded.

Then there is the scientific theory of sinfulness, which treats of the incorporation of the spirit in the body, of hereditary transmission, of the effect on the passions of various kinds of food, climate, and other external agents. It becomes necessary that the preacher have knowledge to enable him to meet the assertions and skepticisms of the new mental philosophy.

The end of preaching either sin or sinfulness is repentance. You may preach sinfulness in a measure, but sin continually. Sinfulness is generic, sins are specific, and although every man needs to know what he is, and how low, yet the specific treatment is necessary to arouse him. You can't repent of Adam's sin, but you can of your own. Every man can measure himself. When Christ preached, the harlot had her own specific repentance, and the thief his. His preaching made each in his own personal character feel the need of regeneration. The thief learned that he must repent of, and be saved from stealing; the cruel man, from his cruelty; the leecher, from his leeching; the drunkard, from his drunkenness. If you say, "I did sin, but it is human to sin, you know; we are all sinners together; we'll all go together and keep step," you destroy the power of individual conscience. They think they are no more to blame than a sour apple-tree is for bearing sour apples. If you keep on preaching "All men are sinful," "All men are sinful," all will probably justify your opinion, and not one will feel sinful. It is your duty to study each one and discover the specific sins of each, that you root up the poisonous weeds, and frame and evangelize the character into a full Christian manhood.

You should preach repentance as Christ did. When men asked him, "What shall we do to be saved?" how different the answer from what ours would be! To the soldier he gave one answer, to the Pharisee another, to each that which his specific sin required. We, on the other hand, preach man's sinfulness to create a sense of universal guilt, and then point to the grand refuge. Not so did Christ. He aroused in men a sense of discontent and danger, and then preached repentance, a repentance personal and peculiar to each, a development of a new life on the basis of the old. The miser can't repent and reform as the spendthrift does.

Christ preached conjointly the necessity of repentance for specific sins and the presence of the divine power indispensable to the spiritual changer. This divine power is as the surgeon to the wounded man. He is the helper, the man cannot live unless he come. Christ did not teach men to say, "Here am I, a dry and thirsty land, I am parched and can grow no grass, or moss even, unless I have rain. And here I am waiting for rain, waiting for rain." On the contrary, he taught that the divine spirit is always present to enter as soon as the soul shall open itself. From this teaching the very outcasts of society drank in hope. Religion will not take rude men of bad habits and by one sweep of the divine power lit them up instantly into a higher sphere. You can transform instantly the purpose, but there is a whole life work after that.

Next comes a consideration, not of what is sinful, but of how men can be made conscious of sin.

What will you say to the man who sits under your ministry, smiling complacently at all you say, believing that man is totally depraved, and yet is perfectly happy? How will you bring him down? There is a solid, stolid man who hears you, and is no more affected than Sinai was by the laws that were given upon it. While you are proving the universal sinfulness of the race, he unconcernedly is saying, "Our minister is doing this thing very well to-day." How will you make him feel he is a sinner, not on account of his undivided dividend in Adam, but on account of personal sins? Then there is the simpering sort of a man, who is too amiable and polite to deny anything you say, yet if you appeal to him personally, he is wonderfully difficult to reach. You tell him he is a sinner, and he replies, "Oh, yes, that undoubtedly is so." You say that he needs salvation, and he answers with a smile, "You are doubtless right, sir. But don't you think it is time you should repent?" Still the same smile and reply. A Western Methodist preacher used to say that when the grain leaned from him he could easily cut it with his sickle, but when the grain leaned toward him then the sickle slipped over the straw, and it was almost impossible to cut it. So the question how to reach the opposing men who are always leaning to you is one of the most difficult in your ministry. This and some kindred questions I hope to answer, in part, next week.

Sir Walter Raleigh on Wine.

