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Contributors & Correspondents.

NATURAL AS COMPARED WITH SPIRITUAL KNOWLEDGE.

BY THE REV. WILLIAM COCHRANE, M.A., BRANTFORD.

Mind is undoubtedly one of the most wonderful things among the many mysteries of our nature. Scarcely less wonderful is the power of speech, by which we communicate the hidden operations of the mind. Dangoango entirely fails to represent the different shades of thought and feeling of which the mind is susceptible. Therefore in all languages the same word is used to represent many forms of thought. The Heathen are said "to know God," and in other passages "not to know God." Knowledge is at one time depreciated as worthless as vanity, and as a weariness of the flesh, while at the other time, it is said to be "life eternal." In such statements there is no real contradiction whatever. The Scriptures speak of two kinds of knowledge; Intellectual or speculative knowledge on the one hand, and spiritual or experimental on the other. These differ in the objects, and in their effects. Speculative Knowledge, is called in Scripture *Natural Knowledge*, because possessed by the natural man, and discoverable by the light of nature. A knowledge of science and art of the productions and phenomena of the natural world; a knowledge of mankind whether drawn from personal observation or the records of history; a knowledge of the philosophy of mind and morals, considered simply as matters of speculative enquiry:—these are included in Natural Knowledge. Spiritual or experimental knowledge on the other hand, is distinguished by the nature of its objects and the state of the recipient's mind. It is due in great measure to the influences of a divine power operating upon the mind, enlarging the faculty of perception and revealing important truths not otherwise understood by the natural heart.

Natural Knowledge is insufficient to lead man to a discovery of those truths which are necessary to salvation. "The world says the Apostle knew not God," neither as the independent eternal and unchangeable Jehovah revealed in Scripture, nor as the Redeemer of man. For ages the world was left to solve the problem, as to what man could do untaught of God, and signally failed in the attempt. Egypt, Greece and Rome—nay the entire world, with the exception of Palestine, was covered with the grossest darkness and groaned under false religious and false conceptions of the Deity. "Ye men of Athens said Paul, when speaking on Mars Hill, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions. I found an altar with the inscription. To the unknown God." And what was true of Athens, is true to-day of the Heathen world, where the light of nature, but reveals the moral and spiritual darkness which prevail.

Natural Knowledge is insufficient to make men holy. No amount of it can make a man good. The mere knowledge of supernatural truths cannot predispose to a holy life. Men talk about looking up from nature to nature's God, as if nature in itself were sufficient to solemnize and sanctify the soul. To the Christian, it is true, all nature speak of God, but to the infidel Nature's Voice are unintelligible. It is not by mere intellectual culture that the world is to be converted and society reformed, but by the Gospel of Jesus Christ, brought by the Holy Spirit into contact with the soul of man. Need we quote the testimony of individuals, famous on the page of history, as to the worthlessness of human learning. Take the case of Solomon himself—Artist, Poet, Naturalist, Zoologist, Moralist, Politician and King all combined in one; with an eloquence and a wisdom, that dazzled the Oriental world, and yet what is his language:—"In much wisdom there is much grief, and he that increaseth knowledge increaseth sorrow. Of making many books, there is no end and much study is a weariness of the flesh." Take the case of Byron possessed of fine sympathies and susceptibilities. Majestic in intellect with a genius almost superhuman, and yet a character immoral cruel and repulsive in the last degree, trampling down the rights of social life,—a lover yet scerner of his race. "What were his own words at the close of his brief career.

"My days are in the yellow leaf,
The flowers, the fruit of love are gone:
The worm, the canker and the grief are mine alone."

Listen to what Sir Humphrey Davy says, himself Orator, Poet, Philosopher, world wide renowned by his discoveries; a favoured son of science, flattered by the world and honoured by the great: Yet what were his feelings amid these very plaudits!

"Valde Miserabilis! Valde Miserabilis! Very miserable, very miserable." Hear is last confession in his fatal illness.—I envy no quality of mind, or intellect in others nor genius, power or fancy; but if I could choose what would be most delightful to me,—I believe most useful, I should prefer a firm religious belief to every other blessing. This makes up a disciple of goodness—creates new hopes when all earthly hopes vanish, and throws over decay and destruction of existence, the most gorgeous of all lights, and brings up the most delightful of all visions, when the sensualists and the skeptics have only gloom and decay and annihilation!

Natural knowledge of itself is evil in its effects. It tends to guide and self conceit. It puffeth up. It makes a man to think more highly of himself than he ought to think, so that wise in his own eyes that he becomes of fool. Conceited ignorance is offence in the eyes of men, how much more in the sight of God! Intellectual pride produces self confidence, and almost invariably tends to Skepticism, which results in open fidelity. Bacon well remarks that "a little philosophy inclineth man's mind to Atheism, but depth in philosophy, bringeth men's minds about to religion."

