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Contributors and Correspondents.

SWITZERLAND.

GENEVA AND THE "OLD CATHOLIC" MOVEMENT—OUR CORRESPONDENT ATTENDS SERVICE IN THE OLD COLLEGE LIBRARY—FATHER HYACINTHE PREACHES—AN OUTLINE OF THE DISCOURSE—HE WILL NOT ATTEND THE OCTOBER CONFERENCE IN NEW YORK.

On arriving in Geneva last Saturday, I heard that, in consequence of a recent decision of the Old Catholic leaders in Switzerland, that mass should henceforth be celebrated in the language of the people, Father Hyacinthe Loyson would next morning, for the first time, conduct the entire service in French. I had known, as doubtless many of your readers do, how, some months ago, this remarkable man, finding himself forbidden utterance in France, had, upon the invitation of 800 admirers, come to Geneva to give instruction in the truths for which he had made so bold a stand. The more political and social aspects of these had been set forth in a series of "conferences," so called, in the Hall of the Reformation, allowed to him for the purpose by the Evangelical Society of Geneva. For a place of worship he and his friends applied to the State for the use of a Roman Catholic Church, but finding none available, they were glad to be allowed the use of the abandoned library of the Old College. It was here then, that, through narrow old streets, we directed our steps, at nine o'clock next morning. There was something very interesting in the recollection that through the same streets, and to the same hall, crowds gathered 300 years ago to learn the truths of the Reformation from the lips of Calvin and Zwingle. How far history may be repeating itself remains to be seen. Let us enter. This we do with difficulty, as all available space within is occupied, and many stand in the antechamber. As I was pressed forward by the crowd in the central passage to the very front, I had an excellent opportunity of seeing and hearing all. A small altar, bearing a crucifix, a quantity of plants and flowers, and three burning candles on either side, is surmounted by a white canopy, and before it stands, the most of the time with his back to the people, the ex-Carmelite monk, in surplice clothed, with, over it, an exceedingly rich white silk robe, with a large cross outlined in silver upon the back, and with broad pendants in keeping from the wrists. Two attendant lads, in plain clothes, stood behind him, and did duty as acolytes. The mass was entirely in French. Most of the prayers were recited in a voice sufficiently loud and clear to allow the people to join, which many did. The music, which was rendered by a choir of ladies and gentlemen with a harmonium, was simple and appropriate. In this also the congregation participated. Portions of Old and New Testament Scripture were read, and the Lord's Prayer and the Apostles' Creed recited. The elements are consecrated, not without a measure of mumbling and genuflexion, and finally the elevation of the host. The ordinary wafer was used, and it alone was administered to the participants, who were but six or eight in number. At this I was the more surprised, when, in the discourse which followed—a textless exposition of the principal elements of the service in which they had engaged—(1) Prayer, (2) Scriptural instruction, and (3) the Eucharistic Sacrament—a good deal was said about the participation by all in the wine as well as the bread as essential parts of the ordinance, and I afterward learned that this will follow when it is seen that the people are intelligently prepared for it. At the conclusion of the liturgical part of the service, without leaving the altar, the outer robe was laid aside, and the celebrant appeared as the orator, and fulfilled to me all the expectations his fame had excited. His gestures are few, but graceful and appropriate, his language choice, his voice exceedingly fine and well managed, his whole manner natural and pleasing. His discourse was evidently meant to be one of simple instruction to the people, and gave little scope for flights of oratory, though there was an occasional passionate burst, as when he defended the movement against the charge of rationalism, and claimed for it harmony with the faith of Abraham and Paul, the Old Testament and the New, as well as the earlier fathers of the Church. From these sources he quoted freely, leaving no room to doubt that while urging the preaching and study of the Scriptures, "especially the Gospel," he was still a good Catholic, holding and teaching the faith of the Church. Speaking of prayer, after referring to its necessity privately and in the family, and urging immediate attention to these means of grace, he spoke very clearly and emphatically of the duty of the people to join in with *heart* as well as voice in the public service, otherwise it would be but an empty form, and for all such he had a thorough detestation. He said it was this earnest united prayer which rendered the communion a true ordinance of God, securing for them the fulfilment of Christ's promise of presence with his people—not any sacerdotal power of the priest, who was but a sinner like others. There was no material or magical transformation of the elements—they were still bread and wine, but penetrated and pervaded with Christ's *real presence*, in the substance of his spiritual body, blood, bowels (*les entrailles*), being and divinity. *How* this was he wouldn't try to explain—it was a mystery, but it was the faith of the Church and his faith. A very solemn, beautiful, and earnest prayer followed this discourse. Announcements were made of hours for private conference with inquirers during the week, and for instruction of the young (Fleuri's Catechism), to which parents were urged to send their children. Then the meeting was dismissed with the benediction. In the antechamber I had a few minutes conversation with Mr. Loyson and his pleasant American wife. He inquired with much interest of the Catholics of Canada, especially if there were any such movement among them. I assured him of the prayers of many Christians on his behalf, and went away more than ever interested in the man and his work. Evidently he has much yet to learn before attaining to the spirituality and to the scripturality of the old Reformers. But they, too, were not free from weakness and error, nor are we sufficiently so to refuse our sympathy to one who is evidently in earnest in seeking light and freedom. His Colleague, Abbe Hurtault, who was present, but took no official part, is also a most interesting man. He is a canon of Tours, and was formerly secretary of the present Archbishop of Paris, and seems to be a man of earnest, independent spirit as well as scholarship. He repudiates all sympathy in the pretended miracles of Lourdes and other similar expedients to revive the drooping spirit of the age, and gives himself heartily to the work of enlightening the people in what he believes to be the truth, feeling that their greatest hindrance lies in the popular ignorance and error. As to their success, they are said to count some 1,500 followers in Geneva, whilst many thousands from all parts of the country flocked to attend the late "conferences"—as many as 30,000 on one evening applying for tickets, when only 8,000 could gain entrance. At present there is much popular enthusiasm, but time will test the men and the work. In Germany, where the movement has been more among students and thinkers, and hence less rapid though more profound, the first free Alt-Catholic bishop—Reinkens, said to be a rare combination of learning, wisdom, and grace—has been recently elected and consecrated by the sole surviving bishop of the older free Catholic Church of Holland, the Jansenist, thus securing that for which they have a genuine Romish weakness, "apostolic succession." Similar organization for Switzerland is at present under consideration, and there is little doubt that the ambition which Loyson is known to possess will be gratified by a place at its head. As to the future, some think that should the impending papal election place upon the throne a man of liberal spirit, disposed to friendly compromise the Alt-Catholic leaders might be induced to return; but of this there does not at present seem much likelihood. We can but commend the matter to the wise Disposer of all things, that the truth may be advanced and His name glorified.

Father Hyacinthe will not, as reported, be present at the October Conference in New York, as the claims of his work here will not allow of so long an absence.

CANADIAN ABROAD.

Geneva, August 19, 1873.

A half million of dollars was raised by the children of New York Sunday schools last year for religious purposes.

Somebody says that there are no Baptists in Newfoundland, and suggests that the water is too cold.

Rev. C. H. Spurgeon says, his Church open communion before he accepted the pastorage, or he would not have done so.

An address from the Church of England at Victoria, Australia, has been sent to the Archbishop of Canterbury, asking him to sanction an exchange of pulpits with Presbyterians.

Father O'Keeffe has triumphed decidedly, in spite of the whole power of the Roman Catholic hierarchy. First of all he refused to obey his superiors; and then succeeded in suits for libel against Cardinal Cullen himself as well as his underlings!