Take especial care that you delight not in wine, for there never was any man that came to honor or preform that loved it, for it transformeth a man into a beast, deavoth health, poisoneth the breath, destroyeth natural heat, bringeth a man's stomach to an artificial burning, deformeth the face, rotteth the teeth, and to conclude, maketh a man contemptible, soon old, and despoiled of all wise and worthy men; hated in thy servants, thyself and thy companions, for it is a bewitching and infectious vice; and remember my words, that it were better for a man to be subject to any vice than to it for all other vanities and sins are recovered, but a drunkard will never shake off the delight of beastliness, for the longer it possesseth a man, the more he will delight in it, and the older he groweth the more he will be subject to it, for it dulls the spirit, and destroyeth the body, as ivy doth the old tree, or as the worm that on-hungreth in the kernel of the nut.

It is not until we have passed through the furnace that we are made to know how much dross was in our composition.

A New Ecclesiastical Project.

The North British Mail of Tuesday contains the subjoined article:—

The Conservative Ministry are as yet scarcely installed in office, but already an intrigue is on foot between them and the anti-union section of the Free Church, headed by Dr. Begg, for the re-habilitation of the Established Church of Scotland. Anybody acquainted with that bustling modding clergyman might have confidently predicted that he would avail himself of this favourable juncture to press his long-cherished scheme for the union of his party with the establishment. The proposals for the abolition or rather for the modification of patronage were intended to pave the way for this result, and indeed some of the more indiscreet of the anti-union made it known that if patronage were abolished they would at once return to the bosom of their "well respected mother" rather than remain in connection with a Free Church rapidly degenerating into voluntarism. It is quite possible that even though Mr. Gladstone had remained in office some change might have been effected in the law of patronage, but the sudden and unexpected advent of the conservatives to power has fired the mind of the leader of the anti-unionists to frame another more ambitious project. He has returned from his Australian voyage in the nick of time to gather the first fruits of the conservative victory. Dr. Begg has occupied alternately the extreme left and the extreme right of the Free Church battalion. He has been pro-Unionist and anti-Unionist—National and anti-National—Educationist—Radical and Tory, by turns, and his busy brain has at last conceived a scheme, which he is now compassing sea and land to carry out, for repairing the breaches and restoring the ruined walls of our Scottish Zion. The scheme is, in brief, to obtain the sanction of the Legislature to the principal embodied in the Free Church Claim of Rights, combined with the appropriation of the handsome sum of £150,000 a year—the produce of unexpended tithes—furnished stipends for the Free Church ministers, who, it is expected, will in that case gladly return to the bosom of the Church from which they were expelled upwards of thirty years ago. Attempts have already been made to secure some of the leading Free Church laymen in order to ascertain whether they are prepared to turn a favourable ear to such an overture, and they are positively assured that the Premier and the Home Secretary have authorized Mr. Gordon, the new Lord Advocate to prepare with all speed a measure embodying the concessions mentioned for the consideration of the cabinet. Mr. Disraeli, it is alleged, has been induced to give his sanction to this scheme by the conviction that it was the disruption of the Established Church which ruined the Conservative party in Scotland, and the hope that the reunion of the scattered fragments of the Church the gathering of its dispersed members into one—will infuse new life and strength into his party. But he is said to have expressed his apprehension that the project will meet with the opposition of his unreliable colleague, Lord Salisbury. It is quite likely that a scheme which will virtually disestablish, but not disendow, the Scottish Church will not be regarded with much favour by the cynical and supercilious High Churchman who now presides at the India Office. But, whatever Mr. Cross who is but a juvenile politician, may say or do, it is highly improbable that an astute and veteran statesman like Mr. Disraeli will rashly commit himself to such a perilous experiment, or make Mr. Gordon or Dr. Begg his confident as to his hopes and fears. It is of comparatively little importance, however, what may be thought by politicians of either party of this notable scheme for infusing new life and vigour into the State Church. The main consideration is how will it be received by the great body of the people of Scotland? Now in the first place, there can be no doubt that the project will not be regarded with favour by the parties in the establishment itself—the old Conservatives, of whom Dr. Cook may be regarded as the representative and head, and the Broad Church party, comprising no small portion of the younger clergy, who are well aware that if the union contemplated were to be carried out they might lay their account with seeing, in the course of twelve months, Dr. Begg framing a libel against Professor Wallace, and Dr. Forbes bringing Principal Cairn to the bar of the Church Courts for heresy. Secondly, the old Dissenters—whether Presbyterians, Independents, or Baptists—will certainly resist with all their might this or any other attempt to "lengthen the cords and strengthen the stakes of the Established Church. And with respect to the members of the Free Church, for whom mainly the net is spread we would require better evidence than Dr. Begg's before we can believe that men who "with a great sum obtained their freedom," and who for thirty years have enjoyed its privileges, will now barter their liberty for a morsel of patronage. The agitation for the separation of Church and State has of late been somewhat dormant, but such a project as that just hatched by Dr. Begg will revive the Voluntary agitation with a vengeance. Mr. Disraeli's attempt which he was last in office to prop up the Irish Church by an offer to buy off the opposition of Roman Catholics and Presbyterians led directly to its disestablishment. It will be curious should his intermeddling with Scottish ecclesiastical affairs involve the established Church of Scotland in a similar fate.

