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Contributors & Correspondents.

THE ORDER OF WORSHIP.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—In addressing you on the subject of the Order of Worship, I am aware that I am treading on dangerous ground. The prejudices of many of our older members are so deep-seated on the question of the form of service, that the more mooted of the possibility of the introduction of a change is regarded almost as heresy. Such extreme views unfortunately exist to a considerable extent, and when any one is bold enough to suggest a change, he is too frequently met with the accusation of being an innovator or a ritualist, and his reputation for "carnality" is established. Like most prejudices, these narrow ideas are based on ignorance. Those who insist most strongly on the present order of service, and denounce any departure from it as being un- Presbyterian, are usually most ignorant of the many changes through which the ritual of our Church has passed, of the remarkable elasticity of Presbyterianism, and of its capacity of adapting itself to altered conditions and circumstances. The prevailing popular ignorance of the history of the Church, and of its principles, is truly lamentable. Many seem to regard the form of worship as being in fact Presbyterianism, and entirely overlook those great principles of church government, which are its fundamental strength and glory. A cheap, barn-like structure for a place of worship, execrable music, and an order of public service devoid of everything to attract, are, it would appear, to some the test of a standing or falling church. What would such persons think when they talk so glibly of the great work of John Knox in destroying those magnificent churches which adorned Scotland, of being told that Knox in person went out to save the Monastery of Secon from violence when threatened by the "rascal multitude." No desired, indeed, to purge the churches from altars and images, but as for "Mr. Knox preaching the pulling down of churches," writes Baillie, "it is like the rest of your lies." The First Book of Discipline required, that the churches be with expedition repaired, "lest that the Word of God and ministration of the Sacraments, by unseemliness of the place, come into contempt." It also provides that the churches should have "such preparation within as appertaineth as well to the majesty of the Word of God as unto the ease and commodity of the people." It was not Presbyterianism that provided those wretched structures known as "parish churches," and which, it seems, it is thought Presbyterianism to imitate in this country, but it was, as Melville writes, "the insatiable sacrilegious avarice of earls, lords and gentlemen," on whom the burden of construction fell in exchange for the confiscated ecclesiastical and monastic lands. We find, also, to give one other instance of change, that in the matter of prayer kneeling was the common posture. In 1587, the Glasgow Session enjoined "all persons in time of prayer to bend the knee to the ground;" and again in 1695, the Presbytery of Glasgow orders all to "humble themselves on their knees in the Kirk in time of prayer." In 1607, we read of the members of the Synod of Perth kneeling when engaged in prayer, and in 1639 we find that the covenanting army twice a day "simultaneously knelt in prayer." It is well known that Calvin's idea was, that there should be a Liturgy, and in its spaces for free prayers. Knox also entertained the same views, of which his Liturgy is a standing memorial. His Liturgy was, during the anti-prelatic period, regularly used in the church. It was only the attempt of the King and his Episcopal friends to substitute the English Liturgy in its place that drove the church into the abandonment of its service. From the violence of these attempts, so intense did the feeling against a Liturgy become, that we read of some who "scandered at the Lord's Prayer and the Creed" (or creed), and the Laird of Lickie, one of the leaders of this party, is reported to have said that the Lord's Prayer "was but a threadbare prayer." The church, however, notwithstanding its repugnance to Episcopacy, repeatedly condemned those persons, and characterized their alteration in the order of worship as "novations," denouncing them as freely and keenly as would now be done to any who desired to see the ancient usages revived. Henderson was, as we read, "passionately opposed to the conceits" of those who abandoned the old Presbyterian forms; and Calderwood, as Wadrow tells us, was "much attached to our old Liturgy and forms." It may, in passing, be added as a word of warning, that the extreme views of these "nova-

tions" rent the Church and prepared the way for the introduction of Episcopacy.

But enough has been said to show that our form of worship is regulated by no Median law, and that it is cast in no stereotyped mould.

In common with many others, particularly with those who reside in large towns, where so many inducements are offered—and that too effectually—to withdraw the younger members from our communion, I feel that some modification in the form of service is imperatively called for. It has always appeared to me that the element of devotion enters too little into our service. There is too much sermon, and too little worship. The prayers seem usually to be offered without any regard to the divinity in junction, regarding "fearfulness" of words, and as a consequence, the further command as to the "choice" of words is equally overlooked. When departing from the divine model, we do not improve on it, and too often the prayers we listen to are rambling, sermonizing, and repulsive. Brevity and frequency seem to be requirements of Scripture, while prolixity and rarity seem to form the ecclesiastical ideal. Of our music, generally, the less said the better. It is simply disgraceful. The louder the voice of the leader, the greater seems to be his qualification in the popular opinion, and stentorian shouts take the place of grave, sweet melody." Now, what is the consequence of all this? They are only what might be expected. The younger members, who are better educated than many of their parents, in common with others who in secular matters are accustomed to see things managed with taste, and propriety naturally looking for the same qualities in the conduct of ecclesiastical matters, are disappointed by their absence, and repelled from our communion. Not only so, but there are many persons who, without any very decided convictions, feeling that the Presbyterian form of Church government is the best, yet do not connect themselves with this Church on account of the form of worship. I have heard it said that the departure of such was of little moment, but I am of a very different opinion. The loss of our adherents is of the utmost consequence. Believing as I do that the Presbyterian Church has in every country maintained the purity of doctrine in a pre-eminent degree, I deeply regret that persons should ever remove themselves from its communion, and place themselves in connection with a church where the whole counsel of God is not so faithfully proclaimed. It must be remembered that in losing a member we may lose his children, and that they may not be so instructed in a knowledge of the truth in after years. I am thankful to say that, as a rule, the children of our church are well instructed in a solid knowledge of the truth, and regret to know that this is very far from being the case in other churches and bodies where their information, as well as that of older members, is of the most superficial character. Now, if all this can be prevented—assuredly it can be—by a little attention to the outward form, the sooner the matter is rectified the better.

As an example of how varied was the old form of Presbyterian worship, I subjoin the order as given in the Book of Common Orders:—

1. Prayer.
2. Scripture, Old Testament.
3. " Now "
4. Psalm.
5. Prayer.
6. Psalm.
7. Prayer.
8. Sermon.
9. Prayer.
10. Lord's Prayer.
11. Creed.
12. Psalm.
13. Benediction.

In many quarters attention is being given to this subject, and as it may be interesting to your readers, I also give you the form observed in one of our congregations in London (Eng.):—

1. Short Invocation.
2. Psalm.
3. Prayer.
4. Reading Old Testament.
5. Psalm.
6. Prayer.
7. Reading New Testament.
8. Hymn.
9. Lord's Prayer.
10. Sermon.
11. Prayer.
12. Singing, Dismissal.
13. Benediction.

In conclusion, I urge on our members the necessity of reading more largely during

service from the Scriptures. In promiscuous congregations, I know that a very large proportion of those present never open their Bibles, or hear anything of God's Word, except in church on the Lord's day. It cannot fail to be noticed, that however listless and restless persons may be during the sermon, there is invariably attention and quietness during the reading of the Word of God.

Apologizing for trespassing so much on your columns, I am, &c.,

BARRISTER.

Toronto, Nov. 6, 1872.

A WORD FROM THE WEST.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—Enclosed I send you two dollars, to pay you for a year of your paper. I have been trying to get a few more subscribers, but it seems the people think a local paper is all they can pay for. I think the cause is traceable to something else. A paper like the PRESBYTERIAN is capable of doing a great deal of good in the Church, if taken and read; and surely Church members who profess to be Christians ought to do a little more than those who make no profession to help on the good cause by taking your excellent paper. Want of means is sometimes given as an excuse, and yet the same parties spend the price of two papers for a year on tobacco and strong drink. I think there ought to be more self-denial among Christians. I am glad of the interest you take in Sabbath Schools, by publishing the notes on the Edinburgh Union Lessons. I see also mention made of uniform lessons for all denominations—a thing I would like very well to see, I take great interest in Sabbath Schools; but we are only in the backwoods. I do not know how many subscribers you have, but I hope you will not lose in a temporal point of view. More especially, I hope it will be the means of doing good. May the Lord prosper the work.

Yours truly,

G. C.

Cruckshank, Nov. 1, 1872.

A NEW COLLEGE.

Where there's a will there's a way.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—At the opening of Knox College, a few evenings ago, the Rev. Professor Cavin, in pleading for a 'New College,' was understood to say, 'that if a few wealthy gentlemen would lay their heads together, they could accomplish the object without feeling themselves much the poorer.' Now, second to none in a desire for a College that will prove an ornament to the city, a credit to the Church, and a comfort to the occupants, I do demur to the respected Professor's *modus operandi*. Have the poorer members of the Church no interest in the College? and are they not in duty bound to assist? And are they not as willing, to the extent of their several ability, as the rich? Most certainly; and why deprive them of the gratifying privilege?

It is true that the late Rev. Dr. Walsh got some twenty rich men to contribute twenty thousand pounds sterling for the new College of Edinburgh, but the effort in a measure cost him his life, and we cannot afford any such sacrifice; besides, there is no need for it. Rev. Dr. Guthrie, in his Manso scheme, nuprove upon his brother, and fixed his minimum subscription at five pounds, but added, that "if even the poor widow wishes to have sixpence worth of an interest in the home of her minister, God forbid that I should stand in the way;" consequently clubs were formed, the five pounds collected, and handed to the Dr. through a representative. The labour of that scheme cost him too many months' absence from duty, besides 2s. 6d. to a man for shooting a horse that some miscreant had thrust into a pond and left floundering in the water, remarking that the owner could not be an noncontumacious!

The following is a better example for us: Shortly after the disruption in 1813, a bill of forty thousand pounds sterling of law expenses was handed in, with a prompt demand of payment, and a chuckle that it would extinguish the infant cause; but not so easy. Those at the helm of affairs divided the sum among the Synods, and they sub-divided among the Presbyteries, and they among the congregations, which then amounted to the ruinous (?) sum of 'ONE SHILLING AND NINEPENCE' TO EACH MEMBER!!! which was collected on an early Sabbath, and the big bill footed in a few days thereafter, the people rejoicing in the privilege of contributing it. Even the above

is susceptible of improvement in our case. Say that a new College will cost \$100,000. There are 50,000 members in the Church, which gives only \$2 to each on an average, but it is not meet that the rich should be saved and the poor burdened.

Now, Sir, at the risk of a charge of Modern Erastianism, (see Record for Nov., 1870) I venture the practical suggestion, let those whose duty it is get a rough estimate of the cost, and divide and sub-divide it as above in proportion of \$1 to \$100 for each member. Appoint an early day for the simultaneous election of the same, and past experience convinces me that the result would be such that the new edifice could be commenced with next spring. I am not to be understood as confining the subscriptions to the above sums, for if any one like the Dr's widow desires to have a large interest in our College, "still there is room." In Montreal the building of their new College is already begun, and why should Toronto be lagging behind, when so small a sacrifice will accomplish so desirable an object?

It may be that those who hinder many a good cause with their *but's* and *if's* may object to the above method, as partaking more of the nature of a *tax* than a voluntary contribution. Be it so. More human law sanctions the levying of an equalized tax for the support of the commonwealth and individual societies, and shall the Divine law be impotent to levy what is necessary for the maintenance of His glory in the world—the spiritual and eternal good of His people? There ought to be no necessity for any such thing as a tax in the Church of God, for Christianity is supposed to elevate its subjects to a platform much higher than all earthly things, consequently all its obligations are to be discharged from a motive far above that which the legal screw requires therefore, if we are up to the right mark, the idea of a tax would be turned into the experience of a delightful privilege. Others may urge that I have laid down false promises, inasmuch as there is a greater diversity in the position and condition here than in Scotland. Granted, but that is more than counterbalanced by the difference of circumstances. Here all the schemes of the Church are established, and though from the widening of the several fields, calling loudly for increased liberality, are in working order. Not so there. From four to five hundred ministers, and over one hundred Chatechists to provide for; some six hundred churches and nearly as many schools and mansees to build, as well as the Home, Colonial and Foreign Missions to sustain; compared with which the building of a College would be a mere gnat; and upon the principle that *'many little make a mickle'*, the thing is not only practicable, but so easy as not to require even the poorest member to go to bed without his supper!

Should any be so perverse as to ward off the responsibility with the cry of, 'Wait till the Union question is settled,' my reply simply is, Union or no Union, Ontario must have a magnificent College, and if it is not got forthwith, the failure will only publish to the world, notwithstanding our loud professions, the spiritual apathy that reigns in our midst.

PLEBEIAN.

HOME MISSIONS.

To the Editor of BRITISH AMERICAN PRESBYTERIAN.

SIR,—I was peculiarly pleased with the article in your last weeks paper by the Rev. Mr. Bruce. The church needs to have papers laid before it of just such a description; and it needs a much larger amount of information in reference to what is actually being done. The great mass of the members of the Canada Presbyterian church literally know nothing about the mission work either attempted or accomplished. If our missionaries ever send in any reports of their labours, I feel certain that they are not made public, at least I never see any them, and I am in as far a way of meeting with them if they really are published, as the most of the Presbyterians in the Province. I expected that more of the missionaries would have availed themselves of your columns to bring their various fields of labor more prominently before the church. It is not in the nature of things possible that we can be interested in, or be willing to support liberally labours of the nature, extent and necessity of, which we know next to nothing. I have no craving for sensational, highly coloured narratives of missionary work or travel, but surely there ought to be something every now and then worth a paragraph or two.

A MEMBER OF C.P.C.

A SUGGESTION.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—In looking over the Financial Returns of the congregations of the Canada Presbyterian Church for the past year, I was struck with the disproportionate appropriation of the monies contributed to the schemes of the church by some congregations. I do not mean to assert that congregations have not the right of appropriating their contributions when they deem proper, but I submit that it is an understood fact in our church, that some of the schemes are more important than others, and that to those more important schemes a higher appropriation should be made. It is not to be apprehended from this, that any one of the schemes is unimportant, nevertheless it cannot be denied that the church has taught us to regard the Home Mission, College, and Foreign Mission as the most important schemes. This then being the case, congregations should make an equal, or a nearly equal appropriation of the monies to the three schemes above specified. It would be so far as I can judge, both unwise and unfair, to make of any one of these a pet scheme at the expense of the others. Were all the congregations of the church, for instance, to appropriate the one half of their aggregate contributions to the schemes of the church to the Home Mission,—what would become of the College? What of the Foreign Mission. If you look to the contributions of the congregations of the Presbytery of Chatham, you will see this mode of appropriating their funds carried out. With a fractional exception, one half of the total contributions to the schemes of the church in that Presbytery, is appropriated to the Home Mission. Why the people of that Presbytery have fallen into such intense love with that scheme to the comparative neglect of the others, I cannot tell; unless it be the result, either of the labours of a very influenced deputation sent thither by the Assembly's Home Mission Committee to plead their cause, or of the justly great prominence given to those Presbyteries who contribute most liberally to that scheme, by the excellent reports of the committee as read by the convener at the Assembly, and the consequent eulogy passed upon such Presbyteries.

Of course when the annual report of the Home Mission Committee was read at the late Assembly at Hamilton, the Presbytery of Chatham with their great contributions was held up for the imitation of others.

Now, Mr. Editor, let it not be for a moment understood that I differ from those, yourself among them, who believe that the Presbytery of Chatham deserve great credit for the admirable working order into which they have put their machinery and the success which attended their efforts, but I protest against such appropriation of monies.

A friend of the College and F. M.

SLANDER.—The air is full of it. We have lived through several political campaigns, but this surpasses them all in personal abuse and unscrupulous accusation. We are amazed and horrified at what we read and hear. Our public men are either the most unscrupulous villains on earth, or partisan excitement is leading men to frightful lying. In either case our moral condition is deplorable.

