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Contributors and Correspondents.

DIARY IN THE EAST.

ANTHONY, MICHAM—FEAST OF PASHA IN JERUSALEM—JERICHO, JORDAN, AND THE DEAD SEA.—Continued.

The associations of the road were, of course, the greatest charm of all. Probably it is the very same track which our Redeemer's feet so often trod, and by which he ascended to Jerusalem on that last sad journey when "they were on the way going up to Jerusalem, and Jesus went before them, and they were amazed, and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen to him." Every step of this road, as he wearily mounted the long hills, there must have been before his mind's eye the betrayal by one of those who were now following him, the rejection and condemnation by his own people, the giving up to the Gentiles, the scourging, the spitting on him, the buffeting, the mocking, the crucifying. The bitter woe too of being forsaken; nay, denied by those whom he so loved, and bitterest woe of all, the agony of the sense of God's wrath for the sin, the load of which made his soul "exceeding sorrowful even unto death." What thoughts of this baptism of suffering must have filled his mind, and how painfully must these thoughts have been broken in upon by the sound of strife among his followers, the strife as to which of them should be greatest in that earthly kingdom, which they persisted in expecting in spite of all his warnings of coming suffering. What a contrast between master and disciples? He preparing to go down to the very depths of humiliation, they dreaming only of worldly glory and exaltation! How lonely his spirit must have been, even while surrounded by those who really loved the Master whom they so little comprehended. And is there not even yet too much of the same spirit in Christ's followers? How many even of those who profess to hold the Christian name something more than a mere idle nomenclature derived by inheritance from their fathers, yet are busy with the "muck-rake" gathering together the "straws, and small sticks, and dust" of this world's possessions, and so engrossed with these that they have hardly a moment to spend, either in looking up to the crown held over their head, or in looking round to see a world lying in the wicked one which Christ has commanded them to evangelize.

About half way to Jericho, after ascending a long slope from the valley which we had been following, we came to the ruins of a large Khan. It is the usual resting place for travellers, and we dismounted for our mid-day meal. Our horses revelled in the abundant grass which we found so pleasant to recline on. It was full of flowers, crimson ranunculus, scarlet anemones, magnonette, etc. Here, for the first time, I gathered the Pheasant's Eye, which was afterwards so abundant near Jerusalem and Nazareth. In this warmer region it flowered early, and was also gold-coloured instead of the intense scarlet it showed in other places. It grows very plentifully on the Mount of Olives. I suppose it is on that account that the Germans have given it the rather painful name of Blutropfen (Blood drops), as reminding them of our Lord's bloody sweat. The Khan was the site of his habitation, in defiance of the fact that the Good Samaritan is a character in a parable, not in history. Still many people think that most likely this was always a resting place on the Jericho road, and that there may have been here some well known inn which was in our Lord's eye when he spoke the parable. Certainly the neighborhood of this ruined Khan has ever of late years been often the scene of violence and robbery. The remembrance of those who had been robbed and stripped on the road to Jericho, gave us a little spice of danger to the expedition, not enough to make us anxious, but just enough to give the ride a little feeling of adventure. After a good rest we remounted and rode on down, and still down, with but very little of ascent to vary the action. As we got further down the vegetation became more and more luxuriant where there was any soil, but large patches of the hillsides were bare rock shining white and hot in the sun. We passed several flocks of sheep, and a troop of young horses all accompanied by armed Bedouins. Sometimes the road was apparently just the dry bed of a torrent, though how it should be dry now after so much rain quite puzzled me. In some cases there were still traces of an old Roman road. At last, after skirting round a hill with a deep descent on one side of it, we crossed a slight ridge, and came out on a piece of road running along the very edge of a deep gorge, at the bottom of which on our left a rapid stream was rushing along some 100 feet or more below our feet. This was the Wady-el-Kelt, the Brook Cherith, as many believe. The view

here was very grand. The gorge is quite narrow, the bottom of it filled by the rapid torrent, the cliffs on each side being nearly perpendicular.

The cliff opposite us we could see was here and there once-crowned by the mouths of caves, natural or artificial. How any one could get to them without wings was a mystery to me, yet many of them were yet reckoned very sacred, because of the traditions that linger round them concerning the anchorites, of which they once were the habitations.

The thought that this might possibly be the brook Cherith was more interesting than these hermit's dens. It seemed the very place in which to picture the solitary rough-garmented prophet hiding away in some rocky nook from the wrath of Abab and Jezabel, and nourished by the ministry of the ravens who haunted the rocks around and above his lonely dwelling, while the brook still trickled along and supplied refreshment in the thirsty heat. As we rode along above the Kelt we soon went round the hill-side towards the opening of the gorge where the stream flows forth into the plain of Jericho. This was to me a most exciting moment. How often I had read accounts of this view, and longed to see it, and now I was actually there. But after all what is there to see? The Jordan is so sunk amid thickets between the high banks which bound the flat on each side of it, that it is only visible when you come close to it. The Jericho of the days of Joshua—the city of palm trees—is gone, and the palm trees also not a tree of it remains above ground. Some great mounds are visible not far from the Kelt; these are supposed to mark the site of the Jericho of Herod and the New Testament, but not a wall is visible, only a large depression marks where a great reservoir must have stored abundant water for the large city. But if there is but little to be seen in the way of ruins, the great features of the scene are the same as ever, and what memories of Holy Writ cluster round them. As we descend the steep, rough path slowly, we have time to take in each remarkable sight at leisure. Before us is the broad plain on which the Israelites encamped after their miraculous passage of the Jordan. The course of the river is marked by a line of trees between which it flows. On the other side a corresponding plain was the camping ground of God's people after they had descended from the high plateau of Moab, through one of these deep gorges which cut into that wall of mountains which rises steeply from the deeply sunken plain. Away to the right, the northern end of the Dead Sea is visible, with the mountains of Judea rising abruptly from its western side, and looking bare and bleached with heat even in this season of most exceptions' verdure. The plain stretches away northwards, the river flowing down the centre, sometimes curving to one side, sometimes to the other, but quite invisible to us. The mountains of Gilead and the hills of Judea and Samaria, east and west, bound this strange depression, with its almost tropical heat, and a vegetation of corresponding luxuriance wherever there is water. The forms of the mountains near Jericho are very picturesque, abrupt, and rugged in their outlines. When we reached the plains we had still a half hour's ride before we came to the ford of the Kelt, near the wretched mud village of Ritha. The stream was very full and rapid, but we passed it safely, and rode through luxuriant fields of grain dotted with thorny trees to the mud-hut, dignified by the name of the Jericho Hotel. There were already three travellers there, and that was enough to fill the three little dens which the Jew proprietor calls bedrooms. But, much to my satisfaction, we found they had a tent pitched close to the house, which was put at our disposal. I had never had an opportunity of trying tent life, so was very glad of the occasion, and enjoyed the variety from ordinary life very much. That was more than many travellers could say during that rainy winter. It was late in the afternoon before we reached Jericho, so we did not attempt much exploring, only wandered a little way by the side of the Kelt, and looked at the village, which is a wretched assemblage of mud huts surrounded by a thick fence of thorns.

(To be Continued.)

REGENERATION

While different opinions concerning the doctrine of regeneration have been held by different schools of theology, we are able to say, that here, as in other doctrines of sacred truth, the Presbyterian Church has been consistent with her standards, and has held the same view of this doctrine as taught by the Reformers,—a view drawn by them from the word of God, and from their time until now, defended by arguments drawn from the same inspired authority.

Since each man must interpret the Bible for himself, there is little room to wonder that men differ in their views of the same doctrine. As the engineer by means of a wrong bearing, or the logician by means of some overlooked fallacy, arrives at a false issue, or by means of a false assumption, or a misapplied text, the theologian will inevitably be led to an erroneous view. If, for example, it be assumed, that man is not depraved by the fall, but, on the other hand, that it is in the power of the will to cease from sin, and commence a life of holiness without the special aid of the Holy Spirit, it will follow from such an assumption that regeneration is nothing more than a mere reformation of life.

Again, if by a too literal interpretation of figurative passages it be held that baptism ever, then, as in the case of the High Church party of the Church of England, the creed will most certainly teach Baptismal Regeneration. In "Tracts for the Times" we find the following:—"By the doctrine of Baptismal Regeneration is meant, first: that the sacrament of baptism is not a mere sign or promise, but actually a means of grace—an instrument—by which, when rightly received, the soul is admitted to the benefits of Christ's atonement, such as the forgiveness of sin, original and actual, reconciliation to God, a new creature, adoption, citizenship in Christ's kingdom and the inheritance of heaven,—in a word regeneration." We may well wonder that so large and intelligent a branch of the Protestant Church should exalt a mere outward sign into an instrument, giving it a similar position to faith in the economy of grace, or rather causing it to take the place of the word of God, "Of his own will begat he us with the word of truth," James i. 18. Again, if it be held that there are in the soul no permanent dispositions; that there is nothing besides the soul and its acts, or exercises, and if it be further held that man is the independent author of his actions; then may we expect the creed of such to omit the doctrine of regeneration altogether, and if in the moral reform substituted in its place, the Holy Spirit has any part, we will find He occupies the place of a mere subsidiary agent.

The doctrine of our confession is, that "God is pleased, in his appointed and accepted time, effectually to call the elect, by His Word and Spirit, out of that state of sin and death, in which they are by nature to grace and salvation by Jesus Christ, enlightening their minds spiritually and savingly to understand the things of God. Taking away their heart of stone, and giving unto them an heart of flesh, renewing their wills, and by His almighty power determining them to that which is good, and effectually drawing them to Jesus Christ."

Of the mode of the spirit's operation we can have no knowledge. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." So is every one that is born of the Spirit. The nature of the work is, however, a matter of revelation and a part of Christian experience. Regeneration is not an infusion of a new substance into the soul, but the begetting of a new principle. As Charnock on regeneration says:—"It is not a renewal or taking away of the old substance or faculties on the soul. Some have thought that the substance of Adam's soul was corrupted when he sinned, and therefore suppose the substance of the soul to be altered in renewal. Sin took not away the essence, but the rectitude; the new creation therefore gives not a new faculty but a new quality." We have no reason to believe that the essence of the soul was changed in the case of the apostle Peter or Paul; in the case of Boyle or Newton; or in the case of the converted artisan who gives himself to Sabbath school work; but only that with altered disposition, each proceeds to serve God in his respective sphere.

Perhaps the best view we can take of regeneration is that of a restoration. As by the sin of the fall, there was a change effected in the human soul, in like manner is there an inward reformation effected by regeneration. The disposition to sin is removed, and a disposition towards a Holy life substituted: the will, selfish and rebellious, is changed to one holy and obedient, the darkened mind is enlightened, and the whole man is "created anew in Christ Jesus." It appears evident from such a change, embracing as it does, all the faculties of the soul, and all the affections of the heart, that nothing less than a divine operation of the all-creating spirit will be able to effect it. "And you, being dead in your sins, and the uncircumcision of your flesh, hath He quickened together with Him," Col. ii. 12.