A ham, well packed in pulverized charcoal, after the usual smoking, will keep for years. Butter in pots, well surrounded with charcoal, will keep for twelve months. Each atom of charcoal can absorb 1,000 times its bulk of deleterious gases.—Hall's Journal of Health.

There is no outward sign of politeness which has not a deep, moral reason. The education teaches both the sign and the reason. Behavior is a mirror in which every one shows his own image. There is a politeness of the heart, akin to love, from which springs the easiest politeness of outward behavior.

God never lays more upon any one of his children than he will enable him to bear, and if thy strength be increased proportionally, it is all one for thee to lift a pound weight or to lift a hundred pound weight.—Elias Pletger.

Hearing that his pastor intended to preach on the recognition of friends in heaven, a parishioner suggested that he should preach on the recognition of friends on earth, since he had been sitting in his pew twenty years without being recognized by the occupant of the next pew.—Baptist Weekly.

Ripening for Glory.

Some of the planets finish their rotations in much less time than others. The nearest they are to the sun the more speedily they revolve. Mercury, for instance, is not quite eighty-seven days in accomplishing his year, while Saturn takes up considerably more than twenty-nine of our years in orbiting the same common centre. Thus, some of God's converted people are soon matured for glory by their nearness to, and intimate communion with, the Sun of Righteousness. These are frequently known to outrun their brethren, and, like John at the tomb of our Lord, to reach the sepulcher, finish their course and ascend to their Master's joy at a very early period; while other saints, who do not ripen so fast, or who have a larger field of usefulness to occupy on earth, are detained from their crown until they are full of years and good work. Each of these is gathered as a sheaf of corn in its season. Obeliever, if thy God summon thee away betimes, his Spirit will first perfect that which concerneth thee; nor will providence apply the sickle until grace has made thee ripe for harvest. Or, if he lengthen thy thread, having much for thee to do, and much to suffer, he will show himself the God of thy old age, and not forsake thee when thou art gray-headed, for he hath irrevocably declared, "Even to your old age, I am he; and even to your hoar hairs will I carry you."—Isa. xlv. 5.—Topology.

Mission of Little Children.

No one feels the death of a child as the mother feels it. The father cannot realize it thus. True, there is a vacancy in his home, and a heaviness in his heart. There is a chain of association that at set times comes round with its broken link; there are memories of endearment, a keen sense of loss, a weeping over crushed hopes, and a pain of wounded affection over them all.