NOTES FROM THE NORTH-WEST.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—This letter closes for the present my hurried notes from Manitoba. During the past two weeks Mr. Ure and myself have visited Springfield and the Portage country, preaching at several of the stations and conferring with the Presbytery on matters of importance relating to these fields. As regards the question of Higher Education in the Province under the care of our church, we have agreed in recommending to the Assembly "That the Manitoba College be transferred from Kildonan to Winnipeg." It is understood by the Commissioners in making the recommendation that the debt on the College Building, amounting to $1,600 be assumed by the Board of Management of Manitoba College, and that suitable buildings be provided by the Board for college purposes until permanent buildings are erected. It is further recommended that, inasmuch as the sum of about $1,600 has been contributed by friends in Kildonan, and by bequest, towards the erection of the present College Building, that said building be made over to the trustees of the Kildonan congregation, to be by them held for the congregation's behalf and benefit, and used or disposed of as the congregation may direct. Other matters of detail, necessarily arising out of these recommendations, will come before the Assembly, when a more formal and extended report will be submitted.

Our recent visits to High Bluff and the Portage have given us a good opportunity of seeing the wonderful productiveness of the soil in these regions. Mr. McKenzie, of Rat Creek, has secured some 1,600 acres, 200 of which is under cultivation already. Everything sown has done well, and the fields of wheat and other grain present a fine appearance. Beyond this, the farms have suffered somewhat from the ravages of the blackbird; but as a general rule the crops at the Portage are abundant and satisfactory.

At the Land Office, homesteads (160 acres) are being taken up at the rate of 80 a day, and as the farmer can secure not only 160 acres for himself, but the same for each of his grown-up sons, it is easy to see how a family can acquire a very large tract of valuable land. This advantage is not confined to young men, for every young woman (unmarried) can also secure a homestead, and thus bring to her husband a handsome dower! The grants made to the half-breeds, in some of the finest portions of the Province, lock up some of the best land for years, that would in other circumstances be settled and improved. Opinion is strongly in the direction of something being done to bring these lands into the market, while at the same time the right of their present owners are regarded. Matters in the Province are quiet. The famous "Lord Gordon case" is for the present out of the law courts, and the prisoners confined in the Fort until their trial comes on in October. Revelations have been made during the progress of this sensation, which exhibits the *disinterested* efforts of certain Winnipeg lawyers for their clients, in a most unfavourable light. Professional labour in the law courts of Manitoba is valued at a much higher figure than that of clergymen in the pulpit. The "Hero" of this famous international quarrel has quietly withdrawn from public gaze, and betaken himself to parts unknown. His absence is not much regretted, save by a few who may have hoped to secure a portion of his alleged ill-gotten gains.

Our visit to Manitoba impresses us with the urgent necessity of our Church sending more ministers into the Province. The large majority of emigrants are from Ontario and belonging to our Church. At present we can hardly supply the stations that are organized and new fields are constantly springing up. Some of our Missionaries supply 4 stations, travelling over some 40 or 50 miles. In such circumstances it is impossible to realize results that might be attained in a more circumscribed parish. Messrs. McDonnell and Carmichael, of our sister Presbyterian Church, are still in the Province, visiting and preaching as opportunity offers. We trust that one of the results of their visit will be the sending of several Missionaries from their branch of the Church to cooperate with ours in the good work in which we are engaged. Yours truly,

W. C.

Steamer "Selkirk," Red River, Aug. 20th.

The natural increase of population in England last quarter was 87,867, at the rate of 966 per day; against this is to be set the emigration return, which shows an exodus of 45,202 persons for England, 10,868 for Scotland, and 47,882 from Ireland.

SAULT STE MARIE AS A MISSION FIELD.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I desire with your permission to provide your readers with some information regarding the position and prospects of the Mission Fields at and around the Sault. I believe that, for the most part, both the ministers who preach, and the people who provide for their support, have but very vague and inaccurate notions as to the conditions of many of the outlying mission stations of our church. In my former letter I tried to show the claims that the people in this region have upon the attention of our church; I now wish to show how desirable a place this is for any minister of the gospel to settle. A simple statement of the present position and prospects of the district will be amply sufficient for this purpose.

The village of Sault Ste Marie is certain to become a place of great importance. It forms the key to the whole country lying to the north of the great lakes. It is what we may call the county town of the district of Algoma, and therefore contains all the government buildings, while it receives the benefits arising from being the place of residence of a large and increasing staff of government officials and agents. It is the Canadian terminus of the proposed Pacific Railway junction, and which, it is to be hoped, will be pushed through before long. There must of necessity be built before long a canal on the Canadian side of the Sault. Whenever either of these works is undertaken the Sault village will rise at once into an extensive town—the abode of many hundreds of workmen.

The Sault is surrounded by a tract of farming land which cannot be surpassed for fertility. The grass and crops of grain and vegetables are a perfect marvel to persons coming from other parts of Ontario. I have seen timothy growing over three feet in height. A strip of mineral land runs through the district for a few miles back, which is rich in iron ore. Beyond the mineral range the land is fertile again as far back as it has been explored. Some distance back, there are fine timber lands; immediately around the village the timber is small, the old timber having been all burned off by immense fires some years ago.

Two townships in the district are free grant lands; in the others the land is sold at twenty cents per acre. One of the free grant townships, Korah, is nearly all taken up, and largely settled. The other is being taken up quite rapidly. A large number of settlers are coming in this fall. If the government would only deal with speculators in the prompt manner in which it deals with poor men, the whole district would soon be settled.

There are two main Presbyterian missions—one in the village, and the other in the township of Korah. The attendance, though not large, is nearly as good as could be expected in both place. In the village, we had control of nearly the whole field some years ago; but, by want of regular supply of the gospel, we narrowly escaped being exterminated altogether. Now we have not, far from one-half of the entire Protestant church going population. In the township of Korah we have now entire posession of the field. A good deal more than one half of the population are Presbyterians, and nearly all, who can, come out to our service. Just now, they would all join in support of a minister. But if our services are again discontinued we will lose the entire township. The people plainly say that they will look somewhere else for their supply.

Our church accommodation is not good, but the prospects are brightening. At the village we have a very desirable site, large enough for both church and manse. The people are bent on building next spring. We have already a good organ and seats with which to equip the new church. In Korah we meet in the school house, which will answer the purpose for some time to come.

I have traversed the whole of the settled part of Korah, and can provide a missionary with complete information regarding the entire population. The roads are now beginning to be opened up. All parts of the township are easy of access, except during a short time in spring when travelling is rather uncomfortable. Greatly exaggerated accounts of black flies and mosquitoes have gone abroad. They are certainly somewhat annoying in the early part of the season *in the woods*; near the river there is no trouble from them. The invigorating air of summer would alone for the flies if they were twice as numerous. The winter is cold, but no one who has passed a winter in any other part of Ontario need be alarmed about the temperature here. Mails come regularly all the year round, though, in winter, only once in about two weeks. Every comfort can be had in the way of houses and living. There are good stores, and workmen of all kinds of trades. Telegraphic communication will be established in a few days on the American side, and a railroad will be opened for traffic next summer.

Above all things let it be understood that it is *not* a collection of Indian wigwams. There are scarcely any Indians in the whole neighborhood. There are a few French half-breeds. But, living here, you would not know it to be different from any comfortable village in the older parts of Ontario except for the magnificence of the scenery and the exhilarating effects of the climate. Just as in other places, there are the best and worst of society.

I do hope that so promising a place as this will not be lost sight of by our church, but that help will be sent, and that the gospel will be regularly preached in the future. The people are all very anxious that the mission be sustained and will support it liberally according to their means. In a few years it should become self-supporting. If it is given up this winter one of the most promising regions of our province will be *finally* lost to the Presbyterian church. For any minister who wants a field where there is abundance of the most interesting kind of work with all necessary comforts in the doing of it and the gratitude of a kind-hearted people when it is done, this is the place.

Yours truly,

W. H. RENNELSON.

Sault Ste Marie, Aug. 20th, 1872.