While the soul is active in all its faculties, yet it is a matter of every-day experience that it can be acted on, and changed in its habits and dispositions. That sin can blind the mind, that vice depraves the affections, and that temptation influences the will, are but too well attested in the dark annals of a fallen race. If one man can influence his neighbour for evil, it will surely not be denied that God can influence man for good. The influence of the spirit on the human soul, constitutes the scriptural doctrine of regeneration. In the sense that God is the actor in regeneration, the soul is said to be passive. If we hold that, in regeneration, the soul is act on, the logical consequence of the position will be that man is engaged in his own regeneration, or that the soul, in whole or in part, regenerates itself, all of which is at variance with Scripture doctrine, and is no part of religious consciousness.

The Reformers taught that man was passive in the work of regeneration, and were led to hold this view from the fact of man's entire moral corruption by the fall, from his deadness in trespasses and sins, and consequent inability to do anything spiritually good in such a state. This view led the Fathers at the Council of Trent to give a deliverance against their doctrine, to the following effect:—"If any one shall say that the free will of man, moved and excited by God, does not cooperate by assenting and yielding to God, exciting and calling him, in order that he may predispose and prepare himself to receive the grace of justification, or that he cannot refuse his assent if he chooses, but that he acts altogether like some inanimate

thing, and is merely passive—let him be anathema." Council of Trent, Session vi. Can. iv. Now, the Reformers, as Principal Cunningham shows, never did describe man as acting as an inanimate thing, but their doctrine of passivity merely implied that God's grace must begin the work, and further, that the Spirit of God must by its effect cause some spiritual change on man before man himself could do anything of exercise or activity in the matter.

Regeneration may be viewed as an initial, or as a progressive work. In the latter sense it includes the whole of the process by which man is renewed—the exercise of faith, repentance, and growth in grace. In the former sense it comprehends only the infusion of life by the Spirit of God, by which the dead in sin is quickened to newness of life, and in this sense alone the Reformers held the passivity of man in his renewal. They had occasion to give prominence to this truth, not only from the plain teaching of revelation on the point, but that they might oppose the teachings of the Pelagians, whose error of man's activity in his renewal is the consequence of their denial of spiritual deadness and original sin. The Reformers never disputed that in the larger sense man is renewed as active, and this is agreeable to our own confession, "When God converts a sinner and translates him into the state of grace, he freeth him from his natural bondage under sin, and by his grace alone enables him freely to will and to do that which is spiritually good." Chapter ix. Perhaps what we have said of regeneration in its initial and progressive stages will appear more plain from the following view from Witsius:—"If we attend to this first principle of life, there is not the least doubt, but regeneration is accomplished in a moment. For the transition from death to life admits of no delay. No person can be regenerated so long as he is in the state of spiritual death; but in the state he begins to live he is born again. Therefore no intermediate state between the regenerate and unregenerate can be imagined so much as is thought, if we mean regeneration in the first act, for one is either dead or alive; has either the spirit of the flesh or the spirit of God actuating him; is either in the way of salvation or in that of the curse. There neither is nor can be any medium here."

Viewing regeneration in its initial and progressive stages, we may either, with Hopkins speak of it as an act, or with Arminius, view it as a progression, according as we refer to the one stage or the other.

(To be Continued.)

"Uniting two Adjacent Congregations" "That they all may be one."

DEAR SIR.—It was gratifying to read your well-merited remarks on the above subject, in your issue of 8th inst. You remark: "It may happen that one congregation may have a pastor, and the other congregation may be vacant. In this case it may perhaps feel hard for the vacant congregation to go under the pastoral care of one whom they never called to be their minister. But to ask that the other congregation should dismiss its pastor in order to bring the two congregations to the same position would be a very harsh and unreasonable request." With this I heartily agree, and would add that it is certainly no great hardship for any people to come under the care of a minister they did not call. The question should not be, Who called him? but is it to edify and build them up in faith and godliness. In any ordinary congregation where a minister has been settled say twelve years, there will be found, perhaps, a large majority, who had no part in calling him. What more hardship for a congregation than for one individual to go under the pastorate of a minister they never called. Motives of policy rather than of principle too often prevail in casting off a faithful minister from a prosperous congregation to make room for a long wishing case which seeks to get rid of him, whose success has hindered theirs. Let me state a case in point with which I happen to be acquainted.

In one of our western towns—at that time a village—were two congregations when we shall call X. and N. The first, the original Presbyterian, the second an off-shoot in troublous times. X. became vacant, its membership reduced, and was half as many as that of N., when a new minister was settled over them. His ministry under God's blessing was remarkably successful for a decade; but the prosperity of his flock told unhappily on the sister congregation, which was stationary if not retrogressive, till the X. congregation became double that of N., whose minister then left. The vacant congregation overtook the sister to unite; but on condition that their minister leave. I am not aware that they ever questioned his ability or suitability, but his successful pastorate had awakened jealousy, and they had not called him to be their minister. He offered to resign if his flock wished it, but they, at that time, would not risk the doubtful experiment. The restless spirits in the vacant congregation failed in their purpose, began a process, and with a few in the X. Church, proved excellent sappers and miners. Of course if there were one grand congregation of Presbyterians in town, a new magnificent Church and a fashionable

popular minister, more gifts would come to the soil, more customers to the store, and the great united congregation would—ecclesiastically—rule the town. It would be extraordinary if there were not a few in such a congregation who would be greatly moved by such weighty arguments. Meanwhile the minister was openly told by some that he was in the way of the union of the congregations and prosperity of Presbyterianism in that fine town. Openly whispered—of course most confidentially—that many of his own loved people were disaffected on account of the state of affairs. He, being a sensitive man, and innocently trusting in those who were so kind as to inform him of undercurrents, resigned, to let the sister congregation of N.—still vacant—join with X. The X. Church showed the sincerity of their desire for union by pushing hard for an immediate settlement, and succeeded in getting a pastor ordained by the Presbytery on the same day that the resignation of the minister of X. Church was accepted. They were just in time to collect the scattered fragments of the larger, but now unsettled sister flock. Under the irritations and excitement the fragments would have been many, had not the ex-pastor exerted both his influence and energies to preserve his life's charge from injury. The newly settled congregation, I understand, kindly proposed to the people of X. that they should call their new minister, and that would unite them. It is needless to add that there are two congregations in that town yet, and likely to be; the present minister of X. Church is receiving as stipend something more than double what was paid to his predecessor, who did the labor of gathering and building. It is somewhat remarkable that the ex-pastor of X. Church is in another village where God has been pleased to own his work, till he has a larger congregation than he left. Again a sister congregation of the now united Church is vacant, the minister having just left. Already proposals are made that his people should ask him to resign, that the small congregation may join the large one. It remains to be seen what course his people may take, or what that minister may do this time, but I cannot help hoping that, for his own sake, as well as for the sake of his flock and of the cause, he will not yield to the policy of the worldly-wise and become the "victim of his own success." Where two or more congregations can profitably and harmoniously be united, let it be done honorably, and without injury to the Lord's servants. Let the matter be well considered before action is taken, for it may be, that in this as in some other cases "Two are better than one."

Sept. 8th, 1875. JUSTITIA.

The Resurrection.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR.—Funerals are so frequent, and the burial formula so often repeated, "We commit—earth to earth, ashes to ashes, dust to dust, in sure and certain hope of a resurrection to eternal life," that it has almost ceased to be anything but a form. It awakens no enquiry and scarcely excites a reflection, or if it does, it is silent, and seldom gets expression.

It has occurred to me a few observations on the subject at a moment's notice than the propriety, might not be unacceptable to some of your readers, if you can make room for them.

The subject would furnish matter for a very long comment etc. It may be better, therefore, to let it take the form of a series of short articles under the heading of

THE RESURRECTION.

By way of introduction it may be remarked, there seems to be no reference to the doctrine in the Messianic system, nevertheless it was developed before New Testament times, and learned men say it originated during the captivity in Babylon, while the Jews were subject to the Persian power, where they came into contact with the system of Zoroaster, which embraced the doctrine of future retribution, and, consequently, of the resurrection of the body. But no matter where or when it took its rise, the only question for Christians of the present time is, has it been accepted, and is it taught by the writers of the Bible? Did any of the Old Testament prophets teach it? Did Jesus accept and teach it? Did Peter, or James, or John? or was it any part of the commission to the twelve or the seventy, when they were sent out to proclaim the glad tidings of the Kingdom of Heaven? That Paul taught it there can be no doubt, but it is worthy of inquiry whether he did so as a Pharisee or a convert to Christianity, and whether he did not outgrow his Pharisaic beliefs, and merge it in the higher doctrine of a spiritual resurrection.

This enquiry shall be an effort to answer the question, "What saith the Scripture?" by bringing into view some of its more prominent references to the subject.

Yours truly, LAYMAN.

Correction.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR.—In the address forwarded to you through Mr. Cameron, I must have omitted in the manuscript to acknowledge a thought for which I am indebted to Dr. Caird, of Glasgow; at least, there is no sign of it in the printed copy. I mean the thought commencing with the expression in the third column, "There is nothing to hinder," and occupying about ten lines, and occurring again a little farther on, any occupying about the same space, beginning with "No simulated fervors," etc., not stimulated, as you have it. Making this correction you will oblige the writer.—D.M.

Easter and People.

Make Home Happy.

It is seldom that Christians have grand opportunities for testifying for Christ. It is granted to none in our age to testify to the great Master at the martyr's stake. It is allowed to very few to address vast audiences like Mr. Moody's, who are hanging on every word of the speaker. Few even of the preachers have such opportunities. Nor can all be Sunday school superintendents. Many do not have the gift of public speech, or the other gift, not less powerful, of universal cordiality. And yet, all have the power of testifying for Christ. The command, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," was not intended for the apostles, and ministers and ruling elders alone, but as it was addressed to "the multitude," so it is intended for all. All Christians have the opportunity, the privilege, of bearing witness for their Master, of leading others to glorify the Father.

Of all the testimonies, there is none stronger or more influential than the home witness. Many, perhaps the majority, do not master the high points of our religion. Its hopes they may not grasp. Its consolations they have never experienced. But the home testimony they can all understand. They all desire the Christianity that makes home happy. And this is a point where the religion of many breaks down. There are eloquent ministers whose homes are no happier than those of the worldlings whom they exhort to change their courses of life. There are ruling elders, we fear, pious and orthodox, liberal to the Church, and devoted in their attendance on its services, the atmosphere of whose homes is morose. The influence of such homes is not to lead other families to desire the presence of their piety. The influence of a Christian home, on the contrary, which is adorned with resignation in affliction, cheerfulness, contentment, obedience from the young and sympathy with them from the old, is felt wherever it is known.

The followers of Jesus should make it one of their chief studies to make their home happy. The "beginning of miracles" was at Cana. Christ first exercised His miraculous powers to add to the happiness of a home feast, to relieve the embarrassment of "the ruler of the feast." Those who acknowledge Jesus as their Master would do well to commence their imitation of Him by striving to add to the happiness of home. And the Bible ends with the prophecy of the beginning of another home life, "the marriage supper of the Lamb." Those who hope to share in the home life thus prefigured, would do well to qualify themselves for the enjoyment of it by learning to enjoy the lower, feebler home life of our earth.

