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Contributors and Correspondents.

POSTURE IN PRAYER.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

Sir,—The proof which you adduce from Scripture that *standing* and *kneeling* are proper postures in prayer is most satisfactory; and I thank you for it, as it is much needed at the present day. Thus agreeing with you in the largest portion of your valuable article, you will kindly permit me to express a difference of opinion on one point. The fact that *sitting* is a proper posture in public prayer is, in my humble opinion, unsatisfactory. So far as I know, there are only two passages in the Old Testament in which persons are represented as sitting in prayer at all. The one is Exodus 17, 12, in which Moses, it is said, was compelled to sit on account of physical exhaustion. The other passage is 2 Samuel 7, 18, in which it is said, "Then went King David in and sat before the Lord." David's prayer was evidently strictly private; besides, the word rendered *sat* may with equal propriety be rendered *remained*, as 1 Kings 19, 18. "Let the damsel abide with us a few days, at least ten." "Surely Rebekah would not think of literally sitting so long with her friends." Again, in Gen. 29, 10, Laban said to Jacob, "Abide with me; not surely intending that he should sit for seven years! I admit in 2 Samuel 7, 18, it would be quite proper, with our translators, to render the word *sat*, if the more general sense were unsuitable, or if it were known that sitting was then the usual posture. But it would be reasoning in a circle to infer from this solitary passage that sitting was the usual posture, and then to infer that such must be its meaning here. The proof *à silentio* against sitting in public prayer is of great and decisive authority in view of the immense number of passages in which the other postures are expressly indicated, and to many of which you have very properly referred.

There is just as little proof in the New Testament that sitting is a proper posture in public prayer. The references in your valuable article are plainly not in point. Our Lord seems never to have led in public prayer. He did not desire those whom he made to sit—literally to *lie down*—to join him in the prayer which he offered up standing. His prayer was one in which they were not competent to join, as it was directly connected with the miracle. The reference to the institution of the Lord's supper is as irrelevant. The Evangelists do not profess to describe postures; but they simply indicate the ordinary posture at table. If a person, at the present day, were to express a wish to sit down at the Lord's table, no one would suppose that he was determined not to stand during the times of prayer. Besides, in point of fact, the Evangelists do not tell us that they sat at table at all, but that they reclined. The very word used in reference to John, "He then lying on Jesus' breast." Thus there is no example in the Bible of sitting in public prayer. Devout and serious Christians should not in any way countenance a posture indicative of laziness or indifference, but not of deep humility and prostration of soul before God infinitely great and holy.

If people complain that standing in public prayer is fatiguing, the prayers might be sufficiently shortened to afford them reasonable relief, and this might be done without loss, if repetitions and prolixity were avoided, and expressions concise, simple, and full of meaning and devotion were used.

COMMUNICATED.

WOODVILLE REVISITED.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

Sir:—From the interest you and others have expressed, I am sure you will be glad to hear that the work continues at Woodville with unabated power. It was my privilege to revisit this scene of revival and participation in the sacramental services of last Sabbath. None present will ever forget the sight in the Church last Sabbath, when seventy-two new communicants were admitted to full membership upon profession of faith. The most of these were young people of eighteen or twenty; one was under twelve, only one over forty. Nearly all had been the subjects of much earnest prayer by parents or other friends. Indeed this has been remarked of almost every one who has professed conversion since the work began, and of these there are a considerable number besides those received into Church fellowship. After some weeks absence the change I found in persons formerly encountered in the inquiry meeting was most marked. Several, whom what had seemed hopeless dullness, had brightened into intelligent and most devout Christians. Others from frivolity and callousness had become eager seekers of the Saviour, or humble claimants for a place among His followers, at whom they had formerly scoffed. Well may our brethren of Woodville sing, "The Lord hath done great things for us, whereof we were glad."

At Mitchell, I fear, about 400 have been added to the various Churches, our own receiving 131. At Fallerton and Downie, Mr. Hamilton's charge, the addition has been 54, and at Clinton, Peterboro', &c., over numbers. Does it not seem as if the Master were setting his seal of approval upon Evangelistic work in our Church? Oct. 6th, 1874. W. M. ROGERS.

N.B.—The above was received too late for this issue.—Ed. B. A. P.

Canvassing for a Charge.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—One of your correspondents lately called attention to the practice so common in our Church, of canvassing when a minister is to be elected to a vacant congregation. It is doubtless an evil. But when we take into consideration that, according to the present system, every minister in the Church is considered open to receive calls, that, although for the last three years there have been nearly three vacancies for each probationer and minister without charge, that every vacant congregation, however small and poor, is encouraged to expect at least a half-dozen candidates to choose from, and that the form of an election must be gone through with, though there should be no more than one candidate, the system would appear to be incomplete without canvassing. Our present Church laws appear to be sufficiently stringent, but they cannot be enforced in such a way as to meet the evil, and while the system remains as it is, it will be difficult to frame a law that will meet it. If a minister wants a congregation he is very apt to say so; and if he has friends they are likely to recommend him. But it is the two objects aimed at in the probationer's scheme were separated, viz: Effecting settlements, and supplying vacant congregations where there was no desire for settlement with preaching, and ministers without charge and probationers eligible for and desiring settlement, were sent only to congregations who wanted ministers, and only one candidate were sent at a time, and no other till it were seen whether he would be chosen or not, and if vacant congregations were given to understand that the vacancies were nearly three to one of the probationers and ministers without charge; and that unless they could entice some minister away from his charge they had only one-third of a minister falling to their share to choose from, and consequently their choice might not be altogether unhindered; and if an induction was looked upon as a settlement; and a minister once settled was removed from the list of candidates for vacancies; and if as high a standard of honor were introduced into the Church as prevails in the world, so that it would be considered as dishonorable to entice a minister away from his congregation as it would be to entice away any other employee from his employer, the evil of which your correspondent complains might be to some extent remedied. But as long as desirable vacancies are looked upon simply as openings for ministers who want better places, and ministers without charge and probationers as conveniences to keep vacancies open for them and read their edicts for induction, to attain the way of reform need be expected. Perhaps the simplest and most effectual remedy which could be adopted would be one which was suggested by one of your correspondents some time ago, viz: To me the probationer's scheme into the ordinary missionary scheme. Then all the probationers and ministers without charge, who preferred useful employment to "going to and fro in the earth," could be at once employed. The balance, with a few of those inducted unsettled ministers, and those congregations who preferred supplying themselves, might be left to arrange matters among themselves.

AMANS JUSTITIAE.

TEMPERANCE.

NO. 2.

Did temperance do nothing more than waste an immense amount of money it would indeed be a great evil. But it is chargeable with a great deal more than this. It is chargeable with the destruction of health and life. Who does not know that the use of intoxicating liquors to excess engenders disease and ruins health? The bloated cheek, the palsied limbs, the emaciated frame, too plainly tell the tale. Health, the most precious of earthly gifts, is ruined by intemperance; life itself is taken away. It may be doubted, however, whether the amount of disease and death caused by this monstrous evil is fully believed. It is calculated by those who have paid attention to the subject, that from fifty to sixty thousand die every year from the effects of intemperance in the United States, and about as many more in Great Britain. What a fearful destruction of human life is there here. We regard with horror the bloody practices of our British forefathers, who, in the days of Diabolism, offered up human beings to their false divinities. But here are more numerous victims than were ever immolated in that day, being annually sacrificed to the grim idol of intemperance.

We mourn over the ravages of war, and we have reason to do so, but we have still a sadder reason to mourn over the onslaught of intemperance, for while the one is killing its thousands, the other is killing its tens of thousands.

But the evil habit of which we have been speaking not only injures the body, but enfeebles the mind. It depresses, corrupts it. It enkindles the unalloyed fire of passion in the heart. It not only attacks the outworks of man's nature, but it storms the fortress. It besieges the very citadel. It defaces the image of God from the soul of man. It benumbs and deadens his moral sensibilities. It encloses him. Never is the body of a poor wretch more completely under the power of the slaveholder, than is the mind of the drunkard under the power of the master passion that tyrannizes over him, and which is the more slavery of the two? While the body of the slave is the property of his master,

his soul may be Christ's freeman, while the body is in chains; the mind may be unshackled.

Look at Uncle Tom, what a great old Christian was he, notwithstanding his bonds. How strong in truth—how mighty in prayer. And doubtless there were many Uncle Toms to be found in the plantations of the sunny South in the reign of slavery. Many who, like Paul and Silas, were enabled to sing praise unto God in the house of their bondage, and who were in the enjoyment of that liberty wherewith Christ makes his people free. But what is the case with the poor inebriate? He is completely under the power of that unnatural appetite that has been enkindled within him.

All the powers of that body, which is fearfully and wonderfully made; and all the faculties of that God-given mind, reason, imagination, will—all are subjected to the rule of the tyrant passion. No more eagerly did Diogenes, amid the scorchings of the nether world, desire a drop of water to cool his parched tongue than does the slave of drink long for the stimulating influence of the intoxicating cup upon his diseased nervous system.

Intemperance then, is injurious, mentally and morally. It beclouds the intellect, it benumbs the mental faculties, it corrupts the heart. The power of thinking is paralyzed; its effects are baneful in the extreme; its exercises are withering, blighting, scorching influence upon man's mental and moral nature. How many bright lights has this destructive habit extinguished? No walk of life is exempt from its ravages. It counts its victims among the members of the legal and medical professions, and even the sacred office is not exempt. It has entered our Legislative Hall, and our Senate Chambers. It has entered our pulpits, and there it has done its work of destruction.

Another count in the indictment is that intemperance is the cause of the greater portion of the crime that disturbs the peace of society, and that dishonors humanity. The records of our newspapers, as well as the evidence given our Courts of Justice, bear ample testimony to this. From the effects of intoxicating drink in the United States 100,000 are annually sent to prison, and 200,000 children are reduced to want. Intemperance fills our jails and our penitentiaries. Of all those brought to the bar of justice charged with the fearful crime of imbruing their hands in the blood of their fellow men, it is found in the great majority of cases, that drink—alcohol—has had something to do with it. The same remark will hold good in reference to other crimes. Let intemperance be kept from the land, and soon, very soon, the black catalogue of crime would be diminished. The keepers of gaols, the wardens of penitentiaries, as well as the judges on the bench, all bear ample testimony to the truth of this. The judges in England, as well as in Canada, have given their united testimony to the fact that strong drink is the grand producing cause of crime.