Abstinence---A Suggestion.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—I have felt deeply interested in the correspondence on "Abstinence," carried on in your valuable paper. It is evident though, that the subject is getting into a "quag-mire." The "long-run," no more than the "short cut," seems to save it from this unhappy state. Where there is no law there is no transgression. Where there is no transgression there should be no accusation, slander, "expurgation" from the church or discipline. Where there is a law it should be applied and observed. Real true christians are to be doers of the law, not mere hearers, dead-heads, or hypocrites. The Bible is the only rule of faith and practice for the church. If the Bible, directly or indirectly, demands "total abstinence," it is a moral and religious wrong not to abstain individually and collectively. He is a bad son, no matter what his profession of faith and obedience may be, who says, I go, and goes not. To him the command is applicable, "Obey your father." It will not do to say to him, you are a good son whether you obey or disobey—we like to have you in the family and we prefer that you should obey, but if you do not, you can go in and out on the same terms and enjoy the same privileges as the most loving, obedient child of the family. It is manifest that on this subject we must hear "what God the Lord will speak."

I would beg leave therefore to suggest that a liberal prize be offered for a critical discourse on Eph. v., 18. "Be not drunk with wine wherein is excess." Let the words be (1) grammatically construed, parsed and translated according to the original Greek; (2) let the doctrines contained therein be analysed, proved and applied, and (3) let said discourse be published in your paper. I am ready heartily to subscribe. It would be well if the discourse came from the College.

KATE.

September 2nd, 1873.

A Disclaimer.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—In a notice of the Toronto Eye and Ear Infirmary, with which you were furnished, and which appeared in your last issue, we regret to find a fulsome allusion to the members of the medical staff.

The reference to the medical officers should, in our opinion, have been confined to the simple mention of their names, and we deem it due to ourselves to state, that we are not responsible, directly or indirectly, for the publication of the article in question, or of any other articles of a somewhat similar nature, that have lately appeared in the public prints.

W. CANNIFF, M.D.,
R. A. REEVE, M.D.

The clergy of Milwaukee have preached so pointedly against theatrical performances in that city, that actors and managers have lost money during the season.

The Protestant missionaries in France report great progress in their work. Numbers of the people have been converted, and copies of the Bible are readily sold among the Roman Catholic population.

Rev. W. Taylor, the great missionary evangelist, writes from Bombay: "If I had fifty more missionaries sent to me, I could give them all self-supporting charges. The harvest is plenteous, but the laborers are still few."

The Catholics of New York city are preparing for the publication of a daily journal in that city early in the fall. It is intended to take high ground against all State education, and will wage an uncompromising warfare against the public schools, favoring Catholic schools, and none other.

A new schism has occurred in the Catholic Church of Prussia. A number of Silesian Catholics have presented an address to the Emperor protesting against episcopal dictation, and declaring their adhesion to the law of the state. The ultramontanes have nicknamed them "State Catholics." The persecution raging against the signers of the address is very bitter.

The American Presbyterians have organized a theological seminary at San Francisco. As an inducement to y[illegible]g men living on the Atlantic side of t[illegible]nent, they advertise that they w[illegible] the expenses of students to [illegible] necessary, besides afford[illegible] and in the prosecution [illegible]

Ecclesiastical ar[illegible] England be tried [illegible] Court of Appea[illegible] the Judicial Council. [illegible] lay judge [illegible] certain [illegible] with [illegible] m[illegible]

Pastor and People.

Future Punishment.

BY REV. [illegible], TORONTO, ONT.

Discussion on this subject still continues in Britain, and appears now to have reached orthodox Scotland. The Rev. W. Reid, of Lothian Road, Edinburgh, has made a useful contribution to the controversy,* which, doubtless will have a large circulation in the old country, and even to some extent among Scotch immigrants on this side of the water. Such of our readers as are acquainted with his other writings, will not be disappointed with this. It is a readable little book; the style clear, direct, happy, terse, and fresh; the argument convincing, not abstruse, but suited to the general reader, and, we need scarcely add, the doctrine is orthodox. There are works by American writers which exhaust the subject more fully, and go more thoroughly into exegetical and philological questions, and we think Mr. Reid's book would be improved by more fulness in this respect, for the orthodox doctrine has nothing to fear but everything to gain by such discussions; still we do not know any book upon the subject more likely to be useful, and we heartily commend it to our readers if any of them feel "shaky" in their belief and unable to render a reason for their opinion.

On entering on the consideration of a subject so overwhelmingly important and with issues so appalling, we are properly exhorted "not to attempt to establish what is congenial, but rather to ascertain what is true; to dismiss all feeling, and with judicial impartiality prosecute the inquiry; for by the *testimony of Scripture* ALONE is the question to be decided." To a man who is in danger of eternal death, it may seem impossible to lay aside feeling, and even the Christian cannot but feel intensely as he contemplates the loss of millions of his fellow-men, but these feelings should not influence our judgment or blind us to the express teachings of Him who cannot lie.

The argument proper of this thesis consists of five propositions to the following effect: (1.) The doctrine is *taught* by the terms used; and if it had been intended to teach it, no better or more explicit terms could be used. (2.) The doctrine is implied in many other passages of Scripture, and is deducible by fair inference. (3.) Salvation is to be found in this life only, therefore those dying impenitent cannot be saved. (4.) The Government of God is by law, and according to law the penal consequences of sin must be eternal. (5.) A state of continued impenitence is appropriately a state of unending punishment, and (6) a denial of the doctrine destroys the harmony of Christian doctrine and indeed overturns it. The latter part of the book is an answer to the more common objections urged against the doctrine. (1) It is opposed to the goodness and love of God. (2) All punishment is disciplinary, and ends in reformation. (3) Everlasting punishment is disproportioned to the demerit of sin. (4.) Annihilation, not eternal suffering, is the doctrine of Scripture. (5.) God has a secret purpose of mercy to redeem the finally impenitent.

To a large extent, especially in America, this is old ground, beaten hard by the tread of valiant supporters of truth and its bolder assailants. But in the last objection we are presented with the most recent phase of the controversy, which has a very seductive and plausible appearance, and is particularly insidious as implying a flattering compliment to those who hold it. We are told with the greatest self-complacency that although "the Scripture has passed by this secret purpose of God in total silence, it is to be deduced by patient thought and *moral* influence alone; to be wrought under the influence of superior devotional feelings." In plain language, that the doctrine is not taught in Scripture, nor is it logically deducible therefrom; but men of the highest moral sensibility and eminent devotional feeling may, and do attain to it, while ordinary Christians are left to believe a lie. And who are those highly moral and pre-eminently devout men, that thus are lifted above the ordinary sphere of Christian intelligence and experience; those favorites of heaven that receive this special revelation; those chosen ones "with whom is the secret of the Lord"? Are they those who tremble at God's word and are reverently afraid to add thereto or to take therefrom? Are they the willing, large-hearted, earnest men and women who forsake all for Christ, and go forth to save sinners? By no means; these believe in eternal punishment. But we are to believe that their spiritual vision is not clear enough for God to reveal his secrets to them. He only does so to such men as dream and speculate, and try to solve mysteries and square God's ways with their notions, and make it their business to justify God by explaining away His words and proving themselves more benevolent, merciful, and loving than God. A little more humility would indicate more knowledge of God's mind. (Matt. 11: 25.)

But what inference is to be drawn, if God has given us a revelation which threatens eternal death and at the same time he has a secret purpose to the contrary? Are these threatenings a mere deceptive ruse intended to deter men from sinning through unfounded fears? Are we to surrender Jehovah's veracity and admit his insincerity because the moral and devotional feelings of some men are not in harmony with what he has said? God forbid. What guarantee would we then have for the eternity of bliss, holiness and glory? Perhaps there is a secret purpose concerning that also. Perhaps saints may fall, and heaven may after all be an insecure inheritance. Pressed by this difficulty we know that some have admitted the possibility of this, nay, have asserted that free agents must be liable to change, and such are the exigencies of the position that some have even gone so far as to blasphemously conjecture that in the course of ages there might come a divine apostasy to evil. We stand aghast! What is certain if Holiness may cease; if Heaven may become hell; if Jehovah may change, and "I am" cease to be what He is? And yet how can we [...], unless we plant our foot on the sure word of God, knowing that He cannot lie, and that not a jot or tittle of it can fail. There is no middle ground; either we must believe what God says, or giving up the Bible, stand trembling on the verge of a bottomless abyss where no light shines and no order can be found.

