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## Contributors and Correspondents.

### CHRISTLIEB'S "MODERN DOUBT AND CHRISTIAN BELIEF."

"Canadensis" has again revived in your columns a subject I expected had been closed; although I at least, regretted at the time it should have been so summarily and abruptly dismissed. I do not now regret its re-opening, if only the discussion be carried on courteously, with all absence of personalities. I can scarcely help thinking, however, in connection with the manner of the re-opening, on the part of "Canadensis," of an illustration that suggests itself in the life of Dr. Chalmers. A certain gentleman called on the kind-hearted Doctor one day, and at once ingratiated himself into the good Doctor's regards, by pretending to have some spiritual difficulties which he would like to have removed. If I remember rightly, he represented them as connected with Melchizedek. But he had not long engaged in conversation upon these difficulties of his, till he broached the subject of pecuniary difficulties, as being more urgent and pressing than spiritual; and the removal of these pecuniary difficulties, as lying nearer his heart and pocket than the other, he had indeed broached the one in order to the relief of the other. The Doctor took in his man at a glance and with all that hatred of sham which characterized the great man, he at once rose and showed him to the door, saying, as he did so—"and to bring in your hypocrisy on the back of Melchizedek, it is too bad, too bad, Sir." One would have liked to have seen the expression of honest indignation on that massive countenance, as he uttered these words. The anecdote suggests itself in connection with "Canadensis" only to this extent, that he brings in his views in regard to the salvation of the heathen, not directly as the avowal of his own belief, but on the back of certain great names of confessedly great men; as before on the back of Dr. Caird, so now on that of Professor Christlieb. I suppose, however, it will not be assumed as presumptions, that a plain, country pastor should venture to differ from so great a man. I have as yet only read Christlieb's paper "Armor Against Modern Infidelity" which was delivered at the Evangelical Meeting in New York; and which is of the highest value. The work which is the occasion of the present letter, I have not yet seen, but hope soon to do. All that I concern myself with at present is, that part of his writings which "Canadensis" quotes, in the last number of the B. A. PRESBYTERIAN and which he introduces very modestly, as "fearing on a subject recently recently discussed in these columns," and which he says rightly, "will be interesting to some readers." They are certainly interesting to me, as showing that this great man, if "Canadensis" has correctly reported him, has, like other great men, failed to recognize what I consider an important Bible truth. But let me quote Christlieb's words as given in your last number. I have marked three sentences in one paragraph upon which I intend making some remarks. The first sentence is—"how it is argued, and the infinitely good and righteous one have attached salvation to the reception of revealed verities of which the majority of mankind are ignorant without any fault of their own, and others are cognizant without perceiving?" The italics in this quotation are mine, and are intended more distinctly to mark the passages to which I take exception. On the question here raised I remark, (1.) It is an old infidel objection revived, and has been repeatedly answered; (2.) As it is, the Professor seems to recognize its relevancy and validity, as he offers objection to the form into which it is shown, but gives it a direct answer in a wrong way, as I shall endeavor to show; (3.) The objection I have to the form of the question is, that, unless narrowly scrutinized it is misleading; I say, misleading. It is true, that all that Christlieb recognizes in the question is that, as the gift of revelation to some of the men of earth, is sovereign, gratuitous, and therefore undeserved; in like manner, in the case of the great majority of the men of our world from whom as yet, this gift of revelation has been withheld, it has been withheld "without any fault of their own." This revelation has been withheld without any peculiar fault leading to the withholding on the part of those suffering so great privation; the withholding is thus contrasted with the withholding; and as the one was undeserved, the other was without any peculiar fault, as the cause or occasion of the withholding. As thus limited to the sovereignty of God in giving or withholding, I so agree, but only so far. There is a modifying circumstance in the case it is important to bear in mind. The principle of revelation verbally given to men at the beginning, and which by tradition, even oral tradition, could be handed down from

generation to generation, leaves man not altogether blameless in his treatment of God's message. For, in a note in Collins's Bible, Glasgow, 1856, on Genesis 11th chap. 12-26th verses, we have these pertinent remarks. "We may, by computation find that the original revelation made to Adam might be transmitted to Avraham at above two thousand year's distance, through only three intermediate persons. Enos, the son of Adam, lived till Noah was seventy four years of age; and Shem the son of Noah, lived almost as long as Avraham." Thus, of the revelation originally given in primitive times, and which, from the circumstances was, or might easily have been world-wide, and therefore universal, if I say, this revelation, thus given, had been rightly dealt by, the race need not have been so universally without the knowledge of God. And therefore, I submit, that not alone to the sovereignty, of God, but to the sin and guilt of men, must this dreadful privation be also traced. This it is important to remember, as God deals with the world at large as with nations. He holds the world at large responsible for gifts he has conferred upon it, through some of its number representatively. And therefore it is not without reason that Paul urges, that "as men did not choose to retain the knowledge of God in their thoughts, he gave them over, in righteous judgment, to a reprobate mind." To this, it will not suffice to say, that men cannot rightly be held responsible for events that transpired six thousand years ago, and which long since open their force. Well, if so, men, by parity of reasoning, should not be held responsible for, or have any guilty share in the sin of Adam. And yet the Apostle Paul makes that one sin the origin, and cause, of the death where-with men universally are affected; and which extends in full force of operation, down to us, in the present age of the world. It is still true, "that death passes upon all men, for that all have sinned." And it is still true, "that by one man, sin entered into the world, and death by sin." And thus we have, as a matter of fact, still to do with transactions that took place thousands of years ago. And if in the one case, why not in the other? Again, I ask why not? Why should not the Almighty hold the men of the world responsible for the treatment they gave the earliest revelation of His Mercy, and Grace in the primeval promise. "The Seed of the woman shall bruise the head of the serpent." Why did they not see to it, that this promise was made to circulate from mouth to mouth, and from generation to generation? If the importance of a message gives it interest, then surely nothing could possibly exceed in interest, this promise of a coming Saviour for guilty men. But (4.) I have said that the form into which this question is thrown is misleading; in as much as, on the infidel side of the question, there is the ignoring to another element, which has an important part of play in this discussion. I refer to the fact that men are held responsible, not so much for that which they have not, but for that which they have now, and always have had. Scripture lays down this principle clearly enough, and Christlieb gives it prominence even in the quotations "Canadensis" has furnished in last number of the BRITISH AMERICAN PRESBYTERIAN. I refer to the principle, that the heathen are held responsible for the use they have made—not of Divine Revelation as furnished in the Scriptures—which vast numbers of them have never actually enjoyed. But for the revelation God has given of Himself in the works of creation and providence, and by their own moral and spiritual nature. It is for the use they have made of this revelation that they are held responsible, and are guilty and condemned. I do not need to argue this, for Christlieb has already done so, in sufficiently clear and definite terms, at least so far. I say so far, for I hold he has not gone far enough; which leads me (5) to the second sentence to which I take exception, and of which I have said that Christlieb gives a direct answer to the question thus raised, but in a wrong way. The answer he gives to the question we are now considering is—"But Scripture nowhere teaches, that all who die without knowledge of the revelation of God in Christ are irretrievably and eternally lost." The italics are again mine. I hold this answer to be direct enough, but wrong in point of fact. I could even conceive how a young man, as I suppose "Canadensis" to be, although in this I may be mistaken, who had not had time or opportunity to cast his attention over the whole field of revelation on this point, might overlook and mistake the force and bearing of certain parts of Scripture; but I can scarcely strongly enough express my astonishment at a man of such comprehensiveness of view, and of such vast stores of solid learning as Christlieb possesses, so signally overlooking what appears to me so plain and so important a part of Bible teaching, and to which I have already referred in my former letters in your paper. In direct opposition to this statement of Christlieb, I submit, that the language of Paul, and of Solomon, and of the prophetic teaching generally, is to the effect, "that the knowledge of the revelation of God in Christ is essentially to salvation; and that nowhere are men affirmed as capable of being saved without this knowledge;" and therefore, "that all who die without knowledge of the revelation of God in Christ, are irretrievably and eternally lost." To this conclusion I am shut up, if language has any meaning; and if language can be supposed to furnish any clear and effective medium of communicating thought. Solomon says—"where there is no vision, the people perish." And Paul says in Romans 11:12, "For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law." I do not enter into the exposition of these words again, as I have already so recently done in your paper.

But, if spared in health and strength, I may at some future time give a more comprehensive statement of the principle for which I contend, as exhibited in the Scriptures, both of the Old and New Testament. Permit me to say now, that the only reason that occurs to me, why the view which I hold as contained in the express words of Scripture, is so persistently and systematically overlooked, is its sadness and melancholy nature. But not the less true is it on that account. It is to be noted, that Christlieb has resorted in precise and definite terms, to other expressions of the Apostle, just a "Canadensis" did; "to the law written in the heart;" to the Gentiles, which have not the law, doing by nature the things contained in the law; and to "not the hearers of the law are just before God, but the doers of the law shall be justified." But Christlieb never appears to have been arrested by the statement of the Apostle in the 12th verse of 2d chapter of Romans, "as many as have sinned without law, shall also perish without law;" for if he had, I am persuaded he never could have penned such words as—"that Scripture nowhere teaches, that all who die without knowledge of the revelation of God in Christ, are irretrievably and eternally lost."

I should like to ask even this distinguished professor some pertinent questions, which might tend to make him give his answer to the question under consideration not the less directly, but much more rightly. Again, these words of his, "It is one thing innocently not to know; it is quite another wilfully to reject." In regard to the innocence here affirmed, I have already presented a consideration which is calculated to modify the force of the statement. I am inclined to think, Scripture directly charges guilt upon men for the treatment given to the revelation of God's mercy. And that this innocence is only a comparative thing. When, after the lapse of ages, the knowledge of God has been sinfully and guiltily lost by men, and the reconfirming, and enlarging of this revelation is an act of God's sovereign goodness and grace; then there may be a comparative innocence in ignorance, in the sense, and to the extent thus indicated. But we have to guard against the idea of absolute innocence; inasmuch as God has revealed Himself sufficiently to cause responsibility, and guilt, and condemnation, by the works of His hands; by His providential government, and by the moral and spiritual nature of man, to all of which he makes appeal. I might say, if disposed, and say with truth in reference to Christlieb's statement, "that Scripture nowhere teaches, that all who die without knowledge of the revelation of God in Christ, are irretrievably and eternally lost;" is simply an assertion, in support of which no proof has been furnished. For, to say that men are to be judged hereafter according to their works, and that the measure of such judgment will be the degree of revelation, natural or supernatural, vouchsafed them in the present life; and that hence from a man more, from another less will be required, and that even among the lost, it will go harder with some, and be more tolerable for others," all this is undoubtedly true, and it will be remembered that in my previous letters I had stressed on those considerations. But, though true, and important in their bearings, they by no means furnish ground for the sweeping statement of Christlieb. On the contrary, while I and others holding with me, give all importance to such considerations we think they merit, fail to see them in the light thus presented; and come to the very opposite conclusion, and that from express words of Scripture, which are persistently and systematically ignored. The third, and last sentence to which I take exception is—"Nor are the Scriptures altogether without traces of the thought, that the Gospel was professed, even after death, to those who had died in ignorance of the way of salvation." Am I to suppose that "Canadensis" agrees with Christlieb in the statement here made, and in the principle here affirmed? His making these quotations, without any note of dissent, would seem to indicate such agreement. I would very much like he would give a clear and distinct indication, either of approval or dissent. But, whether he does so or no, I may say now that I have no faith in any such belief as is thus indicated, and do not think this passage furnishes any proper and solid ground for so thinking. Into this, however, I cannot enter now, but must defer them to another letter, as this is already, I fear, too long. I remain, Yours very truly,  
D. ANDERSON.

### ACTION OF THE ASSEMBLY—ANOTHER OPINION.

Editor BRITISH AMERICAN PRESBYTERIAN  
DEAR SIR,—If the amended Basis of Union had been sent down to Presbyteries in accordance with the provisions of the Barrier Act, there seems no doubt that it is unconstitutional for the Assembly to call for returns at the adjourned meeting in November and then act upon these.

The terms of the Barrier Act, passed in 1897, are as follows:—"The General Assembly &c., do therefore appoint, enact and declare, that before any General Assembly of this Church shall pass any act which may be binding rules and constitutions to the Church, the same act be first proposed as overtures to the Assembly, and being so passed as such, be remitted to the consideration of the several Presbyteries of this Church and their opinions and consent reported by their commissioners to the next General Assembly following, who may then pass the same in acts if the more general opinion of the Church thus had agreed thereunto."

The action taken by the Assembly in sending down a remit, with a view to changing the constitution of the Assembly is equally illegal.  
Yours &c.,  
S. W. R.

### DR. FRASER'S VISITS.

EDITOR BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,—I should have written you last week, but it is not too late yet to tell our people, who take your excellent paper of the exceedingly encouraging meetings we had in Port Hope and Cobourg on Sabbath the 9th inst. Notwithstanding the heat, which was excessive, and the absence of many of the people for their holidays, we had good congregations—churches almost filled. In the afternoon, after addressing the children of Port Hope Sabbath School, I drove in the heat and dust seven miles to Cobourg, but was amply repaid by finding a large congregation of children and many grown up people awaiting my arrival. On the platform we had Dr. Nelles, President of Victoria College, who manifested his interest in our Mission, and his kindly feeling for us by taking part in our exercises. In the evening again we had a large and most interesting congregation. It will not be regarded as invidious if I say, that, all things considered, these two places gave the best collections for "outfit and passage" which we have yet received, \$46 from each place. On the whole, I spent a very pleasant day, and met with Christian kindness in Port Hope and Cobourg.

On Tuesday evening I held a meeting in Peterboro, and was much pleased to see the interest of the people in the work. The friends there will give us a good contribution to the outfit and passage fund, for they retained their collection, which was a good one, to supplement it. I must not omit to mention, either, a valuable gift to our mission, from the Rev. Mr. Roger, of a large and beautiful collection of Anatomical Plates by Dr. Lizars, with the accompanying letter-press. In a country where the superstitions and prejudices of the people prohibit dissection, these plates will be invaluable to the surgeon.

Yesterday I spent in London, preaching in the morning to Mr. Scott's congregation, and in the evening to Dr. Proudfoot's. Our congregations were large and our meetings very interesting. I addressed the Sabbath Schools of both congregations in the afternoon. I am delighted everywhere with interest manifested by our young people in our mission, and am sure that our policy of interesting the young in our Church work is the best we could pursue. We have the future ministers and missionaries of our Church in our Sabbath Schools. If the teachers were more impressed with this thought they would bestow even more care and attention on their training than they now do. Our Sabbath School teachers are Theological Professors in the highest and truest sense of the word, and our Sabbath Schools are Theological Colleges. May the Professors be carefully and wisely elected, and the Colleges be liberally endowed and maintained. The results—the blessed and glorious results—will be seen not many days hence.