The evil of intemperance then is very great, and the results flowing from it are disastrous in the extreme, and if those results are indeed so disastrous, should not all classes of the community arise in endeavoring to remove that cause which is the fruitful source. Some medical men have been blamed not only for partaking of alcoholic beverages too freely themselves, but prescribing it too liberally in their practice. It is cheering however to know that a change for the better is taking place in this respect. For proof of this we may quote the following strong resolutions, which were passed at a recent meeting of the American Medical Association held at Detroit.

Resolved.—That in view of the alarming prevalence and ill-effects of intemperance, with which none are so familiar as members of the medical profession, and which have called forth from English physicians the voice of warning to the people of Great Britain, concerning the use of alcoholic beverages, we, as members of the medical profession of the United States, unite in the declaration that alcohol should be classed with other powerful drugs; that when prescribed medicinally it should be done with consistency, caution, and a sense of great responsibility.

Resolved.—That we are of the opinion that the use of alcoholic liquors, as a beverage, is productive of a great amount of physical and mental disease; that it entails diseased appetites and enfeebled constitutions upon children; and that it is the cause of a large percentage of the crime and pauperism in our large cities and country.

Resolved.—That we would welcome any change in public sentiment that would confine the use of intoxicating liquors to the use of science, art, and medicines.

Messrs. Moody and Sankey in Belfast.

Messrs. Moody and Sankey held three meetings each day last week. At the Monday evening meeting the audience was promiscuous, and the crowd was so large that it was decided to have two meetings each day, in addition to the mid-day prayer-meeting, and that one be held exclusively for women at two o'clock, and one for men at eight at night. This arrangement was wrought admirably. The church open to the overflow in the evening was also well filled with both sexes. Three addresses were delivered by various ministers, and it was occasionally visited by Mr. Sankey. The arrangement, however, prevented the female operatives, of whom there are vast numbers in Belfast, from hearing Mr. Moody, and it is contemplated to make some alteration in the daily programme in order to attain the most desirable object. The females engaged during the day are intensely anxious to have these privileges extended to them, and their disappointment during the week has been borne with great patience. The attendance at all the meetings have comfortably filled the

churches, and the after-meetings have given satisfaction, the number of inquirers steadily increasing. Judging of the results already obtained, by comparing them with the first week in Edinburgh, it is perfectly evident that the Lord is blessing the evangelists more and more abundantly. I would pause here in my record to make an appeal. The clergy here of every denomination are manifesting great interest, affording every help, and vying with each in seeking to forward the movement, but it is plain, and it is a matter of sincere regret, that Mr. Moody is gradually being weakened; he has all the fervour and zeal, but he lacks the vigour and rhetorical power in delivery he used to have when I listened to him in the Free Church Assembly Hall, last January. The work here is to be heavy, his strength must be husbanded for other spheres in England, and the call to the Apostle Paul to come over to Macedonia is a small voice in comparison to that now raised in Ireland to revive Scotland to come and help! Scotland and Ireland may draw near to each other without jealousy, and in the prospect of perilous times unitedly to "Hold the Fort." It is, too, plain that Mr. Sankey is paler, his voice is less flexible and clear, notwithstanding he has gained the consent of all that his singing is marvellously beautiful, and that sacred song is an effective method of teaching divine truth. As in Edinburgh the mid-day prayer-meeting is regarded as the pulse of the movement, and it is most encouraging to witness day by day the deepening interest in the awed solemnity of these noon-day gatherings, the audible responses to some pointed direct petition—all indicate the earnestness and sincere heartfelt longings for a copious shower of blessings. The Friday meeting, although the weather was most inclement, was not only the most numerously attended, but the most impressive of the week. Being market day, many farmers and other country people dropped in, and their appreciation of the services was most manifest. The noonday meeting on Saturday was intended for children, the area was reserved for them, which they crowded to excess. The whole church was overflowed long before twelve. Mr. Sankey presided, and gave an instructive opening address. He was followed by the usual five minutes addresses from various clergymen, and by Mr. Henry Morhouse, whose few sentences were most touching. Between each address a hymn was sung, and so pleasantly did the hour pass that three girls beside me involuntarily sighed, and one said—"Is it over so soon?" Indeed the entire audience retired reluctantly, being greatly pleased with the first children's assembly. There is more to follow. Mr. Moody was not present. It may be incidentally mentioned that the press generally is respectful, and a part of it, so far as fair paragraph reports are concerned, is favourable. Although it is a subject of profound gratitude that such a hearty response has been accorded by the people to the invitation of the clergy to attend these special meetings. I doubt not but that they are oft remembered by all Christians in Scotland, especially by those whose own hearts have been so very lately revived.

I cannot refrain from attempting to describe Messrs. Moody and Sankey's first open-air meeting in Belfast. From the moment of its appointment much anxiety was expressed about the weather, as all through the past week it had been most unsettled, scarcely a dry hour at a time, and not unfrequently was the rain driven by a violent chilling wind. Some one at the Saturday noon-day meeting expressed some doubt about the propriety of making such an arrangement, but the Rev. Mr. Johnstone said, "We must pray for favourable weather." From that instant, it was the wish of every heart that the God of providence would smile on the meeting. Verily many anxious eyes scanned the heavens yesterday so soon as day broke, and a more beautiful Sabbath morning's dawn has seldom been seen, as the slanting rays of the orient sun tinted the emerald tops of the Crumlin Hills, which, in a semi-circle, environ the city; but as early morn passed away, an icy sheet of mist—a Scotch linar—arose from the level which had been soaked by the rains, and cumulated clouds darkened the sunlight, making the forenoon cold and gloomy. At noon, heavy, threatening clouds drifted south, and overhead were white fleecy clouds gradually thinning, giving prospect of a dry afternoon at least. The meeting was convened in a field in the northwest suburb of the town, and the address was to be delivered at 2 p.m. For more than an hour—indeed many on leaving their churches at conclusion of forenoon service—crowds thronged their way through the streets leading in the direction of the field. Such a sight of respectably attired men and women on such a mission to hear the gospel, perhaps was never witnessed by the demizens of these thoroughfares, which in times of riot are the centres of the fray. A platform was erected near the centre of the green, which has an undulating slope towards the east, enabling those present to easily see the speaker. When Mr. Moody and the gentlemen accompanying him ascended the dais, there could not have been fewer than 20,000 souls before him. It was a scene ever to be remembered when the Rev. Mr. Johnstone rose to pray, entreating the great God, through His Son, to have compassion on the multitude. The 23rd Psalm was sung, and very generally joined in, when Mr. Moody read the 58th chapter of Isaiah. Then Mr. Sankey sang his solo, "Jesus of Nazareth passeth by," amid breathless stillness, and the pathetic words, in most melodious tones, rolled over the vast concourse with thrilling effect. When he had finished, the mass of human beings took one long breath, and friend looked to friend with earnestness of inquiry which showed how affectively the gospel had been sung. At the moment Mr. Moody commenced his ad-

dress on "Preach the Gospel to every creature," the sunlight shone out with a subdued brilliancy. Many on the outer skirts of the concourse were nervous lest they would not hear the great preacher's voice, but ere he had finished his first sentence all fears were allayed, and he delivered a most powerful discourse, interspersed with forcible and appropriate anecdotes. From the first he caught the attention and enlisted the sympathy of all, and he kept them hanging on his utterances for nearly forty minutes. After one or two hymns and the benediction was pronounced, the vast congregation silently dispersed to their homes to ponder over the subjects which had been pressed on their acceptance, perhaps on many for the first time. The judgment day alone will tell the good resulting from the hour's proceedings. It may be briefly stated that the morning meeting for Christian workers on the same day was largely attended, and the address, &c., were of the usual portment and arousing description. The meeting held in the evening in the Presbyterian Assembly's Hall, May Street, exclusively for the anxious inquirers, was most encouraging; some 250 were present, of both sexes and of all ages. It is improper to reveal the secrets of the inquiry-room, but Mr. Moody, as the crowded noon day prayer-meeting to day, expressed his unfeigned pleasure and encouragement as being one of the best meetings of the kind he ever held. Thus ended one more day's work, which will ever be memorable in the Christian annals of Belfast.

An Interesting Letter.

A correspondent of the Philadelphia Presbyterian writes as follows about Romanism and the Anglican Church:—

"When the Irish Episcopal Church was disestablished, a distinguished man drew a melancholy picture of it, forsaken by the State, and 'honeycombed by Plymouth Brethrenism.' There was truth in the extravagant phrase, but the Church of England is far more honeycombed with Romanism. One nobleman passes to the Jesuits after another, the successions of the clergy are still more numerous; and the spread of an extreme Ritualism is more garish than ever. Lord Ripon is the last spoil over which the spoilers are jubilant. In one sense his change was not sudden. He had been, for some time, an advanced Ritualist, and was simply more logical and self-sacrificing than those he has left behind. His flatterer rank among the Freemasons, his place in political life, and his hold on what is yet English sentiment, have been all surrendered by an asceticistic statesman, that he may have the privilege of joining some such dismal pilgrimage as Archbishop Manning has organized to Pontigny, and be told, as Archbishop Whately once impatiently said to a lounging Master of Ceremonies, 'You foolish man, you don't even know your foolish business.'

The Times and the average Protestant are bitter and contemptuous. John Lemon looking across from France, says, 'he has only transferred himself from one secret society to another,' the organ of the Ritualists is radiant with smiles; it says, 'the man who believes that our Lord founded a church, and left its teaching and worship to the guidance of Mr. Disraeli, must be an idiot.'

Father Dalgairns, who, with Faber, has shed such brilliance on the Brompton Oratory, is credited with this perversion, as that of the Marquis of Bute is laid to the duo of Monsignor Capel. Dalgairns, and Archbishop Manning belong to what is known as the 'Metaphysical Club,' whose essays appear occasionally in the Contemporary Review, and it variably attract attention by their singularly subtle speculation. For this is the aspect persistently assumed, by English Romanism of culture and learning; and its new University, to be presently opened at Kensington, has secured a staff of men of the highest standing. Paley, who is in the front rank of classical scholars; St. George Mivart, Huxley's opponent, for physiology; Burd for chemistry, and Proctor for astronomy. Nor is Oxford neglected: a detachment of those who were bred in it, men with the power to influence others and command their respect, being told off to cultivate the students.

Yet in spite of all this honeycombing, (and on the side of natural science as well as Romanism) England is, of all countries in Europe, the most profoundly and nobly religious. It was only the other day that Lord Shaftesbury said, 'I remember talking with M. Guizot, about the events of 1848, when every throne on the continent was placed in the dust, but when the Queen of England could walk and drive about as usual; and that great statesman said to me, 'I will tell you what saved your empire. It was not your constable; it was not your army; it was not your ministers; it was the deep, solemn, religious atmosphere that still is breathed over the whole people of England.' There is something pathetic in this anecdote, coming so close on M. Guizot's death, while his own France still staggers under her last blow, and is recovering strength without apparently recovering reason; pathetic in the light of those farewell words of the aged man to his son-in-law, 'It is a great country, but hard to serve.'