But apart altogether from the utter worldliness of human knowledge to make men wise unto salvation, mere intellectual studies are wearisome and unsatisfying. Much study is a weariness of the flesh. Extraordinary attainments in any one branch of science or literature cannot be attained, but by untiring diligence,—constant and intense application and prolonged self-denial. Manual labour is not, as many hastily conclude, the severest form of human toil. The sleep of the labouring man is sweet, after the work and exhaustion of the day, but the study and research of the man of letters is too often followed by sleepless nights and a wasted constitution. He who would gain eminence among his fellow-men must not only deny himself many innocent enjoyments, but lay his account to the endurance of positive sufferings, from which the mass of men are excepted. Many are the disappointments, too, which accompany such a life. Success is not always gained, even when the faculties are strained to their utmost tension. Often the plodding, persevering student is mortified to find all his hopes frustrated, his plans thwarted, and the much-coveted prize snatched from his grasp by some far less deserving rival. Long tried experiments issue in absolute failure; favourite theories are exploded and overturned, and results are secured altogether inconsiderable compared with the vast amount of labour expended. And even when success rewards the diligence of the student, the knowledge acquired is far from satisfying. The more we know of our own character, and of the world in which we live, the greater oftentimes is our sorrow. We cannot extend our researches to any great extent without meeting with sad evidences of the effects of sin, the inhumanity of man to man, and the fearful ruin of our race. Blood and carnage, cries of distress and despair, tyranny, injustice and oppression cover many a page in the history of humanity. And finally, after all our efforts, how little can the longest life accomplish in the different departments of science and literature! The more we know but reveals the little we actually do know; the further we penetrate the secrets of nature, but reveals mysteries beyond our ken, paths we cannot tread, questions we cannot answer, depths we cannot fathom. We know but in part, and that part is very limited. After all our boasting as to the powers of the human intellect, and the achievements of the human mind, we have to confess, that like children in the alphabet of their education, we are but entering upon the elements of all true knowledge. Were it not for the thought that a deeper, clearer, more satisfactory insight into the works of God is before us in another sphere, we would stop short at the very threshold of our investigations. Enjoyment there is undoubtedly in studying the works of nature, but apart from the knowledge of the true God, it is unsatisfactory and transitory.

Spiritual or experimental knowledge differs from natural knowledge, as to its objects. These are above nature, unattainable by the natural man, and have not their origin in any human source. Says Paul: "We speak wisdom among them that are perfect—not the wisdom of this world, nor of the princes of this world that came to nought, but we speak the wisdom of God in a mystery, for God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, even the deep things of God."

Spiritual knowledge includes intellectual cognition and appreciation of things revealed. The Scriptures do not depreciate knowledge of a speculative kind. They only

teach their insufficiency to sanctify and save. Intellectual knowledge is absolutely necessary. God does not enlighten men's minds in secular truths by means of miracles, nor does he spiritually illuminate a mind where there is no knowledge. Intellectual knowledge is necessary for the Holy Spirit to operate upon. The glory and happiness of the saints in heaven, for anything we know, may be in proportion to their knowledge upon earth. Mind and soul should therefore be used together in our search after truth.

Spiritual knowledge is spiritually discerned. The things discerned are spiritual qualities of the truth. The same truths appear different to different minds. The natural man takes account only of the intellectual phases of the truth. The Christian sees from a different stand point—looks with a different eye, and sees the truth in a different light. A man unskilled in painting may look upon a beautiful picture, and yet not perceive the blending of the different colors, and the proportions of light and shade, that render it so perfect and so pleasing. The very things which in the estimation of the artist are the glory of the painting, may have no interest in his eyes. So it is in regard to divine truth. Spiritual discernment is due to the illumination of the Holy Spirit. It is not an objective operation, like the shining of the sun upon the object looked at but is inward and subjective. The Spirit "ours celestial light" upon the eye balls,—he moves in a mysterious way in the deep recesses of our nature and on the constitutional element of the soul, rendering Vision clear, and making objects plain, which formerly were dim and indistinct. Thus the most mysterious of Bible truths, became simple and sure to the believing soul.

Spiritual knowledge is blessed in its effects. It sanctifies. A Spiritual apprehension of divine things produces right affections towards God. We become like God. By beholding him we are changed from glory to glory. And this knowledge of divine truth here, is followed by the beautiful Vision hereafter. Beautiful Vision is just beautiful knowledge. The knowledge of God is life eternal, and heaven is the beautiful Vision of God in Christ.

The consideration of this subject suggests the following lessons: All the knowledge desirable from nature concerning God can do us little good. Essential and necessary in many points of view, it is in itself insufficient. We need the illumination of God's spirit to perceive even the beauties of the present world, far more the glories of the next. Our minds should be exercised in the different departments of science, and art, but unless we approve such studies in a humble, child-like spirit and with a desire to glorify the Creator, so clearly seen in his handiwork, our labors are worse than vain.

Spiritual knowledge is not incompatible with material or speculative knowledge. It is very true and sadly to be lamented, that many of the greatest minds in ancient and modern times have known nothing of God's gracious dealings with their souls. Able to compute the distances of the stars—to read the history of our race in the records of geology, and dazzle the world, with their learning and their eloquence, they have remained painfully ignorant of the way of salvation, through a living Redeemer. But on the other hand there are many instances, of sincere and devoted piety, united with marvellous intellectual power;—where simple faith in the blood of Jesus, has shed a lustre round the achievements of the scholar, and afforded sweetest satisfaction in the hour of death. For when called to grapple with the King of Terrors, neither our learning nor our scholarships can avail us. The applause and hosannas of the multitude may be sweet in the day of health, but 'tis but an empty hollow sound, in the ear of the dying man!