But the mother feels that one has been taken away who was still closer to her heart. Hers has been the office of constant ministrations. Every gradation of feature developed before her eyes,—she detected every new gleam of infant intelligence; she heard the first utterance of every stammering word; she was the refuge of its fears, the supplier of its wants; and every task of affection wove a new link, and made dearer to her its object. And when her child dies, a portion of her life, as it were dies with it. How can she give her darling up, with all these loving memories, these fond associations? Timid hands that have so often taken hold in trust and love, how can she fold them on its smiler breast, and surrender them to the cold grasp of death? The feet, whose wanderings she had watched so narrowly—how can she bear to see them straightened to go down into the dark valley? The head that she had pressed to her lips and bosom, that she had watched in peaceful slumber, and in burning heart-saddening sickness, a hair of which she could not see harmed—how can she consign it to the darkness of the grave? It was a gleam of sunshine, and a voice of perpetual gladness in her home; she had learned from its blessed lessons of simplicity, sincerity, purity and faith; it had unsealed within her a gushing, a never-obscuring tide of affection; when suddenly it was taken away, and the home is left dark and silent; and to the vain and heart-rending aspiration shall the dear child never return? there breaks in response the cold grave silence—nevermore? The heart is like a forsaken mansion, and those words go echoing through its silent chamber.

The Refiner.

There was once a little piece of gold lying hid in the earth. It had lain hid so long that it thought it should never be used, and it said to itself: "Why do I lie idle here? Why am I not picked up, that men may see me shine?"

One day a man dug it up and looked at it, and said: "There is some gold in this lump; but I cannot use it as it is; I must take it to the Refiner." When the Refiner got it, he threw it into a melting pot, and heated his fire to melt gold. As soon as the little piece of gold felt the heat of the fire, it began to tremble, and cried: "I wish I had lain quiet in the earth." But the fire grew hotter and hotter, till at last the gold melted and left at the aridly part of the lump by itself.

"Now," said the gold, "my troubles are over: now I shall shine." But its troubles were not over yet. The man took it once more, and began to hammer it into some shape. "Ah!" said the gold, "if I had been dross or common earth, I should not have been put to all this pain." "That is true," replied the man; "if you had been dross, you would not have had all this pain; but then you would not have become what you are now—a beautiful gold ring."

The piece of gold is a little child. The dross or common earth means the child's faults and weaknesses. Jesus is the Refiner: He sends trials and troubles to us to make us good and strong, and to take away our weaknesses and faults.

Pain is one of a little child's trials. If we bear it patiently, Jesus will make us better by pain. He will make you brave and gentle. Next time when you have to bear pain, say to yourself, "Jesus is taking away my faults: I must be patient."—From Parables for Children.

God never lays more upon any one of his children than he will enable him to bear, and if thy strength be increased proportionally, it is all one for thee to lift a pound weight or to lift a hundred pound weight.—Elias Pletger.

Hearing that his pastor intended to preach on the recognition of friends in heaven, a parishioner suggested that he should preach on the recognition of friends on earth, since he had been sitting in his pew twenty years without being recognized by the occupant of the next pew.—Baptist Weekly.

Needing Prayer.

The daily press of our country. It is growing in influence, but not so rapidly as it is growing in iniquity and profligacy, vice speaking, and every kind of evil. Before the war, as we all remember, the daily press was not favorable to evangelical religion. It had no word to speak for vital godliness. It sometimes ventured on a sneer. It was of the world, worldly. The daily press of late years is all this, and it is worse. It travesties sacred texts. It drags any subject, no matter how holy, into its own mire to amuse its readers. And more than this, it violates not only the sacredness of religion, but the modesty and purity of virtue, and indulges freely in profanity, to make a laugh. The new fashion of "newspaper wit," is leading father and father downward. The sacredness of religion, the purity of virtue, suffering, sorrow, nothing must stop the course of the joke. The daily press of our country is a most excellent subject for prayer, for a woman's crusade, if need be, of application and exhibition.—Christian Observer (Louisville).

Seasonable Hints on Gardening.