The fact that a daughter of Baron Rothschild, of Paris, has passed a successful examination as teacher, so that in case of any sudden reverse of fortune—indeed, by the way is rather improbable, she may earn her livelihood, should induce other daughters to follow a similar course of training, and render themselves useful, as well as ornamental, members of society.

The Pastor and People.

THE PAULICIANS.*

About the year of our Lord, 66, a Syrian deacon, returning from captivity amongst the Saracens, was entertained for some time by a man named Constantine, of Manalis, a small town near Samosata. On leaving his hospitable host, the deacon presented him with two books, written in the Grecian language; the one comprising the four Gospels, and the other the fourteen Epistles of the apostle Paul.

Constantine, in opposition to the restrictions of the priests concerning the reading of the Bible by the laity, studied his incomplete Testament with great diligence and care. The consequence was, as might have been expected, that his religious opinions underwent a decided change, and from being a rigid Churchman, he became a zealous Reformer. He took a determined stand against the clergy, and, whilst boldly proclaiming the truths he had learned, did not hesitate to denounce the errors which he discovered the Church had blindly upheld. Numbers flocked to the standard which was thus raised, and even many descended from the Marcionites, or best school of Gnostics of former centuries, finding that his views were grounded on the truth, and that his doctrines were akin to those towards which their own degenerated tenets aimed, became his most devoted followers. As their numbers increased, they formed themselves into an organized body of Christians, with a definite basis of doctrine and discipline. This society, from the very beginning, was characterized by an earnest missionary spirit; for, as soon as its existence was established, its members began to proclaim zealously the sacred truths which they had learned.

Constantine, having chosen the scriptural name of Sylvanus, became their recognized head and leader. He was a man of great determination and real ability. The provinces of Pontus and Cappadocia were the fields of his first missionary labours, and the first regular community was established at Cibossa, in Armenia, to which he gave the name of Macedonia.

The combined labours of the society were greatly owned and blessed, for congregations were soon formed over the greater part of Asia Minor. Their success, however, aroused the jealousy of the clergy, who calumniated them with the greatest bitterness. In decision they called them Paulicians, because they venerated the writings of the Apostle Paul; and out of respect for that great missionary of the Gentiles, the society accepted the name. There is no trustworthy evidence that the Paulicians owed their origin to the teachings of Paul, the arrogant and immoral prelate of Samosata, who lived in the third century, or to the teachings of the two brothers, Paul and John, living at Samosata during the fourth century.

The clergy not only gave them the name of Paulicians, but accused them of being reviewers of the ancient Manichean doctrines. Manichæism was, at that period, the generic name for all theories supposed to have any mixture of dualism, or the doctrine of two independent antagonistic principles (the good and the evil) in them; and although no formal charge was ever brought against them, still they were generally condemned as holding and teaching this fundamental error. It is to be lamented that many eminent Church historians, as Mosheim, Neander, Kurtz, Schaff, and others, have followed Petrus Siculus and Photius, writers living at the time of the Paulicians, and have accepted the testimony of these enemies of this people as proof of their heretical tendencies. And yet some of these same historians acquit the Paulicians of being guilty of Manichæism. Petrus Siculus himself declares that "the Paulicians, with prompt minds, spat upon and detested Scythianism, and Buddha, and even Manes also." Mosheim states that "they declared their abhorrence of Manes and of his doctrines, and it is certain that they are not genuine Manichæans, although they might hold some doctrines having a resemblance to those of that sect." Kurtz also, after denouncing them as Manichæans, declares "that later investigations have failed to discover any traces of Manichæan tenets in their system."

This will be all the more evident when we consider their views concerning many of the leading abuses of the established Church at that time; for they not only denied having any connection with the theology of Manes and other kindred heresies, but wisely rejected all the fabulous writings and spurious productions of that early age. In short, they appear to have been truly scriptural in their belief, as will be seen from the classification of their doctrines by Petrus Siculus, in the following six articles which we give in his language.

I. THERE IS ONE SUPREME GOD, AND ANOTHER GOD WHO INTRODUCED SIN.

The explanation of this statement is, that whilst Petrus Siculus was amongst the Paulicians, and during a conversation on the subject of the Godhead, some one said to him, "We are Christians, you are Romans; you believe in the Creator of the world, we believe in him concerning whom our Lord speaks in the Gospel, 'Ye have neither heard his voice nor seen his shape.'" He inferred from this, that in addition to the Creator of the world, they believed in another God, who secluded himself from all worldly affairs; whereas, they meant that this Creator is the deity whose voice has not been heard, and whose shape had never been discerned. The introducer of it was represented by them as the adversary of souls and the enemy of all good; that in holding these doctrines in common with the established Church, they were free from the dualistic error of Manichæism. Nevertheless, from this statement the above article was deduced, and the Paulicians have ever since been unjustly condemned by many for holding the Manichæan belief of two independent principles.

II. THE VIRGIN MARY DOES NOT DESERVE DIVINE ADORATION.

This their incomplete New Testament

* Mosheim's Church History, Gieseler's Church History, Milner's Church History, Kurtz's Church History, Neander's History of the Christian Church, Jones's History of the Christian Church, Gibbon's Decline and Fall, Faber's Ancient Valentines, Allis's Abbeys of the East, Smead's History of the Abbeys, Blair's History of the Waldenses, Siras's History of the Waldenses, Waddington's Library of Useful Knowledge, Gardner's Faith of World, Milner's Religious Denominations, Peter Bayle's Dictionary, etc., etc.

clearly taught in the words used by the Tempted to the tempter: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." The Virgin Mary, so idolatrously worshipped by the dominant Church, was dethroned by the Paulicians from her divine position, and her reputed sinless nature was tarnished with original sin and actual transgression. The glorified saints and ministering spirits deserted their accustomed office of mediation, and were no longer invoked of them; for the Paulicians, though possessed of only an incomplete copy of the Scriptures, discovered none able and qualified for the position but "the one Mediator between God and men, the man Christ Jesus."

III. THERE ARE THREE PERSONS IN ONE GOD, AND ALSO JESUS BECAME INCARNATE.

In this they sided with the Church, and opposed the theology of the Manichæans. Throughout their entire history they were consistent in holding the doctrine of the Trinity, and rejected any speculation that attempted to explain it away. This was also the case regarding the incarnation and Godhead of Jesus Christ in opposition to Manichæism, which taught that he came from the sun, with a seeming body, to teach the souls of light how to be freed from the chains of darkness in which they were bound. They believed in the two exclusive sacraments, baptism and the Lord's Supper. Asceticism was condemned and marriage allowed, although celibacy was reckoned a mark of superior sanctity and virtue. Baptism administered by water was held in opposition to Manichæan baptism with oil. Also, in opposition to the belief of the established Church, baptism was held not to be essential to salvation, but only necessary in order to be received into the fellowship of the Church. Infant baptism was generally held in theory by the fathers, if not universally practised by the people, and both methods were in use, immersion being dispensed to those who were well, whilst sprinkling was administered to those who were ill. Gradually, however, the administration of infant baptism was commonly delayed, either from indifference, superstition, or doctrinal prejudice. We find, also, that some of the western reformatory bodies opposed infant baptism; but the Waldenses and Albigenes, with whom the Paulicians afterwards became incorporated, were consistent in maintaining it. Wherefore, if infant baptism and sprinkling were common in the primitive times of the Church, is it too much to say that the Paulicians, in their thorough reformatory endeavours, brought baptism back to its original mode and significance, and stripped it of all the rites and ceremonies with which the Church had encumbered it?

Again, with regard to the sacrament of the Lord's Supper, they seem to have been strictly orthodox. They certainly did not believe that the material presence of the Lord's body and blood was in the consecrated elements, but seemed to have looked upon them as visible signs and seals of their Master's sufferings and death. In this, as in baptism, they opposed the established Church and Manichæism, for the former held the unreasonable doctrine of transubstantiation, whilst the latter administered the Supper with bread alone.

IV. THE SIGN OF THE CROSS IS TO BE CONDEMNED, AND IS A GROUND OF SEPARATION.

By a knowledge of the truth, superstition had been unmasked, and the objects which many of the Paulicians had formerly venerated, now stood before them portrayed in all their real and natural colours. An image or painting appeared to them nothing more than a mere specimen of artistic skill, worthy indeed of all due praise and admiration, but far from exciting any feelings of devotional piety whatever, whilst the so-called real and life-giving cross was but a simple piece of mechanism, that any one might easily construct. The relics appeared shorn of all their healing virtue and miraculous powers, and lay before them as remembrances of the urn and sepulchre. Consequently, in their antagonism to image-worship, veneration of relics, etc., they incurred the displeasure of the Church, but oftentimes enjoyed the favour and protection of the iconoclastic Emperors.

V. THE SCRIPTURES ARE TO BE READ, AND THE POPE IS NOT SUPREME.

Some of their expressions were as follows: "Both priest and people are in duty bound to the constant perusal of the Gospel; 'God wishes all to be saved, and to come to the knowledge of the truth;'" "the priests of the day adulterate God's holy word, garbling, and concealing, and omitting a great part of its contents." At this time the Scriptures were kept from the common people, and confined altogether to the clergy. The opinion that had gradually spread amongst the laity from an early period was, that the Bible should not be read by profane persons, but by the clergy alone. The idea had its origin in the great ignorance of the people, and the encouragement given to it by the clergy; for there was no prohibitory decree against the reading of it, nor indeed was there any need for one, because the clergy knew too well how to augment the gross darkness of the people, without having resort to arbitrary measures. That the Pope was not considered by the Paulicians as the supreme ruler of the Church and vicar of Christ on earth is evident, because it is uncertain whether they ever received the Epistles of Peter into their Bibles, by reason of the aversion they had for him who boasted that he was a successor of that apostle, and sat in his papal chair at Rome. Hence, in upholding the Scriptures, they were directly opposed to the corrupt teachings of the Church, and were free from Manichæism, because that sect did not believe in the inspired word of God.