Spiritual knowledge is thus the noblest of all. The fear of the Lord, that is wisdom, and to depart from evil, that is understanding. Such knowledge is better than choice gold—more to be desired than rubies—all the things that may be desired are not to be compared to it. It brings with it on remembrance—no weariness—no disappointment. Its ways are ways of peace; while at the close of life, it introduces to a world of sinless perfection and unclouded vision. Blessed are they, who in their first efforts after knowledge, commit their hearts to the guidance of the holy spirit.

PRESBYTERIAN WRONGS.

Number 3.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—In my last letter, I tried to show that the Building which bears the name of Knox College, Toronto, is well fitted to ruin the health, the tastes, the

morals, the intellects and the souls of the poor Students who are compelled to spend six years within its walls. I hope now to show, that the whole course of training which is there undergone, is quite unequal to the wants of the age in which we live.

It would however be in vain to propose remedies for what very few feel to be an evil; the public, generally, require first to be told just exactly how matters stand at present. Go out through the country, and you will scarcely find a person who knows anything about the way in which things are managed at the College. It is hard to say who is to blame, when everybody would seem to come in for a share. One thing however is certain. The College authorities will find themselves engaged in a rather tedious struggle with the church, grinding out, as they have been accustomed to do, a maintenance for the College, if they do not pursue a new plan and inform the church as to what they are doing. I have long hoped they would take it into their heads to publish some kind of "Catalogue" or "Report" of some kind or another, so that we might find out what they are doing or propose to do. But I have hoped in vain.

They may perhaps be astonished somewhat, by the assertion that the majority of church members do not know the names of the Professors. But that is true. I constantly meet with persons who think that Prof. Young is on the staff. Whether there are two Professors or eight is a question, in regard to which the great mass of Presbyterians are entirely in the dark.

I should say here, that when I speak of the College authorities, I am making an attack upon no one in particular. I have never yet been able to find out who the authorities are; and I do not know any other plebeian who has. I have managed to find out, that there is a College Board and a College Senate. But what they do no one knows; and whether they do any thing at all or not, I have never heard.

Now I have tried to gather together some information about the constitution of the College. There is scarcely anything about it, so far as I can see, which does not call for reform. But, before we talk of reform, we must know what is to be reformed. I will therefore venture a piece of information, for the public, on the present arrangements of the College.

The College course is divided into two parts; the Literary and the Theological. The Theological course lasts over a period of three years,—the usual time allotted to the study of Theology in all Colleges. In this course the usual Subjects for study are proscribed. Apologetics, Exegetics, Systematic Theology, Church History, Homiletics and Pastoral Theology, I understand, are all taught. But there is not nearly enough of any one of them required. It seems that the Professors go on the principle that their students can learn nothing that is not given to them in lectures; and the examinations are confined to the Lectures. Now, I am informed that, during the first three months of this present session, the Senior Exegetical Class read through three Chapters of the Epistle to the Romans. No person who ever heard Prof. Cavan lecture will find fault with him. In my opinion, he could not be replaced by a better man, if you searched the world over. His careful, exact style of proceeding is just what young ministers need. But, surely a student can read more than a Chapter in a month. It seems to me that not less than one of the Gospels and one Epistle should be required of the classes every session. Teach them to read for themselves.

Then, in Systematic Theology, only one text-book is prescribed; and only as much of that exam used upon as has been taken up in the Lectures. It seems to me that Students should be required to master the representative writers of all the great opposing systems of Theology. Turretine, and Dick and Hodge and Watson and Maurice should all be on the programme, unless it is intended in the College, to furnish the Church with an ignorant ministry. Besides, it has always been the custom to teach Theology, as connected with the phases of thought peculiar to the sixteenth century. Modern thought is left to be mastered after the student has plunged into the great work of his life. He ought to know what style of thought he is to meet with, before he encounters it.

So, I might go on through the course and find the same want of completeness almost everywhere. The Literary course raises a question which will take a letter for itself.

There has never been a through-going spirit of work in Knox College. It will never be produced, until there is a printed Curriculum setting forth, on the face of it,

a large quantity of solid work, and more than hunting at the possibility of a long at the examinations. As compared with the Curriculum of the University of Toronto, a very fair allowance of time for the sessional work of Knox College would be one month.

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ROMANISTS AND PROTESTANT CRITICS.

Editor BRITISH AMERICAN PRESBYTERIAN.

Will you pardon the presumption of one of whom you know little or nothing, if he should ask you the favor of a small space in some corner of your paper for a remark or two in reference to some matters which have recently passed under his observation, and regarding which he would ask a question or two?

I presume from the little I know of you by your paper, that you are a Protestant, the son of a Protestant of the strictest sect, and therefore, that you understand better than your humble servant, the sentiments of your Protestant correspondent towards us poor papists.