A LIVE BOOK.—The Bible is very old, but is as fresh and youthful as ever. Where is there a live book on science, of fifty years' standing? But the Bible grows young as it grows old. The better people understand it, the more they love, trust and are benefited by it. It is a book of our day, adapted to our times; its teachings cannot be improved, its influence is greater than ever before. It is a live book.

PULPITS.—One evidence of Christian progress is the abolition of pulpits and the introduction of platforms. It indicates that ministers and people are coming together. It does both parties good. It makes ministers more manly, and laymen more devout. When choirs are superseded by congregational singing, or made leaders of the whole congregation, another important step will have to be taken.

RELIGIOUS PAPERS.—They are powerful agencies. The pulpit scarcely excels them. They are crowded with thought, alive with suggestion, pungent with reproof, instructive, entertaining, comforting. Through them the best thinkers, ablest men, wisest leaders, most earnest workers, visit tens of thousands of families weekly, instructing, inspiring, ennobling them. They are more potent than books, because more widely read; more varied, versatile, personal and fresh. Week by week they come, new and lively; line upon line they teach; as friends from afar they are welcomed. For two or three dollars they afford more solid, first-class reading than twenty dollars will purchase in books, and the stream is never stagnant, but flows like waters from mountain springs, fresh and sparkling. These weekly sheets are loved from the tree of life.

THE BLOOD OF CHRIST, THE SYMBOL OF VICTORY.

BY A TORONTO CLERGYMAN.

Revelation 7-14. These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb.

In the interpretation of portions of Scripture, and the harmony of the whole, there will be a connection, real, if not understood. If the congruity of each with all is not gained, it is desirable not to bend or twist any part, so as to endeavour to make the whole harmonize. It is a good rule of interpretation, whether the ultimate design is gained or not; to make each part utter its own sense. The harmony of all Divine Scriptures is now yet to be accomplished, although eight hundred centuries have rolled their heavy rounds.

As anionness in phraseology does not always mean the same thing, and the apparent sense floating on the surface, may not be the truth intended to be given. In the context, and in the spirit of the passage under review, may be found indications of a meaning to be taken, somewhat, or considerably different, from what the ring of the word would indicate.

These reflections are suggested by the text now to be considered. The blood of the Lamb presents to us the seal of the everlasting covenant, as Jesus said of the subject. This cup is the new covenant, in, or represented by my blood, which is shed for many for the remission of sins. It is before us also as the price of salvation in the words of Paul, We have redemption through his blood, the remission of sins. It is set forth as the means of purification in the words of John, The blood of Jesus Christ, God's Son, cleanseth us from all sin. But in the text before us now, while it is the means of purification, it is not represented as such in itself, so much as it is made such, by the persistent courage and heroic endurance of the innumerable company of martyrs, who came through a specially great tribulation, honouring God in their deaths, as in their lives.

Symbolical language requires very nice handling. The same figure does not always suit the same thought. Several figures are in the Bible used to express also the same idea. We are said to be washed by the Spirit of our God. The church is said to be cleansed by the washing of water by the word, somewhat like the words of Christ, Sanctify them through thy truth, thy word is truth. The blood of Christ is used generally in the Bible as being applied to us, and exerting on us a sovereign efficacy in cleansing us, as if our faith did no more than entitle us to receive it. It is sometimes as the ground of forgiveness, also of eternal life and purity, but passively received in answer to faith.

Our text set it before us in a different aspect. The great multitude before the throne, clothed in white robes, and palms in their hands, had come through the fearful persecutions and bloody wars, symbolized in the preceding chapter, and supposed by many eminent writers to be the fierce contests and cruel times immediately preceding the elevation of Constantine to the throne. In such a time of extreme peril, and consistent vindication of their vows to Christ, the martyrs washed their robes, and made them white in the blood of the Lamb, signifying that they fought the good fight of faith, and illustrated the meaning of the words of Paul, That I may know him in the power of his resurrection, and in fellowship of his sufferings, being made conformable to his death.

Our Lord sets before us the same doctrine as recorded in 6 chap. John. He speaks of any one eating his flesh and drinking his blood. He says, they have eternal life. He dwelleth in me and I in him. He uses figures. Then he drops the figures saying, the word that I have spoken are spirit and life. Figures have a use, but many would rest on them, and amuse themselves with them to the neglect of the truth they were intended to convey. Resolve the figure into a doctrine, and it is far more palatable with many than if you resolved it into a life. Make it speak a sovereign and irresistible power, to take away the punishment of sin, involving to us no self-denial and patient endurance of evil, and death for Christ's sake, and it is popular. It is easily believed and tenaciously held, but exhibit it as a life of evil, and reproach, at loss, and the figure loses its attraction.

There is a tendency in our nature to take a part of a truth for the whole, and it is not confined to truths of an inferior order, but reaches those of the highest class, and which are designed to be when received moral powers of the most comprehensive action. St. Paul combats the evil when he says, Shall we continue in sin because grace abounds? The precious doctrine of the suffering work of Christ, beginning with the humiliation of his advent, through the whole of his self-denying and obedient life, and crowned by his voluntary and cruel death, as the basis of our acceptance with God, of forgiveness, and eternal life, gave rise to that most pestiferous heresy in the church, called anti-nomianism, a name indicative of the invasion of law to the claims of grace. A doctrine which runs a long course of pestiferous action, which is nominally now dead, but essentially alive in any one who disconnects the end of Christ's work in the heart and life of his people, from that which is the source of life and power to do the living will. It is severely reproved by the exalted Word of the Church, in his address to the seven churches in Asia Minor. The truth of the doctrine of his mediatory

work is forcibly applied by him in the word, He that overcometh indicating a life work of patient labour, and continual endurance unto death, for glory, and luminous shining that what he did is to be followed by wretched people will do. The promise of final salvation applying only to those who also serve and obey him. Promises of indiscriminate magnitude, the privilege to eat of the tree of life in the paradise of God to the church at Ephesus. The hidden manna and the white stone, and the new name written to the church at Smyrna. Ruler over the nations to that of Thyatira. White raiment and a place in the Book of Life to that at Sardis. To be pillar in the house of God to that at Philadelphia, and to another the privilege to sit down with the Glorified One on his throne, even he says as I also overcame and then sat down with my Father in his throne.

There is another bad tendency in our nature. When we have discovered truths, and taken the part we fancy, of forgetting or refusing to remember anything of the part rejected. The Christian world contains many extremists. The errors which divide the body of Christ come from such. Some will have all doctrine, and others all practice. Some will rest in Christ and divo contentedly in sin; and others will show a fair moral extension, and despise the blood of the covenant, the law of the Father coming to men through the accepted sacrifices of the Son. They will, they say, do what is right, and offer themselves and their work to God without the mediation of any one, even of him who is declared to be the mediator between God and man.

In the business of life it is not found that the dislocation of truth is safe, or at all likely to secure expected results of good capital and friendships in the commercial life give the motive agencies. Diligence, perseverance, and thoughtfulness apply the power of the other to the gaining of profit, the avoidance of loss and the realization of wealth and position. Here is an entire truth. The doctrine of business life and its practical uses. Disconnect the part from the other, and where are you. There may be some instance of wonderful genius forcing their way forward and upward, without capital or friends, but they are few and exceptional. Men gain their ends with whole truths, the motive power, and the practice are linked together.

God has in moral and spiritual things left man to himself. The patriarchal age of 2000 years is one instance. The Mosaic is another with the difference that the law of God or the native power of truth, enshrined in the cold hard tables of stone, and fringed with the terrible indications of imbeciling justice and inflexible retribution was added. I regarded them not, said the Lord, is the clear, if cold symbol of the Mosaic dispensation. God visited such with the Gospel, which, in addition to all in the preceding religions, is the drawing near of the life and grace of deity to man. No more left to himself, nor to stern law but to himself and law and the spirit of the living God.

But the end contemplated by God in the gospel is the vindication and maintenance of law. I came not said Jesus to destroy the law, but to fulfil. Heaven and earth shall pass away, but not one jot or tittle of the law shall pass until all are fulfilled. The gospel itself is called the law of the spirit of life in Christ. The setting forth of Christ as a sacrifice through faith in his blood, is a declaration of God's righteousness, and its issues in the righteousness of all benefitted by it, is the vindication of the righteousness in the remission of sins, and in being the justifier of him that believeth in Jesus. In short, the gospel of Christ is a fuller development of the preceding religions. The offering up in all to make men holy—in the first without a written law, in the second with it, and in the third, man spiritualized, and the law enforced by Deity drawing near the human nature and transferring its power to the weakness of man.

The whole work of Christ, from the advent to the cross, from the grave to new life, and from earth to a seat at the right hand of the majesty in the heaven, is a grand motive influence to be received by faith and work out in us a meeting for the glory of God. We are saved when we believe, for faith implies a voluntary acceptance of Christ as master and Lord. We are bound to a divine service the moment we from the heart call Jesus Lord. It means not saying Lord Lord, but doing what that means as well. No more our will and pleasure, no more living for enjoyment in anything, no, not even in religion, but the path Jesus trod is to be ours with all its duties, its self-denials, its love of righteousness and hatred of iniquity whatever that brings. If to go with him without the camp bearing his reproach. If to imperil or lose name and position and property and life; all must be accepted, endured, wrought out as those did who came out of great tribulation, and washed their robes and made them white in the blood of the Lamb. They gloried in the cross of Christ, but they knew what it taught. They learned the Divine lesson in that as they became by the faith of their suffering Lord more and more like him, partaker of his sufferings and conformable to his death, they were washing their robes in his blood, and as St Paul said, filling up what remained of the sufferings of Christ for his body's sake the church.

Belief in a dogma, if it even is the embodiment of the highest and most influential truths is just valuable as it is used. A label concerning it, however, may be a most serious evil if it is really the Divine motive to the consecration of heart and life in the service of Christ. A morality springing from selfishness, or from regard to conventional usages, or from the legalistic obedience to God, may be in all destitute of the gospel motive, and involve doing despite to the spirit of grace, and counting the blood of the covenant a common thing. There is much of suggestive thought to any who rest on any motive else than that of the gospel in the words of the text. Its phraseology which some would shew, as savouring of temple and sacrificial rites, and a deity paid by human blood; in their vain, relics of pagan and Jewish religious ideas, based on false conceptions of the Deity, and a low civilization, speak with the most emphatic conception,

of faith and duty, and has in it the most inspiring stimulus to the attainment of the highest ideal of humanity.

In a world of sinners and sin, there is no possible deliverance from the one, and redemption from the other, save by suffering. It can only be overcome and removed by sinners and that means suffering. It would not mean that in a world where all were both righteous and it will not at all ways mean that in this world, but for the centuries of the past, and it may be for some to come obedience to God and to the law of Christ, will as ever mean suffering. There is an eternal law in the removal of sin which forbids any substitute in its place. It is hinted at in these words: For it became Him by whom all things and for whom are all things, in bringing many sons to glory, to make the captain or leader of our salvation perfect through suffering.

But we may not draw the inference that suffering is pleasing to God, and that his law is satisfied by suffering. This has been done with great detriment to true religion and to right conception of the Deity on which true religion rests. If anything in the Bible favours apparently the inference named, it should be remembered that the suffering even into death is secondary and not primary. There is a glory in patient suffering for righteousness sake; but which element is the most likely to please God, the suffering, or the patient following out of righteousness? The attendant or the principal? That which is confessedly an evil, or that which sanctifies the evil? In 1st Peter, 19 to the end is a very conclusive statement in favour of righteousness versus suffering, and is applied to Christ and his obedience, by which many are made righteous. The Apostle mentions two kinds of suffering, and only that one is acceptable with God, which is endured for doing well. He says: For even hereunto were ye called because Christ also suffered for us, and he adds to show that in his meritorious work suffering had the lower place. The just for the unjust, who did no sin, etc., and all that we should live unto righteousness.

But why is suffering so prominently named? by whose stripes ye were healed. Why is the death on the cross, his bearing our sins in his body on the tree, and as is said in another place, ye are redeemed by the precious blood of Christ, and again, he hath washed us from our sins in his own blood; if the suffering and the death, were not the ransom price of forgiveness and eternal life, and if they were not the consideration which prevails on God to be gracious and merciful. Perhaps because suffering, and especially unto death is the most expressive symbol of a life of holy obedience in a world of sin and sinners, and it may be also, that movable as suffering is in doing well, it is that which is likely to be the greatest hindrance in serving God. Suffering is thus made the symbol of salvation, that duty may be done in circumstances so unfavorable, and that we may rise above the inevitable and painful incidents attending it.

That which is the visible sign of the inward grace, is put in the foreground. A symbolical language is used, and the real offering which Christ made on behalf of sinners to the Father, is held by us covered with the drapery of its human results. The stripes, the horrors attending the most ignominious and cruel death, are said to be the price of our redemption, because they were the evidences of the completion of his work of humiliation, which began with his advent into a world of sin and sinners, was continued through his life of self-denial and voluntary obedience, and was consummated when he loved his head on the cross.

It is ever understood, that the performance of any great service, has its brightest glory in the event, which shows its full completion. It is thus that the cross, and the spear of the Roman soldier piercing the side of Jesus, and giving in the flow of the water and blood the fullest proof of death, because the symbols of the work which achieved for men eternal redemption. It is thus that the whole merit of Christ, which no one will say was confined to his death, is affixed to one event of many, because that event was the last, and the one corroborative of the value of all the rest. When a renowned warrior, after a long series of victories, dies on the field of victory, his name becomes the synonyme of all that preceded. Lutzen celebrates the merits of Gustavus Adolphus; Trafalgar throws its glory on all the life of Nelson. In an immeasurably higher sense Calvary and the bloody cross—the great defence which Jesus then accomplished, gives in one word the name to his whole redeeming work. It becomes the inspirational symbol of all that he did, and of all that we should do. It served the martyrs for the struggle for righteousness even unto death. By this sign they conquered, when they would have drawn back. The symbolical language of our text is appropriate. They washed their robes and made them white in the blood of the Lamb.

Why do we glorify Calvary? Why are the martyrs said to have washed their robes and made them white in the blood of the Lamb? Is it to obscure the glory of the advent, or of the perfect moral life of Jesus, to make his miracles of mercy of no account and that marvellous renunciation of self which run through the whole of his life? A vein of most exquisite beauty of no value, or to concentrate the whole redeeming work on a scene of suffering which placed duty, released the claims of law and justice, and made forgiveness possible, and eternal life a donative for a moment pain? Let those who have this view, we confess we cannot, and will not. We admit the symbolical language of Scripture, but it is only symbol. We remove the verbal covering to behold underneath that which pleased God. The offering of Jesus was not so much suffering and death. The offering which he made to God, as Paul calls it, an offering of a sweet smelling savour, was his spirit and life from the humiliation of the advent to that of the Cross. The suffering was the bodily covering, worthy as such to be the symbol of redemption, the token of his wondrous love to man, but to God it was nothing. What pleased God was the self-denying and obedient spirit of the Son of his love.

In denying to suffering any part in the price of our redemption in its Godward aspect, we are guilty of a serious error.

pect, there is freely admitted its use to man as a symbol of what really redeemed the world. Only let it be so understood. Let not the nature of God, and the charge of a love of suffering, let the law of God be loaded with the mill, so that the soul of man, however pure in him self, or his own sufferings, all or can be laid down, or the suffering of the perfect obedience of its subjects, only can do this. And the will of God does it because of the obedience of the Son of His love. I claim forgiveness and eternal life to all who obey the Son. He, by the will of God, has become the author of eternal salvation to as many as obey Him. Filled to be the perfect exemplar to the race of man, in its obedience, and its attendant suffering, he became the leader and captain of the many sons who are being brought to glory. His cross, his shed blood, as the symbols of his perfection as a Saviour, are thus the interpreters of what we should be.