VI. THERE IS NO GROUND FOR THE DIFFERENT ORDERS OF THE CLERGY IN THE CHURCH, ALL PASTORS BEING FELLOW-PILGRIMS.

Here again the Paulicians took issue with the Church, and also with Manichæism; for the former claimed different orders amongst its clergy, and the latter held that the Paraclete, as supreme, had twelve apostles, seventy-two bishops, and other minor officers, whilst the people were divided into catechumens and the elect. The only distinction the Paulicians held was that of believers and unbelievers, and they looked upon their pastors or teachers as fellow-pilgrims with themselves. Gradually their leaders began

to devote their time and energies to the management of the secular affairs of the body; but in the beginning they had been revered by the people as their chairman or moderators, those in whom they had every confidence, to whom they came seeking aid and advice, and by whose decisions they firmly stood. The greediness for wealth and honours, so openly manifested by the anti-Christian pride of the prelacy, and condemnation. Nor was this the case with the founders and leaders only, but all through their eventful existence as a body, this admirable trait was manifested, and their lives were generally characterized by great zeal, deep humility, and an exemplary walk and conversation.

It is remarkable how near the apostolic Church they were in doctrine and discipline; and it is no wonder that the clergy sought by all manner of means to trample them under foot, so that they might eventually crush them out of existence. Fearful indeed would the condition of the Paulicians have been if they had endured persecution from the Church only; but doubly terrible was their lot when the emperors also commenced bloody persecutions against them, which continued, with little interruption, for more than five hundred years. The first of these broke out A.D. 670, under the reign of Constantus Pogonatus, who determined to use both law and sword in their extirpation. He sent Simon, an imperial officer of his household, with orders to put their leader to death, and also to scatter the people throughout the Church, so that they might be led the more easily to adopt its faith and practice. Simon succeeded in capturing Constantine Sylvanus, together with most of his intimate coadjutors, and required of them that they should either join the Church and put their leader to death, or suffer death themselves. They all preferred martyrdom except Justus, the adopted son of Constantine Sylvanus, and one of his earliest followers, who proved cruelly unfaithful to his master, by stoning him to death with his own hand, and joining the Church. This occurrence happened at Soros, a name given to the place in commemoration of the finished labours of a faithful servant, who, after twenty-seven years of service in the cause of reformation, passed from trials to glory in the year 677.

The persecution then became general. Simon sent his soldiers in all directions, to burn Paulician tracts and books, and ordered that those found secreting them should be burned at the stake, and their property confiscated. He also disputed with them, but failed in gaining a single convert, whilst his own mind became greatly prepossessed in their favour by their humble and sincere Christian behaviour.

Satisfied at length that nothing more could be done, and no doubt conscious of the injustice of his mission there, he returned to Constantinople, but found it impossible to forget the patient suffering Paulicians. The martyr of Pontus became the waking dream of the courtier at Constantinople. After three wretched years of court life, he fled in secret to Cibossa in Armenia, and began at once to learn and labour amongst the Paulician remnant he had spared. Some time having elapsed, during which he proved himself worthy of the cause he had espoused, they elected him as their leader, and on accepting the position, he chose the scriptural name of Titus, in addition to his own. After a little, the renegade Justus was readmitted, and proved the precursor of impending calamity. He had a controversy with their leader, Simon Titus, about Col. 1. 16-17, and afterwards in the year 683, with the Grecian bishop of Colona, during which he was forced to justify his own conduct, as well as give an account of the doctrines, practices, and success of the Paulicians.

The bishop, surprised and alarmed, at once sent an account to the Emperor, Justinian II., who, fearing that they might soon become troublesome, immediately resorted to the most inhuman acts for their extirpation. He burned at the stake vast numbers of those who proved steadfast in the faith, during the year 690, amongst whom perished their noble and self-sacrificing leader, Simon Titus.

The Paulicians, although greatly weakened by this persecution, displayed their wondrous zeal and fortitude. Amongst those who had fled from the persecution of Justinian, was a certain man named Paul, who repaired to an obscure place called Epispars with his two sons, Genesius and Theodore. These two brothers soon rose to eminence, and both became aspirants for the political headship. Already the Paulicians recognized the utility of having one to manage their secular affairs, and yet one who would not forget to advance the cause of religion whilst promoting the civil interests of the community. Two modes of procuring these political leaders presented themselves, the one by inheritable succession, which was advocated by Genesius, and the other maintained by Theodore, from the possession of the necessary gifts and qualifications independently of any other claim.

How the controversy was carried on is not stated, but Genesius ultimately gained the position, and chose the scriptural name of Timothy. Under his leadership, and aided by his father's counsel, the Paulicians revived and spread their doctrines once more throughout the land. They removed their centre from Pontus into the north-eastern part of Cappadocia, and soon brought upon them the wrath of the Emperor, Leo III., the Isaurian, by their rising influence and increasing numbers. One thing, however, favoured them: he was an inveterate iconoclast, and opposed image-worship as strenuously as they did. About the year 720, he summoned Genesius Timothy to appear at Constantinople for examination, hoping by this measure to effect a final settlement. The inquisition was presided over by the Emperor himself, and conducted by the Patriarch of the Grecian Church, the aged Germanus. Genesius skillfully evaded the questions asked, and represented matters in as pleasing a light as possible, no doubt palliating his deception on the ground that the preservation of both himself and his people depended on the favourable result of this interview. The examination was, upon the whole, superficial, but terminated to the satisfaction of all parties; for Leo gave him a letter of protection, and Germanus a certificate of orthodoxy, with which he returned, and retired with his followers eastward into

the Saracen territories. His life seems to have been a peaceable one, during which the Paulicians had greatly increased in numbers and prosperity; and after an active service of about thirty years, he died A.D. 746.

He was succeeded by his son, Zacharias, who came westward soon afterwards, preaching with his assistant, Joseph, and endeavouring to collect the scattered people throughout Cappadocia. Their success brought another persecution upon them, from which Zacharias fled into Phrygia; afterwards he taught for some time at Antioch, in Pisidia, and probably ended his days there.

Joseph, his assistant, succeeded him, and chose the scriptural name of Epaphroditus, but nothing is left on record concerning either his life or death. The Paulicians then elected Baanes to the leadership, one who was cynical in disposition, immoral in his habits, and utterly unfit for the responsibilities of sacred office.

He does not seem to have adopted a scriptural cognomen at all, and for the want of one the people styled him by the significant title of Baanes Ruparos, the filthy.

Under his rule the Paulicians became divided into two or more sections, which were not united again till more than ninety years afterwards, and which deteriorated also in morals and strength. Up to this time they had been zealous and successful in obtaining proselytes from not only the uneducated laity, but also from monks and priests; and their firm adherence to their religious principles was marked by their frequent and ready submission to martyrdom. But now many became dissatisfied with the changed state of affairs, and wearied out by incessant persecutions, resolved to migrate to some peaceful locality, beyond the reach of the hatred of the Church and the cruelty of the reigning powers.

At this juncture, however, the Emperor, Constantine V., (about the year 755,) made an excursion into Armenia and found a large number of Paulicians, especially in and around Melitane and Theodosiopolis, whom he removed to Constantinople, and planted throughout Thracia. No doubt this was in accordance with a friendly arrangement that each party entered into, for the accomplishment of their own special interests and comfort. By it the Emperor expected to be disturbed no more in future, and that their peculiar tenets would soon die out; but, without intending it, he also assisted the Paulicians to diffuse their doctrines over eastern Europe, and prepared the way for thousands who came after them. Notwithstanding this removal into Europe, the Paulicians were still numerous in Asia Minor and the neighbouring countries, having Phanaroc, in Helenopontus, as their capital and centre.

Baanes Ruparos died not long after, (in the year 800,) and left behind him a scattered and demoralized people. This seems to have led the Paulicians to be more cautious in their next selection, since they were fortunate in choosing a notable character, named Sergius, who proved to be a man of extraordinary talent, energy, and virtue. He had formerly been of the established Church, but now, somewhat advanced in life, was converted by having his mind directed to the word of God, through the agency of a poor Paulician woman. By carefully studying the Scriptures, he obtained a clear insight into the vital truths of Christianity, and coming to a knowledge of Christ, became a devoted follower of the Paulician faith. He was a carpenter by trade, and, Paul like, when out of employment or in need, wrought at it in order that he might not be a burden to the community.

In the year 801 he was chosen as their leader, and adopted the Bible name of Tycheus.

He immediately endeavoured to reform the sect, which had become degenerated through the immorality of Baanes Ruparos, and, by his gentle, winning ways, conciliated his bitterest enemies, so that he earned for himself the reputation of being a second founder, both by his antagonism to the corrupt tendencies that had crept in, and by his continued efforts for the extension of the sect. In his presentation of the truth he differed from his predecessors, in that, whilst they launched out at once against the glaring errors of the Church, he having first presented the simple truths of the gospel, gradually advanced to the corrupt doctrines and practices of the clergy. By this mode of reasoning he gained over many from the monks, nuns, priests, and common people, so that the sect greatly increased in numbers and morality. He strenuously opposed image-worship, veneration for the cross, relics, etc.; and by his writings also, which were held in high esteem, he was the means of accomplishing great good for his Master's cause.

As the Paulicians now took such a determined stand against the abuses so prevalent amongst the clergy, they were called Separatists, which clearly showed their desire for reformation, and burning once more with the zeal of their fathers, sought to revolutionize the Church, and restore it to its primitive purity and simplicity.

The reigns of Leo IV. and the Empress Irene, during which the circumstances of the Paulicians were greatly improved, produced nothing worthy of note; but the succeeding reign of Nicophorus I. was marked by the greatest clemency. He absolutely refused to act at the bidding of the clergy, and instead of persecuting, promised the Paulicians, especially those of Phrygia, the free and full exercise of their religious belief. His successor, however, Michael I., although urged to desist by the more eminent of the clergy, assailed them through the inducements and by the directions of Nicophorus, the Patriarch of Constantinople, but to what extent is not known. After him came Leo, the Armenian, who, anxious of their increase, sent Thomas, bishop of Neocesarea, and Paracondacis, an abbot, as leaders of an expedition for the purpose of converting them to the Church from which so many had wandered. Those who recanted were welcomed as proselytes, but those who remained steadfast in the faith were put to death. The persecution at last became so violent that Sergius Tycheus and many of his followers were obliged to flee into Lesser Armenia, and seek the protection of the Saracens. The Emir of Melitane gave them a little town on the mountains of Argemus, the name of which Sergius Tycheus changed from Argemus to Colosse. To be continued.

Random Readings.

PITY enjoins no man to be dull.

GRATITUDE is the memory of the heart. THE grand essentials to happiness are something to do, something to love, and something to hope for.

ON the improvement of the short and uncertain season of the present life, depends the final state of our immortal souls.

HE who does not cordially promote the will of God, so far as his capacity and circumstances enable him, virtually opposes it.

THERE is no incoming in at the fair haven of eternal glory without sailing through the narrow strait of repentance.—Dyer.