I believe you and those who contribute pabulum to your readers, look upon us as being little or nothing better than poor, blind, deluded votaries of the man of sin. Now, granting for the present, that we really are such, and that you and your conferees are the children of the light and of the day. May I ask, what is your duty towards us. Is it to call us by all the nice names you can invent, and rake up all the ashes of past centuries, and unearth all fossils of deeds of wickedness, which as you say have been committed by us and our church, and to blaze such, together with all the horrors of real, imaginary or invented

deeds abroad, from pulpits and platforms, and by newspapers and pamphlets? Do you really imagine, sir, that such orations as that delivered lately in Montreal, by a Dr Burns, and in Toronto, by Rev. Mr King, and by hundreds of other—of the baser sect, about the horrors of inquisitions, St. Bartholomews, Smithfields, &c., are going to persuade us of our ignorance of the truth, the wicked character of our own church; or to begot in us a love to you or your religion? If so, you were never more egregiously mistaken in your life.

When or where have you ever heard of a Catholic having been converted to your church by such means? But, perhaps, I should not be giving these hints, as I know that such conduct upon your part is the most effectual means of keeping us Catholics more closely connected with our own church, and defending us against all the efforts to lead us away from her.

You boast most pompously of having the Bible, and therein the way to eternal life, in the work and example of Jesus Christ and His Apostles and Evangelists. Did you ever read in that book that Christ, or any of His disciples were guilty of such conduct toward the Gentile nations around them? Did they scour up all the past history of any of the heathen churches around them to find out deeds of violence, and horrid cruelty committed by their ancestors or those who thought about religious matters as they did, centuries before, and did they continually hold up those dark pictures of their own invention constantly before their eyes in the most detestable manner with a view to aggravate them to the utmost, in order to convert them to their faith?

But you say, they did sometimes call them the children of their father, the devil, the seed of evil doers, a generation of vipers, &c. Did they? Where do you find that? No, never. Such epithets were applied to some who professed to be Bible readers but lived and acted, like some of your great orators, in anything but the spirit of the Bible, who like many professors of religion in the present day were Scribes, Pharisees, and hypocrites.

I hope you will cease, if we are blind, as you say, throwing more dust in our eyes. If you are going to preach to us, preach to us Jesus and the resurrection, and the hope of eternal life in and by Him,—and let us hear less of Knox, and Calvin and St. Bartholomew and the Inquisition. Our souls will be none the better prepared for death and judgement, for all you can tell us about those things, nor yet for all you can tell us about the iniquitous corruptions of our poor priests and nuns, for really we know as much of these as you do, and we are only made angry by your descriptions of such things and believe none of it. Nay, we don't think that you believe it yourselves, but that your only object is, to hurt and annoy us. We do think that a great deal of what you write and say about such things is the fruit of great ignorance and rank prejudice. Do stop then if you care anything about our souls. If you think as you profess to do, that we are perishing for lack of knowledge, and that you love our souls, give us the knowledge which will save us, and not that sort of knowledge which only deepens our hatred of yourselves and your religion. Let our ignorance exist rather your compassion than such indications of hatred to us, which only tends to keep us worse than we are, if as you say, we are already bad.

But you object,—"you often abuse us," Granted that we do sometimes give a bitter morsel, we don't profess to receive all our ideas of matters of that kind from the Bible, as you profess to do. We have a somewhat wider reservoir to draw from, but you have only the Bible, and the Bible alone, which forbids the spirit of retaliation, so you must desist if you act towards us in the spirit of that book, from such conduct as above referred to.

I remain yours,

A POOR PAPIST.

Selected Articles.

CLEANSING FIRES.

Let thy gold be cast into the furnace... Thy red gold, precious and bright...

In the cruel fire of sorrow... Cast thy heart, do not faint or waver...

I shall know by the gleam and the glow... Of the golden chain you wear...

OVERWORK? OR OVERWORRY.

A great amount of very pernicious twaddle has lately been published on the subject of the alleged overwork in which many of the greatest, and possibly some of the least, men of the present generation indulge in the pursuit either of wealth and fame, or of high social position.

so little is known of his life, that we cannot say what his physical constitution was, or what were the causes that led to his removal from the world, at an age when he ought to have been in the full use of all his intellectual and bodily faculties.

Who wears the first, must keep his body pure... From toe to crown, by daily ablution...

To this comprehensive formula need only be added the suggestive warning that nervous irritation, produced either by alcoholic intemperance, or by the deprivation of the proper and natural amount of sleep, are the main causes of the physical break-down, too often attributed to excessive brain work.

THE DUTY OF A RIGHT EXAMPLE.

BY HON. SEAL DOW.

I was reading an English paper the other day, and paused over one passage in it a long time and thought out a little sermon.

Among the notabilities present at the meeting was the Bishop of Manchester, who made a speech. And such a speech!

On the last Sabbath, he said, he was preaching in a neighboring parish; and after the service the rector asked him, "Wouldn't he like a little something?"

after the Bishop had taken a little something (what ever it was) he "felt himself a great deal the better for it."

And so this bishop proclaimed himself to be a champion of the practice of moderate drinking, and of the continuance of the liquor traffic in the country, from which such infinite miseries result to the nation and such infinite miseries to the people.

And so this Christian bishop had been preaching on that holy Sabbath day; and after that he drank intoxicating liquor of whatever kind, and declared himself to be "the better for it."