It is such a view of the death of Jesus which illustrates the phraseology of our text, and explains what is signified in the martyrs washing their robes and making them white in the blood of the Lamb. They laboured, looking unto Jesus, the author and finisher of the faith, and at the cross, the symbol of the perfection of His will, and into heaven, where the Lamb is as newly slain, and the blood of his sacrifice is the token of his victory, and fits the spirit of the perfect with an undying enthusiasm as they sing, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." It is the song of earth as well as of heaven—the inspiring, life-giving, world-renouncing song of every true servant of Christ. John in his vision heard its response from every creature on earth, and under the earth, an universal inscription of blessing, and honour, and glory, and might, unto Him that sitteth upon the throne and unto the Lamb—a name indicative of much patience, and humble endurance of suffering of what is ever the return in this world of sin and sinners to a work of unspotted righteousness, and which renders the obedience of incalculable value, as it denotes a voluntary subjection to evil, that righteousness may be established in the place of sin, and saints fill God's earth with the glory which Jehovah has sworn shall cover it as the waters do the deep.

The Captain of the Lord's host goes forth before his people, with the symbols of warfare emblazoned on his banners. It is all a sign of duty—a remembrance of his own words to his disciples when on the earth: The servant shall be as his Lord. The very work he did is theirs also. The spirit of the Lamb, and the constancy to death, and the doing, not our will, but the will of our Father in Heaven, the cross and the blood significantly set forth.

Christian soldiers, there is not any truth more worthy of your devout attention than the one now presented to you. Like the martyrs who came out of the great tribulation, wash your robes and make them white in the blood of the Lamb, in the sense of playing your part in life and death under the inspiration of the life and death of your Lord. Turn your thoughts away from suffering. It will come if you are faithfully busy let it come, and meekly bear it. Do not let your hands rest too much on the sufferings of your Lord, if you find that it prevents you from abiding as clearly as you should that wondrous love of righteousness and hatred of iniquity which in his life and death were so illustriously displayed in practice. See in it your duty and your stimulus to be like-minded, and in the discipline of your service like-obedient. Let the blood of the Lamb be to you the sign that you are to resist even unto death, striving against sin. Let it show you that to you, as to Christ, the crown is beyond the cross, and the way to glory, is by the will of God, and an eternal law, inflexible and irrevocable in a world of sin and sinners, the path of righteousness suffering.

Do not trouble yourselves about the forgiveness of sin, and the way hidden in the depths of the wisdom of the Godhead how it is forgiven, in accordance with law and justice. We know that it is forgiven freely and fully through the redemption which is in Christ. We know that to receive love and follow Christ, bearing in our bodies the dying of the Lord Jesus, there is to us no condemnation. We are accepted in the beloved one. He is the reason of forgiveness, and of God's love to us. The comfort of knowing that we are Christ's, and God's, is not to be drawn from an abstract dogma, but from our following our Master in the regeneration. It is not by saying Lord, Lord, but by doing the will of our Father in heaven; by studying and aiming to follow out the commands of Jesus, especially those so fully explained and spiritualized in what is called the Sermon on the Mount.

We are too apt to think the fighting work as of the past—too apt to associate it with the rage of kings and governments. We discern more readily an opposition to Christ and his kingdom in what threatens imprisonment, or loss of goods, or life. We are ignorant of Satan's devices, are forgetful that he does transform himself into an angel of light, and his ways into the aspect of God's ways. There are the lusts of the eye and the lusts of the flesh, and the pride of life now as ever assailing the Christian, and there are wrestlings, not only with flesh and blood, but with principalities and powers, and with wicked spirits in the regions of the air. Was there ever a time like the present, when the love of money is so eminently the root of all evil; when Christians are like the world in its love and pursuits; when the savour of Godliness stinks by contact with an unholiness world. Shall I add, when Christ dwells as little by faith in the heart and the Holy Spirit of God as little shows the power of converting grace on the world of sinners, and of sanctifying and blessing of Christ's people.

Men are prone to run to extremes in doctrine as in anything else. Some may say let us forget the sacrificial language of the Bible, and fasten our attention on the morals of Jesus, and others may say, let us glory in the cross, and try to understand how its sorrows placated God, and laid the basis for human salvation. Let us see how it can fit us to die in peace, and before that, be our eternal safeguard from the horrors of a fallen world. I think both are partly right, but I think both are partly wrong.

right and greatly wrong. To disconnect the whole work of Jesus from the morals he commanded, is to lose the inspiration to do right, the life without which we are helpless for good, the gift of the Holy Spirit, without which we try to be obedient in the foolishness of the poor Adamite nature. We try, and our morality is a cold affair, springing from the stimulus of the conventional laws of society and selfishness. To try to do good without Christ in the heart, is to try to please God in disobedience to his grace, a manner that we believe on him who hath sent. To live without union to Christ is as opposed to the laws of the spiritual world, as it would be to those in the third world, were we to expect fruit from the lopped off branch of a vine. If our text teaches anything, it is that the great multitude around the throne reached the desired glory, because they struggled and fought under the eye of their leader. What he did and suffered, he commanded them to do. His cross, his shed blood, the blood which was opened for sinners led them to their feared suffering, rejoicing that they were counted worthy to suffer shame for his name. They washed their robes and made them white in the blood of the Lamb. They suffered, for he suffered before them.

What is preserved of the records of the early centuries of the church, tell us how the martyrs coveted the crown of martyrdom. Perhaps erred much in this respect. But the evidence is ample that their enthusiasm came from an intense love of their ascended Lord. We are not told that they perplexed themselves with insoluble questions on the nature of Christ's redeeming work. They were satisfied to rest on a fact that Christ died for their sins, and rose again for their justification. They had a theory of redemption, but it was of a conflict with Satan the Lord of the underworld and of Christ entering the prison house and delivering the captives. They had some of the common, governmental ideas which afterwards were introduced into theories of the atonement. They speculated on the nature of their Lord, but not on his work, a reason for this could be given in their love of Christ which led them to place him high as the highest, and to regard his work of indiation as simply sufficient and perfect. It was not needful to reason on it, it could not but be sufficient and perfect. To follow him was to secure all the benefits of what he had done. There was no need of asking how it effected God and his law, nor if the suffering was the redemption price, for their views were directed by the ancient Old Testament doctrine of the human race, and especially the dead being in captivity to Satan, and their conception of the work of Christ naturally took up the form of a deliverance by power. The sorrows of Jesus at the death on the cross were of Satan, Jesus dying entered the prison of Hades, overcame in conflict Satan and deposited him of his prey. He rose from the dead leading captivity captive.

The Redeemer to the early Christians was a conqueror, not the payer of debt, nor the compromiser of a violated law, but simply a conqueror. To wash their robes in his blood was to them significant of being conquerors themselves though him who had loved them. The words of the Glorified one to the Churches of Asia Minor, sounded the note of duty. To him that overcometh.

When we took a look at ourselves and neighbourhoods, and country, and world, we were painfully impressed with the conviction that the truth which is the most powerful stimulus to a holy heart, and life is not well understood. Our Christian nations do not show well before heathen nations, when we consider the much that has been given. Christians in our land, other lands are not the peculiar people, the New Testament speaks of. The greed of gain. The love of display and the pride of life are fearfully significant of our times. Religion itself is more a matter of enjoyment than duty. It is prized chiefly that it may make us happy and help us to die well. Its ordinances are to the Protestant what the priest is to the Romanist, means of absolution and extreme unction in the article of death. Faith in the blood of Christ, washing our robes, and making them white in the blood of the Lamb is regarded as most necessary when we are in some eminent danger or in view of death. Some wonderful change is to be brought by it on us at the close of life. This is not the doctrine in our text, nor can it be fairly deduced from the general tenor of the Bible revelations. When St. Paul speaks of the righteousness, he wendeavouring to have by the faith of Christ, he added these impressive words, That I may know him and the power of his resurrection and the fellowship of his sufferings being conformable to his death? He says also, If we suffer with him we shall also reign with him. If we be dead with him we shall also live with him. The suffering of Christ are the example to us. The washing our robes and making them white in the blood of the Lamb, in the doing right at all times, the suffering for it if need be even as Christ endured the contradiction of sinners against himself, even as he resisted unto death striving against sin. For this purpose the Son of God was manifested that he might destroy the works of the devil. His cross, his poured out blood denote the rage of sinners at the righteous doer. They significantly look at us who have under Christ the commission to put down sin and establish righteousness. They work the signs of our leaders and are the encouragement to us to do and suffer likewise. So the innumerable throng round about the throne understood them. They washed their robes and made them white in the blood of the Lamb. Mystical and symbolical words, denoting that they accepted their duty with its suffering, not only content but glad to be as their Lord, for the joy set before them, as before him they endured the cross, despising the shame, and before the throne of God they became joint-heirs with Christ.

It is stated that Thiers, 47 years ago, possessed only 40 francs. We dare to say he was a good deal happier then than he is now—and didn't know it.

M. and Miss, Hyacinthe Levesque, intend to start a newspaper at Brussels, devoted to the propagation of "New Catholic" views of the "Old Orthodox."

WHERE IS HOME?

Home is where affection leads, Gentle hearts in union...

A LESSON OR TWO FROM BALAAM.

BY THEO. L. CUYLER, D.D.

It was one of the most contemptible characters mentioned in the Bible who first uttered that beautiful and world-known wish...

We are ready to see him abandon his enchantments and join the hosts of the Lord. But we read on a little further, and find that...

There are two or three sharp practical lessons to be gathered off the barren fig tree of a man who made a goodly show of leaves and bore no good fruit.

An eminent American statesman, whose mighty voice defied the fugitive slave law, used to be so susceptible to these religious emotions that he could hardly resist the baptism of a child or hear certain hymns sung without melting into tears.

For it is a great deal easier to admire the religion of Christ than it is to adopt it. It is easier to praise the Word of God than it is to practice it.

The question as to whether the condition of the workman will be altered, or whether he will be in any condition released from the sway of capital through his working but eight hours per day, is an open question at least doubtful.

It might be suggested that he would devote his spare time to some labor whereby he could make up his deficiency. Even if he could and he would, it would not complete his deficiency, and himself at the same point from which he started.

May I not just here raise the question whether it is wise or right to dwell so often in the pulpit or in prayer meetings on Bible text, on an unready preparation for death...

The Bible says very little about dying hours, and gives but few "death-bed" exhortations. The man who lives for Christ will die in Christ and go to dwell with Christ.

I find but one solitary case of repentance and faith in the dying hour. And that was in the case of a poor creature who may never have known of his Saviour before.

EIGHT HOURS WORK AND TEN HOURS PAY.

For the past few weeks the city of New York has been passing through a revolution, which, though stamped with none of the acts of lawlessness which have so often characterized similar uprisings, is nevertheless...

The unanimous movement of nearly our entire industrial population, numbering almost forty thousand souls, towards one fixed object must undoubtedly overcome all present opposition, but it remains a question as to what benefits will eventually be attained.

It is claimed that the working man when working ten hours per day has no time for recreation or self-improvement, and that owing to the "magnificent distances" which he generally has to travel in this city to reach his place of work, his hours of rest are even further curtailed.

The question as to whether the condition of the workman will be altered, or whether he will be in any condition released from the sway of capital through his working but eight hours per day, is an open question at least doubtful.

It might be suggested that he would devote his spare time to some labor whereby he could make up his deficiency. Even if he could and he would, it would not complete his deficiency, and himself at the same point from which he started.

This we consider an assumption of power which is both illegal on the part of the Unions and unjust towards their several members. Not only does it inhibit the found between employers and employed, but it tends to destroy what seems to us the fairest and most equitable method of settling the present difficulty and preventing its recurrence in the future.

We uphold the right of working men to associate and form Trades' Unions or Co-operative Societies as they think proper, but when they essay to restrict the right of every one to sell his labor to whoever will pay him most for it, to place the poorest work on a level with the best, or to dictate to the amount of work which shall be performed in any space of time, we maintain that their action is both arbitrary and unjust.

WAS IT CHANCE?

I was in the habit of visiting a decent widow, as parlous made it impossible for her to attend church. She was tenked by a very dutiful daughter, who, working at a flax mill in the neighborhood, tiled hard, and contented herself with plain dress and simple fare that she might help to maintain her mother.

It happened one day that I left my carriage, and skirting the walls of the old churchyard, and passing the corn mill, with its busy sound and flashing wheel, I took my way down the winding dell to the cottage of the old woman, which stood in its garden embowered among trees.

The erection of mill refuse which had been built from the hearth some feet up the open, wide chimneys, having its foundations eaten away, had fallen, and precipitating itself forward, surrounded the hapless paralytic within a circle of fire.

By what law of nature when I lingered on the road, was I loved, without the remotest idea of her danger, to cut short, against all my inclinations, an interesting conversation, and hurry on to the house, which I reached just in the nick of time.

Every publisher of a newspaper has heard the tremendous order from offended subscribers, imagining the offender to be as dangerous as a stroke of lightning, but in reality more harmless than a mosquito bite.

STOP MY PAPER!

Every publisher of a newspaper has heard the tremendous order from offended subscribers, imagining the offender to be as dangerous as a stroke of lightning, but in reality more harmless than a mosquito bite.

"Mr. Swain, I've stopped the Ledger." "What is that, sir?" "I've stopped the Ledger" was the stern reply. "It is the Ledger," said Mr. Swain, "my dear sir, what do you mean?" "Odds no to me to the office," said the man with him, he entered the office at Third Chestnut street.

LADY JANE GREY.

A little more than three hundred years ago there lived in England a young girl whom the world yet remembers for her beauty, her goodness, and her sad death.

Though the Lady Jane was scarcely more than a child in years, she was an expert needlewoman, an accomplished musician, could speak and write French, Italian, Latin, and Greek, and knew something of Hebrew and Arabic also.

We see her as she is earnestly reading a Greek book written by Plato, a wise philosopher who lived more than two thousand years ago, of whom many of my young readers have probably never heard.

When she is sixteen, she is married to Guilford Dudley, a boy of seventeen, the fourth son of John Dudley, Duke of Northumberland. This marriage was not of her own choice, but she consented to it because it was the desire of her friends.

When my young readers get older they will read about the wicked king, Henry VIII., of England, who had six wives, and divorced or killed five of them. This king, when he died, left one son and two daughters. His son, a mere boy and in delicate health, was now king.

She was so shocked at this sudden news of the death of the king, her distant cousin and her dearly loved companion, that she fainted away. When she recovered from her fainting fit she refused to accept the crown, saying she had no right to it while the princesses Mary and Elizabeth were alive.

And now we see the reason why her marriage was forced upon her. Her father-in-law, the Duke of Northumberland, expected by this marriage to make his son a king.

Though she was scarcely more than a child, she remained firm in her decision, against the remonstrances of the duke, her father-in-law, and the upbraidings of the duchess, his wife.

After Mary became queen she reluctantly signed the warrant for the death of the Lady Jane and her boy husband. So, seven months after she ascended the throne, this queen of nine days found herself accused of high treason, a prisoner in the Tower, and condemned to die.

On the morning of their execution, the 12th of February, her husband sent for her to take a last farewell. She sent word back that there was no need of such parting.

She calmly watched the cart which bore the body of her husband away from the place of execution. Then, dressed in black, with a prayer book in her hand, a heavenly smile on her face, a tender light in her gray eyes, she passed modestly through the files of troops and ascended the scaffold.

After begging the prayers of those present and making a prayer herself, she laid her head upon the block, the executioner raised her pardon for what he was about to do, which she freely gave him; the blow fell, and her earthly troubles were over.

HANGING WALL PAPER.

Many persons living in remote places are for re-papering their apartments on account of the difficulty of procuring skilled labor for this branch of industry, but this is really a very simple task that there is no reason why any one of ordinary capacity should not do it with a little trouble and little expense.

One is to remove the old paper, if there is but one thickness on the wall, it is not necessary, as this will not do any harm. It is only where layer after layer is put on that the apartment becomes offensive from the condensation of vapors, accumulating with years until at last they become dangerous sources of disease.

To remove the old paper, take a common wash brush and a pail of water. Wash the wall all over and you can easily tear the paper off in long sheets, and so render the surface clean again.