The great rule, which we will give for "making home happy," is to have Jesus as a constant guest in all of its feasts and enjoyments, and in all its sorrows and afflictions. Let Him be a member of the family. He "stands at the door and knocks," and if we admit Him, He "will come in and sup" with us, nay, will abide with us. If Christ comes, He will bring with Him those graces which are even more necessary for the enjoyment of family than of individual life. If Jesus is in the house, it will be a happy place, for the presence of the Lamb is the light of heaven. Without this, the other rules, which we will give, will be useless.

The "family altar" is a great adjunct to family happiness. The regular acknowledgment of the authority of God, the constant intercession for and with each other for grace, mercy and peace, will not only bind together the hearts in mutual sympathy and love, and tend to produce the graces which are daily asked as the greatest blessing, but it will bring the benediction of the Lord. Those that "call upon the name of the Lord" are owned and blessed of Him. "The blessing of God maketh rich, and He addeth no sorrow with it." The importance of family worship is so well known, we hope, that we need not dwell upon it.

Family love is a great source of family happiness. This it is which makes the home, a home. This love should not be confined to husband and wife, parent and child, brothers and sisters, but it should embrace all the members of the family. It cannot be produced at will, but there are many ways in which it can be increased and strengthened, some of which will be mentioned hereafter. Without it the home is a boarding-house, a hotel, or a restaurant, but it is not a centre from which the members go forth refreshed in spirit, and purified, in motive and desire, to the labors of the day, and the hardening contact of man with man.

The manifestations of love are as important as the love itself. The love may be pure and fervent, but if it is concealed, the smothered fire will not add to the family comfort. Every expression, every manifestation of mutual love, no matter how trifling, will add to the enjoyment, provided it proceeds from true affection. Even the marks of respect are useful, if they are not merely mercenary.

Constant courtesy and politeness are useful. There is a common mistake made on this point. Many air their politeness abroad, and hang it up or put it away like a hat or a bonnet when they enter the house. To their wives, their children and their servants, they speak in brusque, rude tones and sentences, which they would be ashamed to use abroad, and which would be resented if indulged in. Those who are rude at home show that courtesy is not an inbred accomplishment, but merely a wearisome appendage, like a walking cane, from which they are pleased to be relieved. Their rudeness at home shows that they are not really ladies and gentlemen, however they appear to strangers. It shows that they are utterly ignorant of true gentility. It is possible, whatever you may think, to be courteous to a child or polite to a servant. The gentleness which you show to them may be different from that which is shown to a judge; but there is a difference between the rude order of the poor and the gentle, but more efficient, command of the one who is master of

himself. Be courteous, sir, to your wife; none will appreciate your courtesy more. Court her every day you live, and her love will richly reward you. Be polite, madam, to your servant; you will thus win her respect and love, and will not have to talk so much about the "curse of servants."

Contentment is another essential ingredient in our receipt for a happy home. The dissatisfied and discontented may do good work abroad, but they will not increase the stock of domestic felicity. When peevishness enters the door, love and happiness are apt to fly out of the window. There are few tempers that make the possessor so uncongenial to others as discontentment.

Sympathy is a good oil for making the wheels of the home machinery run smoothly. Sympathize with your children in their little pursuits, enjoyments and ambitions. If you study them closely, you will find that they are not very unlike your own. Sympathize with your wife in her anxieties. Do not selfishly wrap yourself in your own thoughts, and wishes and plans. They may be the most important things in the world, but do not be constantly absorbed in them.

And next to sympathy with the young, we will add the obedience of the young to the old. Nothing tends more to make home happy than for children to obey promptly, cheerfully and without question. Children can add as much to home happiness, if they wish to, as the older members. There is a great difference between a house full of boisterous, disobedient children. Good cheerful children are the greatest ornament in the crown of home enjoyment, while the disobedient are its greatest plague.

Have charity for others. There are (besides yourself) very few perfect persons in the world. All have their faults and foibles; and these are most visible and more annoying in the intimate intercourse of the family than elsewhere. Make allowances. All cannot be as good as you are. You yourself might feel uncomfortable, if suddenly introduced into the society of angels. Remember that you are human, and sympathize with human frailties.

Self-denial and self-sacrifice are needed. The pleasures and wishes of the different members of the family will sometimes clash; and, without the sacrifice of some preferences, there will be an unceasing civil war. Yield then, to others, and resultant happiness will recompense you for the loss.

Talk at home. Give to the members of your home your brightest and best thoughts. Do not lavish all the wealth of your fancy, wit, reason and knowledge upon strangers. Say your best things at home. The smiles of its inmates are worth more than the applause of others. Tell each other in the evening, at the door-step, or around the fire, where you have been, what you have seen, what you have thought, during the day. Let each bring his contribution, and the store thus gained will satisfy all.

We have said nothing of wealth and luxury as a means of making home happy. Home happiness is not dependent upon them. They can add much to the enjoyments of the members of the family; but their chief enjoyment they cannot give. Love and kindness are better than fine houses, damask furniture and elegant carriages. "It is better to dwell in the corner of a house-top than in a wide house" with the brawling and the discontented.

But we will add a word or two about the surroundings of the happy family. The furniture, except in the parlor, (a necessary evil to protect the privacy of family life,) should be substantial, meant for use rather than show, so that the care of it is not a constant anxiety. The fare should be simple, but varied, neatly and healthily cooked, and pleasantly served. What is thus saved should be expended in supplying food for the soul and the mind, in providing the means of grace, and buying newspapers, books and pictures.

It was once said of France that it lacked mothers. We fear that it may be said of America that it lacks homes. We have splendid houses, but many of them are not homes. Home happiness is killed too often by the hurry of business or the excitement of pleasure. It is no less a patriotic than a Christian duty to guard the homes, to keep the home intact, and preserve the home life—in a word, "to make home happy."—Christian Observer.

Autobiography of a Pocket-Bible.

The first thing that I can remember was when I was lying on the counter in a bookstore. I was saying, "No one cares for me. They would much rather take a story book, or one of those large Bibles. No one cares for a little pocket-Bible like me." But these words had hardly escaped my mouth, when two ladies came in. The younger I noticed especially, for she wore such a sweet, peaceful smile on her face. One of my friends—a handsomely bound "Pilgrim's Progress"—leaned forward, and whispered, "See! they are coming towards you. Now there is some prospect of your being taken." But I shook my head sadly, and answered, "I am afraid not." Just then I heard the older lady say, "Now, May, take whatever Bible you think you would like." "O, mother! may I take that dear little purple velvet Bible?" (She meant me.) "Yes, daughter; and you have made a very good choice indeed."

O, how my heart did throb with joy as I was placed in the young lady's hands, and she said, "Dear mother, I will prize this little Bible dearly. I will always keep it, and I will think more of this than any of my other wedding presents. Indeed I will." For she was going to be married, as I learned from her conversation.

One week from that day she was married, and I was taken with her to her new home. I was preferred above all other books in that house, both by husband and wife. Soon after the birth of her only daughter her husband died; and it was then that I proved a faithful friend to that bereaved widow. And in after years would he take me in her hand, and her little one on her lap, and show her the path of life. And in later years still, Lucy—for that was her

daughter's name—would come and say, "Mother, what must I do to be saved?" And she would answer, "This little book says, 'Believe on the Lord Jesus Christ, and thou shalt be saved.'" Her mother would plead and pray with her daughter, and then giving me into her hand, she would say, "This little Bible can tell you more than I can," and I would murmur, "Yes, I will; yes, I will. Search me, seek me, and you can find what you want." And that dear young girl was brought to Christ.

One year from then I was by the death-bed of that faithful mother, and I was comforting her by saying, "Let not your heart be troubled. If ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you."

Lucy sat by her mother's bedside, sobbing as if her heart would break. Her mother replied softly, "Dear daughter, do not cry. I am going home to glory. Dear daughter, you are but fifteen, and will meet with many dangers on the road, and you will have no mother's hand to guide you. Take this little pocket-Bible. Read it daily. It will help you when you are tempted. Keep it always."

"God bless my child; and let her be kept unspotted from the world—in the world, but not of it." Thus died this Christian mother; and her daughter was taken to live with her aunt, a very worldly woman. Lucy found me a great treasure indeed, for when she was tempted to do wrong, she would go into her room, and then take me in her hand; and as I showed her what to do, she would lift up her heart in praise to God, her Heavenly Father, who doeth all things well. I am at this moment lying in her hand. See! she clasps me to her breast, and says, "Dear little Bible, my dear little guide, you are all I have now, since mamma—" she paused, not willing to say "died." What care I, though my cousin do say you are not worth much. You are all in all to me."

"Holy Bible, book divine; Precious treasure, thou art mine."

Future Recognition.

The Bible does not formally and directly raise the question, but the heart of man does. In the Christian's heart especially it throbs with a peculiar pleasure, wild, sweet and painful. In this life we have friends; they are passing from us. Shall we meet them again and know them? No profounder faith fills the heart than that we shall.

If not to what will it be owing? It must be to some change in the mind itself—for if no change takes place in this, then recognition is simply certain.

In this life we carry friends in mind beyond death itself. Memory teams with them afresh. Even those long forgotten often come up to view.

Now, upon what ground can it be supposed that death extinguishes all these memories? On none, it seems to me, but that death extinguishes the spirit, and on this I have nothing now to say. We know that often on the approach of death the memory becomes more luminous—the reproductive faculty becomes more active. Now what grounds have we to suppose that they are to perish in death? None.

The fact of a future life implies recognition. If all memory of the present life is to be extinguished at death, then to us there is no future life. It is impossible to make us sensible that we existed, as men, before the present life—that we lived and acted, suffered, enjoyed, remembered, as we here do. To us the present is a first life, and our only life, because we have no memory reaching back through this into another life, and connecting us therewith as identical in the two. If all memory of the present life perishes at death, then in the future life we shall be to a present life as we now are to a supposed previous life. The future will then be to us a first life, while the present will be nonentity. The phrase "future life" then implies a remembered connection with this.

It implies more a remembered connection such as identifies the personal self of the present state with the same personal self of the future.

The Bible takes this doctrine of recognition for granted. It never brings it up for formal discussion. It assumes that it is true. It underlies many of its sayings—circumstances therein found imply it—expressions imply it. "To-day shall thou be with me in paradise," clearly shows that the person addressed with all his faculties in full vigor should that day be with Christ in paradise.

At the transfiguration Moses and Elias, appeared on the mount not as spirits but as men wearing their ancient names.

If they appeared as Moses and Elias after the lapse of so many years, must they not have known themselves as the old prophets, and could they have known themselves as Moses and Elias disconnected with the scenes through which they had passed in this life? The passage in Luke xvi. 27, 28, is very clear. The rich man actually recognized the poor man—the one in the place of torment, the other in Abraham's bosom. The rich man actually remembered his brethren who were still in this world.

Other passages might be added to the same effect, and when in addition we look at the nature and the facts of memory itself, we have an amount of evidence which places the recognition of our friends beyond question.—C. A. Clark, in Herald and Presbyterian.