Yours truly,  
J. B. FRASER.  
London, August 17, 1874.

### DR. FRASER IN HAMILTON.

A correspondent favours us with the following respecting Dr. Fraser's visit to Hamilton:—"We had a very pleasant and profitable visit in this city last week from Dr. Fraser. It must have proved a hard day's work for the missionary, but he will not regret the toil when he knows that it made impressions which have already yielded fruit, and are likely to continue to do so for years to come. It was difficult to divide him so as to afford a share to each of the four congregations, but we carried the division as far as we could. He preached in the morning in the Central Church, and in the evening in McNab St. During the afternoon he addressed the Sabbath-schools in these two churches, and also in Knox church. We expected to have a Monday evening address, but, on account of other arrangements made by the Dr., we had to be satisfied without it.

A personal acquaintance with the missionaries sent out is a most powerful incentive to missionary zeal. Many of the children throughout the country who see and hear Dr. Fraser, will remember his visit as long as they live. In one of our schools the teacher of the infant class found, on the following Sabbath, that nearly all the little scholars could tell the missionary's name, the name of the island to which he is going, and other items connected therewith, while some of them had been so much interested in the matter as to find out Formosa on the map.

Many a heart in Hamilton most readily responded when the Dr. asked us all to remember him in our prayers when he is gone away."

### LAKE MEDAD.

A SKETCH FOR THE "PHYSICIAN."

It would take a great deal of research on a map of the Province of Ontario to discover the geographical position of the Lake whose name forms the heading of this article. It may even be doubted whether the many thousands of people who reside in its vicinity ever heard of its name or knew of its existence, and yet it possesses many points of interest, and is not without beauty and natural attractions. Situated about ten miles due north of the village of Wellington Square, and reached by a very pleasant drive over a winding country road, each angle of which present a lovely panoramic view of the north and south shores of Lake Ontario, our little lake is found embosomed in a slight depression of the highest part of the table land, and has apparently no outlet of any kind. Such lakes are not uncommon in Ontario, and our Geologists have ample scope given to their talents to explain the "why and wherefore" of these curious developments of nature. Having thus discovered the whereabouts of Lake Medad, and having doubtless aroused the curiosity of some of your readers, who may perchance be seized with the laudable ambition of seeing it for themselves, it may be as well to give the experiences of our trip to this interesting part of the country, that others coming after us may benefit by the same. The Great Western Railway soon lands a passenger from Toronto at Wellington Square, and then ones troubles begin. "It is one of the peculiarities of the country," was the remark often used by an American Cousin to his guest from across the water, as one after another of the prominent traits of American character affected his sensitive British ideas of the fitness of things; and perhaps no one peculiarity seems to be so well developed in this section of country, as independence of character, manner, and everything else. "It is a free country, and we are a great people;" and thus one lesson is here soon learned. Of course it is necessary to drive; to do this one must needs procure a conveyance, and a horse, or horses; but the choice here is limited, and the "Tutler" of the village will furnish you or not as it suits his convenience; and after many kind promises, may, like Capt Cuttle, leave one in the lurch. However, by dint of a great deal of coaxing and palaver, one gets started, and then one does enjoy the drive. The country on all sides is lovely; the road winds here and there, now passing through beautiful woods or shaded valleys, or over undulating hills, from the summits of which a very panorama of beauty is spread out which can scarcely be surpassed on one hand, and lying as it were below you is the Burlington Beech and Bay, with the City of Hamilton, and in the distance the wooded south shore of the Lake, stretching away until lost in the purple haze of the distance, whilst on the other hand is the north shore with its numerous villages and the broad expanse of Lake Ontario. But as if pleasure must always have its drawback, we had one also—the dust. A sandy soil in every direction, the roads seemed covered with a deep layer of visible and invisible dust in the most attenuated form, which seemed to insinuate itself in lesser or greater quantities into every pore of one's body, until we wished that even the City Contractor for watering the streets had been present and favoured the road with the light sprinkle so generally bestowed on our streets, and so heavily paid for by the much enduring tax payers.

However, to relieve the tediousness of the dusty drive, and our horses having lost two shoes, we thought we would stop half way, where

"Under a spreading chestnut tree  
The village Smithy stands,  
And rest and get matters repaired. The  
Smithy was quite on style, the proprietor  
unfortunately was not. For instead of  
being

"A mighty man,  
With large and snowy hands;  
And the muscles of his brawny arms  
As strong as iron bands,"

He seemed quite the reverse of this, and yet with his one eye covered with a bandage, his other eye blazed forth with that "independence" for which this district is so celebrated. Kindly approaching him and mentioning our loss and knowing that the smithy

"He earns whatever he can"  
And looks the whole world in the face  
For he owes not any man,"

we humbly requested to have matters put right. But no, this man of might would not, being otherwise busy, condescend to oblige us by working for us, but "guessed if we would lie up for two hours we might perhaps be accommodated. Gently informing him that we would recommend him to our friends, we drove on, feeling quite sure he was not the smithy who,

Each morning sees some task begin,  
Each evening sees it close"

a rapid drive and the Lake is reached and in a few minutes we are in a boat rowing here and there over its placid surface. The lake itself covers some three acres, and the water is very clear and Carbonate of lime in solution. The shade is one side slightly rocky, forming under the shade trees a splendid place for laying out the substantial pail and usual accompaniment of a picnic. We would advise, however, a careful use of the row boat used on the lake, as being built on other than scientific principles, being a cross between a canoe and a skiff, it requires almost the ability of a "Blondin" to keep yourself above water. After a very pleasant afternoon spent in this vicinity we left, on our return and arriving safely at home felt that another day had fled, but left many pleasant reminiscences behind. W.

Times.

"Good times, and bad times, and all times, pass over"
Than cheerily bend to the oar
Through depth and through shallow, through calm
and through tempest.

Weighty Words for Ministers.

The address of Prof. Evans, delivered to the graduates of Lane Seminary a few weeks since, is so forcible and impressive, that it will well repay the reader for a careful perusal.

In no calling or position is the obligation to be what a man seems or professes to be more imperative than in the Christian ministry.

"Water, water everywhere,
And not a drop to drink"

It is only as we substantiate it in our inmost experience, only as we convert it into the very marrow and life blood of the soul, that it will be through us the power of God unto salvation.

Mr. Spurgeon's Conversion
In the course of a sermon preached at Rochdale a few days since, Mr. Spurgeon said he would never forget the period of his conversion.

A Feeling Faith.
But of a feeling faith, it is written "They shall be all taught of God."

man of mere external activity, but a man of inward culture, a student, as we have seen; a man of thought, one whose preaching shall be neither a doctrinal refrigerator, nor a sensational rocket, but theology on fire—thought with a soul in it.

Never was the call louder to the Church, and to the ministry, "Be not conformed to this world." Never was the need greater that Christian ministers should hold up the divine standard of holiness, not only in doctrine, but in life, being themselves examples of purity, sobriety, spirituality, and consecration.

Attention in Prayer.
A pious Jew, while on a journey, perceived that the hour of the evening prayer had arrived. He stopped, and prayed to God.

A man who will be much missed in India is Sir W. Muir, who has retired from the government of the Northwest Provinces. The Christian as well as the material progress of India concerned him deeply.

The Blood of Sprinkling.

Throughout the Bible, blood represents life. A misapprehension here has led to much misconception of the atonement.

Blood, then, signifies life; blood shed in sacrifice, signifies life surrendered in a sinner's place as atonement for sin, and only so far, death; blood sprinkled signifies bestowment of life in virtue of atonement.

The reader will easily make the application to Christ. He dies, His blood is shed. This completes His self-surrender in behalf of the sinner.

Blood shed, as regards God and His laws, results in expiation of sin; as regards the sinner, results in his justification.

The force of the argument in Heb. 12: 14-24, is now apparent. Be holy, for you partake of Christ's holy, divine resurrection life, and as united to Him, are consecrated to God.

Here is a grand and inspiring thought: believers are come to the sprinkled blood; to a participation in Christ's divine life.

This life of Jesus reaches its highest development in entire consecration to God and self-sacrificing service for men.

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High Church and Low Church: Their Especial Differences.

High Church glorifies man—the Priest, the Ecclesiastical polity, the body corporate, especially of clerics. Low Church exalts Christ our only Priest, and cares nothing for hierarchs or sacerdotalism.

High Church believes in Apostolic succession, ordinations, consecrations, excommunications, seasons, and superstitions generally.

High Church exaggerates and multiplies the Sacraments, calling them "mysteries," and regarding them absolutely, bows to bread and wine as present Deity in flesh and blood, created by the Priest, worshipping it accordingly.

High Church abounds in perfunctory repetitions of intoned services, and goes on grinding out the same formal prayers with the mechanical iteration of a Tibetan Lama.

High Church indulges in sacred histrionics of all sorts, as processions, choristers, flowers, incense, banners, vestments, postures—all set to music and made the most of as to picturesque effect.

High Church professes to scorn the laity, turning its back upon the congregation continually; whilst it works upon weak consciences to drain from the insulted people perpetual offertories and individual confessions.

In fine, High Church is priestly, patristic, formal, ceremonial, sacramental; given to Lent, retreats, fasting, and feasting, and all manner of outward observances and overt acts; thereby hardening consciences, pampering lay self-righteousness, and corrupting the clergy through ambition and presumption.

The family lies at the foundation of both church and state. If family religion thrive, there will be prosperity in the church and permanent reformation in the nation.

Family Religion.

The family lies at the foundation of both church and state. If family religion thrive, there will be prosperity in the church and permanent reformation in the nation.

1st. In the personal piety of the head of the household, the husband, wife, or the surviving head, if a breach has been made.

2nd. A religious profession. Secret devotion is first in the list of religious duties "Enter into thy closet."

3rd. The daily performance of family worship. This is the great family ordinance. The father assembles by household morning and evening to worship God, all united in singing the praises of the God of Israel, their own God, in the sweet songs of inspiration, all united in reading His word, that they may receive wisdom, comfort, direction and strength for every duty and trial.

Lord." He was a public man, a man laden with national care and responsibility, yet his highest honour is to avoid the Lord to be his God, and before all the people he professes that he is as much under obligation to perform family duties as the humblest in the nation.

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The Heathen.

"Am I my brother's keeper?" This has a most important bearing on the relation which the Christian world sustains to the heathen. It is a solemn truth, though much ignored by the Christian world, that they are responsible to a very large extent, and will be held so in God's sight for their heathen brother's keeping.

God has given some the Gospel, highly exalted them in point of religious knowledge and religious privileges, has commanded them to communicate that knowledge to others, to preach the Gospel to every creature, has entrusted them with abundant means for carrying out that command, and He will hold them accountable for the manner in which that solemn trust is discharged.

It is no use for professing Christians to seek to deny their responsibility in this matter. The Church of Christ has both the man and the means for sending the Gospel to every creature under heaven, and has had them for years, but she has failed, utterly failed, to come up to the full measure of her ability or her duty in this respect.

The Soul's True Sun.

Were the sun to be blotted out of the heavens, every leaf and flower would wither; life would cease. Without sunshine, earth would be a desert.

Jehovah is the Sun of the soul. Without his beams all is not merely darkness, but death. His love is the sunshine that gladdens and revives us. Where that love is shed down, all is peace; where that love is withheld all is sadness, and terror and gloom.

Yes, it contains life for us, the true life of the soul, and he who finds this favor, finds life; the possession of that favor is blessedness. Nor is this favor hard to find. It does not need to be bought. It is freely given. We have but to take it. Like the sunshine, it is around us, and we have but to give it entrance. God sends us the good news of it in the gospel of his grace; and he who simply receives that gospel is and he who put in possession of God which is favor, the whole free love of God which is favor, Christ Jesus our Lord. Hence the apostle says, "We have known and believed the love that God hath to us" (1 John iv. 16).

—H. Bonar, D.D.

Mortal life is no creation of moral phenomena. The words that are truly vital for good or evil are only those which, as Fisher says, "The tongue draws up from the heart."

Sabbath School Teacher.

LESSON XXXV.

August 20, 1874. POWER OVER DEATH. { MARK V. 22, 29, 33-43 }

COMMIT TO MEMORY vs. 35, 36. PARALLEL PASSAGES.—Matt. ix. 18-20; Luke viii. 41-56. With vs. 35, 36, read Matt. xxi. 22; with v. 37, read Matt. xvi. 1; with vs. 38, 39, read John xi. 11; with v. 40, read Acts ix. 40; with vs. 41-43, read Matt. xii. 16, 17, and Isa. lii. 13.

CENTRAL TRUTH.—Christ conquers death. LEADING TEXT.—The dead shall hear the voice of the Son of God, and they that hear shall live.—John v. 25.

We can in an orderly way study this lesson, as a miracle prayed for; delayed; performed; and witnessed; four points of easy recollection, round which all the facts and truths can be grouped.

I. THE MIRACLE PRAYED FOR, v. 22. The synagogue was like our "church," meaning sometimes the building, sometimes the people worshipping there. The word means meeting-house. The Jews met on their Sabbath for Scripture-reading, prayer, praise, and instruction in the Word. As churches among us elect officers to regulate and manage, so they did in the synagogues. They of course chose their best men, called them rulers and also "elders of the Jews" (Luke vii. 8; see; Heb. xiii. 7, 17, 24), and very properly, respected them much. They had usually several in each synagogue. (Acts xiii. 15.)

One of them, apparently in Capernaum. Called Jairus, came to Christ with his great sorrow. He showed respect, not perhaps worship as to God, to Jesus by falling at his feet. Grief is eloquent and simple. We almost see and hear him plead: "My daughter—my little daughter—my only daughter (Luke viii. 42)—is just dying—hardly living now—as good as dead (Matt. ix. 18)—we can do nothing. Oh, come and lay thy hand upon her, that she may be healed! I know if thou wilt, she shall live."

He did not see everything clearly, as for example that to speak the word would serve (see Luke vii. 7-9, but it was a great deal for "a ruler." The reply was in deed; "Jesus went" (v. 24), and the spectators, intent on a scene, and taking Christ's act as a promise of compliance, crowded along.

While the mighty and meroful deed of our last lesson is being done, and before we go to the house of mourning, let us pause and think, Parents, with little daughters, they may sicken and die. Do not depend too much on them. Brothers, your bright little sisters may die. Be very kind to them. Girls you may be called out of life even as girls of twelve. Be sure you know, love, and obey Christ, that you may go to a better life, whenever you are called away.