Having cleaned or removed the old paper, take a roll of the new that you desire to apply and hold it up to the wall; arrange it so that the pattern will show evenly at the top and bottom, if possible, and then cut off one length. Have ready a table or a board long enough to take the whole piece; then use the first strip cut as a guide, and match all the rest to it.

When she is sixteen, she is married to Guilford Dudley, a boy of seventeen, the fourth son of John Dudley, Duke of Northumberland. This marriage was not of her own choice, but she consented to it because it was the desire of her friends.

Having cut all the paper ready to apply, roll it up and lay each piece on one side, or lay them all in a pile. Have ready a smooth board made of white pine, about four feet long, and a board, long enough to take the whole sheet in one length. Make the paste quite thin, not thicker than molasses and as smooth as a custard.

When she was scarcely more than a child, she remained firm in her decision, against the remonstrances of the duke, her father-in-law, and the upbraidings of the duchess, his wife.

After Mary became queen she reluctantly signed the warrant for the death of the Lady Jane and her boy husband. So, seven months after she ascended the throne, this queen of nine days found herself accused of high treason, a prisoner in the Tower, and condemned to die.

Some care and discretion must be taken in selecting papers for the purposes of papering. They are intended to be put in rectangular or geometrical patterns do not look well in a bed room or a sitting room, as they impart a severe and formal appearance that is especially wearisome after a few weeks.

After begging the prayers of those present and making a prayer herself, she laid her head upon the block, the executioner raised her pardon for what he was about to do, which she freely gave him; the blow fell, and her earthly troubles were over.

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A DENOMINATIONAL ORGAN.

An overture on this subject from the London Synod was supported by Dr. Proudfoot, who thought that such a medium as a weekly newspaper would greatly advance many interests of the Church. He could not withdraw the overture, but he would recommend the Assembly to vote it down, and hoped that all the members of it would extend their hearty support to the *British American Presbyterian*, published by private enterprise. Had that paper been in existence a year ago, his overture would never have been introduced.

On motion of Mr. McMullen, after some discussion, it was resolved that the overture be rejected, AND THAT THE ABOVE-MENTIONED PAPER BE RECOMMENDED TO THE MEMBERS AND MEMBERS OF THE C.P. CHURCH AS WORTHY OF THEIR HEARTY SUPPORT.—From Proceedings of General Assembly.

LIBERAL OFFER.

New Subscribers can have the *British American Presbyterian* from this date up to the end of 1873 for \$2.00. The time of the usual campaign for securing new subscribers is approaching. Our old agents are requested to be ready for work, and we are prepared to engage any number of new ones. It is our wish to employ some one in every congregation to solicit new subscribers, or what is still better, to have every one of our present readers act as an agent. Our Premium List, which will be a very attractive one, will be ready in a short time. All who send us new subscribers now, will have the benefit of it.

British American Presbyterian.

TORONTO, FRIDAY, NOV. 15, 1872.

TOPICS OF THE WEEK.

The disastrous fire in Boston has certainly been the occurrence of the week. The destruction of property has been immense, it is said equal to, if not greater than that caused by the Chicago conflagration, though the number of the people rendered homeless will not be nearly so great. It is to be feared that this disaster will complete the ruin of many of the hitherto solvent Fire Insurance Companies.

In Ontario nothing has taken place of any public consequence either in church or state. All has moved on in the quiet usual. Very properly, yesterday, was set apart by arrangement among the several churches, as well as by the recommendation of Lieut.-Governor as a Day of Thanksgiving for the numerous blessings which as a people, we have received during the past year. The response to this invitation will we hope be found to have been in some measure in accordance with what it ought.

NEWS ITEMS.

The Rev. Dr. Marshall, of Coupar Angus, is one of the best kind most widely known of the present race of U. P. Ministers in Scotland. He is now in feeble health, and not far from the close of a long and laborious life, we are accordingly pleased to see that his friends and admirers have made him a present of \$7500, in appreciation of his efforts in the cause of civil and religious liberty. Many in Canada will rejoice to hear this, though they will be sorry to learn that the Doctor was unable to speak his words of thanks, but had to get a brother to read them.

The Geneva paper, the *Brien Public* announces that Dr. Merle d'Aubigne has left two additional volumes of his history of the Reformation almost completed in which the narrative is carried down to the death of Luther. So far this is very gratifying. It is also to be remembered in connection with the removal of this distinguished historian, that it gives a mournful interest to the beautiful bronze medal struck in his honour a very short time before his death.

The obverse presents the well known features of the eminent historian in *allotrelievo*, with the words 'Merle d'Aubigne' surrounded by a garland. The reverse contains the following inscriptions, characteristic of the three men whose history D'Aubigne has narrated:—Luther, 'Hier stehe ich, kann nicht anders; Gott helfe mir. Amen.' Calvin, 'Un chion above, s'il v'iot qu'on assaile son ministre; je serais bien lasche si, en voyant la verite de Dieu assaile, je faisais du muet s'abi sonner mot!' Knox, 'Take from us liberty, and you take from us the Gospel.'

We are given to understand that the Rev. George Gilfillan of Dundee, is to write the biography of the late Rev. Dr. William Anderson of Glasgow.

MISS YONGE is preparing an elaborate life and letters of Bishop Patterson, the celebrated Missionary.

DR. HANNA, the son-in-law, and biographer of Dr. Chalmers is about to publish *Reminiscences of Tour in Palestine*, made some years ago, in Company with the late Dr. Keith Johnston.

THE UNSCRUPULOUSNESS OF PARTY STRIFE.

We cannot but notice with strong disapprobation the manner in which the Rev. Mr. King, of Buxton, is being treated by one of the daily papers of Toronto, and that being manifestly in order to wound a political opponent, not to protect the public morals or pull the disguise from off a clerical hypocrite. Perhaps Mr. King may not have been quite prudent in some of his schemes for the benefit of the coloured people, but of his honour and integrity there has never been a doubt among those who had the best opportunities for knowing. Had it not been to subserve political purposes, we should never have heard anything of Mr. King's private concerns, and his supposed iniquities and shortcomings would not have been dwelt upon with such unction by those who are strangely oblivious of the directions given long ago to the class of people who ought not to throw stones.

At the same time, when such charges are brought forward, from whatever motives, they ought to be met to the minutest details, and their falsehood and malignity clearly established. Mere denials won't do; nor will a simple falling back upon general character. When specific statements are made, in which facts are misrepresented, and garbled narratives alleged to be given, Mr. King owes it to himself, as well as to the church of which he is a minister, not to allow one such statement to pass unnoticed and unrefuted.

We are aware he has sent two letters to the newspapers in reply, but a somewhat greater amount of particularity than is found in these is desirable in order fully to rebut the odious and malignant charges brought against him and his proceedings. We sympathize greatly with the reverend gentleman in his present unpleasant circumstances, and have no doubt that he will be able triumphantly to refute his present maligners. The particulars in connection with the money raised in Britain for the Buxton Mission we do not know. His assailant wishes to show that Mr. King, by his own account, in a speech delivered in Glasgow, got \$15,000 at least, while the accounts of the Canada Presbyterian Church only show about \$5,000 in all. How this discrepancy has come round Mr. King has not yet shown. It is possible that the printer of the report of the speech in Glasgow may have written pounds when Mr.

King said dollars, or Mr. King may have included all he had raised in England for the unfortunate sawmill as well as for the Buxton Presbyterian Mission, but wherever the mistake may be, Mr. King, for his own sake, and for the sake of the good cause, is bound to explain without any unnecessary delay. His assailant is bitter, unscrupulous and malignant; all the more reason that he should not have even the shadow of shade of support for his offensive and reiterated charges.

EPISCOPALIAN ARROGANCE.

The *Church Times*, an ecclesiastical paper published in Britain, has the following curious notice of a mission to benighted heathens in Banffshire, Scotland:—

ST. MARGARETS, CRAIG ELLACHIE, BANFFSHIRE.—On Sunday, September 8, this Highland village was again honoured by His Grace the Most Reverend Primus visiting it. He preached in the morning, and at night administered Confirmation for the second time during this twelve months. Considering that this mission has been planted in a purely rustic country, and amid ignorant and exceedingly prejudiced Presbyterians, it is encouraging to see what progress the Church has made through mission work being carried out in the orthodox way.

Here we have "a Most Reverend Primus" and his organ mourning over the heathenish condition of "ignorant and exceedingly prejudiced Presbyterians," and giving missionary notes of what is being done in an "orthodox way" among them, in a manner that is exceedingly refreshing.

There is no reason why Episcopalians should not seek to propagate their peculiar tenets in every legitimate way, but it is too absurd for them to ride the high horse in the style they are in the habit of doing far more frequently than in this *outré* case in a Scotch village.

ROMAN CATHOLIC SQUABBLES IN QUEBEC.

There is a fierce contest still going on among the Roman Catholic journals of Lower Canada, in reference to the extreme ultramontane views preached by a certain portion of the priests, and defended by what claims to be by way of excellence the Catholic press. The occasion of the golden wedding of the Bishop of Montreal has given additional fierceness to the controversy. All our readers may not be aware that this is the name for the Bishop's jubilee as a priest. He has been fifty years, we suppose, married to the church. The occasion of this controversial outburst has been the sermon preached in Notre Dame Cathedral, Montreal, by Father Braiin, a prominent member of the Society of Jesus. The offensive manner in which the priest proclaimed the supremacy of the church over the state, was looked upon as a direct insult to the majority of the Bishops and especially to the Metropolitan, who is moderate in his views, and has been resented with much vehemence by the great majority of French newspapers.

Father Braiin's way of putting things may be very disagreeable to moderate men who do not wish to give Protestants any occasion for pointing out the unchanging arrogance and intolerance of their church, but after all it cannot but be acknowledged to be most consistent, and most in accordance with the teachings of the infallible successor of Peter.

As a specimen of the bitterness, and independence with which some of the so called Catholic journals write, we give the following extract from the *Quebec Journal*, the organ of M. Cauchon:—

"Among the numerous addresses, not very doctrinal, whatever *Le Nouveau Monde* may say, we notice that of three zouaves, who declare to His Lordship of Montreal, that it is not "good for man to be alone"—*Non est bonum hominem esse solum*, and that it is on this account that they three came together! Did they speak in that fashion because they were coming to a marriage? And

had they, at the time, a faint remembrance of a discourse delivered by Father Hyacinthe in New York about three years ago as if in anticipation of his own recent marriage? They had evidently not beside them, when they wrote this, the "censor" of Neo-nundan infallibility to guide in the application of texts of Scripture!

It is impossible to be little the issue of this manifestation; it will have a loud echo in many souls, for it is the solemn attestation of a destructive discord in the very bosom of authority itself, and what guide is left to troubled or even suspicious consciences, when they are told that you and your bishop have doctrinal reasons for opposing the majority of the churches leaders? This they repeat in their conversations on railways and in public places. 'Why should we not be divided? Are not our bishops divided as well?'

A good deal more of similar strong writing might be quoted. We have given sufficient to show that matters are carried to a great length in that church, which boasts of the unity and brotherly kindness prevailing among all its members.

Let us just quote another passage in which the account of the sermon given by *Le Nouveau Monde* is quoted and commented on.

That every one may see how far insolence and forgetfulness of the most elementary rules of social life can go, let us quote the following from *Le Nouveau Monde*.

"The subject agreed admirably with the occasion, and no less with the audience. Father Braiin had under his eye the chiefs of the Canadian churchmen, who, above all others, are bound to watch over points of doctrine, and for the maintenance of the rights of the church. Among his auditors were all the clergy of the diocese of Montreal—Members of Parliament—men exercising great influence and enjoying well merited reputation in their various localities. Was it not imperative to make some of these know their rights—others their duties—all the truth.

The place was not less fitly chosen, for if there is a pulpit from which Catholic doctrine ought to be preached, assuredly it is the pulpit of Notre Dame."

So it seems it is no longer the Episcopate that rules in the Church of Canada, but Father Braiin alone—sharing in the infallibility of *Le Nouveau Monde*—can worthily and authoritatively speak. 'He had under his eye the chiefs of the Canadian Church, the men who of all others are bound to watch over doctrinal purity and the preservation of the rights of the Church.' Accordingly, he was bound, it seems, to give them lessons in doctrine and duty, and to instruct them in what they could never have known without his intervention! 'TRUTH! Yes, and it was the church of Notre Dame, which, above all places, had to be chosen in order to outrage those who had so cordially offered it, in order to give the *fete* more room and more solemnity! How long shall we stand this scandal? Don't forget that those who sow the wind reap the whirlwind, and rest assured, gentlemen, that one day your scandalous proceedings will receive their appropriate recompense."

It is a very pretty quarrel as it stands. We hope it may grow and gather ever-increasing force, for we have more hope of the French Canadians being delivered from their spiritual bondage by an uprising from within than by any number of assaults from without however vigorous and well planned, these may be. By all means let Father Braiin proclaim the supremacy of the church over the state, and its right to have jurisdiction over every department of social life, which it pleases to claim as being under its case. Let the Reverend Fathers of all colours and clans sit on the safety valve; while assiduously letting on the stream, and we may hope to see a very interesting *tableau* by and bye. The French Canadians are a quiet, meek, ignorant race, but their quietness and ignorance may be too art presumed upon, and lively con-

troversies as we have referred to among their religious guides, may help to quicken their faculties, and lead them by and by to think and act for themselves.

The influence of these religious discussions or the present condition of political parties in Quebec province is very manifest and very great. Ultramontainists and Sallicans are fighting fiercely with each other and at the same time a good many of the most extreme sons of the church are siding with the *rouges* in their opposition to Cartier's regime.

UNION AMONG ENGLISH PRESBYTERIANS.

On this subject the London (Eng.) *Weekly Review*, of a recent date, has the following:—

The English Synod of the United Presbyterian Church which has just been held was occupied principally in discussing the subject of Union with the English Presbyterian Church. It was a noticeable fact that during the whole discussion not one word was uttered against the proposal that the two Churches should unite—the only difference of opinion being as to the form the Union should take. One party maintained that a Union which involved a separation from the mother Church in Scotland would thus be purchased at too dear a price, as thereby the moral and material support rendered them would be withdrawn; and that it would produce a separation amongst the Churches in England, as some would not break off the connection with Scotland until the Church there wished them to do so. On the other hand, it was shown that there was really no moral support given to the English section by the Church in Scotland, and that they gave back to Scotland nearly as much as they received. It was ultimately agreed to appoint a committee to ascertain on what terms the English Presbyterian Church would unite with them, and to hang up the matter for another year. After all, it will depend upon the decisions come to by the sessions and congregations, to whom the subject will ultimately be submitted, whether the Union will take place at all. The decision come to in view of all the circumstances may be best, and however disheartening this decision must be felt by the earnest men in both Churches who desire immediate Union, we trust that their deferred hopes will not prevent them continuing their good work, so that "they all may be one."

"God looks not at the oratory of our prayers, how eloquent they are; nor at their geometry, how long they are; at their arithmetic, how many they are; nor at their logic, how methodical they are; but he looks at their sincerity, how spiritual they are."—*Old Writer*.

The good effects of associated action have never been better illustrated than in the establishment of cheese factories in the United States. The improvements that have been introduced into the manufacture of this important article of diet have through this agency been so great that the American product now competes with the best English in the London markets, whereas it was almost unsalable twenty years ago.

A French infidel, a man of some learning, was crossing a desert in Africa, called the "Great Sahara," in company with an Arab guide. He noticed, with a sneer, that at certain times the guide, whatever obstacle might arise, raised his eyes to heaven, and, kneeling on the burning sands, called on his God. Day after day passed and still the Arab never failed to do this; one evening, when he arose from his knees, the would-be philosopher asked him with a contemptuous smile: "How do you know there is a God?" The guide fixed his eyes on the scoffer a moment in wonder, and then said solemnly: "How do I know that a man, and not a camel, passed my hut last night in the darkness? Was it not by the print of his feet in the sand? Even so," said he, pointing to the sun, whose last rays were flashing over the lonely desert, "that footprint is not of man."