THERE is no better evidence against the bulk of any doctrine than its decency is immortal.—Hodge.

To sin against knowledge is a much greater crime than an ignorant trespass; as the crime which is capable of no excuse is more heinous than the fault which admits of a tolerable plea.—Justin Martijr.

GRACE is a glory militant, and glory is grace triumphant; grace is glory begun, glory is grace made perfect; grace is the first degree of glory; glory is the highest degree of grace.—Dyer.

THE husk of emptiness rustle in every wind; the full corn in the ear holds up its golden fruit to the Lord of the harvest; a golden man's faith is manifested by his labours, standing not in words but in the demonstration of the spirit.

THE old city of Troy had but one gate. Go round and round and round the city, and you could find no other. So to the strong and beautiful city of heaven there is but one gate, and no other. Do you know what it is? Christ says, "I am the door."

IGNORANCE is named the mother of devotion, yet, if it falls in a hard ground, it is the mother of atheism; if in a soft ground, it is the parent of superstition; but if it proceeds from ill or mean opinions of God, it is a great impiety, and is as bad as atheism.

TRIBULATION may come as a flood into the church; we may be disappointed even in the brethren; but those who have the eye fixed on Christ "hold on their way" the word which they have heard and which they keep is a strong link binding them to Him, who is more than all else to them.

CHRISTIANITY is the true citizenship of the world, and universal peace, and the free exchange by all lands and tribes of their several peculiar goods and gifts, are possible only as all are grouped around and united by the cross of a common Redeemer, and the hope of a common heaven.—Wm. R. Williams.

"A PERSON converted in youth," says John Angell James, "is like the sun rising on a summer's morning to shine through the long, bright day. But a person converted late in life is like the evening star, a lovely object of Christian contemplation, but not appearing till the day is closing, and then but for a little while."

GRACE is an immortal seed that will certainly sprout up and flourish into glory—it is a living fountain that will certainly spring up unto eternal life—a ray of heavenly light that will wax brighter and brighter to a heavenly day. To set grace against sin is to set God against Satan, heaven against hell, the spirit against the flesh, and what odds can any Christian desire more?—Hopkins.

WE learn, says the London (Eng.) Weekly Review, that a new association is about to be set on foot by evangelical Churchmen and Dissenters of various denominations, to be called the United Protestant Alliance, and to have for its objects the banding together of all sections of Protestants against the attempted revival of superstitious teachings, and the protection of Protestant interest in all Parliamentary reforms.

IT is my sorrow and shame that I am so weak and defective in my love to Thee. What a wretched heart have I, that I can think, and speak, and hear, and see so much of Thy love to me, and be so little affected with it, so low in my thoughts of Thee; so cool in my desires towards Thee; so unsteady in my resolutions for Thee! Lord, pity me! Lord, help me! for yet I love Thee—I love to love Thee. I earnestly desire to love Thee better, and long to be where love shall be made perfect.—Matthew Henry.

MOST people need all the strength which a high-toned public opinion can give them to keep them true to their conscience and their God; and that opinion is partly formed by what we do and what we are. Strive earnestly, then, to order your life with a wise simplicity. Be frugal in the shows, and generous in the substances of life. Set the example, so greatly needed, of wholesome moderation. Show that you care for character above all else.—Rev. H. W. Fools.

THE strongest argument for the truth of Christianity is the true Christian—the man filled with the spirit of Christ. The best proof of Christ's resurrection is a living church, which itself is walking in a new life, and drawing life from Him who hath overcome death. Before such arguments, ancient Rome herself, the mightiest empire of the world, and the most hostile to Christianity, could not stand. Let us live in like manner, and then, though hell should have a short-lived triumph, eventually must be fulfilled what St. Augustine says, "Love is the fulfilling of the truth"—Christ-Isb.

A MAN diseased in body can have little joy of his wealth, he it over so much. A golden crown cannot cure the headache, nor a velvet slipper give ease to the gout, nor a purple robe fray away a burning fever. A sick man is alike sick, where-so-ever you lay him—on a bed of gold or on a pad of straw; with a silk quilt or a sorry rag on him. So no more can riches, gold and silver, land and living—had a man much more than ever any man had—minister unto him much joy; yes, or any true or sound joy at all, where the mind is distracted and discontent. Without contentment there is no joy of aught; there is no profit, no pleasure in any thing.—Gataker.

The Missionary's Stratagem.

A TRUE STORY.

Among the early settlers in a small town of the North-west was a Mr. Blaine, a stalwart pioneer, noted for his courage and physical prowess. He was also, though uneducated, intelligent, well-read, and famed for his love of, and ability in, debate. His sledge-hammer fist settled many a border-quarrel, while his patience under provocation, readiness at repartee, and rough, broad eloquence made him no unworthy opponent in an intellectual tournament. An avowed infidel, he boldly challenged the claims of Christianity, and was never better pleased than when he had put to confusion some combative but ill-equipped champion of the cross.

Spring had come. As if by magic, instead of the shroud of snow, and the dead, matted grass, the prairies were covered with flowers and verdure. What a suggestive scene! Mr. Parsons, the resident missionary, inspired by the re-awakening of nature, preached a stirring sermon on the resurrection. Tuesday succeeding, a deacon of the newly organized church met him, and with grave countenance said:

"Your sermon last Sunday has caused a great deal of remark. You know the settlers drop in at the hotel on an evening. Last night a large number were there. Blaine was present, and he ridiculed your discourse unmercifully. He sent by me a request that you discuss the doctrine with him publicly. And I don't see how you can get along with his objections."

"What are they?" inquired the preacher. "He argues that it would defeat justice to raise the body from the grave for purposes of reward and punishment. Because, according to physiology, the human organism undergoes a complete change in all its constituent particles once in seven, if not in every two or three years. Now, if a man dies at forty-nine, which of the seven bodies will come forth at the sound of the judgment trumpet? And, he asks, shall the body of the aged person suffer, or be made happy for what the child-body did, when in the interim there have taken place many total transformations, each one a new creature, wholly distinct from the preceding? He related, to illustrate this scientific fact, that a gentleman recently called on him, who turned out to be an intimate friend in their younger days, but so altered in appearance that Blaine did not recognize him. He affirms that after one of these physiological revolutions we are as much a different being as if just born."

"Was there no one of the company who could answer Mr. Blaine?" "No," was the reply. "Well, deacon, don't you worry. I'll see that this matter is properly disposed of," said his pastor, as he bade his official helper a smiling adieu.

No "out West," they "fight fire with fire" sometimes. If, for example, the prairie grass is aflame, the pioneer burns towards the approaching conflagration. And the religious pioneer learns to meet error with other weapons than stately sentences shot from the shelter of the sanctuary at non-attending cavaliers.

The missionary was not wanting in frontier tact. After a meditative dinner, during which a peculiar twinkle of the eye revealed that his reflections were anything but sombre, he took his way to Mr. Blaine's, a distance of three miles. Back of that worthy's cabin was a strip of woods. Between the latter and the dwelling on the unfenced prairie, a handsome "hobbed" horse was grazing. Warily approaching from the shadow of the trees, Mr. Parsons captured the beast, freed his legs, clapped on a halter, mounted, and pursuing a circuitous course, reached home unobserved, and "tied up" the confiscated steed in the snug log stable.

A few hours elapsed, and Mr. Blaine and his son were rushing hither and thither, to learn if anyone had seen their horse. Then the settlement was excited by the report that it had been stolen, for the owner declared that the hobble had been found in the grass, and it "could not have been removed from the limbs of the animal without hands." Search was fruitless, however, and next day at early evening twilight a tumultuous assemblage at the village inn were talking over the occurrence with a view of devising measures to discover, if possible, the culprit, and protect the settlement against further depredations. While the company was thus occupied, Mr. Parsons came calmly into town riding on Mr. Blaine's horse, and proceeding to the tavern, leisurely dismounted. But he had been seen by a wide-awake urchin, who, anxious to be the first with the news, ran into the house, shouting,

"The minister's come with Mr. Blaine's horse!" The effect was electrical. Pell-mell rushed the convention out of doors, Mr. Blaine's huge form foremost. Sure enough, there was the clergyman quietly hitching the lost horse to a post.

The gratified owner, with a grateful grin ornamenting his sun-burnt face, stepped rapidly forward, saying, "Well, parson, I didn't expect that you'd be the one to recover the critter—where'd you find her?" "Find who?" returned the minister, in well-affected surprise.

"Why—my horse?" "Your horse!" retorted the missionary; "do you pretend that this horse is your property?" "Oh! now, parson, none of your joking; of course she's mine. I could tell her from a thousand." And he walked confidently round the beast, surveying her with a complacent air. "Just her height, build, colour, style—I know white foot, spot in the forehead—style one her as well as I know myself."

"Blaine's horse, and no mistake," echoed the bystanders. "Gentlemen," gravely observed the preacher; "I trust you will not be rash in your judgment. There is evidently an error somewhere. A remarkable resemblance may exist between this creature and the one my friend, Mr. Blaine, owned; but I think I can prove, even to his satisfaction, that this is an entirely different animal!" "Different!" cried the owner; "here comes my son; see if he won't recognize her. This way, Daniel."

"Oh, good! there's Nell. Where'd you find her, father?" exclaimed the lad. "Isn't that sufficient?" asked the father, triumphantly. "And my wife would testify to the same," he added.

"Nevertheless," answered the missionary, "if the crowd will do me the favour to return into the hotel, I will convince them that this is not Mr. Blaine's beast, or surrender the animal to him until we have more light on the subject."

"That's fair," responded several; let's hear what the pastor has to say." "Now, my friends," said the missionary, after his hearers were seated, "I would like Mr. Blaine to inform us how long he has owned the beast now in dispute."

"I bought her seven years ago this Spring, my wife and boy will remember about it." "How long have you been married?" "Twenty-two years last January; but I don't see what that has to do with the case."

"And what is the age of the lad you call your son?" "Just seventeen," emphatically. "Gentlemen," remarked the clergyman, "you have heard Mr. Blaine's affirmations. I hope you will give them due weight, and honestly try to find out the truth, and sincerely desire that he shall lose nothing properly belonging to him. But I shall submit evidence showing, first, that Mr. Blaine did not buy this horse; second, that this horse, now claimed by him, he has no ownership in, third, that his testimony and that of the witnesses he cites is unreliable, because he was never legally married, and therefore the lady he lives with is not his wife, and the young man he terms his son is not truly his child."

"What's that?" roared the pioneer, starting up, "Parson, you're gone crazy." "If I have," mildly answered the missionary, "of course I cannot sustain what I assert, and you'll get the horse, so you can afford to listen."

Quench not the Spirit.