A Step Toward Christian Unity.

The recent announcement by cable, doubtless a somewhat mysterious one to the general reader, that a committee of the Old Catholic Conference at Bonn, had arrived at a substantial agreement concerning the procession of the Holy Ghost, touches upon an ancient dispute, which is still alive, and which forms one of the causes of separation between Christian believers. When spoken of in brief as a question it is most commonly designated the filioque, that being the phrase of the Nicene creed as held by the Latin and English Churches, teaching that the Holy Ghost "proceedeth from the Father and

the Son." The Oriental Churches refuse to accept this statement, regarding the last three words as an interpolation and an untruth. As a matter of fact, it is stated that the filioque was made a part of the creed by the Synod of Toledo in the year 689. It is among the several points in dispute between the Roman Catholic and the Greek Churches. The Anglican Church follows its Latin mother, but the tentative movements which have been making for a number of years past to bring about closer relations between the Greek and the English Churches, have developed the existence of a wide-spread sentiment among Anglicans that the filioque has no business in the creed, and a consequent apparent readiness to get rid of it as soon as it can be done "decently and in order." In the American Episcopal Church the disputed clause has also found a home, though, as in England, many regard it as a stranger, which at all events should not be allowed to stand in the way of brotherhood with the Greek Church. It may be said, however, by the way, that the filioque is hardly the greatest obstacle to an intimate relation between the Greek and the Protestant Churches, the superstitions existing in the former being considered. An agreement on this head among Christians is nevertheless a step, small it may be, toward the realization of the Master's prayer, "that they all may be one;" and is certainly in harmony with the object stated in the call for the Bonn conference, which was "to promote a renewal and general recognition of those great Christian truths which form the substance of the definitions set forth in the creeds of the primitive undivided church."

A Very Pointed Sermon.

Here is a sketch of a very plain and pointed sermon preached at a colored revival meeting in Mississippi, and reported to the Cincinnati Commercial: "Now, brethren and sisters, we want mourners hear tonight. No foolin'. Ef you can't mou'n for your sins, don't come foolin' roun dis altar. I knows ye. You's tryin' mighty hard to be converted 'bout bein' hurt. The Lord 'spises mockery. Sometimes you sinners comes fo'r'n and 'holds your head too high a-comin'. You come foah you's ready. You starts too soon. You don't repent. You's no mournah. You's foolin' with the Lord. You come struttin' up to de altar; you flops down on your knees, an' you peeps fru' your fingahs. Dis way, an' you corks up your oahs 's who's makin' de bes' prayer. You's tiry to peart for penitence. You's no mournah. Ef you comes heah to foal 'ou bettah stay away. Bettah go to hell from de pew asleopin', or from your cabin a swearin', dan from de mournah's bench a foolin'. Ef you's not in ernes, keep away from heah; don't bodder us. Do you want us to make ourselves hoas and weah out our lungs a prayin' for you when you knows you's only fool'n wid de Lord? I tell you to be mighty cahful. I want to see you comin' so buhdened by the weight of your sins that you can't hold up your heads. I want to see you so heartbroke dat your knees knock togeder when you walk. You must be low minded. De Bible lays great stress on de low. You's got to get low down in de dust. De good Book says: 'Low (so I) in de Book it is writ. Now mind dat and be low.'

Danger of Allurements.

That eccentric preacher, Rowland Hill, began his sermon on a certain Sunday on this wise: "My friends, the other day as I was going down the street I saw a drove of pigs following a man, and it excited my curiosity so much that I determined to follow. I did so, and to my surprise I saw them follow him to the slaughter-house. I was anxious to know how this was brought about; and I said to the man, 'My friend, how did you induce these pigs to follow you here?' 'Oh! did you not see,' said the man. 'I had a basket of beans under my arm, and I dropped a few as I came along, and so they followed me.' Yes, said the preacher; and I thought, so it is the devil has his basket of beans under his arm, and he drops them as he goes along; and what multitudes he induces to follow him to an everlasting slaughter-house! Yes, friends, and all your broad and crowded thoroughfares are strewn with beans of the devil."

God Geometrizing.

A pleasant writer tells us of a Texas gentleman who had the misfortune to be an unbeliever. One day he was walking in the woods reading the writings of Plato. He came to where the great writer uses the great phrase "geometrizing." He thought to himself:—"If I could only see plan and order in God's works, I could be a believer." Just then he saw a little "Texas star" at his feet. He picked it up, and thoughtlessly began to count its petals. He found there were five. He counted the stamens, and there were five. He counted the divisions at the base of the flower, there were five of them. He then set about multiplying these three fives to see how many chances there were of a flower being brought into existence without the aid of mind, and having it in these three fives. The chances against it were one hundred and twenty-five to one. He thought that was very strange. He examined another flower, and found it the same.

He multiplied one hundred and twenty-five by itself to see how many chances there were against there being two flowers each having these exact relations of numbers. He found the chances against it were thirteen thousand six hundred and twenty-five to one. But all around him there were multitudes of these little flowers; they had been growing and blooming there for years. He thought this showed the order of intelligence, and that the mind that ordained it was God. And so he shut up his book, and picked up the little flower, and kissed it, and exclaimed:—"Blow on, little flowers; sing on, little birds; you have a God, and I have a God: the God that made these little flowers unco me."—Bright Side.

What to Teach the Boys.

- Teach them self-reliance.
- Teach them to make fires.
- Teach them to weed the garden.
- Teach them to foot up store bills.
- Teach them not to dye their whiskers.
- Teach them not to wear tight boots.
- Teach them how to saw and split wood.
- Teach them how to black their boots and take proper care of their clothing.
- Teach them to eat what is set before them and be thankful.
- Teach them how to darn stockings and sew on buttons.
- Teach them every day dry, hard, practical common sense.
- Teach them how to say No, and mean it; Yes, and stick to it.
- Teach them to wear their working clothes like kings.
- Teach them that steady habits are better than riotous living.
- Teach them to regard the morals and not the money of the belles.
- Teach them all the use and proprieties of kitchen, dining-room, and parlor.
- Teach them not to have anything to do with intemperate and dissolute young men, or with idle and frivolous young women.
- Teach them that the further one goes beyond his income, the nearer he gets to the poor house.
- Teach them that a good, steady mechnano is better than a dozen loafers in broad cloth.

Random Readings.

A LITTLE farther from sin, and a little nearer to God, day by day. He is the best accountant who can cast up correctly the sum of his own errors.—Nevins.

Pride may be called Satan's sin. It is the great master-sin of our depraved nature.

If you ask the way to the crown—'tis by the cross! To the mountain—'tis by the valley! To exaltation—'tis "he that humbleth himself!"

The smallest dew-drop on the meadow at night has a star sleeping in its bosom, and the most insignificant passage of Scripture has in it a shining truth.—T. De Witt Talmage.

One of the saddest things about human nature is, that a man may guide others in the path of life, without walking in it himself; that he may be a pilot, and yet a cast-away.

Men's lives should be like the day's, more beautiful in the evening; or, like the spring, aglow with promise, and the autumn, rich with golden sheaves, where good works and deeds have ripened on the field.

As the sweetest things put into a sour vessel sour them, or, put into a bitter vessel, imbitters them; so murmuring puts gall and wormwood into every cup of mercy that God gives into our hands.

Let the whole Church become workers, let each one come from the field of labor, from active, loving, earnest, contact with the lost ones they are seeking to save, and Zion in all her borders, through every part, will shine and glow with the light and heat of the Sun of Righteousness.

It is an important principle that none can tread the world beneath their feet, until they see a fairer world above their heads. When the Lord Jesus, in all His love and grace, is set before us, our eyes are dim to lower objects. The beauty of the "all-beauteous one" makes other loveliness unlovely.

"Said a minister once, when I gently hinted to him that he had not preached the gospel that morning, 'No,' said he, 'I did not mean to preach to sinners in the morning, but I will preach to them in the evening.' Ah! said I, but what if some of your congregation of the morning should be in hell before evening?"—Spurgeon.

FIFTY per cent. of the insanity in America comes of strong drink. Seventy-five per cent. of all the murders grow out of drunken bravies. Eighty-six per cent. of all our criminals became such while crazed by alcohol. Ninety-five per cent. of our vicious youths emerge from the homes of those who drink. Each year one hundred thousand of our citizens reel out into eternity through the awful doorway of a drunkard's death.

"It is my opinion," said an aged Christian, "that, of all the graces, self-denial is more talked about, and less practised, than any other." His judgment was, very likely, correct. It may be even questioned whether multitudes—possibly the majority—of professing Christians do not go through life without really knowing, out of their own experience, what self-denial is.

"MANY a time when we stand in the pulpit, some sinner may be present, to whom we are addressing our last message, who will never hear the gospel, or be exhorted to take care of his soul again. Should we not wish to pour upon such an one the whole force of our powers of persuasion; to speak to him emphatically in the words of Richard Baxter, 'as a dying man to dying men?'"

Your time is redeemed; therefore use it as a consecrated talent in His cause. Your minds are redeemed; employ them to learn His truth, and to meditate on His way. Thus make them armories of holy weapons. Your eyes are redeemed; let them not look on vanity; close them on all sights and books of folly, but gaze on Him only who is the Chief among ten thousand, the altogether lovely. Your feet are redeemed; let them trample on the world, and climb the upward hill to glory, and bear you onward on the march of Christian zeal. Your tongues are redeemed; let them only sound His praise, and testify of His love, and call sinners to His cross. Your hearts are redeemed; let them love Him only, and have no seat for rivals.

LAM. DUFFERN will call for Canada on the eighth of next month.

Our Young Folks.

The Chorister's Last Hymn.

"Is my boy beginning to feel tired?" "Tired, oh, no! not tired! The child spread his weak fingers out upon the coverlid, and turned his dark, wistful eyes to his mother as he spoke, "I'm not nearly tired yet, mother; are you?"

John and the Postage-Stamp.

John was a boy who "lived out." Every week he wrote home to his mother, who lives on a small rocky farm among the hills. One day John picked up an old envelope from the kitchen wood-box, and saw at the postage-stamp on it was not touched by the postmaster's stamp.

Good Enough for Home.

BY AUNT MARGORY.

When I met Mattie Simmons at her cousins in Philadelphia, last winter, I thought her one of the neatest, prettiest, brightest girls I had ever seen. She would come into the breakfast-room in a nicely fitting dress, a jaunty white apron with pockets in it, and a primrose tie, with a smiling face to set them off.

The Seventh of Romans.

The seventh chapter of the Epistle to the Romans has come into unusual prominence of late, owing to the singular treatment which it has received from the advocates of the "Iugher Life." It has been spoken of in a tone of depreciation, and even of dislike, singularly inconsistent with that surrender of heart and mind which they profess to give to other parts of Scripture.

Reason Why.

"Why were you not at Sunday school this morning?" "I did not have my new hat," said a little girl that loved dress very much. "I did not get up in time to get ready," said one that is not very industrious.

Sabbath School Teacher.

LESSON XXXVIII.

REVIEW CHRIST REJECTED. [John xi 47-51.]