Winter has now passed, and every one possessing a patch of land considers how he will cultivate it in the coming season. In the country, the farmer is already at work with his subsoil plough, and he has decided which acres shall be sown with grain and which with vegetables. Parties owning country seats adjacent to the towns and villages along the Hudson River, in Connecticut, and Jersey, say the Commercial Advertiser, are just now making trips to their rural homes, to give directions concerning the vegetable gardens and flower beds. Fancy gardening has of late years become so fascinating to men of means that much money is annually invested in vegetables which cost, after they are ripe, their weight in gold. One of our representative citizens estimated the value of his cabbage raised at his country seat to be twelve dollars apiece. However, the pleasure of "seeing them grow," of exhibiting the skill of expert horticulturists upon them, of feeding the soil around them with the finest guano, and then of believing that, when grown, they are a little larger and better flavored than any raised by neighbors, is the height of satisfaction.

It is becoming a favorite employment with ladies to superintend their flower and vegetable gardening to devote a certain portion of the spring days to selecting and purchasing the choicest seeds, and to oversee their starting in hot beds. The early radishes and lettuce found on so many tables before their regular season are often the product of the labor and care of the female members of the family. Since window gardening has been so successfully introduced by our leading florists, and ladies have given their attention to planting and nursing flowers, the study of horticulture has been pursued by many of them until they understand the science of propagating plants.

WINDOW GARDENING.

This is an especial appropriate season of the year to make the windows beautiful with plants. There is great pleasure in bringing spring indoors by collecting the flowers which are now in bloom in the hot house, and planting them in the handsome boxes or baskets made for that purpose. Window gardening is delightful in winter time; nevertheless, there the hardest plants suffer more or less for fresh air. At this time there are hours at noon when the windows can be thrown open, and the plants which have been housed in greenhouses will apparently speak their thanks for the drink of fresh air and the contact with the sun's rays. The plants now in blossom are the hyacinth, narcissus, tulip, daffodil, calceolaria, heath, violets, lilies of the valley, and several other varieties which are charming as companions in the sitting room. Shallow cigar boxes are very useful for planting seeds, and can be arranged to look nicely in the windows. In two or three weeks from this time, it will be proper to plant mignonette and sweet clysmum, these fragrant and most suitable plants for window boxes. The vine seeds should then be put in the hanging baskets. They are for the most hardy vines. The morning glory is easily cultivated and is exceedingly graceful in leaf and flower. It will grow readily in any sunny window. Violets, early flowering snowdrops, forget-me-nots, and primroses are the best plants for culture in outside window boxes. The exquisite loveliness of the rose will not permit it to be omitted from the window garden, notwithstanding it is with difficulty kept in a thriving condition. Tea and China roses are the best adapted for culture in boxes.

For keeping plants healthy which are indoors at this season, close the windows of their room by three o'clock. Great attention must be paid to their cleanliness to promote their rapid growth. Flower pots need washing on the outside weekly. Never leave water standing in the saucers of the flower pots. Water must be given to the plants plentifully in these spring months. Rain water is always best for vegetation. Stimulate plants once a week with liquid manure. A large sponge is good for a watering pot for house plants. This is the month to prepare the ground for a successful crop of vegetables and flowers.

Christian work is more than furnishing food and raiment and shelter. It is also teaching men of God, of Christ, of heaven, of sin, of love, of justice, of brotherhood.

A correspondent of the London Field suggests an easy and, he says, most effectual way of getting rid of those garden pests, namely: Put two small heaps of bran (about two handfuls) close to the plants which they destroy most, and then, about 10 or 11 o'clock at night, go round and put a handful of quicklime on each heap; the number of slugs found killed in the morning will be almost incredible. Slugs prefer bran to any fruit or vegetable, and will congregate on these heaps from all parts of the garden.

Scientific and Useful.