Ecclesiastical.

BROCKVILLE PRESBYTERY.

At a pro re nata meeting of the Brockville Presbytery, held in Prescott on the 4th inst.; Rev. A. Matheson was loosed from his charge—Osnabrook, &c., in order to go as missionary to Manitoba. A call to him from Strathroy was also presented, but set aside when he decided to go to Manitoba. A call from Lynn and Yongo in favor of Rev. A. C. Gillies, was sustained, and ordered to be forwarded. The induction of Rev. David Taylor will take place at Spencerville on the 26th inst., at half past two p.m. Mr. Bunnie to preside and address the minister, Mr. Trevor to preach, and Mr. Hastie to address the people.

JAMES HASTIE, Pres. Clerk.

PRESBYTERY MEETING.

A special meeting of the Presbytery of Paris, was held in Rivor Street Presbyterian Church, Paris, on the 26th inst. The moderator, Rev. H. McQuarrie, not being present at the hour of meeting, 11 a.m., the ex-Moderator, Rev. J. Robertson, of Paris, took the chair, and the meeting was constituted with praise, the reading of the scriptures and prayer. On motion, the conduct of the moderator in calling the meeting, was sustained. The attendance of ministers and elders was small. The purpose for which the Presbytery was convened was to consider, and if deemed proper, to sustain a call, for a pastor of the congregation of Tilsonburg, and Culloden. The Rev. Peter Wright, of Ingersoll, reported that he had preached and moderated in a call of the above congregation on the 14th ult., and that the call came out unanimously in favor of Rev. Wm. Caven, of Ridgetown. The call was laid upon the table. It was signed by a large portion of the members and a number of adherents. Commissioners from the congregation being present, were heard in support of the call, and after due deliberation the Presbytery agreed unanimously to sustain the call as a regular Gospel call, and instructed their clerk to transmit said call in due form to the Presbytery of Chatham, of which the Rev. Mr. Caven is a member. The Rev. P. Wright was appointed by the Presbytery in connection with the commissioners of the congregation, to prosecute the call upon the Presbytery of Chatham. After some conversation on other matters connected with the operations of the Church, in which it emerged that the eyes of many in the church are turned towards our respected fellow-citizen, Dr. William Clarke as a man well qualified to discharge the duties of mission agent, an office about to be instituted by the church; the Presbytery adjourned.—Paris Transcript.

MINISTERS AND CHURCHES.

The Rev. Alexander McKay who has been minister of St. Columbia Church, Lochiel, for the last five years, has accepted a call to Eldon, Ont., whither he has left on the 30th ult., amid the regret, not only of his late people, among whom he had zealously and faithfully laboured, and who had been much attached to him, but also of the Protestant community at large, to whom he had endeared himself by his consistent life, his sterling worth, and his many acts of beneficence. Not one of his predecessors in Lochiel had secured so large a place in the affections of the people. His departure from Glengary is a loss to the cause of Christ there. The friends of truth will sadly miss him. And their earnest prayer is, that He who has the stars in his hand—the great Sheppard and Bishop of souls may abundantly bless him and his family, and give him many souls for his hire in that portion of the vineyard to which he has now gone—Conn.

ORDINATION AT WATFORD.—On Tuesday the 5th inst. the Rev. John Abraham was ordained to the office of the ministry, and inducted to the pastoral care of the congregation at Watford. The Rev. John Thomson, of Sarnia, preached and presided. After an appropriate and impressive sermon the ordination services were proceeded with, the Rev. George Simpson, Westminister, addressing the minister, and Mr. Thomson the people. In the afternoon a service was held in the drill shed. Notwithstanding the unfavourable nature of the weather there was a large gathering. Mr. Thomson occupied the chair. Addresses were delivered by Rev. Messrs. Maxwell, Stricks, (Methodist), K. McDonald, Simpson, Abraham, and Johnston. A choir enlivened the proceedings by a tasteful rendering of appropriate music. On the evening of the same day another service was held in the drill shed, at which the attendance was still larger. On this occasion Mr. Doan presided. Several gentlemen who spoke in the afternoon again addressed the evening meeting. In addition, the Rev. Mr. Fletcher of the Episcopal Church, gave a cordial and interesting address. The choir again rendered efficient service, as did the Watford Brass Band. The proceeds realized were very satisfactory. A presentation of about seventy dollars was

made to Mr. Abraham, who acknowledged the gift in a neat and appropriate speech. Next day there was a meeting for the children, which passed off pleasantly. Mr. Abraham evidently enters on his labours under very happy auspices.

At the Watford meeting the Rev. K. McDonald intimated that he had moderated in a call from the congregation at Embro to the Rev. Mr. Ross, Nova Scotia.

This many recards of the Rev. R. Kennedy, editor of "The Good News," "Evangelizer," etc., will be sorry to hear that he has met with a very serious accident. Mr. Kennedy preached on Sabbath, the 3rd inst, for the Rev. Mr. McKay, of Cheltenham. And while on the following Monday he was driving down a hill in that neighborhood, a part of the harness broke, letting the weight of the buggy against the horse. The horse getting frightened, ran away, throwing Mr. Kennedy out with great violence, and his feet getting entangled in the lines of the harness, he was dragged for some distance by the infuriated animal. Mr. Kennedy has been lying in a very low state ever since, most of the time unconscious and in a deep stupor, and but little hope is entertained of his recovery. He is lying in the house of Mr. McDonald of Caledon. Mrs. Kennedy has come from Ailsa Craig to attend on him, and all that human kindness can suggest or medical skill can effect, is being done for his recovery.

P.S.—Since writing the above, Mr. Kennedy has departed this life.

The Colborne Express says:—"We learn that Mr. Murray of the Colborne High School, has decided to accept the offer of the appointment to the head mastership of the mathematical department in the Galt Collegiate Institute, at a salary of \$1200 a year."

We congratulate the Galt Collegiate Institute on receiving the services of a gentleman of the varied acquirements and first-rate ability of Mr. Murray. A better appointment could not have been made. Mr. Murray will add to the already high reputation of the Galt Collegiate Institute.

TERCENTENARY OF THE DEATH OF KNOX.

Sabbath the 24th of this month (Nov.) is the tercentenary of the death of the great Scotch Reformer, John Knox, exactly three months after that of the St. Bartholomew Massacre. It is to be hoped that in all Presbyterian pulpits, particular prominence will then be given to that event. Presbyterian ministers should do what in them lies to instruct their people in the history of their church.

Evangelical ministers of the Episcopal Church, also, have good reason to do honour to the occasion. Knox was one of the six chaplains of Edward VI, and was consulted in the revision of the Book of Common Prayer and the Articles of Religion. He was offered a bishopric, which, however, he declined.

In the October No. of the Parish Magazine, (Church of England) is the commencement of a sketch of the life of John Knox, written by the Vicar of St. Matthew's, Leicester.—BLUE FLAG.

MONTREAL PRESBYTERY.

A special meeting of the Presbytery of Montreal was held at Danville, P. Q., on Friday, 8th inst., for the ordination of the Rev. J. M. Macalister, B. A., and his induction to the pastorate of the Presbyterian congregation in that place. At two p.m. the church was well filled with the members of the congregation, and friends of other denominations, among whom were the ministers of the different churches in the village. The Rev. J. M. Gibson, M. A., of Montreal, preached the ordination sermon, taking for his text Matt. IX, 36-10,—speak of the institution of the Christian ministry. I. The Mission. II. The Commission, speaking under the latter head of, 1. Ministerial duty; 2. Ministerial support; 3. Ministerial trials. The Rev. Jno. McKay, of Richmond, who had also conducted the opening services, then gave a statement of the proceedings in connection with the call, and put to Mr. Macalister the questions in the formula. Satisfactory answers having been given, the Rev. Mr. Clarke, of Quebec, offered the ordination prayer, and the members of Presbytery having given Mr. Macalister the right hand of fellowship, he was declared inducted to the pastoral charge of that congregation. Mr. Clarke then addressed the minister, and the Rev. Jno. Bethune, of Inverness, the people; after which the newly ordained pastor received a cordial welcome, and hearty congratulations from the members of his congregation. We may add that until last Spring there was no Presbyterian worship in Danville; but then the Scotch families in the place, who had been gradually increasing in numbers during the last few years, petitioned the Presbytery of Montreal to establish regular services among them, and Mr. Macalister was sent to labour there for the Summer, with the above result. They at present worship in the Methodist Church, which has been most kindly placed at their disposal; but hope before this time next year to have a place of worship for themselves. May the Lord cause his Zion to flourish in this British field; and may many more Protestant communities such as this be soon organized as centres from which the light of the pure Gospel may shine into the minds of our ignorant and deluded fellow-countrymen.

ADDRESS AND PRESENTATION.

On Friday evening last, says the *Lindsay Post*, a select party of the Friends assembled in the Peel Street Church, and after making the necessary preliminary arrangements, proceeded to the residence of the Rev. R. H. Hoskin, The rev. gentleman found his house taken possession of in the most decided and mysterious manner, and submitted in the meekest style imaginable to behold his tables loaded with provisions, before which his guests, after inviting him and his good lady to partake with them seemed to vie with each other in the attempt to make everything agreeable. The charm of conversation, the flow of wit, the feast of reason, and the flow of soul, seemed for a time to have ample sway, but in a moment a change came over the spirit of the dream; table and edibles under the prosopope of fairy fingers, were suddenly removed from sight, and the company assumed the appearance of an audience, with our respected fellowtownsman, Mr. McCammon, in the chair. The object of the gathering was briefly stated, and Mr. Munro, Principal of the Public Schools, was called upon to read the following address, which was accompanied by a magnificent gold watch, chain and locket, worth \$175.

To Rev. R. H. Hoskin,

DEAR SIR.—We, the friends and members of your congregation, have learned with extreme regret that the relation existing between us as Pastor and People is about to be severed. We therefore gladly embrace this last opportunity of expressing our heart-felt thanks for your many acts of kindness, and for the unabated interest you have always manifested in all that pertains to our temporal and eternal welfare, and ask you to accept this watch, chain and locket, as a slight token of our appreciation, affection, and esteem. It does not become us, Dear Sir, to speak of the improvement, moral and spiritual, we have made under your fostering care, yet we may be allowed to assure you that your assiduous labors, on behalf of our congregation, and your untiring zeal in the cause of morality and religion have not passed unheeded, but have gained for you a place and a lasting remembrance in the hearts of the many sincere and warm-hearted friends in this community. We hope and trust that you may long be spared to labor for the progress of the church of Christ, and to carry out those benevolent objects for which your exalted qualities of heart and mind so eminently fit you. In conclusion permit us to commend you in earnest and solemn prayer to the favor of Almighty God and should it be His will that we meet no more on this side of the dark valley of the shadow of death, may we not hope that, on that day when that piercing shrill of the trumpet blast will awaken all who slumber in their tombs, to submit to the arbitration of the last assize, we shall meet again to join that celestial host in singing "Praise unto Him who sitteth upon the throne, and unto the Lamb, even the Lamb that was slain."

The rev. gentleman, taken as he was by surprise, made a few feeling remarks and subsequently forwarded the following reply to the address of the donors of the gift.

Mr. Chairman and Dear Friends,

There are moments in life when our emotions are stirred to a depth which fails to find utterance in words. On such occasions I envy those who can say just what they feel. Not being one of those, I must therefore be content to say least when I feel most. However I cannot allow the present opportunity to pass without at least attempting to express in some measure my profound gratitude for your love and esteem. In relation to the tie which has so cordially united us for eight months past, and which you regret is now to be severed, I confess for various reasons that I share with you the same regret. Your friendship, your kindness, your sympathy, your prayers, I duly reciprocate, and could welcome a prolonged season of social and spiritual enjoyment together; but for weighty reasons, not unknown to you, I deem it my wisdom, not less than my duty to accept another field of labour, and for which I cannot help, feeling a degree of sorrow. I need not inform you that the relations we have hitherto sustained to one another, will prove to me a lasting source of joy. You kindly allude to your moral and spiritual improvement due to my brief ministrations among you. In this I rejoice as the best recompense for my labours. I have endeavoured, though in much weakness, to make this my chief aim, and sincerely pray that nothing less worthy may ever be a motive to work in the vineyard of my Lord; and if it has won your esteem, and opened my way to your hearts, and given me a large share of your affections, it is more than ten fold reward for my toil. But let God be magnified! We are but his ambassadors, that the excellency of the power may be of Him and not of us. I prize this gift—much because of its intense value—more because it is an unmistakable testimonial of your love and esteem. And be assured, whenever my eye shall rest upon it, it shall serve as a faithful remembrancer of you all, calling up sweet recollections of you all, fresh as the dew and fragrant as the rose. I say of you all, because I am happy to see in our company those who do not come under the same denomination of christians, but whom I love as the children of our heavenly Father, related by the same spirit of adoption to one common Lord, and heirs to the one inheritance. I have laboured while with you, both by precept and example, to repress these non-essentials in religion that might tend to foster dissension in the great family of God. I love all that love the Lord Jesus Christ, for it is the same God that worketh all in all. I take occasion to thank you on behalf of Mrs. Hoskin for your valuable present to her after coming a stranger among you. I can assure you that she was equally thankful for that gift as if she had been afforded the opportunity of telling you.

And I can further assure you that on the present occasion her feelings are one with mine. In return for the solemn and affecting manner in which you have commended me to God, I heartily embrace the sentiment of that prayer and present to a throne of grace for you; that so God by his spirit may preserve you from every snare, and be your guide even unto death. I leave with you my best wishes and most earnest prayers, and should it not be our happiness to meet and mingle again in the church militant, may it be ours to rejoin in the church triumphant to enjoy that banquet of love through the endless ages of eternity.

We heartily commend the spirit of the committee in this presentation, and feel assured that Mr. Hoskin during his brief stay among us has proved himself in every way worthy of the high opinions expressed regarding him. His sojourn has been brief, but sufficiently long for him to carry away with him the respect and lasting esteem of all with whom in a public or private capacity he has been associated.

Book Notices.

DR. THORNWELL'S THEOLOGY.

Following the widely known and justly valued theology of Dr. Hodge, that of Dr. Thornwell of South Carolina, has been laid upon our table. For many reasons that need not be specified, Southern Theologians have not been so well known in Canada, nor their merits appreciated as their brethren of the Northern States. Such men as Adger, Palmer, Plummer, Robinson, Moore, and Thornwell, and many other eminent scholars that might be named, have hardly been heard of, until within the last few years, nor are their writings as frequently found in the hands of our students, as works of very inferior merit. We therefore deem it a duty, to call the attention of the younger ministers of our church and the students of our theological colleges, to the writings of Mr. Thornwell. Next to the standard work of the Princeton Professor, there is no recent work on theology, so well fitted to stimulate thought and meet the demands of the speculative age as the valuable volumes just issued by the Richmond Board of Publication. This is no doubt saying much, but a perusal of the volumes will more than justify the assertion.

Dr. Thornwell's Theology is not to be compared with that of Dr. Hodge for exhaustiveness or details; nor is it to be put in the place of such treatises. It is neither to be studied in connection with the more minute systems of theology, which are used as Text Books in our seminaries. Thus regarded it is eminently suggestive. The style is as nearly perfect as we can well imagine, the language choice and elegant, and the scholarship exact. We rise from the perusal of the volumes, feeling that a master mind, under the guiding influences of God's holy spirit, has laid the church under deep obligations, by this noble constitution to the best of all sciences.