COMMIT TO MEMORY vs. 17, 54. PARALLEL PASSAGES.—Balaam, Num. xxi. 15-19, Acts xx. 1.

SCRIPTURE READINGS.—With vs. 47, 48, read Ps. ii. 2; with v. 49, read Acts iv. 6; with v. 50, read Isa. xlix. 6; with vs. 51, 52, read Matt. xx. 28; with v. 53, read Matt. xxvi. 3, 4, and 1 Kings xix. 4.

GOLDEN TEXT.—He is despised and rejected of men; a man of sorrows, and acquainted with grief.—Isa. liii. 3.

CENTRAL THOUGHT.—Christ came unto His own and His own received Him not.

The miracles of Jesus not only attracted notice, impressed the people and showed His tender and compassionate nature, but they formed a foundation for the belief in Him as the Messiah. The raising of Lazarus made a great impression. It was a remarkable miracle in itself. The social position of Lazarus gave it some interest.

The ruling body of the Jews, not including the Roman power, was a council of seventy (one) men, twenty-three making a quorum. The name, Sanhedrim, is Greek, and therefore comparatively modern among the Jews. The council though claimed to be in succession to that of Numbers xi. 16, 17, probably took shape after the return of the captivity.

The prime movers in collecting this meeting were chief (leading) priests and Pharisees. They expressed alarm at their own helplessness and inactivity, and the growing popularity of Jesus. "This man doth many miracles." Out of their own mouths they are condemned. Are they true miracles? Then why do ye not believe in him? How does he effect them? Are they false? Then why not expose him? To the council an argument is urged which deserves notice (v. 49). "The Romans will come," etc. Why they were there! Yes, but in no great force, only enough to keep the country quiet, not in overwhelming numbers as afterwards.

Here Caiaphas, who had long been High Priest, and was so then ("in that year," v. 49, there was much political changing of this official now), made an argument in a haughty, high-priestly, arrogant style. (He was a Sadducee, probably son-in-law of Annas, greatly in favor of public tranquillity, "things as they were.") "Ye know nothing at all." It rebukes the slowness and lack of sagacity of his compeers, particularly rival Pharisees, he being a Sadducee (see Acts v. 17). It was probably meant to forestall objection, thus, "You say it is hard to make away with this man, who may not be a traitor or mean any evil. But do ye not see the evil of which he may be the occasion? Better that he be cut off than the whole nation. It is expedient for us to make away with him."

There are two kinds of expediency. That which submits to some evil (not moral) for a great good. It is expedient to cut off a hand to save the life. Of two such evils we are to choose the less; of two moral evils choose neither. That which does evil that good may come. Caiaphas (and priests generally) favored this. He had no true idea of that atonement which his words unconsciously describes. He was simply arguing his case and carrying his point, and he was stimulated in his zeal by his being high priest, and afraid of the power slipping from his and his fellows' hands, in consequence of the miracles of this Jesus who assailed the party so fearfully. It was noble in Christ to give. It was base to sell an innocent life for self preservation. It was wrong to do any injustice even for a national object. We have the Evangelist's comments on his words. The events, which fell out quite differently from his view of them, put a new meaning into the words which he uttered unwittingly. Jesus did die for the nation in a deeper sense than he knew, and in a wider sense

too, for he contemplated also "all the children of God scattered abroad," all the true Israel, Jews and Gentiles. It is a most natural reflection from the point of time and of view from which John wrote. It is a piece of that solemn irony which meets us in so many cases of retributive justice. It is of the same order with Balaam's prophecy: with the rod, the robe, the crown and the inscription on Christ's cross. Truly he was a king, "the King of the Jews."

And his counsel prevailed. They resolved from that time forth to watch the first opportunity to compass the death of Jesus, and in fact required that his whereabouts should be reported. He was practically an outlaw from that day. What Caiaphas uttered in ignorance, and in selfish and unprincipled policy, let us look at as John could see it. The innocent has died for the guilty. One man suffered to save a nation, and not a nation only, but the "whole family named after him, then and thereafter to be, Christians. This is the great "mystery of godliness." This is the "mystery that had been hid from the ages." Jesus reconciles Jews and Gentiles, is the propitiation for the sins of the whole world, no exception being made against any man of any race, color, age or class. He gathers into one (mystical) body all the children of God, he the head, they the members (Eph. ii. 13, 14). He is "in the midst" not only of the thrones on the cross, but of all prophecy, of all history, of all goodness, of all good men, of the whole family in heaven and on earth.

Yet the Jews' council deliberately rejected him. So do men still and under like influences. They could not keep power and own Jesus. The pleasure seeker cannot indulge and own Christ. The unscrupulous politician, the tricky lawyer, the dishonest merchant cannot own Christ and prosecute his objects. So to gain his points he puts him aside and in the end loses himself.

There is indeed a business low road than this, when men confess him, call him master, like Judas, and kiss him, but their hearts go after their covetousness. Which is worse before God, the audacity or the hypocrisy, we need not inquire. Either is soul-destroying.

We learn from this lesson: I. How little power miracles by themselves have to turn men to the Lord. From Lazarus' grave to this council-chamber! See the words of Christ (Luke xvi. 3). So it is now. More evidence is not the want of the world.

II. How falsely men reason when they are pleasing themselves. They slay Jesus to keep things quiet, and his blood is on them and on their children in an awful manner. It is never expedient to do wrong.

III. God has all men's hearts in His hands, and makes the ways of the wicked serve His ends.

IV. It is awful to reject Christ, even though high authority and church councils approve of it.

SUGGESTIVE TOPICS.

The state of public feeling—occasion of it—significance of this miracle—the council—name—number—duties—antiquity—by whom called—addressed—Caiaphas's office—sect—tone—argument—error—the evangelist's reflection upon it—parallel cases—underlying truth—double work of Jesus—meaning of "gather"—conclusion reached—criminality of it—folly of it—imitations of it and further lessons to us.

MISSIONARY NOTES.

Do you pray daily for the missionary work at home and abroad?

Are the heathen in a parishing condition? is a question discussed in the Baptist Missionary Magazine, and is answered in the affirmative.

"The Gospel for the World," is the title of a sermon recently preached by T. D. Woolsey, D.D., and should be given to the world at once.

Have you given all for Christ? If so you will delight to do all in your power to support the missionary cause.

Some of the Jews in London evince a spirit of inquiry as to the teaching of the Scriptures respecting Christ, and some of them have embraced the truth.

On June 23th, five persons united with the Presbyterian Church at Rio Claro, Brazil, South America. Cheering news is also heard from St. Carlos. Protestantism is gaining favor all the time.

Among the Mohammedan converts, received by the Presbyterian missionaries in Persia, was a soldier, who stated that 200 men in the army thought as he did, and were holding secret meetings in regard to the Christian religion.

The number of persons belonging to the Moravian missions is 69,322, and divided as follows: Esquimaux, 2,745; Indians, 1,844; South Americans, 9,329; African Negroes, 55,750; natives of Australia and Tibet, 154.

Recent investigations as to the number of missionaries and converts in Japan, gave the following result: Greek Church, one missionary and 3,000 converts; Roman Catholics, forty missionaries and 20,000 converts; Protestant, seventy missionaries and 200,000 converts.

The late Dr. Soudder of India, when he was endeavoring to excite an interest in the missionary cause among children of America, received the following note from a little girl: "My dear Dr. Soudder, I send you ten cents. When you want any more money write to me."

Dr. George E. Post writes to the N. Y. Evangelist, that the alarm, which has prevailed in Syria with regard to the threatened closing of the Protestant schools, has passed away. All mission schools in the neighborhood of Beirut are prosperous, and are carried on without interruption. The Protestant Missions in Palestine and Syria, he reports, spend 5,000,000 piastres annually; the Jesuits have expended, on one building in Beirut, 2,000,000 piastres in one year, and will spend on it a much more. The Greek, Roman Catholic, Jesuit and Protestant missionary organizations, spend in Syria yearly, 1,000,000 piastres.

The recent detention of Protestant books by the customs authorities at Santander is believed to be part of a coercive scheme to drive Protestants out of Spain. This plan, inspired by prominent persons in Madrid, is being executed by the clergy and civil Governor, who hope by indirect pressure to expel recalcitrant American evangelical ministers. The impression also prevails that the Madrid Government hopes to conclude the Papal Nuncio and the Moderates with this underhand persecutions, while apparently pursuing a liberal policy regarding public worship.

The Vexom of Wit.

The sting of the sarcasm lies in the intonation of the speaker, and one may trust the best of the pleasantries over which succeeding generations have made merry were uttered with enough good humor to take most of the venom out of them. There was surely a genial smile on the face of M. d'Argenson when he congratulated his ignorant nephew on appointment as a librarian to the king, and observed that he now would have a fine opportunity to learn to read. And perhaps Gen. Quintus Iovius smiled when he hazarded a little jest with the great Frederick at a time when his majesty was not in a laughing humour. Just before engaging the French, at Rocback, the King said to the General, that if he were beaten, he should fly the country, go to Venice and turn doctor. "Your majesty would keep to the profession of assassin?" growled the old soldier. Of the same quality perhaps was the reply given to the Czar Nicholas, when he asked the painter, Horace Vernet, whether with his liberal ideas, he would undertake to do a battle scene, representing a victory of Russians over Poles. "Why not, sir?" exclaimed the latter; "I have more than once painted Christ nailed to the cross." Illuminated with a gracious smile must also have been the famous retort of the profect's wife upon Napoleon. She had been an object of gossip, and Napoleon meeting her at a state ball, rudely addressed her, "Well, Madame, are you as fond of me as ever?" The poor lady had presence of mind enough to answer, "Yes, sire, when you are polite. Upon which the Emperor turned about abruptly, and illustrated the littleness of his mind by depriving her husband of his place three days later. And the alleged impertinences of the celebrated Abernethy must have been relieved with a grim humor and bonhomie that took away much of their grossness. The "ake of Norfolk, who applied to him for treatment, probably enjoyed as well as needed a heroic diagnosis, for he not only paid but little attention to his person. "Did your grace ever try a clean shirt?" asked the old doctor, and what freemasonry of good fellowship is implied in the very terms of the question! It is difficult to draw the line between what is permissible in conversation and what is not. Reflections on the moral character of anybody while that person is present, are unpardonable, however brilliant may be the wit in which they are wrapped. Of course there is a further rule which is very comprehensive—namely, that nothing should ever be said that will in any way give pain to any person within hearing. But as human nature remains as it has been from the beginning, men can hardly be expected to refrain from a thousand and one ways of suggesting to each other that they are fools.—Tinsley's Magazine.

Scottish Sturdiness Sixty Years Ago.