I am sure the Bishop must assent to all this. Drunkenness is absolutely inconsistent with God's will, and cannot exist in his kingdom; drunkenness will forever exist as it now is, if not worse.

Temperance men are often spoken of as uncharitable and intolerant in their judgment of those whose opinions and practices do not harmonize with their own views; and this charge is well founded.

REV. MR. KNIGHT, DUNDEE.

The committee appointed to consider Mr Knight's sermon and article which appeared in the Contemporary Review, entitled "The Ethics of Creed-Subscription," met on Monday, and, after three hours' deliberation, resolved upon a report to the Presbytery.

CHRISTIAN SKINFINTS.

Most men are curiously illogical in their character, but the Christian skinfint is the oddest contradiction of all. It sounds something like cold fire and stony water.

WILL-O'-THE-WISPS.

Will-o'-the-wisp has sometimes been set down as a rank impostor, but despite the anathema hurled against this luminous vagabond, the "mad fire" still flickers his brief hours of existence over marsh and fen.

THE POOR IN HEAVEN.

Dr. Talmage, in a recent sermon, thus encouragingly speaks to the poor: Here comes a great column of the Christian poor. They always walked on earth.

Here comes a great column of the Christian poor. They always walked on earth. The only ride they ever had was in the horse that took them to the Potter's Field.

PROGRESS OF MEDICINE AND SURGERY.

A retrospect of half a century in any art or science, in these days of rapid advance, gives us a striking indication of the rate at which it is progressing, and the life that is in it.

PASTORAL LIFE A PLEASANT LIFE.

Rev. Dr. Dowling, in a recent sermon on the completion of forty years from his ordination, preached on the occasion of resigning his charge at Newark, in order to return to New York, said that his entire pastoral life had been a happy and favored and peaceful one.

A QUAINT ESSAY ON DOGS.

The following essay on dogs was written by a small New England boy this summer. "As this is the tale of a dog, it may be supposed that every dog has a tail, and that every tail has a dog."

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TORONTO FRIDAY JAN. 3, 1873.

TOPICS OF THE WEEK.

Throughout Canada for the past week there has been very stormy weather, with the Thermometer sometimes as low as from 15 to 20 below zero.

In Scotland according to the latest News, the mutual eligibility scheme has been carried the larger number of the Presbyteries of the Zion Church by increasing majorities.

Preparations are being made for the meeting of the Evangelical Alliance in New York, in the course of next Autumn.

A very determined effort has been made to prevent Dean Stanley being elected as one of the select preachers at Oxford.

The Inverness Conference of Free Church Ministers and Elders to which we referred a week or two ago was held at the time appointed; and though the meetings were private yet it has been ascertained that the greatest harmony prevailed.

NEW YEAR CALLS.

It is rather too late for us now to say a single word about New Year Calls. Whatever evil effects flow from them, have already as far as this year is concerned taken place.

habitual drunkenners has been induced by this New Year drinking from house to house, and Christian ladies with the sweetest smile imaginable have coaxed young men to their fall and ruin by the pleasant cake and wine at that festive season.

KNOX COLLEGE.

Did our readers carefully peruse, mark, and inwardly digest the letter of "Index" in last week's PRESBYTERIAN? Many of them, we hope all, did.

The whole surroundings, external and internal, of our school of the prophets in Toronto are of the most melancholy and depressing character. We cannot speak so authoritatively as "Index" on the dust, but of the close, dank odours, as of the sepulchre, we can testify very conscientiously.

MANITOBA.

A very large proportion of those who have during the past two years settled in Manitoba, are Presbyterians, while of the old inhabitants, a very considerable number are also connected with the same church.

should say,—No. These men came to us in our days of poverty and loneliness and desolation, they cheered us by their visits: they preached to us the word; they encouraged us in the darkest hours; they wept with us over our dead; and they rejoiced with us in our homely joys.

We notice from a letter of Professor Hart, given in the PRESBYTERIAN for January, that matters are in the most interestingly progressive state about Winnipeg.

THE HEADSHIP AND UNION.

Last summer, the Presbytery of Montreal, in its return to a remit on Union, expressed the desire—"That there should be introduced into some parts of the Basis a clause embodying the Church's continued adherence to the great doctrine of Headship of our Lord Jesus Christ over the Church and the nations; and the General Assembly, in view of the fact that many esteemed members of Court desire a recognition of the Headship of Christ over His Church, instructed its Union-Committee to endeavor to secure, in some way, such a deliverance as shall meet the views of all parties.

1. Many think an explicit declaration on this point necessary in order that they may heartily go into Union. It would be well to conciliate them in this matter, especially as the Headship of Christ is the corner-stone of His Church, and the assertion of it in a basis of Union very opportune as a testimony to His honour, not only against Erastian encroachments, but against Papal arrogance and Rationalistic dogmatism.

2. Whilst all the negotiating denominations are at one in upholding the principle of Christ's Sovereign authority, there is confessedly a conflict among them as to what in some particulars is His Sovereign will; for instance, in regard to the relation proper to be maintained between Church and State.

MANITOBA.

CHURCH AND COLLEGE AFFAIRS IN THE NEW PROVINCE.