Quench not the Spirit! You quench Him in many ways—you quench Him with your unbelief—you quench Him with your world—you quench Him with your folly—you quench Him with your lusts—you quench Him with your idle company. How awful! You quench your only light! You strive to put it out, and in doing so to make your destruction sure. For without it how can you find your way to heaven? Oh! beware of "doing despite to the Spirit of grace." Beware of disobeying His testimony to the Saviour; beware of denying His love; beware of resisting His power!

Quench not the Spirit! For if you quench Him, then what remains for you here but darkness; and what remains for you hereafter but the blackness of darkness forever? —The Christian Treasury.

Quarrelling Christians.

No man will properly develop as a Christian who lives in a state of quarrel. In enmity against God, he is, of course, not a Christian at all, but recoiled to Him, he must remain a dwarf, unless he secures peace with those around him. Fighting the brethren, fighting angrily in behalf of reform, contending with bitter words and hard strife for even the best of doctrines, he will stunt the growth of a divine life within him. Even fighting against sin is not to be done in a quarrelsome way, but in a spirit of honoring God while abhorring the sin and pitying the sinner. We are to conduct a warfare, but our fight is to be a "good" one, which means that it is to be directed against wrong and in favour of right, but also that it is to be waged so that in the darkest day of defeat we may be able to say, "Father, forgive them, for they know not what they do."

Whatever he left undone, my soul, these things must be thy daily employment, and unless thou art in a bad state of spiritual health they will be so:

The Soul's Daily Work.

To be much in prayer and meditation. Never miss reading some portion of God's pure Word. To ransack every corner of a "deceitful and desperately wicked heart."

To keep a watch over every rising thought, as well as over every word and action. To be particularly on thy guard against any besetting sin. To bring the "solemn, solemn, solemn" hour of departure often before thine eyes. In whatever business thy hands are engaged that should be thy daily work, and that of every one, who would be found watching, and who has taken Christ as his Prophet, Priest, and King.—Sir Richard Hill.

Thy Kingdom Come.

Three words. Weighty, instructive, monitory words. Characteristic of the prayer, characteristic also of the Author. The first lifts the thoughts upwards. Reminds us of the presence, of the relationship, of the name. Corrects the selfishness which spoils and drags downward the prayer even of the regenerate. Bids us think of God, and lose ourselves in Him. The second reminds us of a great system, a magnificent organization, as of some vast Empire of lives and souls, of ages and universes, of eternities and infinities, high above us, deep beneath us, before us and behind us, in which we are nothing, yet which is everything to us, in which to have a place is glory, for which to be allowed to pray is the highest honor and the highest dignity of the creature. The third bids us exercise this honor, this dignity, at once. Here, as we kneel, as we utter the petition in church, or house, or chamber, we are doing an act which implies a Divine worship, we are putting the hand to a work which is all God's, we are claiming a franchise, and a citizenship, and a priesthood, not of earth, but of heaven.—Rev. C. J. Vaughan, D. D.

Greek Philology.

In former times, writers of Greek grammars contented themselves with exhibiting the principles of inflection and syntax, their object being to enable the student to enter upon the study of the language with as little delay as possible. But in this age of progress, when philology has been raised to the rank of an exact science, the grammarian must not confine himself to a mere exhibition of the phenomena of the language as it exists in the authors that have come down to us. He is expected to describe accurately the forms which ought to have been used before the Greek peninsula was inhabited by any human beings, he must descend upon the inherent qualities of fricatives, and sonants, as also upon the psychological tendencies of the paulo-post future; he must invent new names for old things, and give a satisfactory account of the Greek pronunciation which prevailed in the days of Phoroneus, Inachus, Sinis, Sciron, and Procrustes; otherwise he will not be considered as having duly executed his task. Further, he must embellish his pages with long notes and excursions about Sanskrit and Slavic affinities, and Lithuanian and Chinese analogies, not forgetting the curiously developed dialects of Caffaria, which are probably related to the language of the Cabiri. All which he can accomplish without even knowing the alphabets of those languages. The science of the nineteenth century has established the important truth that all races of men, ancient and modern, put their vocal organs in motion for the purpose of embodying in articulate sounds the operation of their minds; always excepting the "Syncephali and the Senepodes, who express their sentiments by barking and cackling, respectively. Grammar now has ceased to be a means—it is an end. The numerous references to numerous grammars in all our Greek text-books show that the language is to be studied not for its authors but for its roots, stems, affixes, prefixes, and numerals; and always with reference to Sanskrit, Welsh, and Lithuanian. Those who have a taste for Greek literature should use translation; for who would prefer walking to riding?—The Nation.

Talking it Over.

"How I wish we had talked it over when we were sitting by the fire!" So said a mother to me as we stepped from the death-chamber of her only daughter. "But you have hope for Emma?" I said. "Oh, yes," she answered, "she was all goodness and gentleness, and very seriously inclined; but I wish we had talked it over."

"Thinking to comfort her stricken heart, I said, 'I had a sweet little talk with her a few weeks since, as we came out from prayer-meeting. When I said 'I am very glad to see you here,' she replied, 'I love to come; and when I pointed to the precious ever-present, Ever-end and Saviour, she responded with a pressure of the hand and fast-flowing tears.'"

Boys Wanted.

Boys of spirit, boys of will, Boys of muscle, brain and power, Boys to cope with anything— These are wanted every hour Not the weak and whining drones, That sit around waiting magnificently to watch the work of "I can't," But the bold, one, "I'll try."

Do whatever you have to do With a true and earnest zeal; Bend your sinews to the task;— Put your shoulders to the wheel. Though your duty may be hard, Look not on it as an ill; If it be an honest task, Do it with an honest will. At the anvil or the farm, Wherever you may be— From your future efforts, boys, Comes a nation's destiny.

The Danger of Wet Coal.

People who prefer wotting the winter's store of coal to lay the dust on putting it in their cellars, do not, we believe, generally know that they are laying up for themselves a store of sore throats and other evils consequent upon the practice. But so it is said to be. Even the fire-damp which escapes from coal mines arises from the slow decomposition of coal at temperature but little above that of the atmosphere, and under augmented pressure. By wetting a mass of freshly broken coal and putting it into a warm cellar, the mass is heated to such a degree that carburetted and sulphuretted hydrogen are given off for long periods of time, and pervade the whole house. The liability of wet coal to miscellaneous results under such circumstances may be appreciated from the circumstance that there are several instances on record of the combustion of wet coal when stowed into the bunkers or holds of vessels. And from this cause, doubtless.

Prof. Tyndal in a Nutshell.

Prof. Tyndal's laborious address to the British Association may be readily summed up by the simple restatement of a very old argument. An egg contains all the material necessary to form a chick. It holds also, for a time at least, the force requisite to construct the animal out of its component elements. The only thing needed is to set the formative process in action by the application of another form of force or motion called heat. But this last must be supplied from without. The sum of Prof. Tyndal's researches is precisely analogous. He finds in matter "the promise and potency of every form and quality of life," just as the naturalist and the organic chemist find the organic materials of a chick, and the promise and potency to form one, within the eggshell. But neither the philosopher nor the experimentalist can go one step beyond the facts. They are wholly unable to explain "the something from without, in whose absence neither an egg nor a world of life can be called into a palpable existence. This is the point at which philosophy again arrives—the old point at which it has been arriving by various paths ever since the first effort to penetrate an inscrutable mystery. The Egyptians symbolized the difficulty, and their inability to surmount it, by offering the mysterious egg reverently to their gods. They laid the unsolved problem of the finite at the feet of the Infinite. Prof. Tyndal and the British Association might learn wisdom, without dumbly imitating, from the ancient idolaters, and emulate their not ignoble submission.—London Globe.

The Press on the Beecher Case.

The Interior, of Chicago—Presbyterian— says:—We did not share in the satisfaction with which so many of our contemporaries received Mr. Beecher's statement. We felt that his friends were altogether premature in their rejoicing over his vindication. Though ready to pause, before coming to a decision, we were far from thinking that he had successfully answered the charges, or that he had given a satisfactory explanation of his own letters. Mr. Beecher's conduct from the beginning, has hardly been compatible with his professions of innocence. A guilty man would, in all probability, endeavor to avoid investigation, particularly if he were strong in popular favor, and could appeal to his past life and public services. This Mr. Beecher has done. Most men would consider themselves highly favored if they could have the choice of the jury by which they were to be tried. In selecting his investigating committee, Mr. Beecher did what every criminal would do if he were allowed. It would be strange if Mr. Beecher's genius should prove unequal to the task of composing a readable and plausible answer to Mr. Tilton's charges, and it would reflect little credit upon the legal attainments of his counsel if they could not hit upon a theory which would seem at least to explain the facts, and without sullying the reputation of Mr. Beecher. Therefore, when we read the rhetorical defenses which Mr. Beecher made of himself, we were far from satisfied. There was too much evidence in it of the manufacture on his part of abnormal subjective states, there was too absurd an attempt to explain the extreme language of penitence by saying that he had given imprudent advice. Mr. Tilton's second statement has since been published. It is the most important document which has yet appeared in connection with this unhappy matter. For exquisite care in the use of words; for judicial calmness in weighing evidence; for keen insight into the fallacies of his opponents; for masterly array of facts in support of his position; for relentless logic; for keen and polished sarcasm; for calm self-control under circumstances of unusual irritation; and above all, for affection he still has for the wife who has brought him ruin, Mr. Tilton is a marvel. His statement is a masterpiece, and Mr. Beecher is ruined.

Keeping up Appearances.

The Interior, is an article on the "Art of Living," has some earnest words on a topic which it is to be feared is not altogether inappropriate in Canada. It says:— Extravagance is the rock on which society is going to pieces. Let us face the danger before it is too late to avert it. Single people shrink from marriage because they see married people are living in a perpetual whirl of bills and competition and social hypocrisy. An air of common deception hangs around all our houses. We are afraid to be poor. On one thousand a year, how shall we keep up the appearance of three thousand? That is the standing social problem. In such a case, luxury in the parlor necessitates meanness somewhere else. Our lace curtains tell dreadful lies. Let us have a reform and come down to a specific basis. The well-to-do people ornament their houses with mortgages. The poor run bills. High pressure marks all life from the cottage to mansion, and in three directions it is ruinous.

It is financial ruin. Any man who puts a dollar into appearances is on the way to sink a fortune in the same miry slough. Living costs about twice what it ought, fully twice in America what it does in Europe. There is no reason for it. This a land of grain and fruits, and abundant work. The man who spends two thousand a year could live on one thousand and be happier. Per se, not indeed by himself. The social level needs to sink from extravagance to thrifty economy. If this is the way out of national trouble it is double the way out of family worries. Be brave enough to decline appearances. Be honest straight through your domestic arrangements, though the two story must yield to the cottage, and the pudding to cornmeal.