In the forest period of Peninsular war, the pressure for substitutes grow intense. The bounty to be dispensed for one was occasionally as large, if not larger, than the bounty paid by government for enlisting into the army. On a particular occasion, in a small town, I knew of fifty pounds being given for a substitute. A substitute was in earnest demand. Advertisements were issued. Nobody would go. Thirty pounds were offered. Forty pounds were offered. At length the offer rose to fifty. A poor man of middle age presented himself. Sandy Noble, for such was the name of this true-hearted person, was by trade a cotton-weaver. He was a widower, with a grown up family, but they had left him to pursue their own course in life; so he was, in a sense, desolate. The wages realized by his peculiar species of labor had materially declined, and he was now only able to make both ends meet. Not even that. He had become responsible for a number of petty debts, caused by the long and expensive illness of his lately deceased wife. These debts hung round his neck like a millstone. The thought of never being able to liquidate them was dreadful. One day, as he sat on his loom, meditating on the state of his affairs, a neighbor came in to announce the intelligence that fifty pounds had just been offered for a substitute. Making no remark on this piece of news, Sandy, when alone, took a slate, and calculated that fifty pounds would clear him. His mind was instantly made up. For two days and a night he worked with desperation to finish the web he was engaged upon. Having executed his task, and settled with his employer (the father of the present writer), he walked on to the secretary of the insurance club, and coming in the nick of time, was thankfully accepted as the required substitute. The militia authorities were in a fume about the delay, and a sergeant had been despatched to bring the man who had been balloted for, otherwise he would be treated as a deserter. As the recognized substitute, Sandy, in a few quiet words, pacified the sergeant. "Just give me half an hour," said he, "I'll be ready to gang wi' ye." The half hour was given, and devoted to a noble act of integrity, such as we fear, is rarely presented in matters of this nature. With the fifty pounds in his pocket, Sandy went from one end of the town to the other, paying debt after debt as he went along—fifteen and sixpence to one, three pounds eleven and three-pence to another, and so on, not leaving a single shilling undischarged. When all was over, he mounted a small bundle on the end of a stick, and in a calm, self-satisfied mood, he trudged away with the sergeant to headquarters. The name of Sandy Noble deserves to go down in the roll of honor.—Chambers' Journal.

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TO OUR SUBSCRIBERS.

We must remind many of our subscribers of the fact, which they may have overlooked, that their payments to the PRESBYTERIAN are considerably in arrears.

FIRST BLAST OF THE TRUMPET.

One of the very first subjects to which the Alliance of Reformed Churches will call the attention of its twenty thousand Presbyterian congregations is, as we learn from its constitution, the Sanctification of the Sabbath.

There are, and have been, and will be, probably for some time yet, three forms of Sabbath-keeping—the Parisian, the Popish, and the Puritan.

The Parisian Sabbath is a day devoted entirely to pleasure, with no time whatever or room for religion. The Popish Sabbath is a kind of compromise between religion and riot, between penance and pleasure.

The approach of the Centennial Exhibition at Philadelphia is, therefore, causing anxiety to Christian hearts in the United States.

The Christian Intelligencer, the organ of the Reformed (Dutch) Church, speaks very plainly and pointedly on the subject as follows:—

"We take the liberty to address an inquiry to Gen. Joseph R. Hawley, the President of the United States Centennial Commission, and his associates in its direction, which is at once pertinent, timely, and made necessary by the experiment of the Pennsylvania Railroad."

It would be a calamity of untold weight, did the Government of the United States sanction the opening of the exhibition on Sabbath day.

During the recent remarkable conference at Bonn, convened and presided over by Dr. Dollinger, the great leader of the German Old Catholics, he delivered a long and interesting address on the position and results of Roman Catholicism.

DR. DOLLINGER ON THE ROMAN CATHOLIC CHURCH.

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middle of the 14th century downwards the Empire decayed, till the Pope secured the establishment of an hereditary monarch. After the Reformation the Empire became divided into two great parts, and the Hapsburgs retained the title.

In the afternoon, Dr. Dollinger continued his narrative, passing over to Poland. Poland was, he said, formerly a kingdom of twenty millions of inhabitants.

Ministers and Churches.

On the Rev. Mr. McIntyre leaving Osnabruck, he was on the 7th inst., presented with a very flattering address and a purse of money.

At an adjourned meeting of the Presbytery of Sauguen, held at Durham, 21st Aug., a call from Centre Buce and Underwood Congregation, in Presbytery of Bruce, to Rev. G. McLennan, Harrison, was taken up.

On the arrival at Norwood, last Friday evening, of Mr. Fotheringham and his bride, they found the manse in the hands of about fifty of the congregation, who had assembled to welcome them home.

The induction of the Rev. W. P. Walker to Binbrook and Saltfleet, took place on the 1st Sept., at 11 a.m. The Rev. Mr. Black presided.

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Correspondence.

Probationer's List.

Sir,—I observe in your issue of the 13th ult., an article headed "Vindication of Probationer's Scheme." I learn from the spirit of the article that the writer is a man of prayer, and that he prays for the peace and prosperity of Probationers as well as for other persons.

"Plato, thou reasonest well." But we can inform you that we studied the geography of Canada and of other countries as well, when we were little boys attending the common school.

But, if it is absolutely necessary for Probationers to travel over the whole of the Dominion of Canada in order to be successful preachers as "Veritas Vincit" seems to say, why not extend our field from the river to the ends of the earth, and we will be far more successful.

they will be able to speak of what they have seen with their eyes, and heard with their ears, and handled with their hands, and their congregations will increase the stipend a thousandfold when manuscripts are thus doctored from the pulpits, and the Gospel preached.

"Veritas Vincit" holds that Probationers did not get sufficient mission work while students, and his argument is that the scheme gives us the advantage of abundance of mission work while Probationers, and if we were located without having this abundance, we would be ignorant of the manner in which the business of the Church is sometimes done.

I ask any honest person is it right to treat Probationers in this way who have already spent three or four summers while students doing real mission work. We know as much both theoretically and practically concerning mission work when we graduate as many who are much older and are already in stated charges.

"Veritas Vincit" shows in argument number three that the scheme will make Probationers find their proper level. "There are among Probationers," says he, "as among other classes," (ministers I suppose who are not Probationers included), "some who have very exalted opinions of themselves," so the writer goes on to show that the scheme will drive away those high notions from Probationers, and fit them for useful positions in life.

I am of opinion that the writer's logic is unsound. I would also venture to say that there is not one of my brother Probationers exalted in the sense referred to; but if there was even one among the whole class of Probationers having such exalted opinions of himself, I maintain the present workings of the scheme would never remove high notions from the mind of any, but would have the tendency of increasing and exalting them more and more.

The fourth argument advanced by the learned pen of "Veritas," consists of a few little joints. (a) He holds that the Apostles were "the first missionaries, or Probationers," and "they were sent without purse, and yet they lacked nothing."

The point in his argument is this: if the first Probationers took no purse, and yet lacked nothing, that Probationers nowadays being provided with board, and paid "the magnificent sum of seven dollars per week," must have superabundance. Hence the scheme enables us to dispense with the super by contributing to railroad enterprise, and I wonder he did not add eating saloons at railroad stations as well, for the scheme only provides us with partial board, namely, while we are in mission fields or congregations, so you see when we leave those fields we must either contribute to eating saloons or go without food, the latter of which is not very pleasant.

"Veritas Vincit" maintains that the scheme affords us the grand opportunity of becoming acquainted with the geography of the country at our own expense, which knowledge and expense he holds is absolutely necessary for our success in the Christian ministry.

But, if it is absolutely necessary for Probationers to travel over the whole of the Dominion of Canada in order to be successful preachers as "Veritas Vincit" seems to say, why not extend our field from the river to the ends of the earth, and we will be far more successful. If travelling through Canada qualifies Probationers to preach successfully, as "Veritas" says it has that tendency, I would recommend him and many others to start out at once and travel the length and breadth of our grand Dominion. I am sure, Mr. Editor, our congregations will bear me out in this, and then these brave men will be like the beloved John. Hearing of sermons will cease, for after such an expedition

also affords them ample opportunities of selecting a wife.

My reply to this will be short. In his fourth argument he puts Probationers on a par with the Apostles of our blessed Lord. Hence "Veritas" believes in Apostolic Succession, and the principles or advantages that he applies to Probationers now-a-days, must also be applicable to the first Probationers, or Apostles. Hence, when our Lord called holy men of old to follow him, the object of the call was not that they should preach the gospel, but to separate them from their wives; and any of those holy men who were unmarried, the object of the call to them was to afford them ample opportunities to select a wife. I never understood till now why the Anglican Prayer-book calls matrimony a holy mystery.

Mr. Editor, I am thankful to you for the space you have afforded me, and I am sure that all who love to see the prosperity of our Zion, will rejoice to see the trash advanced by the able pen of "Veritas Vinet," blown to the four winds, where "ex-Oleucus" wishes to send Probationers. I shall reply to the letter at my first convenience.

J. J. COCHRANE, Probationer.

The Saguenay.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I had occasion to visit Chicoutimi, at the head of the River Saguenay, on business a few days ago, and having met with some facts which might interest your readers, I take the liberty of trespassing on your space to communicate them.

At Chicoutimi, where I stopped for a few days, there is a very interesting and vigorously conducted mission in connection with the French Canadian Missionary Society. Rev. T. G. A. Cote, the pastor, is doing a good work; he has built a beautiful minister's residence and chapel, where a congregation averaging fifty or sixty worships. There are also families attached to his mission at Grand Brule, Grand Bay, and Lake St. John, which are regularly visited by the missionary. The energy displayed by Mr. Cote has naturally excited the enmity of the priest party, and insults, and even acts of violence have been perpetrated by them. During my stay at Chicoutimi, two men entered during the night the minister's garden, and took away a beautiful statue, a gift from a Montreal friend, and dragging it into the road, broke it to pieces. Mr. Cote has, however, by his kindly manner and blameless straightforward course obtained the good will and respect of all the resident Protestants, and of quite a number of Roman Catholics of the place, many of whom sympathize with his work, and would join the little struggling congregation if it were not for fear of persecution. There is a good work to be done in Chicoutimi. May God hasten it in His own time and way.

During my stay we had the pleasure of a visit from Father Chiquiqui, who addressed three meetings at Chicoutimi. On the arrival at the Hal Hal Bay wharf of the steamer which conveyed him from Quebec, about 100 French Canadians had gathered, not only to obtain a glimpse of him whom they once so loved and revered, but also to hear him speak, for several politely invited him to give them his reasons for leaving the Church of Rome. He did so during a whole hour, and was listened to with the deepest attention and respect by all, except a few who cried out to him to be silent, and when he continued one man threw a loaf of bread at him, and another an egg, the contents of the latter bespattering his person, and the bread (a very stale argument) nearly knocking him over. Father Chiquiqui, with great tact, by way of returning good for evil, at once put up a prayer to God for these poor misguided men, and the consequence of this wise act of his was that perfect order ensued during the rest of the meeting.

On my way down from Chicoutimi, I had the pleasure of visiting the Presbyterian French Mission Station at St. Catharines Bay. Mr. Bouchard, the student missionary, is doing a good and faithful work here. He has in this place, his headquarters, and at Pointe au Pessil, about twenty miles farther up the St. Lawrence, about forty-nine adherents, and also a day school at about a mile above St. Catharines Bay, where thirteen children attend. The latter place, which as most of your readers are doubtless aware, is situated near the mouth of the Saguenay, just opposite Tadoussac, is a very beautiful expanse of water, and well worth a visit. Pleasure and health seekers would do well to visit it, and they might be induced to build summer residences there. They would have all kinds of vegetables on the spot, as well as beef and mutton. Protestants too would have the advantage of the service which is held for the present only in the summer months. The only disadvantage is that there is no steamboat wharf, but a very good locality was pointed out to me where one could be placed.