And here the force of the last argument makes itself felt. All the doctrines of Christianity hang so together that to deny one is to endanger every other. To use an expression which some who walk in the new light of God's secret purpose seem to delight in—the system of revealed religion possesses solidarity. Now if sin can be expiated by the suffering of the guilty, or in any other way, what need is there of Christ's atonement? If there is a secret back door into heaven, what need of the *only* way to the Father? Then if sin is expiable without God's Son's interposition, the atonement and the deity of the Saviour disappear from the theological system. Is not this always the result? Christ becomes only the sent of God, the heavenly teacher and example.

Again, if punishment has the power of discipline, and can reform and purify the sufferer, what need is there of the Holy Spirit. And so regeneration disappears next. Men are not made alive by God's power, but "their pride is crushed under the fire of divine wrath," and they become conscious of their loss and repent; in all this there is no need of nor place for the work of the Spirit.

Another argument which Mr. Reid presents satisfactorily, and to which due weight has too seldom been given is—that after death, *sin* continues; nay, strengthens by habit, eternally. Such is the law of evil, and nothing but a miracle of grace, which salvation is represented to be, nothing but the direct interposition of Almighty power, can prevent its operation. What, then, must be the character of a soul that has waxed worse and worse for thousands of years. Now, so long as sin continues, suffering must continue, for God has linked them together. The only way in which suffering can end is by repentance and the sinner becoming holy. But how can this be accomplished? Does God's secret purpose contemplate more than is seen in the gift and sufferings of Jesus Christ? If not, how shall those who have spurned the riches of God's grace feel any other love? Does the secret purpose contemplate a greater display of Almighty power than the Spirit's work on the day of Pentecost? If not, how shall those who have successfully resisted that power and quenched his operations, be brought to repentance? Can there be more compassion and love or greater power manifested by God than has already been manifested? If not, what hope can there be of saving those who would not yield in the more favorable circumstances of the day of grace, now that they are hardened in sin, blinded and seared in conscience, and held fast in the enslavement of ever-strengthening habits of wickedness?

Surely it is madness, unutterable madness, to build a man's hopes on such foundations; it is cruelty, unpardonable cruelty, to suggest such a hope to lost men. There is but one way, and if Christ is despised "there remains no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which will devour the adversaries."

Of course those who hold the orthodox faith must expect to be told that they are less merciful than others, and make God a cruel tyrant, etc. Let them not answer again. They only believe what God says of himself, "that He will in no wise clear the guilty." They add nothing. They know that God dwells in thick darkness, and that they cannot scatter the cloud. They are satisfied that the Judge of all the earth will do right, and that all Holy beings will approve His acts, and they may calmly trust in God and in His revealed word.—*N. Y. Christian Intelligencer.*

*[...] of Future Punishment. A[...] William Reid. Edinburgh: [...] Skinner. 1878.

Watching for Souls.

The pastor commanded to watch must know first how much there is to be done; second, how many there are to do it; and third, how the work may be best apportioned among the laborers.

To arrive accurately at all this, will require profound study, and much earnest prayer in any parish. Suppose a church of three hundred members, to be charged with the spiritual care of three hundred families and of individuals, besides these enough to make fifteen hundred souls. It is not impossible for the pastor and officers of the church to make out a complete register of these, and, in due time to inform themselves well of the condition and wants of all. Not all of these will be attendants on church, even occasionally, yet should they not be forgotten or neglected by the disciples of him who came unto his own, though he knew beforehand that his own would receive him not; and who yet brought some to receive him, gave them power to become the sons of God.

There are very few families or individuals who will not receive well the courteous attentions of the people of God, interested in their souls. Men spontaneously recognize the propriety of such solicitude on the part of Christians.

Men are not without reason and conscience, and hopes and fears and sympathies. In bereavement they all send for some pastor to come and bury their dead. Many of them have lapsed into non-attendance and carelessness from the early training in families in which one or both parents were professors of religion. There are memories of prayers heard at the fireside of early homes, nay, uttered by their own lips, in childhood and youth, which may be called back. Nor are they, in general, we may believe, wholly deserted by the holy spirit. The Sabbath's stillness, the church-bell's call, the very sight of the unopened Bible, preach to them, though they enter no house of God.

The spirit strives; Jesus weeps over them; God says "how shall I give thee up?" God has no pleasure in their death. The Christian goes to them therefore not alone, God who "so loved them," goes with him. The Christian is a co-worker, and his labor of love for them in the Lord, shall not be in vain.—*Selected.*

Faith in God.

Two men were neighbors, and each of them had a wife with several little children, and his work alone to support them. Now, one of these men was all the time miserable, saying to himself, "If I die, or if I fall sick, what will become of my wife and my children?"

And this thought would not leave him, but gnawed at his heart as a worm gnaws the fruit in which it is concealed.

The same thought had come to the other father, but he did not dwell upon it; "for," said he, "God, who knows all his creatures, and who watches over them, will watch over me, my wife and my children."

The latter lived quietly, while the first did not taste one moment of rest or of inward joy.

One day, while working in the field, sad and cast down on account of his fear, he saw some birds enter a bush, go out, and then soon return again. On approaching nearer, he saw two nests placed side by side, and in each one several little birds newly hatched, and still without feathers.

Now, when he returned to his work from time to time, he raised his eyes and watched the birds, who came and went, carrying food to their little ones. Just at the moment when one of the mothers returned with her beak full, a vulture seized it, flew off with it, and the poor bird, struggling vainly in its grasp, uttered the most piercing cries.

At this sight, the man, who was working near, felt more troubled than ever; "for," said he, "the death of the mother is the death of her little ones. Mine have only me. What will become of them if I fail them?" And the whole day he was gloomy and sad, and that night he could not sleep.

The following day, on his return to the fields, he said to himself, "I want to see the little ones of that poor, unfortunate bird; several, no doubt, have already perished;" and he hastened toward the bush. On looking in, he saw the little ones all well; not one of them seemed to have suffered. Being astonished to see this, he concealed himself in order to watch them.

After a little while he heard a slight cry, and perceived the second mother-bird bringing back in haste the food which she had gathered, and which she distributed to each of the little ones impartially, and there was enough for all; thus the orphans were not deserted in their distress.

The father who had doubted Providence related that evening to the other father what he had seen; and the latter replied, "Why should you doubt? God never abandons his children. His love has secrets which we cannot fathom. Let us believe, let us hope, let us love one another, and pursue our way in peace. If I die before you, you will be a father to my children; and if you die before me, I will be a father to yours. And if both of us die before our children are of an age to provide for their wants, they have for their father 'Our Father who art in heaven.'"—*From the French.*

Too Late.

Last evening I went down to a steamboat to see a gentleman who had promised to carry a letter to a friend for me, and just got there in time to hand it to him as the captain cried out, "Let go!" and off went the boat. I am glad I was not too late, thought I, when a gentleman ran past me crying out, "Hold on! hold on!" but the captain shook his head and cried, "It is too late." Then the poor man looked very sad, but his lip, and stamped his feet; but all would do no good—it was "too late." Perhaps he had friends on board, perhaps valuable baggage, perhaps he wished to go in that boat that he might see some sick friend before he died; but, alas! he was too late! Ah, how often is that the case! It is an old saying that "Time and tide wait for no man."

A young woman, who was very sick, sent for a minister to visit her. While he was pointing her to Christ, and telling her how willing the Saviour was that sinners should come to Him, she burst into tears, and said, "O, that I had repented when the Spirit of God was striving with me; but now I am undone!" And at another time, just before she died, she said, "When I was in health I delayed repentance from time to time. O, that I had my time to live over again! O, that I had obeyed the Gospel! But now I must be in hell forever. I cannot bear it; I cannot bear it!"