II. THE MIRACLE DELAYED; by that of the last Lesson, and so is the report of it. While Jesus heals and helps the woman on the way, the report comes that all is over. Can anything be learned from the delay? Christ's ways are not as ours. He was sent for in a case of life and death, and a woman sick for twelve years, who might well afford to wait, stops him. We should have hastened him to Jairus' house, as earnest supplicants for child, or wife, or husband desire the answer to prayer, just now. But the delay was better here than haste, as raising from the dead is greater than raising from a sick bed.

Was Jairus impatient of the delay? He certainly was ill-informed as to Christ's power, when he thought "laying hands" on his child essential to a miracle by Christ. Let him see the cure of a sufferer of twelve years' living death. It will help him believe that in any way He pleases, Jesus can deal with his child of twelve years' life. And according to faith is the blessing.

"One thing at a time" is a good rule for weak men in common things; but we must not bind by it the infinite and almighty Saviour. And indeed his people grow to resemble him, and with main objects before them, yet do a great deal by the way. Jesus had not forgotten the original request; nor did he forget the feelings of the man whom he was teaching and preparing to help; for when the bar news travelled fast, "Thy daughter is dead" (v. 35), he hastened with the word: "Be not afraid, only believe" (v. 36).

III. THE MIRACLE PERFORMED. The Saviour, unheeding the message that the child was dead, except to re-assume the father, reaches the house, finds the usual noise and excitement, very noticeable among those unrestrained by conventional propriety, everywhere expected and arranged for in the East. He is calm. "Why make ye this ado and weep? She is, &c., v. 39. (See the scene in the case of Lazarus—the delay thou—the trial of the sister's faith—the crowd of Jews—the glory of God.) "Sleepeth" describes not a death-like sleep, or swoon, but death, real, as in the case of Lazarus. (John xi. 11.) The "sleep" in both cases respects his intended awaking, and is used not only as all men imply the word, but to keep up expectant faith in the father.

"He put them all out," but the intended witness. He entered the room—life invading the realm of death—he took in his cold, nerveless hand, he said there we know the very syllables Jesus uttered in Aramaic two words, Talitha cumi. They are literally rendered, but not in spirit. "Talitha" is a word of calling, of endearment, derived, Gesenius thinks, from the word for "lamb" (they call a child "lambie," in Scotland, as a term of endearment). "Darling arise," it has been said, would better reproduce the tone of this kind; life-giving word. "And straightway," so immediate and obvious was the result, she arose and walked (v. 42), for she was not a mere infant as might be inferred from the term first employed by the father—a diminutive of affection (v. 23), but twelve years of age. They were astonished (v. 42), as well they might be, but Jesus does not

linger to enjoy the surprise (nor does the writer expatiate on it). He has his fathers work to do. What was quite necessary to one brought to instant health, after a wasting and fatal sickness, and might in the joy of the time have been overlooked by the rejoicing household, the never-forgetting Jesus' orders, "Give her no moment" (v. 43). And with the restraint imposed on their tendency to voluble news-carrying (which we consider under IV.), the record of this incident of strange beauty closes.

IV. THE MIRACLE WITNESSED. We should have said, let all the crowd see and be silenced! Not so Jesus. Apart from delicacy of feeling toward this young girl, there was an usefulness in this crowd for such a spectacle. These scoffers that "laughed him to scorn" (v. 40), these hired mourners, who according to the custom of the East sold their noisy grief by the day or hour, these mere sight-seers whose shallow levity is foreign to anything deep or real, what would it avail that they thronged the room to see how he did it.

He has witnesses enough (Deut. xvi. 6)—the father and the mother, who had a natural right to be there, and whose presence would reassure her. Peter, James and John, who, as on two other later occasions (Matt xvii. 1, and xxvi. 37) were alone with him, to remember it themselves, and report to the disciples; the necessary testimony of all who knew her to be dead, and had set about the funeral pomp, who laughed at the idea of her being anything but dead, and deprecated "troubling the Master with a hopeless case" (v. 35). These could testify in due time. They saw her walk, and had evidence of her restoration. Jesus shows himself able to overcome death. He educates the disciples into this belief, by an ascending series of wonders—a young girl just dead, a widow's son on the way to the grave, and presumably seeing corruption. So he can deal spiritually with the simply ungodly, barely dead, like this young girl; with the wicked, far gone in sin, obviously on the way to ruin; and with the most abandoned "twice dead," who are "utterly perishing in their own corruption." Nothing is too hard for the Lord: and if men perish, it is not because the case was beyond his power, but because it was not brought to him.

SUGGESTIVE TOPICS.

Where was this miracle wrought—for whom—what was Jairus—how rulers chosen—for what purpose—how regarded—the favour asked—the extremity of the case—the Lord's compliance—the interruption—the lessons to us—to Jairus—the manner of restoring—the consideration of Jesus—the witnesses—why exclude the crowd—why admit the parents—the Lord's words—the accompanying act—the result—the impression—the charge given and the lessons to us.

Thoughts on Dress.

As I walk along the streets I am grieved at the many instances of deformity among the female sex. Pity is awakened, although these monstrosities are not natural. O if woman had come from the hand of the Maker thus misshapen and disordered, what repining there would be! But, slaves to inexorable Fashion, they tamely wear their chains, and submissively stoop to her tyranny.

Walking beside a straight, naturally-formed man, how pitiable appear the poor deformed creatures. Looking at one of these wasp-like waists, carrying its load behind, one instinctively draws a long breath, and wonders if it has a diaphragm, and whether there is room for those vital organs that lie about it. Seriously, is it not sad that one should not only abuse the "temple of God," but squander thought and time on mere outward adornment, when so many noble pursuits might occupy the time, and dignify the talents of immortal beings? Think of days and weeks spent fixing up these fashion-plates, with puffs and folds, frills and flowers! Why must a refined, intellectual, virtuous woman be bound in this thrall of fashion, following unquestioningly in ornament and dress the lead of French courtisans and heathen savages, piercing the flesh for trinkets, and burdening head and hips with unseemly appendages?

Aspecially sad is it to see professed followers of Christ lay down to this yoke, instead of being a law unto themselves. Kindly I ask, is this the mind of Christ? That God looks upon thus unmeasured folly with displeasure, plain from Isaiah iii, and 1 Tim. ii. 9, and many other passages where modesty and non-conformity to the world are enjoined.

If "holiness to the Lord" were written upon our wardrobe, would not a distinction in dress appear between the children of this world and the children of the light? Did we take less thought for raiment, how much time and treasure now lost, might be consecrated to the Lord! If we have not the spirit of Christ we are none of His. He came to sanctify unto Himself a "peculiar people." My sisters, are we such?—Guardian of Health.

Active Benevolence.

Benevolence is not a thing to be taken up by chance, and put by at once to make way for every employment which savors of self-interest. It is the largest part of our business, beginning with our home duties, and extending itself to the utmost verge of humanity. A vague feeling of kindness toward our fellow-creatures is no state of mind to rest in. It is enough for us to be able to say that nothing of human interest is alien to us, and that we give our acquiescence, or, indeed, our transient assistance, to any scheme of benevolence that may come in our way. No; it is promoting the welfare of others, we must toil; we must devote to it earnest thought, constant care and zealous endeavor. The few moments in the course of each day which a man absorbs in some worldly pursuit may carelessly expand in kind words or charities to those around him—kindness to an animal is one of these—and are perhaps, in the sight of Heaven, the only time that he has lived to any purpose worthy of recording.—Arthur Helps.

The Jew and His Daughter.

As I was going through the western part of Virginia (says an American writer) an old clergyman gave me a short account of a Jew, which greatly delighted me. He was preaching to his people, when he saw a man enter having every mark of a Jew on his face. He was well dressed, and his looks seemed to tell he had been in great sorrow. He took his seat, and listened in a serious and devout manner, while a tear was often seen to wet his cheek. After the service the clergyman went up to him and said, "Sir, am I not speaking to one of the sons of Abraham?" "You are," he replied. "But how is it that I meet a Jew in a Christian Church?" In reply to these questions, he gave the following account.

He had been well educated, had come from London and with his books, his riches, and a lovely daughter of seventeen, had found a charming retreat on the fruitful banks of the Ohio. He had buried his wife before he left England, and he knew no pleasure but the company of his dear child. She was indeed, worthy of a parent's love. Her mind was well informed, her disposition amiable; she could read and speak with ease various languages; and her manners pleased all who saw her. No wonder then that a doating father, whose head had now become sprinkled with grey, should place his whole affections on this loving child. Being a strict Jew, he brought her up in the strictest principles of her religion. It was not long ago that his daughter was taken ill. The rose faded from her cheek; her eye lost its fire, her strength decayed; and it soon became too certain that death was creeping over her frame. The father hung over her bed with a heart ready to burst with anguish. He often tried to talk with her, but could seldom speak except by his tears. He spared no expense of trouble to get her medical help, but no human skill could save her life. The father was walking in a wood near his house when he was sent for by his dying daughter; with a heavy heart he entered the door of her room. He was now to take a last farewell of his child, and his religion gave him but feeble hope of seeing her hereafter. The child grasped the hand of her parent with a death-cold hand.

"My father, do you love me?" "My child, you know that I love you: that you are more dear to me than all the world besides."

"But, father, do you love me?"

"Why my child, will you give me pain? Have I never given you any proof of my love?"

"But, my dearest father, do you love me?"

The father could not answer.

The child added; "I know my dear father, you have ever loved me; you have been the kindest of parents, and I tenderly love you; will you grant me one request? Oh! father, it is the dying request of your daughter; will you grant it?"

"My dearest child I ask what you will though it take every farthing of my property whatever it may be, it shall be granted: I will grant it."

"Dear father," replied the girl, "I beg you never again to speak against Jesus of Nazareth."

The father was dumb with surprise.

"I know but little," added the dying girl, "about this Jesus" for J was never taught; but I know that He is a Saviour; for He has made Himself known to me while I have been ill, even for the salvation of my soul. I believe He will save me, though I never before loved Him. And now, my dear father, do not deny me; I beg that you will never again speak against this Jesus of Nazareth. I entreat you to obtain a Testament that tells of Him, and I pray that you may know Him, and that when I am no more, you may bestow on Him the love that was formerly mine."

The labor of speaking here overcame her feeble body. She stopped, and the father's heart was too full even for tears. He left the room in great horror of mind; and ere he could recover his spirits, the soul of his dear daughter had taken its flight, as I trust to that dear Saviour whom she loved and honored.

The first thing the parent did after he had buried his child, was to procure a new Testament. This he read; and taught by the Spirit from above, is now numbered among the meek and happy followers of Christ.—Church of England Magazine.

Does it Pay.

The late Rev. Leland Howard, Vt., in the faithful discharge of his pastoral duties, took occasion quite often to urge, personally, on one of his hearers an attention to religion. At length the repeated conversation became so distasteful, that in an irritated manner, he repelled all further advances by declaring most emphatically that if he ever took that liberty again he would never pay another cent toward his salary. With a shrewd knowledge of human nature, and with wisdom often born of love, he forebore all further personal conversation when they met, but he would tap him on the shoulder and simply ask, "Does it pay?" Time went on, and the good, faithful pastor, crowned with years and the honors of a long and useful life, went through the gate of death to be with Christ. But his words remained like a nail fastened by the Master of assemblies; and the man whose salvation he so often sought to secure became a Christian. Then he told what feelings that brief question produced. He said, "I had rather he had said the whole than to ask the question, 'Does it pay?' And O," said he, "if he were only living now, that I could tell him so, what a privilege it would be!"

The American Board meets this year in Rutland, Vermont, and the people are already beginning to get ready for the coming up of the tribes. Dr. Scudder (Brooklyn), is to preach the sermon.

The Presbyterians are talking of a new book house and newspaper organ in Indianapolis.

Reminiscences of Renfrew

A correspondent sends us the following extract from a local paper. It will be interesting to many of our readers.—

Some time in the year 1847 (your readers will bear in mind that I am writing from memory alone, as I have not a single note or memorandum to refer to) a Mr. Coon made his appearance at White Lake. This gentleman was the first minister who preached in the County of Renfrew under the Free Church banner. From the first day of his appearance the Free Church in McNab and Horton assumed a positive form; and to-day, when I look back and note the singular rays that Providence took to bring about His own purposes, I am more and more convinced how futile it is for man to propose whilst He who rules can so effectually dispose. Scarcely had Mr. Coon proclaimed his mission, when a small but earnest few rallied around him at White Lake, at whose head was Mr. John F., an earnest workman. Then at Burnstown there was John H. and Alex. F., of Alex. F. I cannot say whether this is the great, great-grandson of the historic Janet of cutty stool notoriety or not, but this I will say of him, if earnest zeal and faith in the justness of the Free Church claims, and a holy jealousy for his Master's cause would give him a claim to such an honoured title, then I would say, "Alex., you are a true and direct descendant of Auld Janet's."—"Look here, man," said he to me, one day, in the midst of a rather hot dispute, clutching me by the arm, "do ye see the Madawaska there?" "Yes," said I. "Well, as soon as you see it running up to the head again, as expect to see the Free Church gang back and no find a filling in McNab."

—John H., calm and quiet but whose faith was equally strong, a fitting companion to calm the impetuous zeal of Alex. F. and John McR., men fitted to lead. Then down at Castleford there were the good old Storys, who became as it were, by a sort of instinct, the leaders of the people. Your readers of the present day can form no idea how rapidly groups of earnest men and women formed themselves into stations at the four points I have just mentioned, and how naturally the gentleman whose initials I have given became a leader in each section. From this sprang the Free Church in the County of Renfrew. How long Mr. Coon remained I am unable to say. After him came the Rev. Ewen Cameron, whose stay was a short one. Neither of these gentlemen had I the pleasure of seeing. Then came Mr. Luck better known as Father Luck. Him I heard frequently. Then came the impetuous Andrew Melville. I will never forget the first time I heard him. It was in a small shanty, about two miles from Renfrew, known as McRena's School-house. He preached from James, first chapter and 25th verse: "But whose loatheth into the perfect law of liberty and continueth therein," &c., &c. Never was a text more fully chosen, and never was a text more clearly expounded and applied to the peculiar times in which we were then living. I think that even now I could almost give the preacher's burning words verbatim. That day fixed the Free Church in Renfrew. In the meantime churches were spoken of as about to be built at White Lake and at Burnstown. After Andrew Melville came to the Rev. S. C. Fraser. Who sent for him, or how he came I cannot tell, but this I can tell, that the first night he and his family spent in Renfrew, it was under your correspondent's roof. Rather strange for such a rapid Old Kirkman to do the like; still it was. Shortly after, Mr. Fraser was inducted at White Lake; in the School-house as Pastor of the Congregation of McNab and Horton, comprising three stations, viz. White Lake, Burnstown, and Castleford. No mention of Renfrew yet as a station; but as yet not a Church was built; school-houses and barns answered the place of churches.—I could relate to you many incidents that I would give some idea of the spirit which prevailed at this time between the two parties, whose lines were now so distinctly drawn. Let one suffice. Mrs. John McR., of the Free Church party, in common with some other zealous ladies, set about raising funds to purchase a Communion service for sacramental purposes. She presented her list to an Old Kirkman and gently solicited a subscription. He, in a most abrupt and unceremonious way, said, No; he had nothing to do with such things: to go to his wife. Nothing put out by such a rebuff, Mrs. McR. gently put her hand on the shoulder of the irate man and said "W., don't be angry; you will be one of us yet." He gave a dry laugh, and went off. Mark, the sequel! In the month of July following, sacrament was dispensed at Castleford. W. was present at the Communion table, and the Communion service was to be used for the first time. S. C. took the bread, broke it, gave it to the communicants; took the cup, blessed it, gave it to the first communicant, who was none other but our stubborn friend W.