It is mental ruin. The money that is spent on horses and dress and table unnecessary will fill all homes with books. The expensive furniture would be well replaced by pictures, to be a constant refining and enlightening influence. The money it costs many a family of moderate means to keep up four weeks of appearances at the sea shore would fill their house with treasure of knowledge and art. Instead of that the glorious month at Long Branch is followed by eleven months of scamping in the kitchen, and general meanness all around.

It is moral ruin. People cannot systematically deceive without moral penalty, even though the lies are velvet and silk. The penalty comes in the loss of self respect. The man who mortgages his property to keep up the family style thereby mortgages his name to the devil. Instead of studying moral philo sophy to find the causes of general social disorder—loosening of home bonds and lowering of purity—let us come down to an honest way of living. Let us make our carpets and our table and our clothes tell the truth, and then perhaps our children will. A blight will surely fall on all our social life unless we recover ourselves from that great American vice—trickling—and live honestly before men. The seeds of hypocrisy are in the heart of every child that goes out from a household whose whole life is a pretence. In vain we preach honesty and sincerity from the pulpit, so long as the life from the pulpit wood to home management is all a pretence. Society, you must come down and dare to appear what you are.

THE Rev. Dr. John Cumming, the well-known preacher of London, has served thirty-two years as pastor in that city, and is pronounced still quite vigorous and eloquent.

TO SUBSCRIBERS.

We do not think we are asking too much in requesting every one of our subscribers to look at the little RED LABEL on his paper, which will tell him how his account stands with us.

British American Presbyterian.

FRIDAY, OCT 16, 1874.

TOPICS OF THE WEEK.

It is estimated that a million and a half illustrated tracts, defending Hinduism, and abusing Christianity, are in circulation in Upper India.

THE King of Italy has issued a decree dissolving the Chamber of Deputies, and ordering a new election to be held on the 8th and 15th of November.

"TYNDALL and Topsy!" exclaims the Advance. They have both vaulted to the identical conclusion, and explain the universe by one comprehensive formula.

THE Evangelical Witness, the organ of the late new Connection Conference, being about to be merged in the Christian Guardian, the Rev. D. Savage, editor of the first named paper, has been attached to the editorial staff of the latter.

THE Belfast Presbytery have given their warm and grateful thanks to the Rev. R. Watts, "for his prompt, able, and most conclusive replies to the lectures lately delivered in this town by Professor Tyndall and Huxley, in which they propounded principles adverse to Christianity, ignoring the existence of God, and advocating pure and simple materialism."

THE Christian at Work says: "Mr. Beecher received an overwhelming congratulatory reception from the people of his Church on Friday last, and on Sunday preached from the text, 'Thy will be done on earth as it is in heaven.'"

IN Spain the Carlist cause weakens. Several of its leaders have abandoned it on account of differences with Don Carlos' minister of war, and it is said the Carlist army is becoming demoralized.

"PURITAN intolerance" is not extinct, at least so says the Church Review, which is High-church, and extremely dogmatic in its utterance. The illustration is Madagascar.

THE Japanese census shows only three thousand criminals to a population of over thirty-three million souls.

POPEY AND PURITANISM.

It is a strange coincidence that gives us in the same year, the same month and the same week, two such meetings as have been held in Montreal and Quebec in the first week of this October.

Do not these two representative gatherings suggest a comparison of the two systems which these gatherings represent? The fact that God, in the Providence which times events, and dovetails incidents into each other, has brought these two gatherings face to face, at the same time and in the same quarter, suggests to us a comparison of the two great systems between which, in the years to come, the struggle for mastery in Christendom must mainly lie.

Popey and Puritanism agree in holding to the Divine authority of the Scriptures, the divinity of our Lord, the personality of the Holy Ghost, the resurrection of the dead, and a general judgment day of the whole world.

Popey and Puritanism differ, however, on one point, a point from which diverge roads to glory or to despair. The testing question of every system of religion is, "How can a man be just with God?"

When two rivers depart, their distance under at first may be only a few feet, but before they end their course a whole continent may lie between. It is just thus between Popey and Puritanism. The one point of difference has become many; differing on the cardinal point of how a sinner is justified; they go on differing, until now a gulf un-fathomable and impassable lies between the two faiths represented at the gathering in Quebec and the gathering at Montreal.

THEY are not in all the State of Texas a single Universalist church edifice or church organization.

FOR OR AGAINST.

It is now some months since the Halifax Witness, in a clear and convincing article, showed that the Christian Union, of which Henry Ward Beecher is the nominal editor, is in reality very much a Unitarian production.

It is right enough, we suppose, that Unitarians, latitudinarians and nothingarians should, if they can make it pay, publish a newspaper, but it is hardly fair to publish it as in the interest of Evangelical Christianity, and it is hardly consistent with Presbyterian principles to encourage such papers, or consistent with Presbyterian intelligence to be gulled into taking them by the pretty French pictures given to subscribers.

Since the days of the Sadducees, who believed neither in a God nor in a soul, who believed neither in a resurrection nor in a judgment to come, there has not been a bolder and more sweeping attack made upon Christianity than that address of Professor Tyndall's at Belfast, which has roused the political and secular press to expose his sophisms, and provoked even Punch to defend, after his comical fashion, the faith he holds dearer than some papers that wear a longer face.

The Princes of the Philistines of old were more wide-awake as to their interests than we are to ours, unless we stand shy of papers that can talk in that fashion, and say with regard to them as the princes did with regard to an intruder in their camp: "Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to the battle, lest in the battle he be an adversary to us."

We are glad that one of our leading religious papers, which quoted more from the Christian Union than from any other paper, has of late ceased that business. The Philadelphia Presbyterian speaks plainly after this fashion:—

"We call attention just now to the Independent, the Christian Union, and the Golden Age. These three sheets have had an extensive circulation among Christian families, in many cases supplanting their own denominational paper, and they have had even greater popularity, perhaps, as being committed to no particular sect or creed.

At this juncture, is it not very remarkable that these three papers, the Independent, the Christian Union, and the Golden Age, are represented by Mr. Bowen, Mr. Beecher, and Mr. Tilton—the head centres in a most corrupt complication—and all of whom have been connected with the founding and working of these agencies in the Church? It has been boldly asserted by some of our own leaders, who have patronized the Independent, and have written for it, that its circulation among Presbyterian ministers far exceeds that of any of our newspapers, and that, therefore, it seemed to be the best organ for reaching our own ministry, on certain topics of the Church.

The time is now on us that conflict for the truth must be with dust and sweat, and not with rose-water. The foundations of religion and virtue are being attacked under the cloak of science and literature. There must be plain speaking and decided action. Our lot is not cast in circumstances in which it might be said, 'he that is not against us is with us,' but in circumstances and times when it may be said, 'He that is not for me is against me.'

A serious split is reported in the party of Italy, in consequence of the Pope's order prohibiting the clergy from taking part in elections.

TWO MONTHS FREE!

In order to secure large additions to our subscription list before the 1st of January next, we have determined to offer the paper for FOURTEEN MONTHS at the regular yearly subscription price of \$2, payable in advance.

The object is well worth the effort; and we ask the hearty co-operation of ministers, elders and others, in the work of extending the circulation of THE PRESBYTERIAN in every congregation throughout the country.

OPENING LECTURE, KNOX COLLEGE.

A large audience assembled in Knox Church on Wednesday evening of last week, to listen to a lecture from Rev. Prof. Gregg, in connection with the opening of Knox College.

In noticing the cheering prospects of Knox College for the coming year, Principal Cavan adverted to the satisfactory progress being made in the erection of the new building on Spadina Avenue. The position of the building fund was also a matter for congratulation. Already \$98,000 were subscribed, and fully one hundred congregations yet to hear from The valuable services of the Rev. R. H. Warden, of Bothwell, had been secured to complete the canvass, and there was no doubt the full amount required—about \$120,000—would be forthcoming.

On the second page of the issue we give the first instalment of a paper entitled The Paulicians, by Rev. T. T. Johnston, formerly a student of Knox College in this city, but now of Columbia, S. C. The remainder of the article will appear next week.

We are glad to be able to state that the Rev. R. H. Warden, of Bothwell, has been induced to undertake the canvass for the erection of Knox College building. A better selection could not have been made; and we bespeak for the rev. gentleman a cordial welcome wherever he may go in the discharge of his duty as representative of the Church in this connection.

THE Rev. John Black, D. D., minister of the High (Free) Church, Inverness, Scotland, delegate to the Dominion Evangelical Alliance, which met last week at Montreal, spent a few days in this city. On Sabbath morning he preached in Knox Church, and in the evening in Cooke's. On both occasions he preached earnest and eloquent discourses to crowded congregations.

THE finest church in Cincinnati, the Second Presbyterian, now in process of erection, will make a new departure in the location of the pulpit, which will be at the side instead of the end.

WHILE the clergy of the United States cost \$12,000,000, intoxicating drinks cost, it is said, \$1,487,000,000; and there are 400,000 more persons engaged in the liquor business than in preaching the Gospel and teaching schools.

Ministers and Churches.

THE congregations of Knox Church, Craubrook, and Ethel Church, and the united session of these Churches, have unanimously adopted the Assembly's Resolutions on Union.

THE Vindicator says: "The Rev. R. M. Thornton, Knox Church, Montreal, delivered two earnest and impressive sermons in his father's church, Oshawa, on Sunday last. Such preaching cannot fail to effect good in any place."

THE lecture in Cooke's Church last Thursday evening, on "British Liberty," by the Rev. J. G. Robb, B.A., was a great treat. Great expectations had been indulged in, for the lecturer well won fame in the old land had preceded him to his new home, but we venture to say that no one was disappointed. For more than an hour and a-half the speaker retained the unflinching attention of his large audience, while he dis-canted in glowing terms on the growth of our social, political and religious liberty.

On Friday evening last, 25th ult., the Rev. A. Currie, on behalf of the subscribers, invited a few friends to meet Mr. Jas. Gibson, who, in the course of a suitable speech, he presented Mr. Gibson with a purse of money, as a slight token of the congregation's appreciation of his services as leader of the singing in the Presbyterian Church, Ridgeway. Mr. Gibson made a neat and feeling reply, thanking Mr. Currie, (on behalf of the subscribers) for the very substantial manner in which they have shown their appreciation of his services, and would beg to assure them, it was altogether unexpected on his part, that he had always endeavored to do whatever he considered to be his duty; and for the future as in the past, he would continue to devote his energies for the improvement of the Psalmody in the Church.