The two volumes already issued, contain Dr. Thornwell's Theological and Ethical writings. Subsequent volumes will contain the controversial, ecclesiological and miscellaneous writings. In the second of the volumes under review there are to be found his celebrated lectures on truth, which commanded a large share of a tention, when first published as a separate treatise, and drew from Sir Wm. Hamilton a high tribute of praise. In the forthcoming volume, there will be found his discussions on Papal Infallibility and the Romish controversy. These discussions appeared first in the newspapers, when Dr. Thornwell was called to defend himself against Bishop Lynch. The Bishop having left the field, Dr. Thornwell prosecuted the subject with the results contained in the third volume of his works now being issued.

The limits of a notice, will not allow our giving so much as an outline of the plan adopted in these volumes. This is the less necessary as they may be seen at Messrs. Willing and Williamson's, who have received a large supply for the Canadian trade. We understand, they are prepared to make such a reduction in the published price to the students of our colleges and clergymen of all denominations, as will put them within the reach of all. No theological student or minister can well do without them.

The celebrated writings of J. H. Thornwell, D.D., vols. 1, 2, to be had of Messrs. Willing and Williamson, Toronto.

In transplanting trees mark the north side of the trees with chalk before they are taken up, and when set out have them put in the ground with their north side to the north, in their natural position, and a large proportion will live. If the north side is exposed to the south, the heat of the sun is too great for that side of the tree to bear, and therefore it dries up and decays.

THE DEVIL'S GARRULITY.—An enemy before he besiegeth a city surroundeth it at a distance, & see where a wall is weakest—best to be battered; lowest—easiest to be scaled; ditch narrowest—to be bridged; shallowest—to be waded over; what place is not regularly fortified,—where he may approach with least danger, and assault with most advantage. So Satan walketh about, surveying all the powers of our souls, where he may most successfully lay his temptations; as whether our understandings are easier corrupted with error, or our fancies with loquacity, or our wills with forwardness, or our affections with excess.—Tison's Pulp.

THE LATE REV. DR. FINLAYSON OF EDINBURGH.

We briefly announced last week the sudden death of this beloved servant of Christ. Dr. Finlayson, of Rose Street United Presbyterian Church, arrived in Campbelltown on the afternoon of Tuesday week in his usual health to be present at the induction of the Rev. John Thomson to the co-pastorate of the U. P. Church in that place. On Wednesday, after the induction, he addressed the meeting held in honour of Mr. Thomson in pleasant and happy terms. When it was proposed to start to the source which was held in the evening, the doctor preferred to rest a little longer. From a conversation which then passed it would seem that he felt his end was near at hand. One of the company in the room was a venerable elder, who had recently enjoyed pleasant intercourse with Dr. Finlayson at the Bridge of Teith, and the old man said to him on leaving, "When will we enjoy another blessed time at the Bridge?" "I am afraid," was the answer, "we shall never meet here again, but we shall meet in heaven." Dr. Finlayson, however, attended the same, which was brought to a close shortly before eleven o'clock; and after partaking of supper in the house of his host, he retired to rest shortly before midnight, apparently in his usual health. As the rev. gentleman failed to make his appearance at breakfast the following morning, it was then discovered that he had fallen asleep only to awake among the company of the first-born. On Saturday morning the remains of the deceased, whose sudden removal has cast a gloom over the whole community, were conveyed to Edinburgh from Campbelltown. The greatest respect was shown for the memory of the departed in Campbelltown, the whole congregation and many friends following the remains to the quay.

Dr. Finlayson occupied a prominent position in the denomination to which he belonged, and the tidings of his death has carried sorrow unto many a household. His name was chiefly associated with the Manse Scheme of the U. P. Church, in behalf of which his exertions were manifold and unweary, and which he has happily lived to see carried well nigh to a successful completion. By the death of the rev. doctor his Church has lost one of its brightest ornaments, and the Church of Christ one of its most valiant captains. Endowed with large and liberal sympathies, he gained not only the universal esteem of those of his own Church, but obtained the warm and lasting friendship of distinguished men in other Churches. Absent on a mission of goodwill to a brother in the ministry, separated from his family, and after retiring from the fellowship of those intimate friends so dear to him, he trod in silence to the silent gate, leaving a memory behind him fragrant with good and charitable deeds. In such circumstance it is not surprising that an unwonted amount of Christian sympathy and feeling has been manifested. He was in the thirty-seventh year of his ministry.

The remains of Dr. Finlayson were carried to their last resting-place in the Grange Cemetery on Tuesday. There was a large attendance of ministers and laymen from all parts of the country, and the places of business on the route of the funeral cortege were closed as a mark of respect to the deceased. Special devotional services were held in Rose Street United Presbyterian Church, and in the house in Howe Street. In the former place, where there was a crowded congregation, the services were conducted by Dr. Eadie (Glasgow) and the Rev. Dr. Charles J. Brown, Moderator of the Free Church. In the house two rooms were set apart in which the immediate friends of the deceased assembled and engaged in devotional exercises, these being conducted by the Rev. Dr. William Bruce and the Rev. James Taylor, (Glasgow), and by the Rev. Mr. Williamson, Moderator of the Edinburgh United Presbytery, and Dr. Black, (Glasgow). The services were of a touching and impressive character. There was a large gathering of ladies in the cemetery. As the coffin was lowered into its last resting-place, many of those standing around were visibly affected, and many were unable to restrain the feelings that overcame them.

Count no one lost too those who died loving thee.

Do you take care only of thy duty, and leave the end to God.

Temptation will make thee stand faster; it will drive thee closer to Christ.—Revermate.

You think justly, feel rightly. Yes, but your work produce it. Men of wealth, men of talent, what are you doing in this world for God?

How many men hazard their salvation for an acre of ground, for a few pounds, to please a master, to get a small and kind usage from a superior.

Speak kindly in the morning; it lighteneth the cares of the day, and makes household and all other affairs move along more smoothly. Speak kindly at night, for it may be that before the dawn some loved one may finish his or her span of life for this world, and it will be too late to ask forgiveness.

In the matter of supplying the mission district of Harrington, T. Q., it was moved by Dr. McVicar, seconded by Dr. Burns, and agreed,—That the General Assembly's Home Mission Committee be requested to place Harrington on the list of mission stations to be aided, in terms of the regulation of the last General Assembly.—American Exchange.

Men and women have come to think, somehow, that Christian calmness finds its test hour only when some great affliction crushes it down. There never was a more sad mistake. Christian calmness has its opportunity for exercise daily and hourly. It is the little trials that test it most.

Spend not your time in that which profits not; for your labor and your health, your time and your studies are very valuable; and it is a thousand pities to see a diligent and a hopeful person spend himself in gathering cockle-shells and little pebbles, in telling sands upon the shore, and making garlands of useless daisies.

Sabbath School Teacher.

SABBATH SCHOOL LESSONS.

Nov. 24.

The Burial of Jesus. Matt. xxvii. 51-60.

Parallel passages, Mark xv. 39-46; Luke xxiii. 47-53; John xix. 41-42.

Ver. 51.

Who was this centurion? A Roman, and a captain of a hundred soldiers appointed to have Pilate's sentence executed; only four soldiers, however, were present. What did he say? The son of God means here only a son of God, one very good and great, for it is not likely he knew anything of the divinity of Jesus. In Luke's gospel it is, "certainly this was a righteous man," Luke xxiii. 47. What led him to say this? v. 61, 62.

LESSONS. 1. The use of miracles. They witness to the truth, and they attract attention to it, John iii. 2.

2. The righteousness of Jesus. All bore witness to it—Judas, Matt. xxvii. 4; Pilate, Matt. xxvii. 24; Pilate's wife, Matt. xxvii. 19; the centurion.

Ver. 55, 56.

Where did these women stand? Where did they come from? How had they helped him? Who were they? Mary of Magdala had been a demoniac Mark xvi. 9. Mary, the mother of James, was the wife of Cleophas, and the sister of the mother of Jesus. The mother of Zebedee's children was Salome, Mark. xv. 40. There were many other women, Mark xv. 41. Also many people and acquaintances, Luke xxiii. 48-49.

LESSONS. 1. Love is stronger than death. They whom Jesus loves love to the end, Rom. viii. 35-39.

2. The publicity of Christ's death. It was meant for the world, and the world must be brought to see him die, friends and foes. He a Saviour for the world, John iii. 16.

Ver. 57, 58.

Who was Joseph? An honorable counsellor and secret disciple, Mark xv. 42, 43; John xix. 38; a good man and a just, Luke xxiii. 50. He seems to have been the only member of the council that was present who refused to say Jesus ought not to die, Luke xxiii. 51. What did he ask? Before allowing him to have the body, Pilate inquired of the centurion if Jesus was really dead, Mark xv. 44, 45. Who aided Joseph? Nicodemus, who at first came to Jesus by night, John xix. 39.

Why must the bodies be taken down? Next day was Sabbath, and the Jews besought Pilate to put them to death, and then have them buried. Read here John xix. 31-42. Why were not the legs of Jesus broken? John xix. 34. Where did the soldier pierce Jesus? see Ex. xii. 46; Ps. xxiv. 20; Zech. xii. 10; Ps. xxii. 16, 17.

LESSONS. 1. The religion of formalists. The Jews could not bear to have the bodies on the cross during the Sabbath, yet, at the very moment their hands were deep in the blood of Jesus.

2. The reality of the death of Jesus. If he had not been dead before, the stab of the soldiers' spear would have killed him, John xix. 34.

3. The fulfilment of prophecy, John xix. 42-47. Not a bone of the paschal lamb was to be broken. The legs of the thieves were broken, but not those of Jesus.

4. Christ is our Paschal Lamb, our Passover, who takes away our sins.

Ver. 59, 60.

Where did Joseph bury Jesus? v. 60. This sepulchre was hewn out of the rock, Mark xv. 46. No one as yet had been buried in it, John xix. 41. It was a large chamber, as many tombs are to the present day which are cut out of the rock. What was the body wrapped in? v. 59. Nicodemus brought a mixture of myrrh and aloes, about an hundred pound weight, which was wrapped in with the body, John xix. 40. How was the doorway closed? By a great stone which was rolled to it. I saw a sepulchre (says one) at Nazareth cut in the rock; it had a large stone rolled against the mouth of it, and it was new and unoccupied. In other cases a stone like a millstone ran in a groove, and was fitted into the doorway so as to close it up. Where was this sepulchre? In a garden, and near Calvary, John xix. 41, 42.

LESSONS. 1. Better late than never. Joseph and Nicodemus had been secret disciples, but now they openly took his part. These rich men risked much, but they would show they had no share in his death. We must not conceal our attachment to Christ. "If thou shalt confess with thy mouth the Lord Jesus," &c., Rom. x. 9. "Whosoever will confess me before men," &c., Matt. x. 32.

2. Our best ought to be given to Jesus. Joseph and Nicodemus grudged nothing to do him honour. If we are true disciples we shall give him ourselves and all we have. He gave himself and all his riches for us.

The Rev. Mr. Kennedy, of Dingwall, has published a long answer to the letter by Dr. Candlish and nine other ministers of the Free Church, lately sent to the anti-union ministers who were supposed not to have committed themselves to violent opposition to the mutual eligibility movements. He acknowledges that "you did not address it to me," and complains that this must mean that he was considered an "unreasonable man, quite beyond the effective range of your appeal," while other men to whom it was sent were, he thinks, pledged to himself, and ought not to have been suspected of looser convictions. He denies the right of the union party to act as peace-makers, accuses them of "blatantly" constituting of the Church, "legally and violently" for the right of appealing to the people against "unreasonable" and "unreasonable" ministers, and says that in addressing the church from which the letter sought to bring some of his brethren his party were "following the direction of him who cannot err."

Our Young Folks.

THE BITTER AND THE SWEET.

Come, darling Ellie,
Come, take the cup;
Ere thou dost drink it all,
Drink it all up.

Darling, I know it is
Bitter and bad;
But 'twill make Ellie dear
Rosy and glad.

Mother would take it all
For her wee elf;
But who would suffer then,
Ere he would?

If Ellie drinks it,
Then, I can tell,
She will go out to play
Merry and well.

Drink, and then, darling,
You shall have this:
Sweet after bitter,
Now, first, a kiss.

Ah, darling Ellie!
God also knows,
When cups of bitterness
His hand bestows.

How his poor children need
Urging to take
Merciful draughts of pain
Mixed for their sake!

Heaven, gives tenderly
Joy after pain;
Sweet after bitterness
After loss, gain.

—The Christian

THE WORST DEFORMITY.

"Ha, ha, ha! Oh! isn't it fun?" screamed a lot of bright young schoolboys, as they crowded round one of their own number, whose pale face and wild eyes clearly proved that he did not see anything laughable in the situation. He was a short, thick-set lad of twelve years, and upon his back rose a large lump, that made his head seem set between his shoulders. The boys who surrounded him had listened to this a comical face and cap, so that the deformed boy appeared to be carrying an old woman on his poor, misshapen shoulders. It was his effort to get rid of his burden—so absurd to his tormentors, so painful to himself that called forth the shouts, laughter and jokes of his schoolfellows.

"Throw off your grandma," cried one. "Don't tear the old lady's cap," said another.

"Sinbad, the sailor, and the old woman of the sea," shouted a third; and the fun grew more riotous the more angrily the boy twisted and writhed to shake off his burden. Suddenly a hush fell upon the noisy crowd. Some of the more timid crept away and sped homeward; some stood in a kind of sulky defiance; and one, a handsome lad of thirteen, assumed a bold front and looked up into the face of the new comer who had silenced every shout. He was a young man with a pale, sad face—not a word in expression, but with a stern look in his firm, well-cut mouth, and large, dark eyes. But the boys trembled, for he was their teacher, Markham Wilbur, and he was a man whose anger, seldom roused, was deep and severe when it did break forth.

He came with swift steps to the side of the deformed boy, and as he freed him from the absurd face, he asked in a severe, contemptuous tone:

"What coward has done this?" The crimson blood rushed hotly into the face of Tom Stiles, the handsome boy already mentioned, as the words stung him. "I did it," he said; "it was only a fun."

"Fun! The word fairly cut upon the air, in the master's clear voice: 'Listen to me,' he said, and put his hand upon the shoulder of the deformed boy. 'You call James Pratte deformed a luncheon. I will tell you of a worse deformity. It is a cruel heart—a wicked desire to pain one whose personal defect is his proudest mark of honour. Four years ago, when James Pratte was but a child of eight years, he was as straight as any of you. He lived with his mother and baby sister, directly opposite to my own house, and I honour the little boy even then for his devotion to his mother, his industry, and his gentle, good habits. His mother was very poor, and went out dressmaking; so the boy was often left whole days together, to care for his baby sister, a toddling child of two years, and to keep the house in order for his mother.

"I had then a leisure hour every morning, and I took James into my study to teach him such studies as were suited to him. It was his habit to put the baby to sleep for that hour, leaving her fastened in her little crib, so that if she wakened she was safe till he returned. We had been for several months teacher and pupil, when one morning, while we were busily engaged over a sum, we heard a commotion in the street. The study was in a back room, but we ran to the front of the house to see an awful sight. The two frame buildings occupied by Mrs. Pratte and another widow woman, were a sheet of flame, the fire having originated in the house next to Mrs. Pratte's, in the kitchen, and spread rapidly. James gave one cry of horror, then shouting, 'I must save the baby,' sprang away from my side.

I followed him quickly. All the lower parts of the houses were on fire, but the upper rooms were not yet in a blaze. Through the flames the boy rushed bravely, mounting up the staircase in the blinding heat and choking smoke, till he reached the room where the baby lay. As he appeared at the upper window with the little one in his arms, the fire engines came rattling up the street, and strong, brave men gave a shout of admiration at the little hero. A ladder was fixed for the staircase was no longer passable, and one of the firemen, under a stream of water, ascended to the window. James put the baby in his extended arms, and then raised himself to the window sill; but the tension upon his courage and strength had been too great, and as he tried to place his feet upon the ladder, he missed his hold of the sill, and fell down to the brick pavement below.