The Methodist mission press at Lucknow publishes three periodicals—an English weekly, an Urdu Roman bi-weekly, and a Persian Urdu monthly.

Berlin has 100,000 less inhabitants than New York; yet the American metropolis has 470 places of worship and the German only 60.

The joy of the spirit is a delicate, sacred deposit, and must be kept in a pure casket: an unholy breath will dim its lustre and add its freshness.—Cecil.

Love is like war in this, that a soldier, though he has escaped the week complete Saturday night, may nevertheless be shot through his heart on Sunday morning.—Sterne.

We meet selfishness everywhere, in every enterprise, but the gospel cures, or overcomes it. From the beginning it has impeded and burdened the cause of Christ, yet the good work has gone on. In raising the Memorial Fund, it resists, complains, criticises, growls, sets up all sorts of objections, but the Fund keeps growing; love of souls, faith, love for Christ, refuse to stop the work and go down into the "plains of Ono." Selfishness always gets and behaves badly, tries to make trouble when any great work is attempted for God.

'cut me Deep.'

Last summer a missionary, recently returned from India, stepped into a third class carriage on his way into the country, and seated himself at the door. As the train approached a village, one of his fellow-travellers, pointing to a cottage, said, "There is my house, sir, and in a drawer there I have a Bible that I paid fifty-two shillings for!" "A large sum, indeed!" said Mr. S.; and then putting his hand on the man's shoulder, added, "But my friend, a Bible in a drawer at home will do you no good! Let me tell you what a dying woman in India said to me. She took her Bible from under the pillow, and clasping it in both hands, said, 'I have my Lord Jesus here.' Then, putting her hand on her heart, she said, 'I have my Lord Jesus there for me.'"

The effect of these words on the man was as if he had been shot. He flung himself back in the seat, covered his face with his hands, saying again and again, "You've cut me deep—you've cut me deep." Just at that moment, the train arriving at the station, the poor fellow took hold of both of Mr. S.'s hands, saying, "God bless you, sir! God bless you! but oh! you've cut me deep!" and disappeared, overcome by his feeling.

Christian reader—at least, Christian by name—like the man cut deep, you have Christ in your Bible, but have you him in your heart? "Christ in you the hope of glory." He who finished his Father's work on earth is now seated on his Father's right hand in glory. He is there for God and for us who believe. Can you, with the poor Hindoo woman, say, as you look up to heaven, "I have my Lord Jesus there for me?" or is your Christianity, like the man's Bible, hidden-out of sight? Better to live and void a heathen, than with God's own word in your house to be only a Christian by name, and at the judgment to have the poor Hindoo rise up and condemn you.—Good Words.

Miserable Comforters.

Baldad and Elphaz had the gift of language, and with their words almost bothered Job's life out. Alas! for these voluble people that go among the houses of the afflicted, and talk, and talk, and talk, talk. They rehearse their own sorrows, and then they tell the poor sufferers that they feel badly now, but they will feel worse after a while. Silence! Do you expect with a thip court plaster or words, to heal a wound deep as the soul? Step very gently around about a broken heart. Talk very softly around those whom God has bereft. Then go your way. Deep sympathy has not much to say. A firm grasp of the hand, a compassionate look, just one word that means as much as a whole dictionary, and you have given, perhaps, all the comfort that a soul needs. A man has a terrible wound in his arm. The surgeon comes and binds it up. "Now," he says, "carry that arm in a sling, and be very careful of it. Let no one touch it." But the neighbors have heard of the accident, and they come in, and they say: "Let us see it." And the bandage is pulled off, and this one and that one must feel it and see how much it is swollen, and there is irritation, and inflammation, and exasperation where there ought to be healing and cooling. The surgeon comes in, and says, "What does all this mean? You have no business to touch those bandages. That wound will never heal unless you let it alone." So there are souls broken down in sorrow. What they most want is rest, or very gentle treatment; but the neighbors have heard of the bereavement or of the loss, and they come in to sympathize, and they say: "Show us now the wound. What were his last words? Rehearse now the whole scene. How did you feel when you found you were an orphan?" Tearing off the bandages here, and pulling them off there, leaving a ghastly wound that the balm of God's grace had already begun to heal. Oh, let no loquacious people, with ever-rattling tongues, go into the homes of the distressed.—Talmaq.

The New York correspondent of the Jewish Chronicle gives a very doleful account of Judaism in America. We are told that a little over a year ago there was only one Jewish Rabbi in all New York able to preach in English. No college existed, one that had been opened at Philadelphia had failed, and no Jewish young men showed any inclination to enter the ministry, "on as lean a salary as ever blessed a Methodist itinerant." Judaism was apparently in a dying state. The prospect of 70,000 Israelites with but one English preacher, and he verging on threescore years and ten, was melancholy for professors of the faith. A slight improvement has, however, taken place within the past year. There are now several gentlemen, most of them foreigners, able to preach occasionally in English. One of them, Mr. S. Jacobs, excites high hope in the Jewish community—his lectures "having given much satisfaction at a salary of 5000 dollars a year." The gain of Mr. Jacobs is compensated by the loss of a still more popular preacher in the person of Dr. Vivader, who has just had a singular call from San Francisco. "The doctor," says the correspondent, "was sleeping the other night or rather at early morn, when a loud knock was heard at the window. Awakened, he went to the window and received a telegram wherein he read that he had been unanimously elected rabbi preacher of the congregation of 'Shearith Israel' of San Francisco, at a salary of \$5000 in gold coin and house rent, or \$6000 and no house rent." The doctor professes himself "taken by surprise"—not at the unseemly hour at which he had been disturbed, which was to be accounted for by the difference in longitude of San Francisco and New York—but that the offer should be made to him un solicited. The correspondent had a chat just before despatching his letter, with a gentleman from New Orleans, who "does not speak glowing of affairs in that city, so far as Judaism is concerned." The Sabbath is violated, and there is "a total want of Jewish feeling in a Jewish enthusiasm." "The fact is, said the gentleman, in confidence, 'some of our people's pockets fill faster than their minds; the pockets go up in mind; the mind goes down to the dust.'"

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PLEASURE AND AMUSEMENTS.

The character of a people is in part produced by the daily newspapers that circulate among them, and is very faithfully reflected by these journals, as they contain what pleases the reader, and gives an increase of circulation. Let us, then, take up one of our dailies, and what do we find? Among reports of the most important events, furnished at great cost, there are recorded, in minute detail and pleasing narrative, races, balls, pic-nics, socials, concerts, theatre entertainments, cricket, base-ball and lacrosse matches, chess tournaments, yacht races, excursions, exhibitions, fairs, and all the multifarious employments of the pleasure-seeking world. This class of news possesses such importance that, in order to make room for it, reading matter of a more serious and useful nature must be excluded. Doubtless the desire for notoriety, which is gratified by seeing one's name and doing noticed, may have something to do with this; certainly the cupid which avails itself of the newspaper as a means of advertising these amusements with an eye to gain has, but neither of these would avail, if the mass of readers were not so bent on amusements as to find entertainment in reading about these things. The news is there because the public taste demands it, and thus it would seem that one-half of the world is at play, while the other half is looking on, hoping that their time will soon come. The general taste seems to favour show, frivolity, mirth, and to eschew all that is real, serious and earnest in life. We are told men must have relaxation: "All work and no play, &c." Who disputes this? But what thoughtful person can be imposed upon by the transparent farce? These pleasure-seekers overworked! These professional amusers of the public in need of relaxation! These amusements intended for relaxation! Why, many are dying of ennui from very idleness, and only seek some excitement in their pleasures; others, again, make pleasure and amusement their work, and there is cause to fear that in many more the enjoyment of pleasure, instead of being used for giving zest to labour, and making toil less burdensome, is coming to be regarded as the end of life, and honest labour as something to be avoided, if possible, only submitted to when unavoidable, and then merely as providing the means of enjoying pleasures and amusements.

The effects of this excessive pleasure-seeking must be ruinous. It leads directly to extravagance and improvidence. Men justify themselves in spending lavishly on all kinds of entertainment, and regard any hesitation as meanness, while the idea of laying past a little for old age or a rainy day is treated as absurd, if, in order to do so, present enjoyment is foregone. "Let us eat and drink, for to-morrow we die."

Thus pleasure-seeking absorbs every other motive in selfishness. If the great object in life be enjoyment, surely a man is justified in using those means which promise the greatest amount of ease and pleasure. We need not show at length how intimately this feeling is connected with the prevailing aversion to hard work, domestic occupation, family responsibilities, and all the self-denying obligations which these relations bring with them. What a fool the young man is, says the pleasure-seeker, that goes into the back-woods, when he can earn money more rapidly, and enjoy city life; or who spends his evenings in study and self-improvement, when he can be in company! What a fool the girl is who will bind herself to domestic service, when she can work a few hours and have the evenings to herself! Who would willingly assume the responsibilities of married life, unless he is in a position to enter society, and without embarrassment continue to enjoy the expensive pleasures to which he and his intended partner have been accustomed? How irksome is the self-denial that the proper care and oversight of a growing family entail? The pleasure-seeker is inherently selfish, and becomes incapable of the nobler and more generous sentiments, is exalted and rendered unfit for the struggle of life, with the self-sacrificing duties of true manhood.

Pleasure-seeking also tells powerfully against earnestness in religion. True, there is a certain pleasure in religiousness which may become the object of pursuit, and of which there are many instances. The more

pleasure-seeker may turn from the world with disgust to gratify his selfishness by the excitement, notoriety, or prospect of joy which religion affords. Of those "weary of the world" we would not speak. The effect, however, on the ordinary Christian professor is very marked. If the exercises of religion, from any constant circumstance, afford pleasure and entertainment, they are practised, otherwise they become an intolerable burden, and are made as few and as perfunctory as possible. The Bible is not studied and rejoiced over, it is even formally read, more entertaining books, periodicals, religious tales, &c., occupy the attention. The Sabbath loses its holy character, and becomes a day for social enjoyment and relaxation from hard work, which idea is inconsistent with devoting all the time to holy works and the exercises of communion with God. The church becomes a kind of sacred concert-room and lecture hall, where, instead of spiritual, heartfelt worship in Gospel simplicity, the ear is ravished with fine music, the taste gratified with artistic displays, the imagination dazzled with glittering gems of human eloquence, and the intellect informed on topics of deep interest, but not of eternal moment. Pleasure and profit become the end of church-going. Then comes the duty of giving to the Lord. To the pleasure-seeker a hard, unwelcome duty, as every dollar given for Christian purposes represent one pleasure less, one enjoyment foregone. Convinced such an one that the money is wanted to afford him or his children enjoyment by means of religion, and he will not withhold the money. Show him that he will have eloquence in the pulpit, finer music in the choir, more comfort in the pew, more vanity in architecture and adornment, greater social advantages, and the money is forthcoming at once—but in vain you ask it for the Lord's sake. A concert, or soiree, or penny-reading, or social, or bazaar, or festival, or lecture for the benefit of the church, will be patronized by the pleasure-seeker, because there he gets his half-dollar's worth of enjoyment, and at the same time flatters his conscience that he has done his duty to the Lord; but in vain you present your subscription list without some sugar-coating over the pill. Even serious Christians defend the customs which their better judgment condemns, and raise money by questionable devices, because, they say, you cannot get the money in any other way. Pity that it should be so. "Men are lovers of pleasure, more than of God," and there is grave reason to consider whether the present pleasure-seeking tendency of the age is not preparing the way, if God's grace does not prevent, for utter irreligion, selfishness, immorality and atheism, with want of all seriousness of mind. Such has been the character of the French people for two hundred years, and behold as a consequence the astounding misery and unrest of that unhappy country. Such the pen of inspiration has sketched as characteristic of the last times, "As it was in the days of Noe," "so shall it be also in the days of the Son of man, they did eat, they drank, they married wives, they were given in marriage, likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded." And the flood came, and it rained fire and brimstone from heaven, and destroyed the pleasure-seeking race. If the present tendency is allowed to develop without a check from on High, our nation will be shorn of its glory and strength together, and will be a Samson helpless and useless on Delilah's lap, forsaken of God and enslaved by men.

Pleasure-seeking is not far from sensuality; sensuality degrades and destroys alike heart and intellect, and drives its honours rapidly down to the abyss of godlessness, ruin and misery.

Dr. McCosh in Ireland.

The Rev. Dr. McCosh, President of Princeton College, was entertained by his friends in Ireland at a complimentary breakfast, in Belfast, on the morning of July 23d. Sir Thomas McClure presided, and a large number of the prominent ministers and gentlemen of Belfast were present. Addresses, highly complimentary to Dr. McCosh, were made by the chairman, Rev. William Johnson, Rev. John MacNaughtan, and Mr. Thomas Sinclair. Dr. McCosh made a speech in acknowledgment of the compliment paid him, and of the warm reception he had met with from his old friends. He was especially delighted, he said, to meet with so many of his old pupils, and to learn that they were pursuing the paths of honor and integrity, and were filling places of eminence in various walks of life. He referred to his work in America, and to the kind welcome which had been given him in the United States, and the great favor which had been shown to the College during the years of his Presidency. The Doctor alluded also, in the course of his address, to the Pan-Presbyterian Council, and the movement for a Presbyterian confederation, which he is striving to advance in the various Presbyteries in Churches throughout the world. The Council will, doubtless, be held, and promises now to be of more importance than it has hitherto been supposed that it ever would be. Dr. McCosh said, however, that his visit to the Old World was largely personal, and that he had come to see old friends and revisit old scenes.