An old man was called upon by a young Christian friend, who, finding him very sick, began to speak to him about religion and his soul's salvation. "Ah!" my young friend," said the old man, with tears, "had I thought on these things years ago, happy I might now be; but it is now *too late*!" And so he died, crying, "I am lost *forever*."

Beware how you suffer the infidel to draw you upon metaphysical ground. If he get you there, he will *have* something to say. The evidences and the declarations of God's word are the weapons with which he must be combated, and before which he must fall.

A correspondent of the Edinburgh *Courant* says:—"I have often wondered that in the public reading of the Holy Scriptures, so little regard is now paid to the following very sensible injunctions given in 1645:—'When the minister who readeth shall judge it necessary to expound any part of what is read, let it not be done until the whole chapter or psalm be ended; and regard is always to be had unto the time, that neither preaching nor other ordinance be straitened or rendered tedious, which rule is to be observed in all other public performances.' The pure Saxon words of our English Bible, when properly read from the pulpit, ring on our ears like the kirk bell; but the too frequent interpolated remarks have a jarring effect, however good or to the point the comment or exposition may be. It would certainly be more edifying if the directions, as above, of 1645 were more generally obeyed in our kirks."

The Bolted Door.

Gently knocking,
Ever knocking,
At the heart's thrice-bolted door,
Which we're locking,
Ever locking,
As we oft have done before.
And we hear, yet hearing, heed not,
While we fasten fast the door

He is calling,
Ever calling,
In a soft and gentle tone,
To the fallen,
And the falling,
To the weary and the lone
Still the answer not the summons
Till the spirit sinks down.

He entreating,
Ever entreating,
By his mercy, by his care,
Knocking, knocking,
And repeating,
Calling, calling, this his prayer:
"Let me enter!" Hear it, mortal,
Open wide the sin-locked portal;
Hear it mortal; open quickly,
God is waiting at the door

The Dress of Christian Women.

A writer in *Times of Refreshing*, answers some inquiries on the above topic, in the conclusive words of Holy Writ. It this is the true pattern, how many "godly women" are to be found? We hope it will not be deemed impertinent in us to "hold the mirror up to nature."

How should a woman "professing godliness," dress? How adorn herself?

In "modest apparel." (1 Tim 2: 9.)

With "shamefacedness," *i. e.*, with no intent to draw the eye. (1 Tim 2: 9.)

With "sobriety," *i. e.*, with nothing conspicuous. (1 Tim 2: 9.)

Not with "braided hair," not with "plaiting of hair," *i. e.*, elaborate arranging of the hair. (1 Tim 2: 9: 1 Pet. 3: 3.)

Not with "gold." (1 Tim. 2: 9; 1 Pet. 3. 3.)

Not with "pearls." (1 Tim 2: 9.)

Not with expensive *clothing*. (1 Tim 2: 9.)

Not with clothing as an adornment. (1 Pet. 3: 3.)

Observe, there are three points as to clothing the body: let it be modest, let it be inexpensive, let it be unobtrusive.

These are two points as to the sort of decoration to be avoided: *no jewelry, no fanciful dressing* of the hair. And there are two points to be observed as to the adorning: "A meek and quiet spirit," "good works."

Surely a woman professing godliness should be careful in this matter, which the Holy Ghost has not considered unimportant; surely she should clothe herself in all "modesty," "shamefacedness," and "sobriety," while she adorns herself with a "meek and quiet spirit," and with "good works."

Now if she be so adorned, she will not be anxious to attract the gaze of admiration by heaping jewellery upon her person, or decorating it with handsome clothing, nor will she be much busied in the way she arranges her hair. If given to good works, she will have neither time nor money for the decoration of her body.

The above is merely a summing up of Paul's and Peter's thoughts in the matter, as contained in 1. Tim. 2: 9, and 1 Pet 3: 3; and as it has made these thoughts very clear to my own mind, I now write it for others who *may be exercised* on the subject and we honestly anxious to walk in simple obedience to the word of God.

The Guest Chamber.

It is the prevalent opinion among housekeepers that the guest chamber, or "spare room" must, in every respect, be the best and most desirable chamber in the house. We think this is a mistaken idea. Of course the room should be pleasant and inviting, furnished as tastefully and with as many conveniences as can be afforded without curtailing the comfort and pleasures of the family, and with such regard for comfort that a guest on entering may at once not only feel at home, but as if surrounded with kindness and thoughtful care. All this can be accomplished without appropriating the largest and most commodious room for that purpose. The chambers most used are next to the sitting-room, most necessary to the comfort and happiness of the family, to whom the house is home, and not a mere transient stopping-place, should be the best ventilated, the largest and most convenient. The mother's chamber and nursery if there must be two apartments, they should be separated only by a door, that the mother's care may be near at hand, ought to be chosen with reference to the health and enjoyment of those who are expected to occupy them for years. The "spare room" should be a secondary consideration; for our guests are but temporary residents of our rooms, to whom, to be sure, must be given all the time and attention that family cares will allow; but to the permanent inmates, the house is a resting-place from hard labor; a refuge from outside care for some of the family, and to make it such to husband and children, the housekeeper has a daily routine of duties which can be wonderfully lightened by pleasant surroundings, and thus, for reasons having a bearing on every member of the household, it seems to us very desirable that more thought, care, and expense be given to secure a pleasant outlook, a thorough ventilation, and attractive and convenient furniture for the family rooms, than for the one set apart for those who now, ever honored and beloved, can of necessity remain but a few days.—*Selected.*

We carry ourselves but too nicely with Christ our Lord; and our Lord loveth not niceness, and reserve and dryness in friends. Since need-force that we must be under obligation to Christ, then let us be under obligation; for it will be no otherwise.—*Rutherford.*

Faith and Failure.

The children of Israel had gone through the desert, and were close up to Canaan—so close that they sent over an exploring company to come back and *tell* how things looked. These spies returned, bringing grapes and bringing tidings. The land was fruitful and delightful; but, alas! there were giants in it. Then the people set up a great, big foolish cry of disappointment and terror. They blamed Moses and blasphemously murmured against God. They exclaimed we shall never get it; we had better died in Egypt: we *had better* be buried in the wilderness!" All but two persons joined in this. And then God's patience gave out. He was angered against the whole of them. He made Moses tell them that they might have trusted Him, and he would have borne them on.

Now that they said they should not enter in, no one but Joshua and Caleb should ever set foot in the land of covenant and promise. Those who had said that they were going to die in the desert might die in the desert, and he would wait for them to do it. "Say unto them, as truly as I live, saith the Lord, "as ye have spoke in mine ears so will I do to you." And then he commanded that the entire nation should start back down toward the Red Sea again. There can be no mistaking the purpose and sense of this history; for the apostle, away over in the New Testament, remarks, "So we see they could not enter in because of their unbelief. Let us, therefore, fear lest, a *promise being* left us of entering into his rest, any of you should seem to come short of it."—*C. S. Robinson.*

Sing More.

Cultivate singing in the family. Begin when the child is not yet three years old. The songs and hymns your mother sang, bring them all back to your memory, and teach them to your little ones; the hymn and the ballad; funny and devotional; mix them together to meet the similar moods, as in after life they come over us so mysteriously sometimes. Many a time and oft, in Wall-street and Broadway, in the very whirl of business; in the sunshine and gayety of Fifth avenue, and amid the splendor of the drives in the Central Park, some little thing wakes up the memories of early youth—the old mill, the cool spring, the shady tree by the little school-house—and the next *instant we almost see* again the ruddy cheek, the smiling faces, and the merry eyes of schoolmates, some grayheaded now, most "lie mouldering in the grave." And anon "the song my mother sang" springs unbidden to the lips, and soothes and sweetens all these memories.