Tadoussac has been, I am sorry to say, not much patronized by visitors this year. This is much to be regretted. It is beautifully situated, has great advantages in good, clean cottages, unoccupied in winter, a first-class hotel, and boating and fishing of the best kind.

Hope that you may find place for these few facts, I remain yours, truly,  
A LOVER OF THE SAGUENAY.

Obituary.

Of brief illness, at her residence, on the 1st Sep., Catharine Kennedy, widow of the late Alex. McNamilton, Esq., Athol, Glengarry, aged 54 years. Deceased was a woman of good natural abilities, well known and much respected in the neighborhood for her many excellent qualities and consistent Christian character. She was a zealous member of the Gordon Church, Indian Lands. Her funeral was on the 3rd, and was attended by a large number of sorrowing relations and friends; the service was conducted by the Rev. K. McDonald, of Alexandria, assisted by Mr. McLennan, now of Dunvegan. Mr. McDonald gave a very appropriate address, being his remarks from Rev. xiv. 18.

Presbytery of Whitby.

The Presbytery of Whitby met on Tuesday the seventh day of September. The business done was of an important character, as may be seen in the following record of proceedings. The Presbytery resolved to hold during the afternoon sedentary of the next regular meeting, a conference on the state of religion within the bounds, and appointed the Rev. Mr. Edmondson to deliver an address on "The true standard of congregational spiritual life and work," this subject being suggested by Mr. Rogor, who moved in the matter in Presbytery. There was produced and read, a call from the congregation of Port Perry in favour of the Rev. J. Douglas, late of Kemptville, guaranteeing a stipend of \$800. The Presbytery sustained the call, and appointed the induction to take place on Thursday the 23rd of September at two o'clock in the afternoon, Mr. Edmondson to preach and preside, Mr. Rogor to address the minister, and Mr. Spenser the people. Letters were received and read from Messrs. Ballantyne of Whitby, and Calder of Orono and Rendal, resigning their respective charges. The resignations were allowed to lie on the table, and Messrs. Edmondson in the former and Spenser in the latter case, were appointed to cite the congregations to appear in their own interests at a special meeting of Presbytery to be held for that purpose on Wednesday the 16th of September. Mr. Ballantyne produced and read a statement of moneys received and expended on behalf of the Presbytery and Synod funds, which was adopted. It was agreed that the Clerk's salary be \$60, exclusive of expenses connected with his office. The Presbytery also resolved that the Presbytery and Synod expenses be raised from the different congregations *pro rata*, in proportion to the membership. Mr. Kennedy, as Convener of the Committee appointed to draw up a minute expressive of the sentiments of the Presbytery towards Mr. Smith, late minister of Bowmanville, read the following deliverance:—"The Presbytery feel the removal of the Rev. John Smith from their bounds to be a serious loss to the congregation of Bowmanville, in which he has laboured so many years with such marked acceptance and success, and also to this section of the Church, in the promotion of whose interests he has always taken a prominent and efficient part. His co-Presbyters have always found him wise in counsel, prompt in action, and brotherly in intercourse—every way worthy their esteem and confidence. It is their earnest prayer that his labours may be abundantly blessed in the important sphere to which he has been called." The Clerk was entrusted with the distribution of Probationers sent to labour within the bounds of the Presbytery. Authority was given to Mr. Rogor to examine Mr. James Ross, a member of the congregation of Port Perry, and certify him to the Examining Board of Knox College, if found qualified. The Presbytery then adjourned to meet at Oshawa on the first Tuesday of November, and was closed with prayer by the Moderator.

WALTER R. ROSS, Pres. Clerk.

N. B.—All communications are to be addressed to the Clerk.

Presbytery of Lindsay.

A meeting of the Lindsay Presbytery was held in Woodville, the 31st August, pursuant to adjournment. After devotional exercises the minutes of last meeting were read and sustained. The Rev. Messrs. D. McIntosh, of Markham, and A. C. Wilson, of Woodville, were invited to sit as corresponding members. The Rev. J. L. Murray was appointed permanent clerk of the Presbytery, and Mr. J. O. Gilchrist, of Woodville, was appointed Treasurer. It was agreed to pay Rev. J. Allister Murray a portion of the clerk's annual salary proportionate to the time he served the Presbytery as clerk *ad interim*. Since last meeting of Presbytery the sacrament of the Lord's Supper was reported to have been dispensed in the following mission stations, viz.: in Kirkfield, by the Rev. J. McNabb; in Cobocok, by Rev. J. T. Paul; in Digby and Headlake, by Rev. J. McClung; in Sunderland, by the Rev. E. Cockburn; and in Carden and Sabright, by Rev. J. Campbell. The Rev. J. McNabb, in the name of the committee appointed to draft a suitable minute about the resignations of the Rev. Messrs. E. W. Panton and J. A. Murray, submitted the following minute in favor of Rev. E. W. Panton, which was unanimously adopted:—"The Presbytery while accepting the resignation of the Rev. E. W. Panton, of Peel street congregation, Lindsay, do so with mingled feelings of joy and regret—joy on account of the circumstances which led to this event, viz., the proposed amalgamation of the two Presbyterian congregations of the town of Lindsay; and regret at the thought of parting with a brother so beloved. The Presbytery cannot allow the occasion to pass without expressing their deep sense of the loss sustained by them as a court in the removal of a brother who most cheerfully and faithfully performed the duties prescribed to him by the Presbytery. They desire also to record their high esteem of him as a zealous and faithful minister of the New Testament. They would follow him with best wishes for the temporal and spiritual welfare of himself and family, and the earnest prayer that ere long he may be happily settled again, to exercise his gifts with the same zeal, diligence and success which characterized him while within the bounds of this Presbytery." Mr. McNabb next submitted the following minute in favor of Rev. J. Allister Murray, which was unanimously adopted:—"The Presbytery do most reluctantly part with their brother the Rev. J. A. Murray. From disinterested motives he has been pleased to tender his resignation of the charge of St. Andrew's Church, Lindsay. The Presbytery would record their high appreciation of the spirit which prompted him to act in this manner, and believing that it would be for the interest of our cause in Lindsay that a union of the two congregations should be effected have accepted Mr. Murray's resignation of his charge, but they desire while parting with him to record their high esteem for

him and for his many excellencies and gifts as a minister of the Gospel. By his affable manner and courteous bearing he has won the regard of his brethren. This court would express their sense of the loss they sustain in parting with a gentleman marked by such abilities, being one of their most judicious counsellors and active members, and who has efficiently discharged for a season the duties of their clerk. They would at the same time express their high sense of his ministerial success, his zeal and diligence in the calling to which he has devoted his energies, and would follow himself and family with best wishes for their welfare, and with earnest hopes and prayers that the Lord of the Harvest may direct His servant to a charge in which his gifts may be useful in promoting the cause of Christ." The Rev. E. E. Laird, of Beaverton, was recognized as a member of the Presbytery without a charge. Mr. Lochard reported that he preached the Peel street Church, Lindsay, vrant on the 15th August, according to the Presbytery's request. Mr. Abram Dobson, of Wick, after examination was ordered to be certified to the College Board as a student of the first year of the literary department. At the request of the session of the Presbyterian Church of Lindsay, permission was granted them to supply their own pulpit through their moderator on those Sabbaths not provided for by the Presbytery. The Rev. Mr. McNabb, being called away to a distance to attend the funeral of a late relative, requested to be relieved from the duty of preaching vacant the St. Andrew's Church, Lindsay. The request was granted, and the Rev. J. L. Murray, of Woodville, appointed to take his place. The Rev. W. Lochard was appointed Moderator of Session of the Lindsay congregation. An adjourned meeting of the Presbytery was appointed to be held on the 14th inst., at 11 o'clock, a.m. The next ordinary meeting of Presbytery was appointed to be held on the last Tuesday of November, at 11 o'clock a.m., in Woodville. A vote of thanks was given to the Rev. J. L. Murray for his services as clerk *ad interim*. The meeting closed with the benediction.—J. L. MURRAY, Pres. Clerk.

Presbytery of Hamilton.

An adjourned meeting of the Presbytery of Hamilton was held at Binbrook, on the 1st inst. Mr. Black Moderator *pro tem*. Among other things the Rev. W. Walker, late of East and West Ancaster Congregations, was inducted as pastor into the united charge of Binbrook and Saltfleet. Mr. Little preaching a most excellent and appropriate sermon from 1st Cor. iii. 21-28 on the occasion, Mr. Wilson addressing the minister in suitable terms, and Mr. Cheyne, the late pastor, the people, in an affectionate and faithful manner. A letter was read from Mr. Bruce accepting the call to the First Presbyterian Church, St. Catharines, and his ordination was appointed to take place there on Tuesday, 28th inst., at 8 p.m. Mr. Burson to preside, Mr. Isaac Campbell to preach, Mr. Little to address the minister, and Mr. Laing the people. The following minute was most cordially and unanimously agreed to:—"The Presbytery of Hamilton, in accepting the resignation of their esteemed brother, Mr. Porteous, would place on record their high appreciation of his character as a man and Christian minister, and their deep regret that he has felt it to be his duty to adhere to his resignation of the Beverly Congregation. He has laboured faithfully for more than twenty-seven years in that part of the country, and leaves it enjoying the respect and confidence of the whole Christian community. As a member of Presbytery, he was most conscientious in the discharge of his duty, and a most judicious counsellor; and as Clerk of Presbytery for many years, painstaking and efficient. The Presbytery warmly commend him to the Christian sympathies and confidence of those among whom he may be called to labor, and earnestly pray that the Great Head of the Church may soon open for him another field where his ability and experience as a minister of the gospel may again be exercised for the advancement of its interests." The Presbytery adjourned to meet at St. Catharines, on Tuesday, 29th inst., at 11 a.m.

Germany.

THE Old Catholic Conference opened at Bonn, Aug. 12th. The morning meeting opened at nine o'clock in the hall of the University.

The proceedings at the first meeting of the Conference were in German. I was enabled to catch a general idea of their drift, and I gathered that the question of the double procession is the main hindrance to the realization of the object for which the Conference is summoned. Dr. Von Dollinger opened the proceedings by a resume of the whole subject, tracing the controversy from the first great divergence of thought caused by the division of the Church into two portions, the one using the Greek, the other the Latin tongue, down to the Vatican Council of 1870. He commenced by stating that the object of the Conference was to find a common ground as a basis of intercommunion between the various portions of Catholic Christendom, and this, he trusted, would be found in the well known maxim, *Quod semper, quod ubique, quod ab omnibus*. He pointed out how, when the great schism arose, the time was not well suited for the discussion of theological questions. The west had then few, if any, competent teachers of her own, and was content blindly to submit to the yoke of Rome—that power which put itself in the place of God on earth. He glanced at the influence of the Dominicans, and their great master, St. Thomas Aquinas, on mediæval theology, and especially at the tendency of that renowned Doctor to point his disciples to the Pope as the

source of all authority and truth. He lamented the failure of the proposals for reconciliation at the Council of Florence—a failure which he ascribed to the exorbitant claims of the Papacy. He showed how those same exorbitant claims were the cause which nothing could bridge over at the Reformation, and he concluded by a description of the gradual decay of Gallicanism, and the crusade preached under the present Pope against the Gallican spirit in matters of discipline, and German ideas in theology.