U. P. MISSIONS.

From the very full report of the United Presbyterian (Scottish) missions, covering two months of The Record, we learn that this society has nine missions, widely separated from each other in locality—viz., Jamaica, Trinidad, Old Calabar, Caffraria, Rajpootana in India, China, Spain, and Japan. The missionary expenditure was \$300,000. Of this sum, however, \$30,000 were contributed to outside organizations, including the notable gift of \$6,000 to the newly-opened mission of the London Society to New Guinea. Jamaica is the oldest and largest of the United Presbyterian missions. It has this year reached its jubilee, and means to mark the event by increased effort to train native ministers, if possible, in connection with the Spanish Town University. The Jamaica churches are every year becoming more self-sustaining, though they still draw over \$15,000 a year from the home society. There are 26 principal stations, 5,572 members, and 845 candidates. 158 were admitted into fellowship, and 212 suspended or excluded. In the low state of morals among the West India negroes exercise of discipline is exceedingly necessary, and is perhaps the best criterion of thorough Gospel work. In Trinidad the mission is carried on in the midst of Romanists. Number of stations 3, of members 215, and average contribution per member \$17 (gold). Crossing the ocean, we next come to the Old Calabar mission, in Equatorial Africa. The mission has 5 stations and 134 members. The direct results during 28 years have been small compared with the indirect blessings; in a tolerable degree of peace and civilization among a people whose highest act of worship was wholesale murder, and where the missionaries found open trenches, reeking with blood, into which newly-slaughtered men and women had been cast. The Caffrarian mission has eight stations and 776 members. Rev. Mr. Slater's plan for vigorous evangelization, by bringing all the spiritual resources of the mission to bear suddenly and systematically on the cursing heathen, has been adopted at other stations besides his own. The missionaries unite in deploring the drunkenness which is becoming the awful curse of the Kafirs, largely through white rum-sellers. Rev. Mr. Chalmer asks: "Is it not humiliating to think that on a Sunday morning, as you go forth to preach, and you come to a deserted village, you are obliged to ask the children, who, along with dogs, remain at home to take care of the huts, 'Where have the men and women gone to drink?' and, when you discover the direction, have to urge your horse, in order to reach the place of rendezvous before the debauchery has commenced, so that you may not cast your pearls before swine?" And he quotes from a letter of the foremost missionary of another denomination thus: "I am sitting and weeping like Jeremiah on the ruins of Jerusalem. Drink makes great havoc among our congregations. I have even found out that the house of my schoolmaster was made a resort for drinking. No gardens are being weeded this season without drinking."

The India mission of the United Presbyterian Church is the chief of its recent enterprises, and through the medical labors of Dr. Valentine and the educational efforts of Dr. Murdoch, through the excellence of its methods and the marked individuality of some of its converts, has achieved for itself a high position. It is situated in the heart of Rajpootana States, whose people the Rajpoots, have been called "the chivalry of Northern India," and who to the number of 10,000,000 or 12,000,000 up to the time of the meeting, when the United Presbyterians entered upon the field, had not yet received the Gospel. There are 6 stations, 11 ordained European missionaries, medical missionaries, 99 helpers and teachers, 122 communicants, and 3,078 pupils in 77 schools. One of the chief features of the mission are the 5 orphanages, with 496 children. They grew out of the famine which a few years ago swept away 1,400,000 Rajpoots. The China mission, with 2 stations and 56 members, strives to labor in the hitherto uncared for parts of North China. The Spanish mission, with 3 stations and 115 members, suffers from the general depression if evangelical labor in that country. The Japan mission, with 3 missionaries, has just been begun. The summary of the U. P. missions is as follows: 48 European and 6 native missionaries, 8 medical missionaries, 261 helpers and teachers (mostly natives), 74 main and 138 out stations, 11,927 communicants and 1,187 inquirers, 9,079 pupils in 166 schools.

HOURS WITH A CHURCH COURT

III. NEARING NOONTIDE.

"What is to come up to-night?" So we heard a voice behind us say, as we lingered for a moment in the lobby of the place of meeting, before the commencement of the evening session of the second day. At the time we were looking at a written poster on the wall, in which the order of business was announced, to refresh our memory a little on that very matter, and had got our finger on the very thing desired. "What is to come up to-night?" said the voice again. "Home Missions, it appears," said we, at the same time wondering who the questioner was. With this we turned about and found in our questioner a gentleman who seemed in a sort of halting state of mind as to whether he should join the meeting or go somewhere else. From any-

thing he said, the inference might be easily drawn that anything like dry routine, or legal questions, or statistics, or what may be termed a College conversation, would not possess much attraction to detain him. He was inclined to take a ramble to see some one of "the lions" of the city, as he was a stranger there, unless something of special interest was to be taken up. "Home Missions, Sir, were to be before the Court," said we again, with slightly more emphasis than before—"there is much of interest in Home Missions." Now he decided to remain, and was soon an attentive listener in the meeting. No sooner had that gentleman gone from us, than we were saluted by another, a good brother and friend, of considerably more advanced ideas about the operations of Church Courts than the other appeared to be; at every meeting he was sure to be there, if able. He was perfectly conscientious in the matter. The Chandlere Falls, the Parliament buildings, the Governor's residence, or any of the other sights, should not have our presence when the Assembly was in session. On one occasion, when we were lingering on the banks of the Ottawa, talking of Church affairs, and the while admiring the beauty of the scene before us, and the writer felt disposed to tarry half an hour after the hour of meeting had arrived, so balmy was the air and so beautiful the scene—this respected friend brought us to time with a promptness worthy of all admiration, by reminding us that "we must not be absent when the Assembly is sitting." The sentiment thus uttered took hold of us like an aphorism, and was not a bad remembrance thenceforth. We at once thought of it, in connection with the hesitation of the other gentleman already spoken of.

Well, then, we pass into the meeting, and find it just commencing, in exercises of devotion, in which there is something to refresh the mind and soul, and keep fresh and vivid in our consciousness the great realities of God and the unseen, which are apt enough to recede from thought, when business crowds hard upon us—especially when business is at fever heat. "Sweet hour of prayer," how often have we felt thee bring us to the very gate of heaven! Like a breath of wind from sunny South, thou comest, when snow and ice are on the ground. Sweet harbinger art thou of peace and sunshine, amid the chequered scenes of human life. Needful ever—never more so than in the midst of churchly deliberations. "It is good for us to be here." Ours be it ever to be able to say, "we like to be here." "The Cotter's Saturday Night" is a lovely picture, and one for which many have blessed God to the end of their lives, while as the result of the enjoyment of such a scene, to not a few the thought of youth at home has called up many bright and sunny memories. As to Church Courts, some of our brightest memories of these are connected with the fullest realization of what may be termed in them the Church's family life. The recent meeting of Assembly is no exception to the rule.

A brief season of devotions over the subject of the evening, that of Home Missions, is announced in due form, when Rev. Mr. Cochrane, the Convener of the Home Mission Committee, mounts the platform beside the Moderator's chair, and reads a carefully prepared and able report, setting forth with much clearness and detail the progress of the work in the vast field which the Church has undertaken. Mr. Cochrane is well known as a gentleman of superior attainments, and is acknowledged to be a model Convener; and we doubt not that such a reputation has good grounds to rest upon, in real work done, and in fruitful results achieved. Henceforth, at any rate, many of us, we can readily believe, shall consider him among the warmest friends of Missions in the field at home. If we had only such a workman as he—himself or some other one of kindred spirit and energy—devoting all his time and talents to the oversight of the work, larger harvests could hardly fail of being reaped from year to year. But what of the matter of the Report? Well, as to that, the only thing that can be said in general is that the last year's work is much the same as the work of other years before it for a length of time—some progress made, but nothing unusually stirring or remarkable. The field is vast; fresh efforts have been made to overtake it. These have met with fair encouragement, but it is considered that the Church at large might do a great deal more than it has been doing, if its sympathies were with the work to an adequate degree. As to the financial aspect of the case, opinions are divided. One is satisfied that the Church is as liberal as any other. So mote it be. Another thinks that it is doing little, compared with what it might. There are 50,000 members, giving a little over \$20,000 for this scheme of the Church. Give him all the money spent on tobacco among the people, and he would support with it all the ministers in the Church. Give him all the money spent on whiskey, and he would do a great deal more than that. That reckoning may not be far astray; but it occurs to us that the great difficulty is just in getting that same money. And here the thought arises, like the voice of God within, "give us more living Christianity, and more Home Missionaries among the people." Less money would suffice to undertake the desolate places, if personal effort were more abundant in the Church. "The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest that He may send forth more labourers into the harvest."

So ends the second night.

FAITH.

It is somewhat noteworthy that, while our temporal and eternal well depends wholly and always upon faith, the great teacher sent from God has never once defined what faith is, but only declared what it does, and that within the whole compass of God's holy Word, which is able to make us wise unto salvation, we have only one solitary and direct definition. This definition, while clear in itself, has, unfortunately, in our translation, been somewhat obscurely rendered, and, in consequence, instead of the usual teaching, I would prefer, although at the risk of seeming more loose than learned to render and read it thus: "Faith is a confidence in regard to things hoped for, a conviction in reference to things not seen. Faith, we learn, is, as to its author, God, as to its object, Christ, and as to its actor, the Spirit, who works in us both; and will to do, and thus, and in this faith, is a divine power, possessed and put forth by every believer. While faith sometimes signifies the act of belief, and sometimes the object of belief, it seems to occupy a place in the spiritual world akin to that which gravitation does in the natural world, keeping every element of humanity in harmony with the other, and all with God. As a man is known by the course he pursues, and a tree by the fruit it produces, so faith is made known to us in Scripture, not by its essence but its acting, not by its elements, but by its operations; and by such teaching, we learn that faith is not a mere assent or acquiescence, for this would be alike powerless and valueless, but it is a receiving and a-ting or resting on what we believe. Faith, then, is a complex act of the soul, implying the concurrent action of the understanding and the will, the understanding apprehending the truth to be believed, while the disposition to believe has its foundation in the will. Faith gathers in and grasps the whole counsel of God, precepts, promises and threatenings, and each separate truth being thus apprehended, produces its corresponding effect upon the heart, and in consequence upon the life, so that while faith lays hold of all that God presents, it employs all that the believer possesses, and thus faith, working by love, overcomes the world, controls in life, conquers death, acquits at judgment, and crowns with glory. In short, all things are possible to him that believes. In connection herewith I would commend to your readers the following wise and weighty words from a recent lecture of Canon Liddon, of St. Paul's:—

"Whosoever believeth in Him." It is not, then, you say, a matter of strict mathematical demonstration. No; it is not a matter of strict mathematical demonstration. If it were, there would be no more room for faith than there is in the process of learning a proposition of Euclid. Christian truth makes a demand upon the will as well as upon the intellect; and the will, to avoid the foreseen consequences of assent, will often prevent the intellect from doing its work honestly and thoroughly in investigating the claims of Christ. Faith is a test of the moral drift of our whole being, and not merely of the soundness and accuracy of our understandings. If an act of faith in Jesus Christ implied no more than an act of assent to the conclusion of a demonstrated proposition; if faith were nothing higher and nobler than the forced result of a victorious assault upon the human understanding, condoned by columns and batteries of mathematical evidence; then all that is said about its moral and spiritual worth, about its purifying and elevating power, would be simply unintelligible. Our Lord did, indeed, by His miracles, and notably by His resurrection, address Himself to the experience of His contemporaries in enforcing His claims; and by certain portions of His teaching, He appealed to less truly to the operations of their natural reason. But in order to accept Him as He is, reason and observation must be seconded by the heart and the conscience. There must be a true desire to know all that can be known of the author of the law of right and wrong within us; there must be a real anxiety to escape from the moral anomalies of life. Upon the existence or non-existence of such moral dispositions depends our way of looking at the evidence which Jesus Christ has thought good to set before us on behalf of His claims. In one case that evidence will appear sufficient; in insufficient in another. It will be held insufficient by the man who thinks to become a believing Christian as he would become a mathematician, without any reference to the temper of his heart, or even in spite of its decided bent against the moral teaching of the Gospel. It will be deemed sufficient, nay, more than sufficient, for those who, amid perplexities, are waiting for the consolation of Israel. They understand that religious truth, to be embraced at all to any purpose, must be embraced not simply by a dry assent of the logical understanding, but by a vital act of the whole inward man; by moral sympathies even more earnestly than by an intellectual grasp. Christ, our Lord, in various ways teaches us as much as this; and Christian apologists can only make that portion of the act of faith which belongs to the understanding easier to it by removing obstacles to the reception of truth, or by exhibiting its inward harmonies. They cannot, if they would, do the work of the Divine Spirit, and control the fervor of the heart. He only who made the heart soft, or sad, or change it. He only who made the light to shine out of darkness can so shine in the hearts of men as to give the light of the knowledge of the glory of God in the face of Jesus Christ."

MARCO.

Glennocria.

Mr. McLeod Replies to "Stadacona."

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—“Stadacona” returns in your issue of the 14th to the charge which he formerly brought against the General Assembly. In his letter there is nothing new except two things, namely, his complimentary references to myself, and the letter from Sir H. Moncrieff. With reference to the letter, it is enough to say (though gratifying to S. to appear to have his opinion confirmed by Sir H.) that when the Assembly requires his opinion in the management of its affairs, it will probably apply for it in regular form, but I presume that it feels competent to discharge its duties in a constitutional way in the present crisis without having resort to his advice. And further, even the opinion he gives, given as it must have been, in ignorance of the special circumstances of the occasion, for I could not convey these to him, does not assert the unconstitutionality of the Assembly's action; and great as his authority may be, it is not infallible, and his saying that the procedure was unconstitutional does not prove it to be so. Even so, however, as quoted by S., says: “But immediately after the breaking up of our constitutional meeting of the General Assembly, at the conclusion of its immediate successive diet, except when it has specially discharged to meet for the more complete discharge of duties belonging to it which have not yet been overtaken”—it ceases to exist. This we hold, were it a matter of consequence to obtain his support, sufficiently covers the procedure of the General Assembly at its last meeting. But even though it did not, there are other grounds sufficient to justify its action in the matter. And these are the inherent power of the Assembly to judge as to the course it is best to adopt in order to advance the interests of the Church.