At other times, amid the crushing mishaps of business, a merry ditty of the olden time *pops up its little head, breaks in* upon the ugly train of thought, throws the mind into another channel; lights break in from behind the cloud in the sky, and a new courage is given to us. The honest man goes singing to his work; and when the day's labor is done, his tools laid aside, and he is on his way home, where his wife and child, and tidy table and cheery fireside await him, he cannot help but whistle and *sing*.

The burglar never sings. Moody silence, not the merry song, weighs down the dishonest tradesman, the perfidious clerk, the unfaithful servant, the perjured partner.—*Hall's Journal of Health.*

Profane Use of Scripture.

Among the sins of the tongue in which some professed Christians indulge, none is more strange or wanton than the irreverent use of the language of God's Word.

A really pious *heart revolts from using* sacred language to give flavor to some jest. Sidney Smith did not think much of his own inclination in that line. He says:

"It is wit of so low an order, and in which some sort of progress is so easily made, that the number of those endowed with the gift might be nearly equal with those endowed with the gift of speech."

Yet *a pun may have genuine wit*, and there is a harmless and wholesome use of it.

Punning upon the language of Scriptures is pitiful, and grossly unworthy of the lips of a professed Christian. It is profanity. It profanes sacred language.

Reader, if you are at all disposed to indulge yourself in this way, repress it as an evil disposition. If you *have heard* a pun on a sacred passage, you may hanker to tell it to some one who will laugh over it with you. But try rather to forget it. You want to awaken a laugh. It will be a costly *laugh*. Whenever they hear that passage of Scripture, though it be in the house of God, the frivolous pun you have made upon it will at once occur to them. And the vital, solemn, import of the holy word will be destroyed by the witticism fastened upon them by yourself.—*Rev. W. W. Do[...] in the Christian at Work.*

Value of Sleep.

Dr. Alexander was often heard to say in substance as follows:—"Clergymen, authors, teachers, and other men of reflective habits, lose much health by losing sleep, and this because they carry their trains of thought to bed with them. In my earlier years I greatly injured my health by studying my sermons in bed. The best thing one can do is to take care of the *last half hour before retiring*. Devotion being ended, something may be done to quiet the *strings of the harp, which otherwise* would go on to vibrate. Let me commend to you this maxim, which I somewhere learned from Dr. Watts, who says that in his legend he received it from the lips of Dr. John Owen—a very good pedigree for a maxim:—*Break the chain of thought at bed-time by something at once serious and agreeable.* By all means break the continuity, or *sleep will be vexed*, if not driven away. If you wish to know my method it is to turn over the pages of my English Bible, slighting on a passage here, a passage there, backward and forward without plan, and without allowing my mind to fasten on any leaving any place the moment it ceases to interest me. Some tranquilizing word often brings the divine blessing of peace. 'He giveth His beloved sleep.'"

Sabbath School Teacher.

Lesson XXXVI.

September 7, 1873.

THE TWELVE CALLED.

Matt. x. 1-15.

COMMIT TO MEMORY verses 7, 8.

PARALLEL PASSAGES.—Mark iii. 16-19; Acts i. 13.

Read with v. 1-5, Acts iii. 26; with v. 6, Acts xiii. 46; with v. 7, 8, 9, Acts xx. 33-35; with v. 10, Gal. vi. 6; with v. 11-13, Acts x. 36; with v. 14, 15, 1 Thes. iv. 8.

CENTRAL TRUTH.—The treasure is in earthen vessels. 2 Cor. iv. 7.

INTERNATIONAL TEXT.—Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Tim ii. 15.

INTRODUCTION.—Many useful Christians have gone through the following stages. 1. Their acquaintance was made by some earnest Christian, and they became interested in his ways; perhaps had some prejudices broken down.

(2) With growing knowledge, they have joined themselves to the Lord's people, and are found much in their society.

(3) Their interest and their capacity growing together, they have found work to do for the Master.

Precisely thus the twelve apostles appear to have been led. Jesus took some of them at least, as friends and pupils. They were more and more with him, till at length, at his call, they quitted their regular occupations and followed him. Then he gave them work to do, as here described, not as apostles—that came afterwards—but as his assistants in teaching and healing—the two connected works he was doing, and of both which Matthew has given us accounts and examples.

An order of thought is quite necessary from the length of the lesson. When a minister is sent out to preach, we might think of his name and education; commission, credentials; and the general instructions given him. These points will include what we should learn from this portion.

I. NAME AND EDUCATION.—They have a *general* name, v. 1, "the twelve" (see Mark xv. 17), a number having relation to the tribes probably. Their personal names are given in v. 2. In all countries with two spoken languages, many men have two names, in the two tongues. So it is here. Simon is first always—a ready spokesman, and though no greater than any of the rest, more prominent ("like the foreman of a jury"), through whom Christ communicated with the rest. They are given in pairs. They are also in groups, four in each—of which Peter, Philip, James are the first-named in all the lists. Two of John's disciples came, Andrew and John; each brought a brother, Simon and James—a good example. Christ called Philip (John i. 43), and he brought Nathanil (v. 48). Then Matthew was called and so probably the rest came.

They had been with Christ for some time, as friends and learners, and were so prepared by knowledge for their work. He doubtless also gave them special help, as well as the power of miracles.

Two points here: (*a*) All the hints we have in Scripture are in favor of a ministry well educated for their work.

(*b*) It is of great importance to us that our friends are of a good class. Do they bring us to Christ, or not? The pupils of advanced classses should be spoken to *very plainly* on this point, and led to ask also "am I leading any to the Master?"

II. THEIR COMMISSION, v. 5. From Jesus. He is not indeed forming the Christian Church, but preparing for it. He is head, always (Eph. 1. 22). A commission raises two points: (1) To whom sent; (2) What to say. (1) Sent to the people of Galilee (v. 5,6); that all might have one more offer of Christ before he left for Judea, and the final events. Not to the outside towns, or the Samaritans—for the present. The time and the number of preachers being limited, and for good reasons, Galileans only are now to hear. To go to the Gentiles now would have closed the door among the Jews. (2) They are to say, "The king lom," &c. (v. 7). This was the message with which the Saviour began. They were not to talk beyond their own knowledge, not to go beyond their depth. They were to rouse attention and prepare for more knowledge. This would lead men to see that Judaism was in order to something else, "the kingdom of heaven" of which the "Sermon on the Mount" sketched the features.

III. THEIR CREDENTIALS.—A missionary to the West shows the people there his authority from some church-court to preach. How could they know otherwise than his character is pure, and that he deserves confidence? The twelve had miracles (as stated in v. 1), v. 8. In this they were like the Lord (see iv. 23).

These showed divine, or at least, supernatural power, and assured men that they had authority above the human. They also awoke attention, showed the genius of the gospel, and gained a favourable hearing.

How much of this power they were led to use we are not told; for that would lead us into the life of the twelve, in a brief record of which Christ is *the* subject.

IV. THEIR GENERAL INSTRUCTIONS.—How is the missionary to live? Christ directs them. They are to *trust the people*. "Provide, &c." (v. 9). They were not to take money with them, nor to turn aside to earn it. (The purses were comonly in the belt, and the common coins were of gold, silver, and copper.) They were to rely on the people for food, clothing, and all the necessaries of life and of journeying (v. 10). They were not to compromise themselves with every one who might take them in (v. 11). Ministers need to consider whose kindness they accept as they will be judged by their friends. "Inquire (with care) who is worthy" (v. 11). Nor were they to "change round," which would excite remark, be a temptation to gossip, and distract attention. They were to be genial, not to treat the house as an inn, nor a hermit's hut, but a home offered them for their work's sake, the joy and comfort of which they should seek to promote (v. 12). Ministers often leave savory memories where their "peace" has stayed. It is most unhappy, when exacting or unlovely ways produce the opposite results.

But perhaps the "house" will not respond. No matter. Your friendly overture will do you no harm, even if it be rejected. No one loses by true civility and good-will, of which "politeness" is the expression, more or less neutral (v. 14).