"Many hands were stretched out to save him, and a cry of horror burst from all lips; but the fall was too sudden to be arrested. He was snatched up from the ground and the scorching flames, and carried again to my study, where his mother had just arrived to find her children. For a long hour we thought the brave boy had given his own life to save his sister, but he opened his eyes at last to ask:

"Is baby hurt?" "No, no; baby is safe and unharmed." "I thought she was burned up," he whispered, and hunched again.

"For many long days and nights the boy lay between life and death. We knew, after the examination by the surgeons, that the fall had resulted in an injury to the spine, that would leave a lifelong deformity, if it did not kill him; but we prayed that he might be spared—the noble brothers—to his mother and sister.

"Slowly he recovered, but he bore the mark of the fall in the deformity you dare to ridicule. Which of you can show so noble a proof of courage and love? Which of you, I ask, has so honourable a badge to display?"

The boys shrunk back as the teacher put the question in a loud voice, looking upon them all with blazing eyes. There was a moment of utter silence; then Tom cried, in a choking voice:

"Three cheers for James Pratte!"

They were given with a will, and the teacher, smiling now upon the excited faces around him, said:

"Go home, each one of you, and pray to your Heavenly Father to take away from you the cruelty that could wantonly torment one of His afflicted children, to root out from your hearts the cowardice that could give pain to one weaker than you are, and so doing, try to shake off a far worse deformity than the crooked back of my friend and scholar, James Pratte.—Methodist.

ORIGIN OF THE JESUITS.

On the fifteenth of August, exactly three hundred and thirty-eight years ago, a group of seven men, students in the University of Paris, of their young students, the seventh, their leader, though likewise a student in the prime of life, might have been seen in the early dawn, meeting in the Faubourg St. Jacques. Thence they slipped, and solemnly made their way up the hill of Montmartre, till they reached and old, dark, desolate chapel, where, above the rough-hewn stone altar, stood the grim headless figure of St. Denis, holding his head in his right hand. Of the seven students five were Spaniards, the sixth a Portuguese, and the seventh, the only one who had taken priestly orders, a Savoyard. These seven "Knights of Mary," for as yet this was their sole distinguishing title, had sought on that August morning the damp, dark gloomy, chapel, and had resolved to remain there until night at the request of him they yet unavailingly acknowledged as their leader, the Spanish knight, Sir Inigo Loyola, who in the Romish calendar figures as St. Ignatius. They had met there to bind themselves together by a solemn and formal act to the task of converting the heathen and of combating the heretic. For a long time they knelt before the altar, repeating in a low voice their prayers. Then the Savoyard priest, Paloy, administered to his six companions the sacrament. When he had done so, the Spanish knight, Sir Inigo Loyola, first approached the altar, and swore on the gospels that he would ever fight as a true spiritual knight of God, the Blessed Virgin, and her son, for the Romish Church and its earthly visible head, the Pope. "Ad majorem Dei gloriam," he cried as he finished his vow. Then each of his companions made the same vow and uttered the same cry. Then all sank on their knees to pray, and an hour after passed away unthrum, with the approach of night, these seven students of the Paris University prepared to quit the chapel; but before quitting it Loyola carved roddily on the altar three letters in commemoration of that day's solemn task. He silently pointed them out to his friends, I. H. S. "What do the letters mean?" they inquired. "Jesus Hominum Salvator," he solemnly replied; "these three letters shall be the motto of our order." And the three letters thus rudely carved on the old altar of Montmartre Chapel have since been emblazoned over the porch of many a stately college, over many an altar resplendent with gems and gold, in the old and new world. That was the first real and formal union of the Jesuits, though some time elapsed before they received that name, and six years elapsed before this new self-constituted order received the sanction of the Pope. It was the common intensity and energy of feeling—whatever opinion we may hold to the merits of their system—by which these seven poor students were animated, which, in a very few years, made them the agitators of nations, the councillors of kings, and the masters of the very Popes whom they profess to serve; and the same intensity and energy distinguishes them still, at least as compared with either older or later religious bodies in the Church. They will fight a hard battle against Prince Bismarck. Prince Bismarck is perfectly aware of this, and it is quite understood that his campaign against Ultramontanism is of the most systematic and comprehensive character; that his plans have been matured, after such a fashion that his own death to-morrow, though it might remove the most active and zealous agent, would have no blanks to be filled up in the outline of the work which the German Chancellor has proposed.—Manchester Examiner.

God promises you all you need, and invites you to receive it as you need.

Prize the privilege of learning God's word; and hear with meekness, prayer, and attention.

Power of thought is the only true measure of the intellect, as force of principle is the only true measure of moral greatness.

It is unglorious, and yet I fear a true reflection, that they who have uncommon earnings and softness of temper, are seldom very noble and fitted sensations of soul.

The act of lifting the heart off to God amid our daily duties, while it will keep the heart itself in a right state, will also enable us to see our cares in the Divine light, and not by they off appear to our dim eyes and frightened hearts.

To comprehend a man's life it is necessary to know not merely what he does, but also what he purposely leaves undone. There is a limit to the work that one can get out of a human body or a human brain, and he is a wiser man who wastes an energy on pursuits for which his talents, strength, and he is still wiser who, from among the things that he can do well, chooses and resolutely follows the best.—Gleanings.

Scientific and Useful.

THE WORST DEFORMITY.

The worst deformity, and mystery, in baking the bread come out of the good, delicious, sweet, and nutritious, is the exact point of time in putting it in the oven. While in a state of dough it will readily assume various stages of fermentation—the first of these is saccharine, or that which produces sugar; the next is the vinous; the third the acetous, or that producing vinegar, etc. If the dough be loosed in loaves, and placed in the oven before the first fermentation takes place, the bread will turn out heavy. If it be kept from the oven until the second fermentation it will prove light enough but tasteless, and little better than the same quantity of sawdust. If it be delayed until the acetous fermentation has occurred, it comes out sour and altogether unpalatable. It is, then, during the first or saccharine fermentation that it should be cast into the oven, and it will, if sufficiently baked, be found to be sweet and wholesome food. That bread should be without sweetness when allowed to run into the vinous fermentation, is very easily explained—the saccharine matter produced by the first fermentation being converted into a vinous spirit, which is driven off by evaporation during the process of baking. This kind of bread may be easily distinguished without tasting, by its loose, open appearance—the pores, or cells being very large—whereas, really good bread is marked by fine pores, and a sort of net work in uniform appearance.—American Rural Home.

DEATHS FROM CHLOROFORM.

The occurrence of several fatal cases of chloroform during the last few weeks must not be regarded, remarks the Lancet, as an evidence that such cases are increasing in number from carelessness on the part of the administrators, but rather as proof, if proof were required, that averages taken from large numbers of cases are sure to recur. The reports of Dr. Richardson show, we believe, that the proportion of deaths from chloroform is about one in 2500, taken from somewhat more than 80,000 cases, and his investigations have demonstrated that fatal cases occur amongst animals in a nearly similar ratio, even when every precaution was used that the conditions of temperature, amount of vapour inhaled, &c., were as nearly as possible equalized. His investigations furnish satisfactory evidence that chloroform and, indeed, all the anaesthetics containing chlorine, kill by constricting the capillaries of the lungs, which accordingly appear almost white after death; whilst the action of ether and its allies seems rather to paralyze the muscular coats of the smaller vessels, the lungs even after prolonged exposure to the vapour of ether, being deeply congested. The statement made the other day at the Ophthalmological Congress, by Dr. Jay Jeffrey, to the effect that it is almost impossible to kill a patient with ether, is certainly deserving of consideration. We still, however, require to be neglected those points, such as abstinence from food, and careful attention to the action of the anesthetic during the early period of its action, which may avert unnecessary risk.

HOW TO KEEP CELERY.

A correspondent of Moore's Rural New Yorker gives the following hints: For the benefit of those of your readers who have never succeeded in keeping celery in stable condition throughout a winter, I will give a rule by which I have preserved celery, free from rot or rust, as late as the last of March. Never work at celery, in any way, except the plants are perfectly dry. Earth up never before 10 o'clock, A.M., or after 4 P.M., and then only on a very dry and sunny day. In the fall, as soon as the ground begins to freeze enough to make the slightest crust in the morning, select a sunny day, and as near as possible, pack your celery in boxes, if use soap or tar boxes, placing first a layer of earth about one inch deep; placing the plants just far enough apart to not lay against each other, and thus, alternating earth and celery until the boxes are filled, having the first and last layers of earth. Place the boxes where the celery will not freeze, but not in a heated room, and your celery will keep splendidly, and always convenient for use.

TAKE CARE OF YOUR HEALTH.

Few people realize what health is worth until they lose it. It is easier to prevent disease than to cure it. The character of our farming is undergoing great changes. We are using more machinery, keeping better stock, raising choicer varieties of fruit, grains, potatoes, roots and grasses; are buying more or making better manure. Now, all this requires brains. We are aware that there is a great deal of noise written on this subject. But it is undoubted fact that a man cannot long use his brain as an intelligent, enterprising American farmer is now compelled to do, and work and worry at the same time without abundance of nutritious food. If he undertakes to do it on fat pork, potatoes, bread, and cake, his health will certainly give away. The American Farmer of to-day needs and must have more fresh meat. Butter-fat is the better than the doctor's better sell fewer eggs, and buy less medicine. We have heard a farmer say: "Food that is good enough for my men is bread enough for me." He may have been right. But the farmer who thinks and works too, needs better food and cooking than he who merely works with his hands.—American Agriculturist.

The Rev. Dr. Candlish has just been visiting Newcastle. This visit was, however, of a strictly private character, the state of the Doctor's health being such as to render any public effort unwise. Forty years of such intense intellectual toil as Dr. Candlish has undergone could not fail to tell on the most Herculean frame. During the greater portion of that time the Doctor has been pastor of what is, perhaps, the most influential congregation in the Scottish metropolis, and in addition to the onerous duties of such a pastorate, he has, since the death of Dr. Chalmers, been the ecclesiastical leader of the Free Church. What such leadership implies need not be dwelt upon. The position can only be held by one possessing the highest intellectual energy, immense tact, great knowledge of human nature, much common sense, and superb powers of endurance. There may be those in the Church which Dr. Candlish admires that possess some one or other of these qualities in high perfection, this completeness Dr. Candlish owes the great position he has so long occupied in Scotland. There are few things which the Doctor has done which he has not done well. As a preacher, as a Church leader as a platform orator, and as a man of affairs, he has been equally distinguished; while the work done in all those spheres is something prodigious. For many years the chief burden of the business in the General Assembly of the Free Church fell on Dr. Candlish. Able coadjutors in the labour thus involved the Doctor no doubt had, but without in the least degree detracting from the great services of men like Dr. Robert Buchanan or the late Dr. William Cunningham, on Dr. Candlish, and on Dr. Candlish alone, has the mantle of Chalmers fallen. The pulpit the Doctor occupies in Edinburgh is virtually the pulpit which the celebrated Dr. Andrew Thomson rendered famous. Andrew Thomson, it may be remembered, was the first man of mark in these realms to pronounce for "immediate" as opposed to "gradual" emancipation of the slave. When timid orators and hesitating philanthropists dwelt upon the danger of "immediate" deliverance, Thomson exclaimed, "I will risk the danger! Better the hurricane than the pestilence!" This great man, whose name is still a thing to conjure with in Scotland, falling suddenly while yet it was his mid-season of the day, found no adequate successor in St. George's, Edinburgh, until Dr. Candlish's appointment. It is not reason to the memory of Andrew Thomson to say that Robert S. Candlish has fully rivalled if not transcended his illustrious predecessor. The fact that Dr. Candlish is at this moment so thoroughly liberal as in no small degree due to the influence upon politics exercised by the great ecclesiastical movements in which Dr. Candlish has led the van. So far back as 1847, only four years after the Disruption, the Doctor was ready to join Voluntary Churchmen in a crusade against all ecclesiastical Establishments. It was Dr. Candlish that brought Hugh Miller to Edinburgh, but Hugh had no sympathy with the alliance which the Doctor thus early mediated. The editor of the Witness abhorred the Voluntaries, and sought "to moor the Free Church right over the Disruption." It is not usual to find the man of the pulpit more liberal than the man of the press, but in this case the unusual was realised. The fact now recalled explains the promptitude and decision with which Dr. Candlish entered into negotiations for the union of the Free and United Presbyterian Churches. In the prosecution of that object he has encountered hostility where he might have hoped for success; but the Doctor's courage is equal to the crisis. Only a few weeks ago a manifesto bearing his own and other honoured names was published, which proves that the threats of intimidation by which it was hoped the union might be thwarted are as impotent as they are unprincipled. Politically, Dr. Candlish is a keen Liberal, and during the great conflict between North and South in America the Doctor did good service to the North by preparing a memorial upon the anti-slavery aspect of the struggle, which received the signatures of the Nonconforming clergy. Dr. Candlish succeeded Dr. Cunningham as Principal of the New College, Edinburgh, and in that capacity he has done good service to philosophical and theological speculation. The acuteness, force, and brilliancy of the Doctor's powers are known wherever his fame has travelled. Taken all in all, he is perhaps the most disinterested ecclesiastical of his age; and the work he has done in Scotland is a work destined to leave his country better than he found her. The part he was wont to play in the Assemblies of the Church, and in ecclesiastical affairs generally, must now be mainly, from which even the most distinguished are not exempt. In the best sense of the word a man of war from his youth, it is hoped that Dr. Candlish will find the glomping of life as serene as its noon was tempestuous.—Newcastle Chronicle.

A HINT.

Churches are finding out that quartette choirs are an expensive luxury, and some of the largest, wealthiest churches in New York and other cities have dispensed with them, and now praise God with organ and the voices of all the people. Expressing recently to a lady some surprise that a church so wealthy as that to which Dr. Hall ministers should not have a quartette choir, her reply was, "It is very simple; where they have had a good preacher they do not need a quartette to draw a congregation." Dr. Duney recently said in our modern Chronicles "the people are prayed for, sung to, and preached at."—Christian Era.

Advice to Boys.—"You are made to be kind, generous, and unassuming," says Horace Mann. "If there is a boy in school who has a clubfoot, don't let him know you ever saw it. If there is a boy with ragged clothes, don't talk about it in his hearing. If there is a lame boy, assign him some part in the play which does not require running. If there is a dull one, help him."—Gleanings of Gold.

A SCOTTISH WORTHY.

BY THE REV. WM. M. TAYLOR, D.D.

By the death of the Rev. Dr. William Anderson, which took place on the 16th of September last, Glasgow has lost one of its most useful citizens, and the United Presbyterian Church of Scotland has been bereaved of one of its most distinguished ministers. He was the widely-famed Dr. Anderson, who was born in 1709, in the village of Kilsyth, where for more than sixty years his father laboured with diligence and fidelity as the minister of the Relief (afterwards the United Presbyterian) Church, he passed from the parish school to the University of Glasgow, and was, in due course, licensed to preach the Gospel at the early age of twenty-one. During his student days, Dr. Chalmers was in the zenith of his Glasgow popularity, and with Edward Irving as his assistant, was carrying out those magnificent plans of home evangelization, the success of which has made the parish of St. John's famous all over the world. Young Anderson, though a dissenter from the Established Church, was of one heart with all who sought the welfare and glorification of the people. So he became a volunteer in the missionary army of which Chalmers and Irving were the leaders, and there is no doubt that the experience thence derived was of immense benefit to him in after life. For a long time he remained among his cherished treasures a paper of instructions which he had received from Chalmers, and an autograph letter from Irving, for the latter of whom he cherished the dearest affection of his life, the greatest admiration and affection. Soon after his release, he was called to take charge of the Relief Church in John Street, Glasgow, but his ordination was delayed by reason of a controversy which arose between him and the Presbytery. He had quoted Shakespeare once or twice in his discourses, and above all, he read his sermons, therefore, the Presbytery refused to ordain him unless he promised to abstain from these "and similar" misdeeds. But, though he was then only in his twenty-second year, he firmly withstood all such demands, and at length, after a year's delay, he was duly installed in the pastorate of the church with which for fifty years he was connected. Here again, however, he had a battle to fight, for the John Street Church, as he himself expressed it, "had become the once promising, but lately neglected, ministry of his predecessor." Still he got himself to the task with ability and wisdom that at length his church became one of the foremost of his denomination, and one of the most influential in the city.