Notwithstanding all that S. has said, it possesses the power to judge what is best to be done in any circumstances that may arise. And if the ordinary mode of procedure should seem to oppose an obstacle to the prosecution of what seemed most for the interest of the Church, it may set aside the ordinary mode of procedure, and go forward with the work in the manner it judges best fitted to reach the end in view. The constitution of the General Assembly is much broader than S. seems to imagine. And in its seeking to advance the interests of Christ's kingdom, the only restraint, at least the final restraint on its procedure, is not any paltry book of forms, but the principles of the Word of God. Of course we all admit the necessity of a constitution, and laws to regulate the affairs of a church, as of the community; but the work of the church and the interests of the cause of Christ are matters of higher consideration than the mere instruments by which these are promoted, and in any emergency that may arise, these instruments may be set aside if the higher instruments at a stake seem to demand it. I am still disposed to assert that the statement that a “General Assembly which undertakes to perform more than the work of one year, is guilty of usurpation,” is absurd. That entirely depends on circumstances. And that theory which S. makes so much of, is one that is not worthy of a moment's consideration, should anything arise that the Assembly considered required it to take action on, even after it had suspended its sitting.

Suppose an adjournment to take place on any legitimate ground, for any period, and that meantime some matter arose that called for instant action on the part of the church, would S. tell us that at the adjourned meeting no action could be taken on the matter, but that a new Assembly should be called to deal with it. Probably he would, but surely no one else would think so. S. seems to forget that the Assembly is not merely a certain portion of the brethren met to do the bidding of their constituencies. It is meantime the voice and representative of the whole Church, and as such, has only to consider what the whole church ought to do, and not what they, as a portion of the church, may do. It legislates for those who are absent, and appoints work for them to do whether they like it or not. And further, it is one thing to depart from the constitution and another thing to violate it. To take a step which may be a departure from the constitution is not necessarily to violate it. It may be furthering the very end for which the constitution has been framed. It is only doing what must at times be done by every court—what has been done in the forming of those precedents, (that is, modes of action outside of the usual order), to which we have so often to appeal. It is only doing what the church has done hundreds of times, since the first General Assembly met upwards of three hundred years ago. There is nothing in the nature of the case to hinder the Assembly having an existence of two or more years if the church should require or desire it. And that an Assembly should adjourn for six months in such special circumstances as those which emerged during the last Assembly—and that it should depart slightly from the ordinary mode of procedure to further the great ends for which it exists, is not only allowable, but forms a most salutary precedent, and shows how true Presbyterianism properly holds everything subordinate to the advancement of the interests of the cause of Christ.

In such a procedure the constitution is not violated. It is only interpreted in a liberal and intelligent spirit. It still remains intact, and there will always be power in the members of a church withdrawing their support, to prevent any Church court from usurping powers which do not belong to it, or from acting in an unjust and oppressive spirit. I do not deem it necessary meantime to refer further to the statements of Stadacona. His advice to the Presbyteries is as unwise as his views of the powers and constitution of the Assembly are defective, and his fears and forebodings of the issues that may result from the action of the Assembly, are the visions of a too vivid imagination, the fears of an order of mind, not uncommon, that would rest the safety and the prosperity of a church, on a blind adherence to points of order. I leave my statements in this and my former letter to the judgment of your readers. I think they remain true, notwithstanding the efforts he has made to

controvert them. I would only say that I am not responsible for the absurd inferences he has drawn from them. As to the remarks he addresses to myself, and the spirit in which he writes, I have only to say that seeing I am a minister of older standing than himself, and have had the privilege of sitting at the feet of Sir H. Moncrieff in several Assemblies, and enjoyed the friendship, and sat in court with many other equally famous doctors for some years, it did not appear to me presumptuous to differ in opinion in a matter of this kind from even Stadacona. Nor did I imagine that so experienced a writer as Stadacona would require to be reminded that it is only what is pertinent to the matter in hand that strengthens an argument, and not what is impertinent to an opponent. And in order hereafter that your correspondent may send to you his arguments for publication, and send any deprecatory remarks of a personal kind, I give him my name and address.

I am, &c., D. D. McLeod.

Ancaster.

P.S.—Allow me to add, that I may grace my communication with some higher authority than my own, the following notes. 1. To show that doctors differ within interpretation of the constitution and of the powers of an Assembly, and that even Sir H. Moncrieff is not considered an infallible guide by many in his own Church. In the year 1807 a minority in the Free Church Assembly laid a solemn protest on the table, and even threatened disruption on the ground that what the Assembly had first done by its vote was ultra vires, and a violation of the constitution. Sir H. Moncrieff advised simply that the protest should be kept in retentis—and no further notice of it was taken. The Assembly, though loudly accused of having acted unconstitutionally, proceeded to carry out the measure decided on without any further notice of the outcry. But on the point of the Assembly being the interpreter of its own laws and constitution, let me quote from a speech of a man as famous as Sir Henry, and as skilled in Church law as Stadacona, namely, Dr. Chalmers. “There is no such thing as providing by law against all the contingencies of future days. Our ancestors never thought of it. The maxim of our not being able to do anything without law or without precedent delegates us over below a civil court. To deny such a power is to belie the whole practice of the Church, as well as to reduce it to the helplessness of an infant. And I know not whether I should more lament the mischief of the maxim, or wonder at the crude and unfinished conception which lies at the bottom of it, or be indignant at its authority over the minds of my brethren whom I have heard to exclaim with such confidence and frequency, ‘give us a law—we can do nothing without a law.’” Again, “Though Parliament have the power of framing the law, they have not the power of interpreting the law. Now this does not apply to the enactments of the General Assembly. The whole tenor of his speech is to prove the power of the Assembly to proceed to do what it considers for the good of education, and the interests of religion, on the ground of its authority as a church court, whose ultimate principles of action are founded on the Word of God. And to act as the occasion demands, whether there is law or precedent to guide it or not. He concludes as follows. “I have sometimes thought of the Council of the Apostles which met at Jerusalem, and tried to conceive how these primitive men would have listened to the kind of argument which is now so current among the law divines of the present day. I should have fastened an attentive eye on Bartholomew and the rest of them, and been vastly curious to know how the man of point and precedent fared among the other members of the Council, as he took up their celebrated decree, and examined how it was signed sealed and delivered. Why sir I can conceive him to go so far in his arguments about duties, and duplicates, and registrations, as to tell the Apostles that they knew nothing about the matter—that the time at which their decree was executed made that decree not worth a farthing; and as he went on in that style, which I need not describe, for it is too familiar to all of us, I figure to myself how Peter would have boiled with impatience, and the more masterly and intellectual Paul would have annihilated the trifler by one single blow of his decisive and manly indignation.”

These extracts which bear more on the S., than on the matter of controversy itself, are not without their application in some quarters at the present time.

Legality of Adjourned Meeting of Assembly.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—The letters of Stadacona seem like the utterances of disappointed ambition. Apparently, he feels aggrieved that he was not a member of last Assembly, and that, what he calls the work of another Assembly, is to be done without his having a share in it. Reasoning as Stadacona does we would come to the conclusion that the whole negotiations for Union have been unconstitutional. What Court authorized the invitations to the sister Churches to appoint their Union Committees? This was done by one man on his own responsibility. The act was afterwards legalized by the endorsement of the Church of which the writer was a member. If the Presbyteries now ratify what the Assembly in Ottawa did, then, I expect, it will be all right again. The Presbyteries are likely to do so—virtually have done so. “Stadacona” says in his last letter no Presbytery so far as I have observed has noticed the Assembly's mistake; now this is strange after attention having been called to the mistake (?) in such strong terms. Since the first letter of Stadacona, sixteen Presbyteries have met. In not one of them has there been any ex-

ception taken to the action of Assembly. This has not been an oversight, for in almost every case some notice or other was taken of the remit.

What right has “Stadacona”—would that he would give us a more euphonious name, to insult the Church by attributing this want of sympathy with him to indifference? I would ask still farther what right has he to advise the Presbyteries not to make any returns to the adjourned meeting of Assembly? This is as unconstitutional as that of which he complains. Just take him on his own principle. He says in his last letter, “we were under the impression that any and every representable body was amenable to the public opinion of the electors.” By the electors we are to understand Presbyteries. If the electors agree then where is the grievance and the outrage talked of?

But now to come to this letter from Edinburgh. To have dealt fairly with the Church “Stadacona” should have given us a copy of his own to which this is the reply. How do we know that he has represented the case just as it is? that he has told exactly the nature of the alterations made on the remit of Assembly, that he has stated the whole history in connection with them? How do we know that he has asked the questions? Can their be any exceptions to the rule regarding the alleged power of a General Assembly on the point involved, and may this be viewed as an exceptional case? From the reply it is not apparent that these questions have been asked.

But now, what is the authority we have got! The authority of no doubt a great man but of one who is not omnipotent in Church Courts. An amendment made at the last meeting of the P. C. Assembly, by this same Sir H. W. Moncrieff was lost on a vote of 98 against 295. Again Sir H. does not say “I am sure,” he only says “I think. I suppose if I were to write to Dr. Crosby the ex-moderator of the American Presbyterian Church, giving my own version of the case, we could obtain a very different verdict.

Yours truly, No Surrender.

Rev. W. Cochrane's Sermons.

We are pleased to find that the recently published volume of sermons by the esteemed minister of Zion Church, Brantford, is attracting attention in Scotland. We clip the following from the Western (Paisley) Standard:—“The career of our townsman, the Rev. W. Cochrane, has been remarkable for its evidence of commanding talents from the time when he was little more than a boy and gained prizes in Dr. Fraser's class for essays and discussions, until now, when he is acknowledged to be one of the first in not indeed the foremost of preachers in Canada. It seemed but as yesterday when his thoughtful face and sharp eye attracted our interest when we first saw him at his desk. Without any advantage on his side but that which a resolute purpose can give, he found his way to Glasgow University, and he would have reached the ministry in this country, had not the generous interest of Mr. Brown, an honored native of Campbelltown, resident in Cincinnati, persuaded him to enter a favorite college in the United States. After prosecuting his studies there for several years with that tenacity of purpose, and that success which distinguished his course here, he had the privilege of finishing his theological curriculum in the Princeton college, under Dr. Hodge and Dr. Alexander, whose names are household words among the theologians, Biblical critics, and scholars of Scotland. This privilege he greatly valued, and what student would not prize it, who knows what these professors and their associates have accomplished in various departments of sound scholarship?”

Mr. Cochrane was no sooner licensed than he proved a most popular preacher, and was placed over an important congregation. Some influential congregation in the States invited him to be their pastor, but he ultimately settled in his present charge in Canada, which he has held for a number of years in the face of tempting offers of other spheres of usefulness. At this very moment, we believe, several invitations are pressed upon him, but his strong attachment to the Brantford congregation may lead to his refusing them.

As convener to the Home Mission Committee of the Presbyterian Church, and as secretary to various important societies, he has almost oppressive work on hand, and yet he commands time to preach in different parts of the country, and to lecture with the greatest acceptance on various subjects. In the midst of these engagements he has found leisure to publish a volume of sermons, showing not only elegance in diction, but exact exposition and powerful appeal.

The volume before us contains a selection of sermons “without any special rule,” and without any object beyond that of satisfying members of his own congregation, who repeatedly expressed a desire to have, in a permanent form, some of these discourses by which they had been greatly interested and impressed. “A minister,” he says, in a prefatory note, “is not always the best judge of the sermon most calculated to do good, and is frequently mistaken as to results.” This is perfectly true, but, we think, Mr. Cochrane has been very happy in the subjects which he has selected, as well as in their treatment. The volume contains seventeen sermons, and presents such a variety of topics as must interest a wide class of readers. Among these are—“The Heavenly Vision,” “The Number of the Stars,” “Palm Tree Christians;” “The Master's Call,” “The Builder and the Glory,” “Children in the Market-Place,” “The Blessedness of the Godly Man;” “The Essentials of Profitable Worship,” &c.

In every discourse there is evidence of careful thinking, and of an anxious desire to impress the listener, while in some of these sermons there is remarkable comprehensive exposition, and in others there are tenderly careful analyses of spiritual experiences. We very heartily commend this volume to our readers.”

Ministers and Churches.

The Communion was dispensed at Dundano on Sabbath, 9th inst. Rev. Peter Scott preached on Saturday afternoon and on Sabbath evening, and assisted his brother, the Rev. John Scott, of London, at the table service.

Professor Gregg preached on Sabbath, 9th inst., at Southampton, in the forenoon, and at West Arran Church in the afternoon, in connection with his canvass for subscriptions to Knox College.

Taxation that Kills.

We have before us the report of Mr. Ruffner, superintendent of the Virginia Board of Public Instruction, for 1873, and we find in it, arrayed in startling figures, a statement of taxation for liquors drunk within the State, which fully accounts for the poverty, not only of Virginia, but of all the Southern States; while it also gives the reason for the straitened circumstances of millions in the North. There are 2856 retail liquor shops in the States, if these shops sell the average amount of liquor sold by the liquor shops of the United States, and there is no reason to suppose they do not, the annual amount consumed is \$10,022,888. There are additions to be made to this from wholesale dealers and patent medicines which are bought and consumed for their alcohol, that raise the aggregate to \$12,000,000. There is no doubt that the sum total exceeds these terrific figures, which leave out entirely the alcohol used for mechanical and manufacturing purposes. This sum exceeds the total value of all the farm productions, increase in livestock, and value of improvements, of the year 1870, according to the U. S. Census, in the seven best counties of the State, and by just about the same amount, the value of the productions of forty-five smaller counties during the same year. The wheat crops of Virginia for 1870, was, in round numbers, 8,000,000 bushels. This, at \$1.50 per bushel, which is more than was received, makes exactly \$12,000,000. In brief Virginia drank up its entire wheat crop to the last gill?

Mr. Ruffner presents other illustrative estimates, but nothing can add to the force of those which we have cited. He then goes on to show that the total taxation for State purposes, including legislation, salaries, courts, institutions for dumb, blind, and insane, public schools and interest on the public debt only reaches the sum of \$3,500,000, while to add to this sum all the local taxation, would not equal the burden which the people voluntarily lay upon themselves. But this is not all. The injury done to public order, and to private health and enterprise, is to be taken into account. Mr. Ruffner believes that the time wasted, the injury done to business, and the cost of crime, pauperism, insanity and litigation resulting from intemperance, would be more costly than the liquor itself. Then the Superintendent, with figures furnished by the distinguished English actuary, Newson, in the interests of Life Insurance, shows how much valuable life is thrown away in the State. Between fifteen and twenty years of age the number of deaths of intemperance and intemperate persons, is as 10 to 18; between twenty-one and thirty, 10 to 51; between thirty and forty, 10 to 40. At twenty years of age a temperate person's chance for life is 4.2 years—intemperate, 15.6; at thirty, the temperate man's chance is for 30.5 years, intemperate, 13.8; at forty years, the proportionate chances are 18.8 to 11.6 years. This money, health, morality, industry, good order, and life itself, in enormous sums, go into this bottomless caldron. Is there any return of good for all this expenditure? None. The loss is entire, and irremediable. If the whole had gone over Niagara falls, something would be picked up, on the shore below, but nothing is left from this waste. A bushel of grain transformed into alcohol, and swallowed as a beverage, is a bushel of grain annihilated. If all that is spent for liquor were put into a huge furnace, and burned, we should have the ashes; but as it is, we have no ashes except such as, with shame and tears, we are obliged to bury.