Their responsibility must be remembered. They went in the name of Christ. To reject them was to reject Him; for the house of Israel to do it, was to throw off its interest in the kingdom, and put itself with heathenism. To show this, they were to perform the symbolic and easily understood act, where a place rejected them, of v. 14. The place so doing would be the loser; under greater guilt than Sodom, to which no such message was sent (v. 15). So they prepared to expect difficulties like their Master's.

Show from this, if there be time: (*a* where ministers get power and right to preach; (*b*) how they are to live (v. 10); (*c*) what they are to preach—how to be heard.

Lesson XXXVII.

September 14, 1873.

THE GRACIOUS CALL.

Matt. xi. 25-30.

COMMIT TO MEMORY verses 28-30.

PARALLEL PASSAGES.—Luke x. 31; 1 Cor. i. 26, 27.

With v. 25, read Matt. xvi. 17; with v. 26, read Eph. i. 11; with v. 27, read Heb. i. 2; with v, 28, 1 Pet. ii. 25; with v. 29, Phil. ii. 5-7; with v. 30, Heb. iv. 3.

CENTRAL TRUTH.—In Christ "There is rest for the weary."

INTERNATIONAL TEXT.—Him that cometh to me I will in no wise cast out.—John vi. 37.

INTRODUCTION.—"At that time Jesus answered." To whom? no one spoke.

True, no one, *in words*; but v. 20-24) the cities that saw his mighty works and rejected him, whose scribes, Pharisees, and doctors of the law had cast him off, had a voice. He heard it. So he hears the voice of every unbeliever, who may not openly *do* anything against him; but his unbelief speaks. It says "Christ is not needed," or "Christ is not to be trusted." "At that time," when hearing this voice of Jewish unbelief, and deploring it, as he wept over Jerusalem (Luke xix. 41), he turned, as his people ever must, to his father, and said, "I thank thee," &c. (v. 25).

We might study (*a*) What the Saviour says to his father, and (*b*) What he says to men. Or we may take the following method, (*a*) Divine mysteries; (*b*) Human misery; (*c*) The relief for the human misery in the divine mysteries.

I. THE DIVINE MYSTERIES. They are two in number. The first is as *between God and men*. The second is as *between the Father and the Son*. The first is in v. 25, 26. The second is in v. 27. Both are mysteries in the sense (the Scripture sense) of mysteries, *i.e.*, something only known by us when God reveals it, and then but in part.

(1) The former of these may be stated in this way: When men count themselves so wise that they reject offered aid from God, he punishes them by letting them alone. When they count themselves foolish he reveals to them divine things.

This is stated in terms of great significance. "I thank thee," that is, "I concur, and agree, and praise thee." It was a word proper for the Redeemer. It would hardly be so proper for a creature. It is in the same tone as "Father, I will," in John xvii. 24. The "wise and prudent" are so in the same sense in which the Pharisees were righteous (Matt. ix. 13) in their own esteem. So the babes, *i.e.*, who own their want of teaching. They are not necessarily weak minded, nor the other class specially intelligent. God puts no barrier in the way of intelligence, but of proud conceit.

For "these things" must refer to spiritual knowledge, acquaintance with the way of life, and the fruits of faith or of unbelief. The "wise in their own eyes" of the guilty cities had despised Christ, and in punishment God had let them alone, left them to themselves, which is emphatically expressed, "hast hid." If the just Lord acted justly toward the unbelieving Jews, no one can quarrel with the *statement* of his method. If it is just to punish sin, and in this way, it is idle to quarrel with the principle on which the Lord does it. And our Saviour, with such love for sinners in his heart, that he weeps over them, that he dies to redeem them, has no objection to make, but says, v. 26, "Even so, Father." "Yes, I do praise thee that this is thy will." This is no ruthless and arbitary bar in the way of an earnest and humble sinner seeking life; such have divine things revealed to them; it is the punishment of the "haughty" (Prov. xviii. 12) in the way of his sin.

(2) The second mystery respects the covenant of grace and the way of life. The Father is unknown by men naturally, through the ignorance (Eph. iv. 18) and enmity (Col. i. 21) sin brought in. But God has opened a way of reconciliation, and put the working of it into the Son's hands. "All things are delivered to me of my Father." He has such knowledge of the Son as no creature can have. "No *one* knoweth the Son but the Father," whose son and equal he has been from everlasting; and the Father has Son reveals to men that they may be reconciled. This is the "mystery of godliness" (1 Tim. iii. 16).

(*a*) This is the same strain as John xvii. 1, 2, 3, which see

(*b*) It explains the air of authority with which Christ speaks in v. 25. He is not meddling in what does not concern him or in things too high for him.

(*c*) He is not taken by surprise by the unbelief of men.

(*d*) There is a perfect accord between the Father and the Son as to man's salvation. Christ is not winning the Father to our side, but revealing him (John iii. 16). He does not produce, but proclaim. Divine love.

II. HUMAN MISERY.—Easily explained—two words, "labour and are heavy laden." This is a description of the "babes," rather than of the "wise and prudent." The invited feel sin to be a burden. It weighs them down. They are toiling under it, trying to get rid of it. Their earthly cares and duties are not the main burden; would even be little, but for the sin. Sometimes they are honestly, but ignorantly, striving to be free from the burden. Rom. x. 2, 3. Some of them have come to Christ for pardon, and are now seeking holiness. Rom. vii. 24, 25. Sinners may come to Christ for forgiveness, saints for holiness, "learn of me." Sinners unforgiven must have misery, in proportion as they see their state; even saints must be heavy laden, in proportion, as sin yet holds its ground in them. It no longer reigns; it is doomed like the Canaanites in the land; but it resists like them, and like them is sometimes tolerated, instead of being destroyed, and then, it becomes like them, "thorns in the sides," and "vexes" Israel. Num. xxxiii. 55; Josh. xxiii. 13.

III. THE METHOD OF RELIEF. "Come to me," "hither to me," an expression for quick, eager movement, as one rushes to a refuge. If we broke up this into short sentences, it would run in this way.

(*a*) The Father has put the work of saving sinners into my hand. He bids me reveal him. He has confidence in me. I shall finish the work I have undertaken.

(*b*) You are toiling in misery, and to no purpose. You cannot save yourselves. I came to save you. Believe this, and come to me. I will take away the guilt, and give you rest. Rom. v. 1. Your consciences will find peace.

(*c*) You cannot break of the *power* of sin. Pride hinders you. Take my yoke on you. Put yourselves under my direction. Learn of me; as I have submitted to the Father, and do his will, so do you mine. You will obtain rest. As the death of the cross was not yet understood by them, and he was only a teacher to them, this is all they could yet understand.

(*d*) I do not set you free from all obligation. Now you are bound by sin. I shall bind you to God. You come under my yoke, but it is easy. You take a new burden, but it is light. This "easy" is "good" in 1 Cor. xv. 38, "gracious" in 1 Pet. ii. 3. It is good for us now.

Inquire (1) Have you come to Christ for forgiveness? Urge this.

(2) Are you coming to him daily, learning of him for holiness?

ILLUSTRATION.

I was a wandering sheep,
I did not love the fold;
I did not love my shepherd's voice,
I would not be controll'd.
I was a wayward child,
I did not love my home,
I did not love my Father's voice,
I loved afar to roam.

The Shepherd sought his sheep,
The Father sought his child;
He followed me o'er vale and hill,
O'er deserts waste and wild
He found me nigh to death,
Famish'd and faint and lone;
He bound me with the bands of love,
He saved the wandering one.

Jesus my Shepherd is:'
'Twas he that loved my soul,
'Twas he that washed me in his blood,
'Twas he that made me whole,
'Twas he that sought the lost,
That found the wandering sheep,
'Twas he that brought me to the fold,
'Tis he that still doth keep.

What Wait I For?

The heart of man is waiting—waiting. His spiritual eyes are ever looking on, towards the future. What has been, is past, and can never be recalled; what is to be, who can tell? There is rest. I will make the future, and it shall satisfy.