The discussion was then formally opened, and a spirited speech was made by Prof. Ossinien of St. Petersburg. Holding in his hand a scheme on the Double Procession, drawn up by Dr. Dollinger, he proceeded to comment upon it point by point. His chief criticisms were directed against the assertion that the terms *hypostasis* and *personæ* were not identical, and he urged strongly that they had always been held to be the exact equivalent of one another. He also objected to an expression of Dr. Dollinger's, which was, perhaps, a little unfortunate, in which that learned theologian applied the term *paternity* "in a large sense" to the relations of the Son to the Spirit. He concluded an animated speech, which was well received, by a declaration that there was no difference between the various sections of the Conference concerning the relations of the Son to the Spirit in time. It was observable that he more frequently cited the later than the earlier fathers, and that he relied far more on St. John of Damascus than upon St. Athanasius, St. Basil, or St. Cyril of Alexandria.

Dr. Dollinger then combatted the notion that *hypostasis* is the exact equivalent of *procedere*, and cited some modern Russian authorities to prove that the Western doctrine was not held by Orientals themselves to be heretical.

The sitting closed with a vigorous harangue from a Protestant layman, a member of the Bavarian Legislature, who urged the Conference to abandon questions of orthodoxy and heterodoxy, which had nothing to do with the union and communion of the saints; but his remarks were not well received.

The afternoon meeting commenced at four o'clock by the reading of letters. One from the Bishop of Winchester discussed briefly the *filioque* controversy—that on Anglican Orders, and that on Invocation of Saints. On the first head he declared himself ready to admit that the phrase *filioque* was wrongly introduced into the Creed, and that the Eastern faith was orthodox, and was willing to accept any declaration which might be satisfactory to the Easterns, so long as it did not imply the unsoundness of our own formularies. The difference, however, in his opinion was one rather of words than of things. On the second he remarked that if the unsoundness of the opinions of the divines who consecrated Archbishop Parker, vitiated their act, it was a principle of wide extent, and might lead to some singular results if universally applied—as, for instance, to the ordination of some of the mediæval Popes. But he denied the unsoundness of our divines. Individuals might have erred, but our Church teaches that Ordination is a Sacrament, though not of that universal necessity which attaches to Baptism and the Eucharist, and says distinctly "Accipe Spiritum Sanctum" to every candidate for the office of Priest or Bishop. On the third point he denied that there was any authority either in Scripture or the early fathers, and concluded with the words "Errare, possumus, heretici esse non volumus." The reading of letters from other influential persons followed, and it can hardly be said that this was the liveliest part of the days proceedings. The constant failure to decipher their contents, the reference to other authorities to verify a reading, and the long pauses, thus breaking up the continuity of the sentences, would have rendered Demosthenes dull, and Chatham tame and spiritless.

The great question of the Conference next came under discussion. It was felt that much progress had not been made in the morning, and that the speech of Prof. Ossinien had done at least as much to defer as to advance the realization of the projects for intercommunion. As Dr. Dollinger said, the Double Procession was the key of the Oriental position, the ark of their covenant, the watchword of Oriental liberties for centuries in the struggle for existence against Rome, and it could hardly be expected that they would surrender it in a day. He brought forward eleven propositions, however, in the words of the Greek fathers, in defence of the Latin position; and it must be confessed that it will be difficult for the Orientals to refuse even to tolerate an expression which has such considerable countenance from their own most valued Doctors. The main drift of the propositions is as follows: That "all that the Spirit has is from the Son;" that He "takes from," "partakes (*metechet*) of," the Son; that the Son is "the *prototokos* of the Spirit"; that the relation of the Son to the Spirit is spoken of as a "pouring forth" of the latter, as water from its source. All these expressions are taken from St. Athanasius,

St. Basil, and St. Gregory of Nyssa; and it is difficult to see how the Orientals can refuse to admit their force. The concluding proposition is expressed in the words of St. Cyril of Alexandria: "That by His nature, the Spirit is in the Son, as He is in the Father." "That He is inherent in the Son, and that it is from the Father, by the Son, that He proceeds."

The discussion was a little dry and disappointing here. There is something hard and repulsive in trying to fit metaphysical phrases to the mysteries of the Divine existence, and many expressions were hazarded, canvassed, and finally rejected. The only excuse that can be offered for a discussion of this kind, is the absolute necessity of framing some confession of faith which can reconcile those who have so long been sundered on a question of so mysterious a nature, especially when on the Oriental side every consideration of self-respect, every feeling of historical consistency and patriotic pride, is enlisted in favour of one definition and against the other. Dr. Dollinger closed his speech by asking the Anglicans whether they could accept the statement of the comparatively modern Confessio Orthodoxa, that the Spirit proceeds *only (monom)* from the Son.

A lively discussion then arose. The Rev. F. Meyrick began by correcting the phrase "paternity in a larger sense," attributed to the Son by Dr. Dollinger, and suggested the expression "productive power." He next called in question the reasoning of Prof. Ossinien, contending that *procedo* had a larger sense than *ekproeuon*, and could be used of the channel as well as the source. We might thus, he said, admit the word "alone," as used in the Confessio Orthodoxa, as referring only to the source of being, and yet maintain the correctness of the Western exposition of doctrine. Dr. Liddon next spoke, and referring to a remark of Mr. Meyrick's, expressing a doubt whether Dr. Dollinger's scheme would be accepted by the Orientals, said: "Its precise value is simply this: it covers our position, and for this we ought to be extremely thankful to its author." He proceeded to exemplify the folly of attempting to fix the precise equivalents of Greek terms in Latin, by alluding to the history of the words *prosopon*, *personæ*. He concluded by suggesting and commenting upon the two following propositions: (1) The Holy Ghost proceeds only from the Father as the fount of all being, but not without the intermediate action of the Son. (2) While for ourselves we hold that the Holy Ghost proceeds from the Father and the Son, we do not hold that there are two principle or causes, but that there is one principle or cause."

The discussion was continued by the Rev. F. S. May, whose remarks, however, as he afterwards explained, were based upon the misconception that it was proposed to alter our formularies; and by the Dean of Chester, who proposed that we should accept the well known formula, "from (*ek*) the Father through (*dia*) the Son," as the basis of a common confession of faith. An attempt to give more parliamentary character to the proceedings was made by the Rev. M. McColl, who seconded Dr. Liddon's propositions, and endeavoured to get it put to the vote, but the President did not encourage this suggestion, and it fell through. Dr. Liddon then modified his propositions; but eventually the suggestion of the Rev. L. M. Hogg was received with the greatest amount of favour, that Dr. Dollinger should submit his eleven propositions to the Orientals to-morrow (Friday) morning, and report progress to the English in the afternoon. It is impossible at present to say what will be the result of the Conference. So large a number of Orientals have never been in consultation with the Westerns since the Council of Florence, and all branches of the Oriental Church—Russian, Greek, Servian, Dalmatian, Roumanian—have been represented. That great good must eventually come of such a gathering, can hardly be doubted; but it may be premature to expect any very immediate results. The strangest part of the proceedings is that they are neither begun nor ended with prayer. It would seem as though fervent intercessions should ascend continually for a work so well pleasing to God, and so important to His Church: and it can hardly be that those who are come together to consider proposals for the unity of Christendom, could object to unite together in prayer. I hope that another year this matter will be taken into consideration. We can hardly expect the Divine blessing to attend our labours, unless they are sanctified by a public and unequivocal recognition of Him Whose we are, in Whose name we trust we are gathered together.

THERE never was any party, faction, sect, or cabal whatsoever, in which the most ignorant were not the most violent; for a bee is not a busier animal than a blockhead.—Pope.

THE New York market is flooded with peaches, which would make Covent garden open its eyes with wonder. Splendid peaches have been sold at from 50 to 10 cents a crate, holding about half a bushel.

Rome and London: A. D. 406 and 1875. (Presbyterian Witness.)

A writer in Macmillan's Magazine presents a picture of two cities and two eras—a parallel and contrast; Rome, the mistress of the ancient world as it stood at the beginning of the fifth century, and London the mistress of the modern world in the last quarter of the nineteenth century.

poetic-satirical picture of the times in one of their phrases:

In a church that is furnished with million and gable, With nave and with chancel, with roared and groin. The pontifical dress ere sealskin and sable. The odor of sanctity's Eau de Cologne.

W! Wee Winkers Blinkin'.

W! wee winkers blinkin', Blinkin' like the stars, What's wee tottle thinkin'?

Labour and Genius.

The relations of labour to genius is a subject which has engaged the attention of thoughtful men from the earliest times down to Sir Joshua Reynolds, who, in his Discourses Upon Art, dwells more forcibly upon the necessity of study and of earnest work, be our natural gifts what they may.

John's Answer to William's Question.

TO ALL WHOM IT MAY CONCERN. "Is the Church of England worth preserving?"—MR. GLADSTONE.

Lucknow.

Lucknow was once a royal city, with a population of 800,000, and was the fairest and most beautiful city of the East, with domes, minarets, and gilded towers of uncommon splendor.

Queens of the Day, and how they Look

A few days ago Queen Victoria paid a visit to the Empress Eugenie, at Chislehurst. She is a medium sized woman, somewhat inclined to stoutness, and has a florid countenance.

Grumblers.

Unhappy souls! Public torments! The sun shines on them in vain; they only see clouds and feel cold winds. Blessings are poured into their lips to no purpose; they only think of desired things they lack.

Books in Summer.

Judge Haliburton spoke the truth when he remarked how few people can read Paradise Lost. Even Dr. Johnson declared that he never read Milton until he was obliged; and hundreds, we doubt not, will sympathize with the man to-day who boldly declares that he cannot read Paradise Regained, over which Lord Brougham failed.

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It is reported in Vienna that Austria has determined to interfere in the troubles in north-west Turkey.

The London Tavern was offered for sale the other day, but was bought in, after a lively competition, for \$84,500.

A MISSIONARY in China gives the following summary of the present condition of the various religions in that country.

The London Times publishes a testimony to the power of Christianity recently given at Ningpo, China: "A man of respectability and means came into the preaching-room of the mission, and said that he had never heard the Gospel but had seen it."

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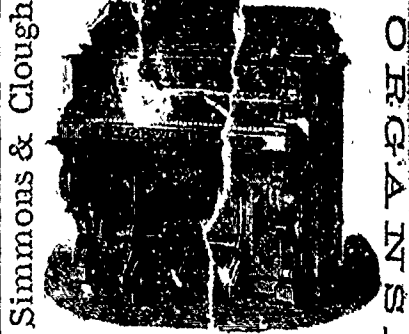
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