We have not displayed these figures for the special purpose of reading a lesson to Virginia, for that State is no worse than the rest of the States of the Union; but one of her faithful officers has brought out the statistics, and the country ought to feel very much obliged to him for them. They give us the facts that account for all our public distress. Our taxation for the legitimate purposes of government and the payment of the public debt is a mere bagatelle by the side of the taxation to which the people voluntarily subject themselves, for that which harms them. We consume, as a nation, \$600,000,000 a year in spirituous liquors, a sum which only needs a very few multiplications to pay the whole public debt of the country. If this tax could be entirely abated, the impetus that would be given, not only to our prosperity, but to our civilization, would soon place us in advance of every nation under heaven. Liquor is at the bottom of all our poverty. If the tax for it were lifted, there would not need to be a man, woman child without bread. If it could be lifted from the Southern States alone, it would not take five years to make them not only prosperous but rich. There cannot be a more pitiful or contemptible sight, than a man quarrelling and bemoaning his taxes, while tickling his palate, and burning up his stomach and his substance with glass after glass of whisky. Men dread the cholera, the yellow fever and small-pox, and take expensive precautions against them, while the ravages of all of them in a year do not produce the mischief that intemperance does in a month. It is worse than a plague, worse than fire, or inundation, or war. Nothing but sickness, death, immortality, crime, pauperism, and a frightful waste of resources come of it. Nothing noble is born of it. Meantime our public men are timid about it, our churches are half indifferent over it, our ministers talk about the scriptural use of wine, our scientific men dispute about the nutritive properties of alcohol, our politicians utter wise things about personal rights and sumptuary laws, and the people

are going to the devil.—Dr. J. C. Holland in Scribner's for July.

[The facts presented above are very suggestive. True, in Canada, it would be well for our people to ponder the lesson conveyed.—Ed. B. A. P.]

In re Stadacona

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir,—Permit me to offer these sentences for the consideration of “Stadacona,” who challenges the competency of the General Assembly to meet in November for the purpose of receiving, and adjudicating upon Presbyterial Returns sent Remit on Union.

1st. Any Presbytery that takes confidence in its Commissioners has plenty of time to discharge them and appoint new ones.

2nd. Although in closing the Session of the General Assembly, the moderator dissolves the Court and indicts another to be held a year hence, yet it is understood that he retains his own office till he is replaced by a successor, and on the same principle, it is understood that existing commissioners, his rightful assessors, hold their office till they be discharged.

3rd. An emergency might occur, so urgent that a Moderator might find it his duty to convoke a pro re nata meeting of General Assembly at a day earlier than would allow Presbyteries to appoint Commissioners for the occasion; hence it would be hazardous, as it would be unconstitutional, to admit that the General Assembly is ever extinct. J. W.

Presbytery of Paris.

This Presbytery met within River Street Church, Paris, on the eleventh day of August, Rev. Mr. Wright Moderator. Petitions from the Burford and Mount Pleasant congregations were read in reference to retaining Mr. Alexander's services for another year. The Presbytery instructed the Clerk to intimate to said congregations that hereafter they must be supplied as a vacant congregation. Mr. McQuarrie reported that he had in accordance with instructions of Presbytery preached in East Oxford Church with a view thereafter to moderate in a call for a minister, to that Church, but the finding of them unprepared he had proceeded no further in the matter. His conduct was sustained. Leave was given him to moderate in another call before next meeting of Presbytery, should the congregation be prepared to proceed. Mr. Choehrane was appointed to reach and moderate in a call to a minister for the vacant congregation of River Street Paris, should the Church be prepared to call before next regular meeting. The call to the Rev. James Robertson of Norwich and Wyndham, from Knox Church, Winnipeg, was then put up. There appeared for the congregation in Winnipeg and the Presbytery of Manitoba, the Rev. Wm. Cochrane; for the congregations of Norwich and Wyndham Messrs. Bart, Donald, Dean, McKnight and Messrs. Mr. Robertson for himself. After the call and relative papers had been read, the Commissioners were heard at length. Mr. Cochrane urged the importance of Winnipeg as the seat of Government, and as the gateway of emigrants to the Province; as affording one of the finest fields anywhere to be found for a man of Mr. Robertson's attainments and missionary zeal, and demanding the best talent in the Church. He also stated that a telegram received that morning, contained the cheering intelligence that all the Presbyterians in Winnipeg were now united upon Mr. Robertson and would give him a cordial welcome. The Commissioners from the congregations of Norwich and Wyndham to the number of eight, earnestly pleaded with the Presbytery to retain their Pastor, while at the same time stating, that should Mr. Robertson see it to be his duty to go to Winnipeg they would not oppose. Mr. Robertson on being asked for his decision reviewed the whole and cast himself upon the Presbytery to retain him or translate him. If they thought that the general good of the Church demanded his leaving his present attached flock, he would cheerfully go if otherwise he would willingly remain. After deliberation, Mr. McTavish moved, seconded by Mr. McMullen, that the translation sought for be granted, and Mr. Robertson translated to Winnipeg, which motion was unanimously carried. All parts acquiesced and Mr. Cochrane craved extracts on the part of the Manitou Presbytery. Mr. McTavish was appointed moderator pro tem of the vacant Sessions and also to preach the Churches vacant on the second Sabbath of September. The moderator, with Messrs. McTavish and Cochrane were appointed a Committee to draw up a minute in reference to Mr. Robertson's translation. It was agreed to hold the next meeting of Presbytery in Zion Church Brantford, on the last Tuesday of September at 2 p.m., at this meeting it was agreed to spend the evening sederunt, in hearing addresses Mr. Lowrie on Religion in Great Britain and Mr. McTavish on the Churches of the Lower Province.

During distress God comes; and when he comes it is no more distress.

There is a voice from the tomb sweeter than song; there is a remembrance of the dead to which we turn, even from the charm of the living.

The heir of a great estate, while a child, thinks more of a few shillings in his pocket than of his inheritance. So a Christian is often more elated by some frame of heart than by his title to glory.—Newton.

A profession of religion unaccompanied by real sanctification to use the language of a pious writer, “will slide these down insensibly to hell, and leave thee only this consolation, that no one shall know that thou art there.”

The necessity of leaving sin behind and pressing on towards the mark which is in Christ, is taught us as much by our weak, day experience as by our Sabbath teaching if we meditate properly on these experiences.

A Precious Morsel for Presbyterians.

The following quotations have been made by Mr. Annan, in his book, "High-church Episcopacy," from a book published by the General Protestant Episcopal Sunday School Union of New York...

"Though they seem to have a sacrament in the Lord's Supper, ... strictly speaking, they have no sacrament at all." "Not once in a thousand times do they grant baptism to the dying penitent, nor once in a thousand more do they allow the Lord's Supper to the dying believer..."

"An old colored woman, an English Methodist, while hearing a doleful preacher mourning over the wastes of Zion, saying that this was all wrong, and that several of their best ministers had lately died, and it looked as if the Methodist Church was dying out in England..."

"So do we shout 'Glory hallelujah!' before such statements, and declare 'he whole, from beginning to end, a malicious lie. Thank God that it is, and we will try to take a coal of truth from his altar, and lay it on the back of this High-church slander. We would not speak of it if it had been provoked in the heat of debate, or was the spawn of partisan excitement; but because it has been deliberately penned by a trader, and as deliberately received and published by the authority of a part at least of the Episcopal Church, and sent broadcast as a Sunday school book; notwithstanding not one in a thousand intelligent and honest Episcopalian would adopt it, either on account of its truthfulness or charity."

"As to the denial of the validity of our sacraments, this is the least offensive of all. It arises from their monstrous pretensions about ordination, and is but what might be reasonably be expected from such premises. We do not expect any better from Rome, but from this fungus on the body of Rome, it is abominable; for it originated, as the Papists truly say, only about who should be Pope. And between the two, virtue declares in favor of the one who was against adultery. As to the second, we are compelled to speak of it as false, and only false, unless he is logical, and only expresses the result of the above premises and means, 'by not once in a thousand do they grant baptism to the dying penitent, nor once in a thousand more do they allow the Lord's Supper to the dying believer,' if he means that we have not the ability, on account of a want of Simon-pure ordination, we can understand; and that whenever done, it is by such a happy providence, as when some Episcopally-ordained man or Romish priest gets into the Presbyterian Church, and gives the 'poor penitent,' 'and dying believer,' the benefit of his inoculation by the genuine ecclesiastical virus. But if it means that the Presbyterian Church refuses, or did ever refuse, we say it is wholly false. There is neither authority in our standards for such neglect, nor do we believe any case can be found; if it is meant these are not administered as necessary to the salvation of the dying, the statement is true, as we know of no Protestant, unless he may be in the Episcopacy, who believes this."

"The next statement is a perversion, but one not confined alone to this source. We answer this by referring to the statement of the doctrine in the Prayer-book, Predestination and Election. See Article 17:—'Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed by his council secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor. Wherefore they which be endued with so excellent a benefit of God be called according to God's purpose, by his Spirit working in due season, &c.' 'The joyful consideration of predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, &c. There is nothing in the Confession of Faith stronger than this."

"The next statement has in it the unblushing impudence of the father of lies. 'Presbyterianism is now overtaken in all lands by a deep and moral decay.' We might rely alone on the moral sense of the community to reject this stupid statement. In what land, we ask in the name of truth and honesty, is this so? Is it Scotland? We refer to Mr. Gladstone's speech of last week. We set Scotland and England side by side, and ask, where is the decay? Where is Rationalism most rampant? Is it decaying in Ireland? Hardly, when the Irish Church supports herself and her missions. While Episcopacy, fed on royal bounty until too weak to stand alone, and this Irish Episcopacy the best in the kingdom, can hardly live. Is it in Switzerland that Presbyterianism is in decay? It will not suffer in comparison with Great Britain. Is it among the Vaudois? They have missions in every prominent city in Italy, and those few Presbyterian sheep in the mountains are doing five times more good than any like number in England. Perhaps it is in America that this decay is so apparent to the New York Episcopal Sunday School Union. We would be happy to compare."

"As to the sneer about repentance as preached and believed in the Presbyterian Church, we are disposed to look on it as the cackle of a goose, and merely say that it was this way in the New Testament, still

good authority in the Presbyterian Church. The jailor had a "sudden burst of sorrow," and cried, "What must I do to be saved?" and "a lightning flash of joy" when he relieved the apostles from the cruel stocks, and washed their stripes, and set them before them. It was very much this way with Saul of Tarsus, who had a "sudden burst" of light, when he said, "What wilt thou have me to do?" and "a flash of joy" when Ananias said, "Brother Saul, receive thy sight."

And as to the great mission of the Episcopal Church, which tops "thousands and tens of thousands who have no other home but the Kingdom of Rome," all we have to say is, that it is a pity that this dam of bur-rushes should be in the way. They lose time by it, and will not gain in either morals or religion, if they read such Sunday school books as the one under consideration. Speed the parting guest. If they tarry on the way, they may learn to break that commandment they so often repeat, "Thou shalt not bear false witness against thy neighbor;" and even we do not dislike Rome so much as to wish it to be a refuge of lies or hers.—Philadelphia Presbyterian.

Thoughts Essential to Health.

If we would have our bodies healthy our brains must be used, in orderly and vigorous ways, that the life-giving streams of force may flow down from them into the expectant organs which can minister but as they are ministered unto. We admire the vigorous animal life of the Greeks, and without injustice we recognize and partly seek to imitate the various gymnastic and other means which they employed to secure it. But probably we should make a fatal error if we omitted from our calculation the hearty and generous earnestness with which the highest subjects of art, speculation, and politics were pursued by them. Surely in this case, the beautiful and energetic mental life was expressed in the athletic and graceful frame. And were it mere extravagance to ask whether some part of the lassitude and weariness of life, of which we hear so much in our day, might be due to lack of mental occupation on worthy subjects, exciting and repaying a generous enthusiasm as well as to an over-exercise on lower ones? Whether an engrossment on matters which have not substance enough to justify or satisfy the mental grasp lies not at the root of some part of the maladies which affect our mental co-alescence? Any one who tries it, soon finds out how wearying, how disproportionately exhausting is an overdose of "light literature," compared with an equal amount of time spent on real work. Of this we may be sure that the due exercise of brain—of thought—is one of the essential elements of human life. The perfect health of a man is not the same as that of an ox or a horse. The preponderating capacity of his nervous parts demand a corresponding life.—Cornhill Magazine.

Do Likewise.

When the First Presbyterian Church stood in Wall street, N. Y., Robert Lennox, then an eminent merchant, was a member. He took a great interest in young men, especially those who were strangers. He invariably on Sundays took the position of usher, welcomed all comers, and escorted them to comfortable seats. Standing in the vestibule one day, he saw a young man coming up the steps, evidently a stranger, and with the air of one who felt himself an intruder. The frank and hearty merchant met the young man on the threshold, gave him his hand, and told him he was glad to see him that morning in the house of the Lord. "You are a stranger, I presume?" he said. "Yes, this is my first Sabbath in New York, and my mother charged me to reverence the house of the Lord. Just in from his country home, the young man was not overdressed. Mr. Lennox escorted him up the centre aisle, and seated him in his own pew. The next morning the young man went to a business house to see if he could get a small bill of goods. He gave his references. "Did I not see you in Mr. Lennox's pew yesterday?" said the merchant. "I don't know sir. A gentleman gave me a seat in church, and sat down beside me." "Well, young man, that gentleman was Robert Lennox, and I will trust any young man whom Mr. Lennox seats in his pew." That young man became an eminent merchant. To the day of his death he said, "I owe all I am in this world to that Sunday when Mr. Lennox invited me to sit in his pew." It would be well if our Christian merchants could put the mantle of Lennox on their shoulders, especially those who attend rich but sparsely-filled congregations.

A Thankful Heart.

At a dinner-table, in the cabin of an English steamboat, there sat a conceited young man, who thought he displayed his own importance by abusing everything placed before him. A clergyman present re-narrated with him, but in vain. Even on deck he continued his complaints of the ill-cooked, unsavoury fare, until the clergyman, thoroughly disgusted, turned away, and walking down the steerage, noticed an old man in his homespun and well-worn shepherd's plaid, where he thought himself unobserved. He took from his pocket a piece of dry bread and cheese, and laying them down before him, reverently took off his blue bonnet, his thin white hairs streaming in the wind, clasped his hands together, and blessed God for His mercy. In the great Giver's hands lie gifts of many kinds, and to the scantiest dole of this world's fare we oftentimes are added that richer boon—a grateful heart.—Selected.