As a preacher, Dr. Anderson was, before all other things, evangelical. He preached Christ and his salvation, fully, freely, and faithfully. But though evangelical, he was not therefore common-place. His discourses were marked by brilliancy of thought, raciness of illustration, and fervor of appeal. They brought the Gospel to bear on the experiences of every-day life, and on the great questions which happened to be at the moment occupying the attention of the public mind. He stood always at the foot of the cross, but from that center he swept the circumference of active life, and discussed the first Reform Bill, the emancipation of negro slaves, the iniquity of the Corn Laws, the condition of the masses, the question of capital and labour; and indeed one might be very sure to hear from the John Street pulpit some suggestive utterance on "the present truth," whatever at the moment it might happen to be. We ourselves remember, with something of the thrill with which we originally heard them, his vehement and scornful denunciations of the treachery of the *Comp. Act* of 1832, and his regular hearers soon came to expect that their minister would take the earliest opportunity of bringing current opinions to the searching test of the Word of God. His pulpit thus came to be in Glasgow not unlike that of Plymouth Church among ourselves, and it was always surrounded by eager and attentive hearers. More than any other man in Scotland, he vindicated the liberty of the pulpit, and claimed the right to speak, even in that sacred place, on any subject that concerned the welfare of humanity. The gun which was mounted upon his battery was no fixture which could be fired only in one direction, but, like the turret-gun of an iron-clad, it swept the whole horizon, and could be brought to bear on the enemies of truth and liberty, no matter from what point of the compass they might make their assault.

He was not afraid, either, to make use of humour in his sermons. He had a quaint way of putting things, the effect of which was greatly heightened by his mode of taking sound, to which he was greatly addicted. After uttering some of his cutting sarcasms or pungent witticisms, he would bring his tongue and thumb, with the naughtiest dist between them, from his vest pocket, and convey it to his ears with a snuff which could convey at will either contempt or scorn or triumph, and every one who looked at him was amused at the manner in which he thus turned a disagreeable habit to oratorical account. But for his indulgence in pulpit humor he paid the usual penalty, and had imputed to him the pater-nity of many sayings which he never uttered. Whatever used to say, when he heard some story attributed to him, that it seemed as if he went through the world with a label on his back with the words, "Rubbish shot here," and Rowland Hill and Dr. Anderson and others might have said the same. Nothing that was irrelevant or profane or impudently untrue ever found its way into his mouth, and he was never guilty of any of those vulgarisms which are so common in the mouths of those who are not careful of their words, and his aim was, either in his words, or in his actions, to be a blessing to the world.

These words were spoken in March, 1871, when, having received as a mark of honour the sum of £2,000, he gave to all for the foundation of a school for students preparing for the ministry of the United Presbyterian Church. On that occasion it was hoped that he might be spared for many years to the community, but the severity of last winter greatly undermined his strength, and now he has gone from the scene of his labours on earth to a higher service in a nobler sphere. His ministry had an influence that will long remain on the city in which he laboured, and his example will prove an inspiration to all who know him. He loved America, and was the first friend of the North through the terrible struggle of the war, having the sagacity to perceive from the first the issues that were involved. The earnest searcher after truth, and the passionate friend of liberty, he has gone to be with Him who is the Truth, and whose service is perfect freedom. May some young Scotchman catch his falling mantle, and wear it worthily!

PUNCTUATION.

There is great carelessness, if not ignorance, in the matter of punctuation, where by much misunderstanding arises. Many persons omit the usual marks of punctuation, leaving out all marks of division of any kind, and the reader who reads over the door, "What do you think I should do for nothing and give you a drink, which was interposed by me to help you to sleep, and a morning nap, to be got for the sake of such a low price, was not to mean anything worthy of your notice, or to be put in the way of the magisterial for what I called a clear case of deception, and a scandal." What do you think I should do for nothing and give you a drink?

These volumes last referred to were first given as lectures in the City Hall of Glasgow, on the platform of which Dr. Anderson was always a favorite. Here, indeed, several of his greatest oratorical triumphs were achieved. He was the unflinching advocate of liberty in every department, and the insupportable assailant of all forms of political and social injustice; and so frequent were his appearances at the meetings of the Anti-Slavery Society, the Anti-Corn Law League, the Voluntary Association, and the like, that he came to regard the City Hall as a kind of home; saying of it on the evening of his jubilee: "Dear beloved Glasgow City Hall! I have had, or have, four homes on earth,—the venerable home of my father's house; the sweet home, first and last, of my own house; that earnest, oft-experienced of the heavenly home, the church in John Street; and the joyous, jubilant home of the City Hall. At our family reunion here, though the bigger brethren with their claret and dissonant sweeter music, yet I am ready to flatter myself that the natural note of my rapturously horn sometimes excited to higher rapture the shout of liberty. At all events, this cheering response greatly animated me; and when I feel as if this evening I were bidding thee farewell, it is with a heart overflowing with gratitude for the manner in which thou hast contributed to the joy, the honour, and the usefulness of my life."

These words were spoken in March, 1871, when, having received as a mark of honour the sum of £2,000, he gave to all for the foundation of a school for students preparing for the ministry of the United Presbyterian Church. On that occasion it was hoped that he might be spared for many years to the community, but the severity of last winter greatly undermined his strength, and now he has gone from the scene of his labours on earth to a higher service in a nobler sphere. His ministry had an influence that will long remain on the city in which he laboured, and his example will prove an inspiration to all who know him. He loved America, and was the first friend of the North through the terrible struggle of the war, having the sagacity to perceive from the first the issues that were involved. The earnest searcher after truth, and the passionate friend of liberty, he has gone to be with Him who is the Truth, and whose service is perfect freedom. May some young Scotchman catch his falling mantle, and wear it worthily!

GROWTH OF LIBRARIES IN THE BRITISH MUSEUM.

The London Daily News says:—Considered as a library, the nation has reason to be proud of that at the British Museum. The volumes amount in number to a million. Writing in a report, Mr. Watts, the late superintendent of the reading-room and now head of the library, whose linguistic attainments put him on a par with Cardinal Mezzofanti, said a year or two ago—"The museum is now said to possess the best Russian library in existence out of Russia, the best Dutch out of Holland, in short, the best library in every European language out of the territory in which that language is vernacular. The books are in every case the standard books of the language,—the laws, the history, the biographies, the works on topography and local history, the poets and novelists in most esteem; in short, all that moulds and paints the life and manners of a nation, and which give a student of any European language need travel no farther than the reading-room of the Museum to see and make use of."

DESPOISING CHRISTIANS.

Despoising Christians do not make successful workers or valiant soldiers. "Feeble hearts," and ready-to-halt," and "little faiths" win no battles, and wear no crowns. They are occupied with themselves, with their own experiences, their own evidences, their own changing moods and feelings, that they have no time for manly, noble effort. They are so busy in trying to perform "acts of faith," and having performed them, in order to ascertain whether they be all of the exact quality or quantity which will recommend them to God, that they leave no space for joy in believing, and no room for the free, large-hearted labour which such joy cannot fail to lead to. Possessed of and down on the waves of unbelief, like Paul's ship in Adria, they are in fear of perpetual shipwreck, and have no heart to work. Shutting their eyes against the light, they grope their way uncertainly, and cannot run the race. Afraid to believe, but not afraid to doubt; afraid to trust, but not afraid to distrust; doubting themselves, and making that a reason of doubting God; putting away peace, by giving full scope to gloom's refusing light, letting darkness reign within them; they are not in a condition to do hard work,—nay, to do any work. Strength comes from joy, and of that, joy they have none, they refuse both food and medicine, and they become lean and sickly. They are fitter for the hospital than for the battle field. They seem, too, to get more and more emaciated, though the food provided is abundant. Labouring under what the physicians call atrophy, the more they eat, the less they seem to be fed. —From "Ladies Repository" for November.

FACTS ABOUT SMOKING.

We give the following statements the benefit of a prominent position in our columns, though, of course all smokers will be ready to make light of them. If we could have the cure of every young man in Canada we would say don't smoke. At a recent meeting for the Promotion of Social Science at Glasgow, Dr. Seyton said that he had smoked two cigars per diem for 23 years, but he had been compelled to prohibit his son, a young man of 20, from smoking, as it was destroying him. Two cigars per diem at the price of each, cost £204 17s.

The Medical Times and Gazette for Oct. 16th, 1860, gives an account of 127 cases of cancerous affections of the lip which have been cut out, nearly all of which occurred with smokers. Dr. Paton, of Paisley, says he has cut out many cancerous affections of the lip, all of which were the result of smoking.

A gentleman who was smoking in a temperance hotel in Cambridge, very much to the annoyance of one of the company, inquired what man there was in smoking. He was asked for his pipe, and when he gave it up, it was handed to his son who was sitting on the sofa, and when the person who handed him the pipe said, "Finish smoking this for your honored father, say the father jumped up, and seizing the pipe, said, "I wouldn't let my son smoke for all the world." "Why not, sir?" responded the person who gave it to his son. "Because he is not very strong, and it would kill him." "There, sir," said he, "is your answer." Few fathers manifest like concern about their sons.

SCHOOL-SLATES UNDER BAN.

Agencies that is being waged against the use of slates in the schools of Germany. There is scarcely any sound more offensive to the human ear than the grating of the pencil on the slate, and when this is multiplied by numbers in the school, the effect is said to be extremely injurious to the nerves of many children, and to leave evil influences for life. In addition to this, the use of slates attended with many other disadvantages. Children acquire a heavy hand by their use, and accustom themselves to a vicious holding of the pen. Physicians say that the sight is injured by it. The slate is heavy and easily broken, and is a noisy instrument in the school-room, besides being quite inconvenient to carry with books. In short, the slate ought to be abolished entirely, as the verdict; but it is a necessary evil, without a substitute many ingenious minds have been seeking for years for a satisfactory remedy, and at last a practical teacher thinks he has found it. A Mr. Wagner comes forth with a sort of paste-board that presents all the convenience of the slate, with the advantages of writing on paper. Pen and ink are used as on ordinary paper, but the writing can easily be effaced, and the same board, or card, be used an indefinite number of times. The Saxony Board of Instruction have granted Mr. Wagner a patent for his invention, and he details the following as the advantages: it is more easy to write on these cards than on paper, and a great economy of paper is thereby effected in favor of the poor children of the People's Schools. It is easy with them to acquire an excellent hand in writing. As proof of their durability, a school of one hundred and sixty children spoiled only forty ten weeks. Practice and experience prove that it is more easy to learn to write well with them than with paper. They are light and elastic, and not the least noise needs be made in handling them. They seem, in short, to be a great step in advance of the many put in slates on which papers are used, and will, doubtless, in many respects, prove a blessing to multitudes of school children, storekeepers, accountants, and others who need to use quantities of paper for temporary purposes. —From Ladies Repository for November.

UNDESIRABLE FAME.

A few years since, while visiting my native town, a friend stopped me on the walk to the river, and asked me what I was doing. I remembered him as a young man of about twenty years before. In the meantime, I thought of one of his boys who had made some noise at a barbershop, or I did not expect the reply he gave me. He had the moment, then spoke of the matter, and said, "I thought, 'Yes, M— has had a certain kind of undesired fame, and the same thing has happened to me, and a few years hence, if not now, more gratifying to himself."

Twenty years ago I had known this man in the prime of life. He was then a worldly man, with some ambition, and was a lawyer and writer, but at that time he thought of a very different kind of fame. He had written some things in law, and had had a reputation for high and noble aims, and the accomplishment of something really praiseworthy.

Young men who write for the press will do well to reflect upon the deliberate judgment of this unvaried lawyer. Eternal fondness did not blind him to applaud the ignoble in his son, and as years increase no amount of personal vanity will becloud your moral perceptions as to prevent your wishing yourself one of that noble race of writers, who, "dying leave no line which they could wish to blot." —Am. Messenger.

A JUDICIOUS WIFE.

A judicious wife is always nipping off from her husband's moral nature, little twigs that are growing in wrong directions. She keeps him in shape by continual pruning. If you say anything silly she will affectionately tell you so. If you declare you will do some absurd thing, she will find some means of preventing your doing it. And by far the chief part of all the common sense belongs unquestionably to woman. The wisest things a man commonly does are those which his wife counsels him to do. A wife is a grand welder of the moral pruning knife. If Johnson's wife had lived, there would have been no hoarding up orange peel, no touching all the posts in walking along the streets, eating and drinking with a disgusting voracity. If Oliver Goldsmith had been married he would never have worn that memorable and ridiculous coat. Whenever you find a man whom you know little about, oddly dressed, or talking absurdly, or exhibiting an eccentricity of manner, you may be tolerably sure that he is not married; for the corners are rounded off, the little shoots pared away in married men. Wives generally have much more sense than their husbands, especially when their husbands are clever men. The wife's advice is always the ballast which keeps the ship steady.

TO IT NOW.

Don't live a single hour of your life without doing exactly what is to be done in it and going straight through it, from beginning to end. Work, play, study, whatever it is—take hold at once and finish it up squarely and cleanly, and then to the next thing, without letting any moments drop out between. It is wonderful to see how many hours these prompt people confine to make of a day; it is as if they picked up the moments that the dawdlers lost. And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: take hold of the very first one comes to hand, and you will find the rest all fall into the file and follow after like a company of well-drilled soldiers; and though work may be hard to meet when it changes in a squad, it is easily vanquished if you can bring it into line. You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word now. —Exchange.

MORTALITY AS AFFECTED BY MARRIAGE.

In a paper read by M. Broillon before the academy of Medicine in Paris, the author using as evidence the statistics of France, Holland and Belgium—strongly maintained the healthful influence of conjugal association as compared with that of celibacy. The figures show that, between the ages of twenty and thirty years, 1,000 married men furnished 6 deaths; 1,000 bachelors 10 deaths. From 30 to 35 years of age the same classes respectively, furnish 6, 11 and 27 deaths. From 45 to 50 years of age, the mortality is 7, 14, and 17 per 1,000, respectively. And so on in a series of tables for all ages, the married man has greater longevity than the single man. The same advantage of the married state obtains in the case of females, though up to the age of eighty the difference is not so apparent as in the other sex.

TURKISH ABSTEMIOUSNESS.

Constantinople is the most temperate capital of its size in the world. Spending day after day in the open air, wandering among the common folk, having at one time several people in my employ, even in the biting air-befored daylight I never found any Turk drinking stronger beverage than coffee. But this is nothing to their great annual fast. During the Ramadan, which lasts a whole month, from sunrise, to sunset, the panting boatman, the heavy laden porter will touch nothing like food, not even tobacco, and no drink, whatever, and at sundown will make up for this abstinence not by a drunken carouse, but by a larger dish of pilan and a longer smoke of katakia. To be sure, temperance is a part of the Turk's religion; but it is not of ours? "And that religion—so positive as we call it—has something very real in its worship of both in the morning the year-round intolerance to "infidel" gaze, the heartiness of all its observances, the severity of its daily self-denials. Often I have seen the Turk entirely open while the shopman was at his prayers, and then taken up the goods, as if an angry god would remonstrate, and laid them down again without a word of interference. He would then kneel in prayer on the wet sand (the dust of the street) and would not get up until the world forgot him." —From an article on Constantinople by Rev. J. V. A. HOLLAND, in the June number of Lippincott's Magazine.

If you feel angry, beware lest you be

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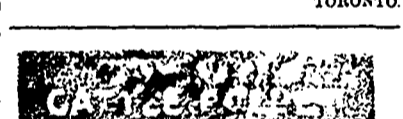
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