The following interesting Communication has been received by the Revd. Wm Cochran, Convener of the Home Mission Committee of the Canada Presbyterian Church, and transmitted us for publication.

DEAR BRETHREN,—At the suggestion of the Convener of the Home Mission Committee, I would seek to bring some of the financial details and material features of our extensive work before you.

The Fort Garry congregation has had a most remarkable growth. It was organized in February last, the first communion was held in May, with 10 members; the second was held in November, with about 40 communicants.

As to Churches during the past year, three have been built; two enlarged; and four or five planned for next year.

The number of students has kept up, the College has grown in public estimation, and the prospectus for the Winter Term after New Year, are about twenty-five students.

The library has been begun and has a nucleus of some 150 volumes. Meetings are being held at all the stations in aid of the College funds, for we find it an expensive matter, in a country of high prices to conduct so large an institution in efficiency.

Such is our work. The amounts raised for 1872, for all purposes will probably be about: Kildonan \$1,100; Winnipeg, Fort Garry 900; Little Britain, (8 station) 1,000; Headingley, (2 station) 1,000; Portage group, (4 station) 1,000; White Mead group, (4 station) 1,000; Springfield (1 station) 1,000; Rockwood, (1 station) 1,000.

THE INTERNATIONAL SCHEME OF S. S. LESSONS, BY DR. HALL, OF NEW YORK, AND INFANT CLASSES.

A very deep and wide spread interest has attached to the subject of Sunday Schools during the last few years, principally in connection with our Institutes and Conventions.

Perhaps this interest has just been flagging a little of late. This is, I am convinced, only for a short time, for I can see, I think, that God is preparing for us as Sabbath School workers a great and stirring time, the tide of which is not far distant but close upon us, and it is ours to be up and doing to meet that which God is sending upon us.

Some may smile, but I believe we are on the dawn of a great Revolution in the Spirit, but especially in the work of our Sabbath Schools. The work now is earnest and true, but to a great extent disjointed and unsympathetic, and the Revolution is in the opposite direction.

In different lands and even in different schools in the same lands we have at present all kinds of lessons taught, and the sympathy must to some extent be a broken one.

Why not all schools, of all denominations, in all lands, teach the same portions of the words of the Lord on the same Sabbath days. Then how pleasant would it be for a stranger, for example, desiring to visit a school, to feel sure of the lesson of the day.

That is only one advantage; and yet a not-unimportant one. To me it is an overpowering thought, that on the Lord's Day that great and noble band of earnest and devoted workers should be all teaching, and that far greater band of yearning learners all drinking in the same precious words of the Lord at the same time.

Does any credulous one smile at the consummation as visionary. I tell you, teachers, it is coming upon us, thank God, and it is our duty to meet it.

While we remain ever Presbyterians, Methodists, Churchmen, let us hurl to the winds anything and everything which tends to make us night but one in heart and work in the cause of Christ.

While intellectually we differ, let our hearts and hands be as one, firm and true, to work the works of the Lord.

Dr. Hall, of New York, one of the most devoted Sabbath School workers, has matured a scheme called "The International Scheme," which is intended to serve the accomplishment of this result:—To bind in one great army—to provide with the same well tempered weapons, and to lead to the home charge upon the same citadel of the human heart, those, who now by various and somewhat disjointed efforts, and with different instruments, are fighting the battles of the Lord.

And any one who knows Dr. Hall, who has ever had the great privilege of listening to his simple, earnest gospel preaching, and knows what he has done and is doing for the cause of Christ, especially in the direction of the Sabbath Schools in the city of New York, knows well that never fitter work fell to abler hands.

Dr. Hall is an Irishman and a Presbyterian; and although some narrow minded ones may hint that the Scheme came from the States, yet, let such remember that some one must originate it, and who so likely as the greatest of gospel preachers on this continent.

Let us on this side, forgetting every prejudice, for Christ's sake, lend a helping hand to the man who has devoted so much time and labor, and is banding every energy to bind in closer sympathy the Sunday School workers of every land.

My object is not to offer any thoughts on this scheme as it affects advanced classes in our Sunday Schools, for there is a paper published every month, called "The Sunday School World," containing Dr. Hall's own comments on the lessons, and for this end.

But I shall endeavor to follow out that Scheme, as it may be used in teaching infant classes; for I am most thoroughly convinced from what I have seen of them and of the ways in which they are taught, that, just as there has been too much carelessness in systematizing the teaching of advanced classes, so, much more, is there the almost total disregard of systematic teaching in infant classes.

No Bible student will ever advance in his knowledge of its contents who does not study it systematically. And this is just what we want to introduce into our schools; that our little ones may, like Timothy, be trained in the scriptures from their infancy.

This week I only offer a few suggestions regarding infant classes:

First—No school should be without an infant class. Make it a grade class consisting of those who cannot read well.

If possible give them a room to themselves. I think it is better even to have them in a separate house, rather than not have them by themselves, for many reasons I could give.

Give them the very ablest teacher in the school. Let none but a true, prayerful, and devoted Christian—one who loves the work, (that is essential), and who is willing to devote not only Sabbath to teaching, but a portion of the week to visiting, his or her little scholars.

Let it be felt that the class is one of the classes from which the pupils are graduated, as they learn to read and advance in Bible knowledge.