At the regular quarterly meeting of the Presbytery of Brockville, in connection with the Canada Presbyterian Church, held in the Presbyterian Church at Prescott, a call was submitted by the congregation of Dunbar, to the Rev. J. Hastie, and by order of the Presbytery, the Rev. Mr. Traver, of Brockville, preached in the Presbyterian Church, Prescott, on Sabbath the 16th Sept., ult., and then cited the congregation to send delegates to attend to the interests of the congregation before a special meeting of the Presbytery to be held in the Church here on Tuesday, the 16th October inst. The session have appointed Messrs. Thomas Thompson, and J. Steed, Elders, and at a meeting of the congregation held in the Church on the 4th inst., Mr. William Brown, elder, was chairman, and Mr. Matthew Dowsley, Secretary. Messrs. Boyd and Blyth were appointed Delegates on behalf of the Congregation. On motion of elder Steed, seconded by elder J. Ferguson, those who were in favour of retaining Mr. Hastie's services were asked to rise, when it was found that the Congregation was unanimous in retaining Mr. Hastie's services, there being no dissenters. It was then moved by Mr. J. N. McLean, seconded by Mr. Mundle, that this congregation do request the Commissioners, Messrs. J. Blyth and Boyd, to resist by every means in their power, the removal of our pastor, for whom this congregation desires to express decidedly their respect and warm attachment—Carried unanimously.—Com.

On the 10th of May a Sabbath School was organized at Cranbrook, and during the past quarter the average attendance has been over 100 pupils, with a superintendent and 9 teachers. On Thursday, the 17th Sept., this Sabbath School held a picnic in the woods near the Church. Addresses were delivered by Rev. Messrs. Bodle and Jones, of Brussels, by Mr. Day, the student in charge of Cranbrook and Ethel stations, and by Mr. Whitfield of Gray. Several pieces of music were rendered by the choir, and recitations were given by masters John Slemmon and Wm. Knight. Before dispersing, prizes were awarded for the best collections of plants made during the day. The boys' prize being awarded to Wm. Knight, who collected 184 species, and the girls' prize to Isabella Pasterson, who collected 50 species. On the next evening a conversation was held in the Church, when the building was filled to its utmost capacity. The evening was spent in conversation, choruses and solos by the singing class, and addresses by Rev. Wm. Ferguson, of Brussels, and Mr. Day. Before returning to College, Mr. Day was the recipient of the following presentations: Smith's Dictionary of the Bible in 4 vols., and an address, presented by Mr. A. McNair, on behalf of the young men of Cranbrook congregation. A gold chain and an address, presented by Miss Leckie, on behalf of the ladies of the singing class and Sabbath School of Knox Church, Craubrook. A Family Bible, beautifully bound and profusely illustrated, and The Life and Epistles of St. Paul, presented by Laura Laird, on behalf of the pupils of Ethel Public School.

HOME MISSION COMMITTEE.

This Committee met in Knox College, Toronto, on Tuesday and Wednesday, the 6th and 7th October. The attendance was good—21 members being present—and the amount of business transacted was large. The following sums were ordered to be paid for services rendered in Supplemented Congregations and Mission Stations during the past six months:

Table with columns for location and amount. Includes Montreal, Brockville, Ottawa, Kingston, Cobourg, Ontario, Toronto, Simcoe, Owen Sound, Hamilton, Paris, Guelph, London, Durham, Chatham, Stratford, Huron.

\$7,545 25

Thanks were given to the Colonial Board of the Irish Presbyterian Church for a grant of £100 stg., in addition to their annual grant of £50 stg., for work in Manitoba.

Rev. W. Ferguson, of the Presbytery of Bruce, having been called by the congregation at White Mud River, Manitoba, the Committee agreed, in the event of Mr. Ferguson's acceptance, to grant a supplement of \$600 per annum for two years, if required.

The Presbytery of Manitoba having urgently asked for six other missionaries, the Convener was instructed to telegraph Messrs. McKellar and Currie, who are now there, to remain if possible during the winter, and a Committee was appointed, consisting of the Convener and Messrs. King and Taylor, to secure at once other two suitable missionaries for Manitoba.

Encouraging reports were received from the missionaries labouring respectively at Sault Ste. Marie, Silver Islet, and Prince Arthur's Landing. It was agreed to grant Mr. W. Kay, of Sault Ste. Marie, \$100, to defray extra expenses in connection with outfit.

Professor McLaron, on behalf of the Foreign Mission Committee, made a statement as to the Sasratchowan mission, to the effect that it was rapidly becoming a field for Home Mission Work (the Indians moving further West), and wished to know the mind of the Committee as to its transfer to their care.

The Committee spent much time in carefully revising the grants to supplemented congregations and mission stations for the year beginning 1st October, 1874.

The following is a complete list of those in each Presbytery, with the respective grants:—

Large table listing Presbyteries (Montreal, Brockville, Ottawa, Kingston, Cobourg, Ontario, Toronto, Simcoe, Owen Sound, Hamilton, Paris, Guelph) and their respective Mission Stations with grant amounts.

Table listing Presbyteries (Bruce, Durham, London, Chatham, Stratford, Huron) and their respective grants.

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The careful attention of the Committee was given to the state of the Fund. The expenditure for the current year was estimated at \$80,000. It was earnestly hoped that the ministers of the Church would all put forth vigorous efforts to increase the contributions of the congregation so that the receipts would reach the required sum.

ROBT. H. WARDEN, Secretary.

Canada Presbyterian College, Montreal.

OPENING LECTURE.

On Wednesday evening of last week, the present session of the Canada Presbyterian College, Montreal, was opened in Erskine Church, which was crowded to its utmost capacity, by a lecture from

Rev. Dr. Fraser, of London, England, on "The life and times of the great English Presbyterian, Richard Baxter." He began by exhorting the students to a life earnest diligence, and that they, as ministers of the Gospel, should preach regeneration, and not so much about development and culture.

The lecturer summed up Baxter's remarkable career by saying, "He was in every respect a most faithful and successful minister of the Gospel." He made two great mistakes, however. One was, in opposing the principle of subscription to articles of faith, by which he unwittingly opened a door for errors to creep into the Presbyterian Church of England, and in accepting the doctrine of the Royal supremacy.

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Wm. H. COCHRANE, Convener.

Queen's University, Kingston.

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Presbytery of Ottawa.

This Presbytery held an adjourned meeting at Osgooda, on the 29th and 30th ult. There were present nine ministers and one elder. The first matter taken up was the resignation of the Rev. James Whyte, of the Metcalf portion of his charge, in regard to which, the following finding was arrived at: "That the Presbytery having heard all the parties concerned, and considered the matter of Mr. Whyte's resignation of the Metcalf portion of his charge, recognize the necessity for such an adjustment as shall relieve Mr. Whyte from a portion of his work, which has now grown beyond the ability of one man. The Presbytery, therefore, accept of the resignation, to take effect at the next ordinary meeting of Presbytery. The Presbytery further appoint Messrs. Armstrong, and Burns, Ministers, and Mr. Mutchmor, Elder, a committee to meet with the congregation, and consider what arrangements may be necessary in consequence of this action, and report to the next ordinary meeting, that the whole matter may there be finally issued."

Presbytery of Bruce.

The quarterly meeting of the Presbytery of Bruce was held at Paisley on the 29th and 30th ult. There were 12 ministers and 9 elders in attendance. Agreeable to the petition of certain members and adherents of the congregation of Tiverton in and around Underwood, it was resolved to appoint Messrs. Stewart and Straith to erect a preaching station at Underwood. The Rev. John Bethune, having intimated his acceptance of the call addressed to him by the congregation at Chesley and Salam church, Elderslie, it was resolved to appoint a special meeting of the Presbytery to be held at Chesley, on the 20th inst., at 11 o'clock a.m., for the induction of Mr. Bethune. Mr. Frazer was appointed to preach and preside, Mr. Straith to address the minister, and Mr. Ferguson the people. On application it was agreed to moderate in a call to Port Elgin and Duablane. Mr. Straith, the moderator of the Kirk session, was appointed to preside in the moderation of said call on the 21st October inst. The Rev. John Frazer to preach at Duablane at 10.30 a.m. The Rev. John Anderson to preach at Port Elgin at 2.30 p.m., and that a special meeting of Presbytery be held in Port Elgin on the same day at 8.30 p.m., to dispose of the call. A call from the congregation of Union Church, Palestine, in favor of the Rev. Wm. Ferguson, of Giammis, with reasons of translation was read. It was agreed to allow the call to lie on the table until the Home Mission Committee shall signify their approval of it. Mr. Forbes declined the call addressed to him by the congregation of West Paisley. Mr. James Fraser MacLaren was certified to the board of examiners of Montreal College. Mr. Cameron, on behalf of the committee appointed to visit Manitoulin Island, gave a very interesting account of his labors in that field. The thanks of Presbytery were tendered to him for his diligence. The prayer of the petition from Huron was granted. Messrs. Cameron and McQueen, ministers, and Messrs. Malcolm McLennan and Angus McDonald, elders, protested and appealed. Messrs. Malcolm McLennan, junior, and Francis McDonald, appealed on behalf of the congregation of Huron. The reports of General Assembly absent union were approved, except the resolution on modes of worship, which the Presbytery considered ambiguous, and on which they would therefore offer no deliverance. Kirk sessions and congregations are enjoined to report in the reports of Assembly relative to union on or before the 24th inst. Said reports to be sent to the Clerk of Presbytery. Rev. A. Tolmie was appointed to unite the congregations of Tara, Allanford and Elsiuore into one pastoral charge, under the care of this Presbytery. The next meeting of Presbytery is appointed to be held at Kincaid, on the 29th day of December next, at 2 o'clock p.m.—A. G. FORBES, Clerk.

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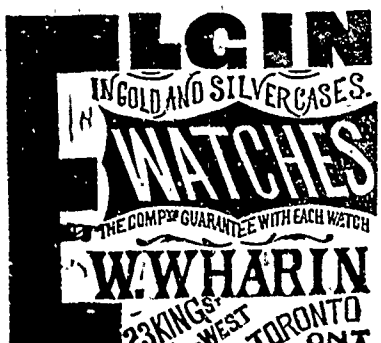
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DISBURSEMENTS. Death Losses.....\$416,800 00 Paid for Surrendered Policies.....189,368 24 Paid Return Premiums.....345,401 37 Paid Matured Endowments.....7,900 00 Total amount returned Policy-holders.....\$959,469 41 Assets, \$8,000,000; Surplus at 41 per Cent., \$1,353,871.

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