ARTIFICIAL CORAL

Is made as follows: To two drams of vermilion add one ounce of resin, and melt them together. Have ready the branches or twigs peeled and dried, and paint them over with this mixture while hot. The twigs being covered, hold them over a gentle fire, turning them round till they are perfectly smooth. White coral may also be made with white lead, and black, with lampblack mixed with resin.

HOW TO MAKE TOAST.

Some one gives the following sensible hints on this head: Warm your bread well, by changing the sides of the slice when heated through, brown as is desired; there should be rather little than much browning, and the slice should be quite thin, say a quarter or three-eighths of an inch, no more. But do not scorch; avoid that in all cases. The philosophy of browning is to take your time until you are done. Where the toast accumulates keep a hot dish, but use as soon as possible. What is desirable in toast is the rich color and flavor formed by changing the starch into dextrine or gum. Heat evaporates moisture in bread as well as elsewhere. The moisture that escapes from toast leaves the bread light, soft, and porous inside.

WHY A CHILD LOVES SUGAR.

The craving of children for sweets is well known to be one of the most imperious of their appetites. It has reference probably to that ceaseless activity which especially characterizes the age of childhood. It may be that sugar performs in their system the part enacted by fatty substances in the bodies of adults. As it undergoes oxidation—is burnt up, circulating with the blood—it may be the source of the power which enables them to keep in motion from morning to night. Besides this, it is known that it renders easier and more perfect the digestion of the albuminous food upon which their growth depends. In respect to these offices it is therefore nearly essential to their being well. And yet how strong, for generation, has been the prejudice against sugar! Under what difficulties, and in the face of what discouragements and protests, have our children obtained the luxury.—Home and School.

HINTS ON HOUSE PAPERING.

This is the season, among good housewives, for cleaning, whitewashing, painting, papering, and otherwise renovating the domicile. After cleaning, whitewashing and painting is accomplished, comes the process of papering the walls; but the first thing frequently to be done is the removal of the old paper. To do this successfully, wet the wall thoroughly; and, when well soaked, the old paper can be stripped off very quickly. After the paper is removed, wash the wall to get off all the particles of paper which may remain, and leave the walls till nearly dry before commencing to lay on the new paper. If the walls have been whitewashed instead of papered, wash the walls with vinegar which will make the paste and paper adhere more securely. A bench is easy made for measuring and cutting the paper, by placing boards of suitable length across two flower barrels. The paper should be unrolled and cut to proper length and in sufficient quantity to cover the room, before the pasting process commences. These sheets should be laid one over the other, to be readily at hand when the pasting is ready to begin work. The liability of turning the edges or damaging the paper will be greatly obviated by adopting this course. Flour paste is the usual article for the purpose, and rye flour is considered better than wheat, as it has more adhesion. Mix the flour in cold water thoroughly, by stirring, until the paste has a thin creamy consistency, and then boil, when it will thicken, according to the length of time it is submitted to the heat. If found too thick in cooling, add boiling water till the desired degree of thickness is obtained; then add a little carbolic acid to prevent the paste from souring or becoming moldy. A broad white-wash brush is the best to apply the paste with, and the paper should be laid quickly after pasting, to prevent its becoming soft and tender to handle. Two persons are required to lay on paper with rapidity, one to paste and one to apply the paper. When the paper is pasted it should be handed to the person on the ladder, who holds it about a foot from the top end, and lays it evenly against the wall at the top, allowing the upper end to hang over on the backs of the hands. By looking down the wall it may be seen when it matches the previously laid length; and after adjusting to match it should then be brought gently to the wall, the backs of the hands then pressed against the wall and passed upwards towards the ceiling, spreading them out towards the corners of the length of paper. The scissors are then run along at the juncture of the wall and ceiling, making a mark which can be easily seen, when the top of the paper is removed for a little distance, and it is cut off even and replaced. Then a soft cloth is gently passed downwards and the paper pressed against the wall to the bottom, where it is cut off as at the top.

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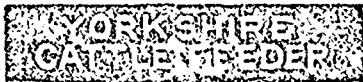
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