Mr. Froude is about to leave England for a year or two. He starts this month on a tour of inspection, visiting all the English colonies, beginning with the Cape and ending with Canada. Mr. Froude's opinions on Colonial government are well known, and we may look forward to a valuable report on his return from his journey round the world.—Academy.

Modern Infidelity.

Much is said about modern infidelity. But it is a fact that there is more infidelity now than ever. The world has always been unbelieving. Unbelief is its chief condemning sin. St. Paul understood this matter when he referred it all to "an evil heart of unbelief, in departing from the living God." The natural heart hates God, as a holy, good Being, and therefore tries to get up some system of infidelity. Do sinners hate God more now than ever? They always hated him. A carnal, sensual, profligate heart is usually the heart of an infidel. With few exceptions, infidelity has teamed with vice and crime and wickedness. Fame had not the commonest morality. Nor had Voltaire. Infidels don't want to know the pure, holy truth. They hate a holy God. They love the impurity of sin, and therefore try to form arguments that will free them from the laws of a holy God.

It is well to defend Christianity by science, by philosophy, and every available means. The arguments for it are abundant and undeniable. But when the argument has been made out most clearly, as the victory gained? The infidel only shifts his ground to try other objections.

Is not the Bible plain too much overlooked? Paul preached "in demonstration of the Spirit, and of power." Here is the strongest force of the Gospel. The power of the Spirit has often made the wildest heathen cry out for mercy. The power of the Holy Spirit has made infidels quail and tremble and plead for pardon.

Why do we not pray and wrestle more for the gift of the Holy Spirit? Why not labour and strive in fervent prayer to have a Pentecostal baptism every Sabbath? Let professing Christians be imbued with the Holy Spirit every day, and preachers of the Gospel be kindled with the fire of the Holy Ghost, and infidelity cannot withstand them. By the power of His Spirit pre-eminently, God has always carried on His work of salvation in this unbelieving world, and His promise is, that His Spirit shall still guide into all truth.

Messrs. Moody and Sankey in the North.

These gentlemen held their farewell meeting in the Free Church, Inverness, on Monday night. Long before the hour for commencement, the church was crowded, and throughout the services the passages and every available space in the building were occupied. After prayer by a rev. gentleman, Mr. Sankey sang several hymns, among which was "The Lost Sheep." Mr. Moody gave a long and impressive address from the words, "And God said unto Noah, Come thou and all thy friends into the ark." Dr. Black then offered up prayer, and Mr. Sankey sang a farewell hymn. After this meeting, part of the assemblage adjourned to a men's meeting held in a neighbouring church, and the ladies remained in the Free High Church. Each of those meetings was addressed by Mr. Moody and Mr. Sankey, and several clergymen engaged in prayer. During their fortnight's stay in Inverness they have held three and four meetings almost every day, and these have been very largely attended. They now leave for Nairn, but both day and evening meetings will be continued for some time.

Messrs. Moody and Sankey visited Nairn on Tuesday last, and addressed crowded meetings in the United Presbyterian and Free Churches. In the evening Mr. Moody addressed a meeting on the Links, when several thousand persons assembled. The preacher frequently alluded in his address, which evidently produced a powerful impression, to the features of the scenery around them.

On Wednesday Messrs. Moody and Sankey arrived at Elgin, and were present at a noon-day prayer meeting held in the Free High Church, which was crowded. The proceedings having been opened by the Rev. Mr. P. Paul, Elgin, Mr. Moody delivered a short and impressive discourse from portions of 9th Mark and 5th Luke. Mr. Sankey, along with a select choir, sang several hymns, such as "More to Follow." At three o'clock a Bible reading was held in the Established Church, there being some 2000 persons present, including a large number of people from the surrounding district. The Rev. Duncan Stewart, collegiate minister of Elgin, opened the proceedings, after which Mr. Sankey sang "Nothing but Leaves," with his distinct enunciation and well known tenor voice. Mr. Moody delivered a running commentary on "The Blood" in his usually graphic style. Several other hymns were sung by Mr. Sankey, which sent a thrill through all that heard them. In the evening the meeting was held in the Parish Church, when Mr. Moody delivered a very able discourse from "Crime to seek and to save that which was lost." Mr. Sankey sang several hymns in his impressive way. About 3000 people were present.

At the noonday prayer meeting, held on Thursday in Free High Church, Mr. Moody addressed a crowded assemblage from 5th chapter of Mark, whilst Mr. Sankey sang a few of his beautiful hymns. At the Bible reading in the Established Church at three, Mr. Moody spoke on heaven, whilst Mr. Sankey sang "There's a beautiful land on high." "That will be Heaven for me." The proceedings were deeply impressive. A mass meeting was held on Ladyhill at seven in the evening, when about five or six thousand persons were present. Mr. Moody spoke an hour on "Ye must be born again," and Mr. Sankey sang several hymns.—Edinburgh Weekly Review.

Congregationalism is not very strong in Canada. In the Province of Ontario only 13,000 members are reported, against 831,000 of the Church of England and 287,000 Wesleyans. The statistics are not very well kept, however, and the body is probably larger than these figures indicate.

The issue of the quarrel between the Orthodox and Liberal parties in the Reformed Church of France is to be the formation of a new church. The Orthodox party will keep the old name and the Liberals will form a new organization. Both churches will be recognized by the State.

Language of Insects and Animals.

Our notice was lately attracted to the labors of a colony of small black ants, which has taken up its abode in a chink in the wall or side our office window. A solitary ant, evidently on a private foraging expedition suddenly encountered a scrap of bread which had fallen on the sill several feet from its home. Instead of nipping off a fragment and carrying it away, the insect apparently made a careful examination of the entire piece, and then turned and ran at full speed back to the hole. In an instant hundreds of ants emerged and marched directly to the bread, which they attacked, and very speedily morsel by morsel, transported it to their dwelling.

Another good instance is that of a terrier dog belonging to a friend, from whom we obtained the facts. The animal, somehow, it seems, excited the roof of a large dog, and accordingly received an unmerciful shaking. Shortly afterward the terrier was seen in close consultation with a huge Newfoundland. The result was that both trotted off together, and found the former's assailant, which then and there received a furious thrashing from the Newfoundland, while the terrier stood by and wagged his tail in high glee.

The last case which came under our observation was that of a brood of very young chickens which, losing their parent, refused to go with another hen, but manifested an extraordinary affection for a pair of turkeys almost as juvenile as themselves. The turkeys have assumed all the parental functions, scratching worms for their charges, and gathering them under their wings, while the chickens appear to comprehend the significance of the turkeys' "peep" equally as well as they did the clucking of their natural mother.

In the case of the ants, it is clear that the single insect must have imparted the news of his discovery to an entire community of his fellows: in that of the dogs, the terrier must have made the Newfoundland understand the circumstances of his misfortune, and so secured sympathy and assistance; lastly, between the chickens and turkeys, apart from the singularity of the relation, it is curious to remark that the language of one fowl was understood by others of different species.—Scientific American.

Converted Through Strauss.

The Christian Era says: "A young man, who was a decided and thorough unbeliever—so decided that the arguments of modern infidels seemed to him very weak—at the age of twenty-five years chanced to fall in with a copy of Strauss' 'Life of Jesus.' He eagerly devoured the book. He was charmed with the keenness of its statements and the completeness of its views. But the more he read, the more he was impressed by the conviction that if the display of such keenness and ability was necessary to prove the gospel history a myth, it is a far simpler thing to accept the history just as it stands. Thus the scales fell from his eyes. His former system, on which he prided himself so much, and in which he had hoped and expected to find himself sustained by Strauss, parted like a rope of sand. Having read the last page, he exclaimed, 'I thank the Strauss; thou hast been my salvation!'"

"From that day, now more than thirty years ago, he has been an earnest Bible student, and has read and reflected much on the argument for and against Christianity, and every year his faith in Christianity has grown stronger."

The Poetry of David.

It would be rash to try to fix definitely on the distinguishing features of David's poetry. His harp was full-strung and every angel of joy or sorrow swept over the chords as he passed. For the hearts of a hundred men strove and struggled together within the narrow contour of his heart. The variety, even if we take the fewest assigned to him, of the songs belonging to David, show a mind richly endowed. "The royal singer excels in the hymn, the poem, the elegy, the didactic ode. The diction, too, is varied, both difficult and easy, soft, diffuse, tender." There are many scholars who ascribe to him a tendency to sweetness and pathos rather than to grandeur and power. Yet the description of the storm in Psalm 29 (one of the few allowed by Ewald to be Davidic psalms), shows a sympathy with nature in her wildest mood. It is certain that no other poet can compare with David in general merit or range of inspiration. The following summary of the excellence of David's poetry is by one well qualified to judge the merits of lyric song, the poet Caupland: "His traits of inspiration are lovely and touching, rather than daring and astonishing. His voice, as a worshipping, has a penetrating accent of human sensibility, varying from plaintive melancholy to luxurious gladness, and even rising to ecstatic rapture. In grief his heart is melted like wax, and deep answers to deep; while the waters of affliction pass over him; or his soul is led to the green pastures by the quiet waters, or his religious confidence pours forth the metaphor of a warrior in rich and exulting succession." Some of the sacred writers may excite the imagination more powerfully than David, but none of them appeal more interestingly to the heart.—Casell's Bible Educator.

In the writings of Dr. Chalmers is to be found a very amusing account of the way in which a young preacher failed to be invited to the pastorage of a church. He visited the church, and preached as a candidate. His discourse had been elaborately prepared, and his theme was "The Immateriality of the Soul." He proved, as he thought, most conclusively that the soul is not composed of matter, but is a spiritual, immaterial substance. The sermon was fatal to the prospects of the young man. The congregation insisted that to say that the soul is immaterial is tantamount to saying that it is immaterial whether people have souls or not, and they thought it was very important to have souls. The church did not want a pastor who believed the soul immaterial.

Our Young Folks.

Little George and his Guinea.

At the time of the formation of the Church Missionary Society, golden guineas were in circulation, each being of the value of twenty-one shillings. These coins are not now in use, but the sovereign, which represents ten shillings, is used instead. One of the first advocates of the missionary society was preaching in a small country town, when he explained that the object of this good society was to send out ministers to teach the poor black children in Africa, and other heathen lands, to know and to serve our Lord and Saviour Jesus Christ.

A little boy named George was present, and after the clergyman had ended his sermon, George hit his heart open to give all the money that he had to help the good missionary cause.

His mamma was not at church, being unwell, so he said to his governess, "Can you please lend me a guinea? I will repay you when we get home."

The governess asked, "Whatever do you want with a guinea, George?"

"I want to give it at the collection to assist in sending Bibles and missionaries to the little heathen children," he replied.

"But a guinea is a great deal of money, George; you had better ask your mamma to leave first," said the governess.

In answer to George's request his mamma said, "My dear, your feelings are all warm now; but perhaps by-and-by you will be sorry that you have given so much. Suppose you give half of it?"

"No, mamma," answered George, "I should like to give it all, there are so many of the little black children."

"Well, my dear," replied his mother "if you wish it you shall; but remember, that you can not give it and have it too."

George's mamma then gave him a one-pound note and a shilling; but George laid them on the table and said: "Please, mamma, give me a guinea."

"Why, my boy, what difference can it make? It is just the same amount."

"Yes, mamma," said George, "and that one-pound note will seem so much for a little boy to give. If I had a guinea I could put it in between two half-pennies, and nobody would know anything about it."

George's mamma now gave her boy his guinea, and also a warm kiss, saying, "God bless you, my dear boy."

George got back to the church in time for the collection. As he put his guinea and the two half-pennies on the plate, the gentleman noticed only the penny; but the Lord, "Who knoweth all things," saw the golden gifts.

Dear children, learn, like little George, out of love to Jesus, to pity the heathen. Not only pray for them, but deny yourself some prized pleasure, in order to assist in sending out teachers to instruct them. Do this in the spirit of little George, so that your right hand shall not know "what your left hand doeth."

Something Like a Name.

Amongst the best known of stories is that of the belated Spanish cavalier who knocked at the door of an hostelry one dark night, and being asked who he was, replied with such an elaborate string of names that the landlord took him literally for a host in himself, and replied that there was not room for half of them. The cavalier in question was, however, insufficiently christened in comparison with His Majesty of Siam, who's superfluity of names and titles, as given in the treaty recently concluded with the Government of India, is really startling. When His Majesty wishes to sign his name in full, he does it—presumably after due deliberation—as follows: "Somdetch Phra Parayudhraj Mahachulalong Korn Bodinditchayapaya Maha Mongkut Parusay Ratorerayara-wirongse Varutnawongse Pribat Warakattraya Rajanikraolrom Chuluranta Parom Maha Chakrabantira Sangkhat Poromdhanan Mik Maharaja Dhira Porumat Pobit Phra Chula Chom Klaw Chow Yuluha, Supreme King of Siam, fifth of the present dynasty, who founded the great city of Bangkok Amaratre Kosindr Mohindr Ayuthia." The worst possible instance of forgetfulness in this country is supposed to be that of a man who cannot remember his own name; but really the King of Siam might be excused if a "Ratorerayara-wirongse"—there is doubtless much virtue in the hyphen—or a "Chula Chom Klaw" occasionally slipped his memory. There are but few godfathers and godmothers in this country who could produce anything approaching to this gorgeous array of patronymics.

How to return a Favor.

An old Scotchman was taking his girth to pull in sacks thrown across the back of his horse, when the horse stumbled, and the grain fell to the ground. He had not strength to raise it, he being an aged man, but he saw an horseman riding along, and thought he would appeal to him for help. But the horseman proved to be the nobleman who lived in the castle hard by, and the farmer could not muster courage to ask a favor of him. But the nobleman was a gentleman also, and, not waiting to be asked, he quickly dismounted, and they lifted the grain to the horse's back. John—for he was a gentleman too—lifted his Kilmarnock bonnet and said, "My lord, how shall I ever thank you for your kindness?" "Very easily, John," replied the nobleman. "Whenever you see another man in the same plight as you were in just now, help him, and that will be thanking me."

The protests of The Times and The Rock against the "tatooing" of St. Paul's Cathedral would seem to have given pause to the executive committee, for they announce that Mr. Barge's designs have been accepted for the apex alone, subject, however, to considerable modification, and that the carrying out of these designs has also been postponed for a season.