Teach nothing but the words of the Lord. Some teachers make telling stories the sum and substance of their teaching. Stories, objects, anything, may be used, but always make the truths these things teach the most prominent thing in teaching.

Especially go to an infant class from your knees.

So much generally and at this time, I shall endeavor to be more particular as I advance, hoping that I may be able in my humble way to drop a few thoughts which may be picked up and perhaps planted in some soul which when watered with the dew from prayerful hearts shall bring forth fruit to life everlasting. Fellow teachers, let us ever pray for strength and guidance in our weakness.—THURCKIN.

SPIRITUAL WORSHIP WITH A CARNAL INSTRUMENT.

The Apostle while contrasting the Jewish and the Christian altar, Heb. 13, contrasts also Jewish and Christian praise. For if not, why does he so emphatically enjoin the praise of the heart and lips alone; and limit it to them; evidently in opposition to the praise of instruments, which have neither heart nor lips, excluding all Levitical instruments from Christian praise, as well as all Levitical victims from the Christian Altar. We see here vocal praise enjoined, but fail to see instrumental praise even permitted; whereas, we might suppose if instrumental praise be Scriptural, it would be injunctive too. In Eph. 5, 19, the original is "Adantes kai psallentes en te kardia..." Now if any difference should be made in the translation of these Greek participles, that difference must be made in the music and not in the instrument, for both participles refer to the same instrument—kardia, the heart of the worshipper, and kardion is in the Divine of Instrument by the Rules of Greek Grammar, and whether we translate psallentes psalming, having, singing, or playing, the instrument is the same—the kardion of the worshipper, and nothing else and both participles are equally connected with it, and refer to it as the only given and prescribed instrument. Nor can it be proved by sound criticism from New Testament development that adantes refers to vocal music, and psallentes to Instrumental Music, as the pro-organists maintain; more than it can be proved, that desis—prayer, refers to vocal prayer, and hiketria—supplication, refers to instrumental prayer, nor that these Greek participles refer to different instruments—the one natural, and the other artificial, more than it can be proved, that prayer and supplication in Heb. 5, 7, refer to different individuals, or that the one refers to animate and the other to inanimate objects. And judging from the practice of the Apostles and primitive church which must have understood the scriptures better than we, it would appear as probable that David in 150th Psalm, meant the organ of nature in the Christian church, as that he, in 40th, meant the incarnation of Jesus, or that he in 41st meant Judas, the traitor, and if it is urged that David in the spirit dictated to the Christian church the use of artistic instruments in divine worship, it must be admitted, that the apostles in their time, and also the primitive church, violated that precept for the first 670 years, which is incredible. But if so be, that the inspired penman intended by the verb psallo, in this connection to teach the church the adoption of an instrument as an accompaniment to vocal psalms during divine worship, it must be one of divine mechanism—the heart of the worshipper, for without it no worship is acceptable to Jehovah, and no other instrument is essential to spiritual worship, Judges 4, 24, the only worship which the apostle teaches, and which he always enjoins. Nor can we for a moment suppose, that the apostle taught the church the adoption of an instrument not essential to spiritual worship while inculcating that duty, or that the Deity could be spiritually worshipped by the aid of human mechanism. In the New Testament there is not a single text which favors mechanical worship. God demands spiritual worship, other worship is mere mockery, but to render spiritual worship with a carnal instrument, which is the substance of the organ question, is impossible. The Psalms are the only portion of the Bible that was made for praise, and the lips accompanied with the heart and understanding of the worshipper are the only instruments authorized by the New Testament, and the W M Confession of Faith for singing them. That the voice should be accompanied with an instrument no Bible reader can candidly deny, and that the apostle taught that, is evident, but his language combined with his practice, proves that it is an instrument whose mechanism is divine. Then the question is not as to the use of an instrument, but as to the nature of the instrument to be used, whether one of human or divine mechanism should form the model of our practice, as an aid to singing. Instrumental aid should be used in a preparatory institution, not in the church of God. Further the verb psallo is used in Ro. 15-9, and in Js. 5-13 in both passages in the English Bible it is "translating, sing, for in Js. the word psalms is not in original. Now had the venerable translators of our version understood it to refer to artistic instruments, they would have rendered it play, as in such connection it would be sufficient to render it sing. But we have more than human authority for concluding that psallo is not to be understood artistically in this connection. For our model the Lord Jesus with his disciples, while praising God Math. 26-30, Mar. 14-26 used the verb humano for which artistic connection is never pleaded; Paul and Silas used the same verb humannontem Theon Acts 16-25. But what is conclusive is the fact, that the apostle while quoting the words of David in the Christian church, in the Christian Church uses the same verb. "In the night of the church humano S. I will praise Thee" Heb. 2-12. Now let it be observed that it is the Son who is here addressing the Father whose praise he promises to sing in the midst of the church, that is in public worship, and let it also be observed, with what instruments He did sing his praise as the last supper, the institution of the Christian church, and how scrupulously his inspired agents adhered to his example. In Ro. 16th the apostle quotes the Son as promising the Father to praise him among the Gentiles. And as the Son was not personally among the Gentiles, the praise there spoken of must refer to the praise of the church, the verb psallo is the one used to express the promise and for which artistic connection is pleaded. Now let the reader carefully peruse Paul's instruction to a Gentile church I. Cor. 14-15 in reference to the instruments and mode of praise, and he cannot fail to see, that the Apostle's plan of our opponents in this case, and the same in which the apostle of the Gentiles understood and used it. The other verb psallo in the Greek Testament for praising God by angels and men is aino both in its simple and compound

form, Ro. xv. 11, for which artistic connection is never pleaded, and with which the Head of the Church commands all nations and people to praise him. "Ainoite ton Kyriou, panta ta ethna." Add to this that Isaiah 52, 8, while speaking of Christian praise designates it vocal and congregational, and that the praise of the 3,000 converts while under the inspiration of the Apostle, and while also under the influence of the Holy Ghost on the day of Pentecost is expressed by the verb aino, the original is ainoantes ton Theon, Acts 2, 17, and that it is stated verse 42 to be the doctrine of the apostles. Now, since no exposition of any portion of Scripture can be just or tenable which contradicts what is elsewhere plainly taught, and as it has been proved that Christ and his Apostles used humano and aino frequently to praise God, and that the predication expressed by psallo, Ps. 117, Ro. 15-11 was verified without any artistic accompaniment—and that that mode of praise was declared by the Spirit to be the doctrine of the Apostles, it must appear evident to every unprejudiced reader that the programmatic view of psallo is unfounded. W.

THE CHEERFUL GIVER.

I was lately reading of a little boy who was trying to be like God by being a giver. He loved to give. He would go to his father sometimes half a dozen times a day, with his bright eyes sparkling, and his little round face all in a glow, and say: "Pa, I want a penny to give to a poor beggar at the door, or to the organ-grinder, or to the little girl that wants cold victuals." And then, on Sunday mornings he would come and ask for something for the Sunday School Missionary Society, and for many other things. His father wanted him to form the habit of giving while he was young, and so he always let him have what he wanted for these objects. But one day when he came to ask for something his father said to him: "My son, don't you think you give away a great deal of money?" "Why, yes, pa," said he. "And I do love to give it." "But then you come to me for all you give. It is not your own money that you are so liberal with." This seemed a new thought to the little fellow, and he turned away to his play, perplexed a little by what his father had said to him. Presently, however, he came running back. "Pa," he asked, "Who gives you the money that you give away?" "I earn it by hard labor, my son." "But who gives you the strength to labor with, pa?" asked the little fellow. "God gives us our strength," said his father. "And, pa, haven't you often told me that God gives us every thing?" "Yes every good thing we have God gives us." "Well, pa, I love to give away the money you give me; don't you love to give away the money God gives you?" The father hugged the little prattler in his arms.

THE MINISTRY AS A PROFESSION.

There has been much said, of late years, in regard to the trials and self-denials of the ministry, and to the reluctance of young men to enter this profession because of the crosses which are to be borne, and the poverty which is to be endured. Undoubtedly there are "crosses" in every "lot," and in some ministerial lots a good collection of them, but it is well sometimes to look at the whole matter from the other side, and to see whether there are not attractions in the ministry apart from those which consist in the satisfaction of serving Christ and doing good to men. A writer in the New York Tribune some time ago gave this aspect of ministerial life in a way which is striking. Referring to a venerable clergyman who retired at the age of seventy, with a salary of \$3,000 for the remainder of his life, he said: "He has enjoyed a handsome income, and has lived in a style that placed him on an equality with the average of merchants, lawyers, doctors, and professional men of his city. In this matter he is a type of the ministry generally. Once in a while there is a church quarrel. But the thousands of churches live in peace. Occasionally a minister is harshly treated by his people—sent adrift at the close of service, or left in old age in want and sorrow. But the greater number are tenderly cared for while in active service, and have a support to the end of life. There is a greater average of business success in the ministry than in any other profession. Out of a thousand merchants two-thirds fail, and reach the close of life destitute. Out of a thousand lawyers, and a thousand doctors, not a third live by their profession. The average of ministers would not have more than average success in business. Spurgeon, Tyng, Beecher, Murray, and men who command great salaries, are men of great talent and ability who would have made their mark any where. The Stewarts, Peabodys, Websters, Choates, Vanderbilts, appear only once in a century. The common mass by countless thousands, toil on for a bare subsistence. There is no class of men better paid, as a whole, than ministers. They live on an equality with the average of their people in all parts of the country. No matter how humble or how obscure a minister's earnings may be, he is admitted to the best society in the land. The doctor, lawyer, and merchant toil for a position which is accorded at once to a young minister. With his first sermon on the doors of all mansions are thrown open to him. As a mercenary business the ministry is worth looking at, in what it offers—the position into which it introduces men; and the fact that though the pay is not large to the pastor, bread is given, and his water is pure.—St. Paul calls it a good work."

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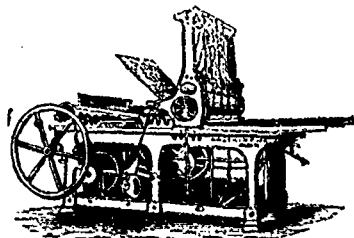
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