Will your desired end prove worth waiting for? Can you make it, what you would have it? Are you not sitting beside creature streams, expecting refreshments? Are not the cisterns you have, broken cisterns which can hold no water? There is something better. There are clear streams, flowing from the smitten Rock; there are green pastures, which give soul food; there are trees bearing fruit for refreshment; there are leaves for complete healing: there is balm in Gilead; and ointment poured forth; there is the shadow of a great rock and hiding place from the wind; there is a Brother, born for adversity, and a beloved Friend for the bright sunshiny days. Why then look to lower things? Why rest in earthly prosperity, in creature love; in bodily satisfaction. Wait, for the better things. Wait, for the One to be revealed. Wait, to fulfil His will, and to be satisfied in His love. And a Crown of Glory, a Diadem of Beauty, a Stone of Grace, He will be to you. Yes, a Rock and Fortress, a Hope and Harbor. And fairer than the Children of men He will fill you all in all, and sit King in his beauty forever.

God's service consists neither in words nor vague sentiments, nor in sensible affections, nor in beautiful imaginations, nor in great thoughts, nor even in good works.—*Fenelon.*

A writer in the *National Baptist*, describing Dr. Fulton's style as a sermonizer, says:—"His anecdotes often carry himself and his audience away so far, that they both forget what was the original point to be illustrated; like the boy who wailed so loud and long that he forgot what he was crying about."

Some men will follow Christ on certain conditions—if he will not lead them through rough roads—if he will not enjoin on them any painful tasks—if the sun and wind do not annoy them—if he will remit a part of his plan and order. But the true Christian, who has the spirit of Jesus, will say, as Ruth said to Naomi, "Whither thou goest, I will go!" whatever difficulties and dangers may be in the way.

Our Young Folks.

Hymn for a Little Child.

God make my life a little light,
Within the world to glow;
A little flame that burneth bright,
Wherever I may go.

God make my life a little flower,
That giveth joy to all,
Content to bloom in native bower,
Although its place be small.

God make my life a little song,
That comforteth the sad
That helpeth others to be strong,
And makes the singer glad

God make my life a little staff
Whereon the weak may rest,
That so what health and strength I have
May serve my neighbor's best.

God make my life a little hymn
Of tenderness and praise,
Of faith that never waxeth dim,
In all his wondrous ways.

—*Good Words.*

Things I Want to Know.

A boy borrowed his mother's scissors, and left them on the floor when he had done with them, although charged to put them back in their place. He didn't mean to disobey; he merely *forgot*. He went out to spin his top, and when he tired of the sport he put the top in his pocket and ran off. He remembered to pick up the top—I wonder why?

This boy was charged to call at the grocery on his way to school, and leave an order; but the family waited in vain for their dinner, because the order was not left. The boy was very sorry, but he *forgot*. He remembered, however, to stop on his way home and see about the new skates that were expected at the hardware store. I wonder why that errand was more easily remembered than the other?

I want to know why it is so hard to remember some things, and so easy to remember others? I've noticed that the things we remember are the ones we enjoy most, and I wonder if the liking has not something to do with the remembering? And if this is so, are we not to blame for the forgetting? because if we wanted to do right, and meet all our duties, just as much as we want to have a good time, we should not be apt to forget.

Your memory is a sentinel that should be always on duty, and it is a poor excuse for a sentinel to say, "Oh, I was asleep!" He has no business to be asleep, and you should teach him better.—*Little Corporal.*

Sunday Questions for the Young.

1. What prophecy did Joshua make which was literally and terribly fulfilled?

2. Does the devil know the secrets of our hearts?

3. What did our blessed Lord say upon earth which is not recorded by the evangelists?

4. Why was Saul slain and his kingdom given to David?

5. How did God teach the people that sin was really borne by the scapegoat?

6. Which of the four elements employed by God to describe the work of the Holy Ghost were miraculously connected with rocks?

7. In what way does the Holy Spirit show Isaac to be the type of Christ?

8. What had the Jews to do with God's arrangement of the nations of the earth?

9. Which is to be saved first, Israel or Judah?

10. How do we know that St. Paul's Epistles were as much inspired as the rest of the Bible?

"I Dare Not."

A group of boys stood on the walk before a fine, large drug-store pelting each other with snow-balls. In an unlucky moment, the youngest sent his spinning through the frosty air against the large plate-glass of the druggist's window. The crash terrified them all, but none so much as the little fellow who now stood pale and trembling, with startled eyes gazing at the mischief he had wrought.

"Won't old Kendrick be mad? Run, Ned! we won't tell. Run quick!"

"I can't," he gasped.

"Run, I tell you! He's coming! Coward! Why don't you run? I guess he wouldn't catch me!"

"No, I can't run!" he faltered.

"Little fool! He'll be caught! Not spunk enough to run away! Well, I've done all I can for him," muttered the older boy.

The door opened; an angry face appeared.

"Who did this?" came in fierce tones from the owner's lips. "Who did this? I say?" he shouted, as no one answered.

The trembling, shrinking boy drew near, the little, delicate-looking culprit faced the angry man, and in tones of truth, replied,—

"I did it, sir."

"And you dare to tell me of it?"

"I dare not deny it, sir; I dare not tell a lie."

The reply was unexpected. The stern man paused; he saw the pale cheek, the frightened eyes wherein the soul of truth and true courage shone, and his heart was touched.

"Come here, sir; what's your name?"

"Edward Howe, sir. O, what can I do to pay you? I'll do anything,—only don't make my mother pay it, sir!"

"Will you shovel my walk when the next snow falls?"

Ned's face was radiant as he answered,—

"All winter, sir, I'll do it every time, and more too, sir. I'll do anything."

"Well, that's enough; and do you know why I let you off so easy? Well, it's because you are not afraid to tell the truth. I like a boy that tells the truth always. When the next snow falls, be sure you come to me."

Random Readings.

All that is true comes from God; what is not true, from the creature.

It is altogether better to be crucified with Jesus Christ than merely to contemplate his sufferings.

If you desire to have no convulsions in your Bible-class, let its members argue every question that comes up.

In a forgiven world suffering cannot be a cure, it must form part of the plan of redemption, and contribute to its realization.

The world cares little for doctrine,—the world knows nothing of experience—but the world can understand a close walk with God.

Dr. Waugh tells us of a converted Hindoo, who, when too weak to kneel to prayer, said:—"I cannot pray, but I keep up a sweet talking with Jesus in my heart."

Christians have four names, taken from the four cardinal graces: "saints," for their holiness; "believers," for their faith; "brethren," for their love; "disciples," for their knowledge.

When thou knowest not apparently, judge charitably; because it is better to think well of the wicked, than by frequent censuring to suspect an innocent man of an offence.—*St. Augustine.*

As in the candle, I know there is both light and heat; but put out the candle, and they are both gone—one remains not without the other; so it is with faith and works. —*Shedden.*

Contempt for men I do not allow myself to feel; and I find no trace of it in holy writ. For who, let me ask, is the man whom we despise to-day? One whom we may be forced to admire to-morrow.—*Swetchine.*

Many men want wealth—not a competence alone, but a five-story competence. Every thing subserves this; and religion they would like as a sort of lightning-rod to their houses, to ward off, by and by, the bolts of divine wrath.—*Beecher.*

Men of no resolution, or of weak resolution, will be but little serviceable to the good of souls. Such watchmen as will be free from the blood of souls, and be serviceable to the interest of Christ, in turning sinners from the darkness to the light, be men of spirit and resolution.—*Thomas Brooks.*

Unbelief is the creature refusing to believe his Creator—the sinner refusing a glorious salvation—the sick man refusing a perfect cure—the naked man refusing to be clothed—the poor man refusing to be made rich, and the prisoner refusing liberty, honor, and renown. Surely, then, unbelief must be the madness of the soul.

If industry is no more than habit, 'tis at least an excellent one. If you ask me which is the real hereditary sin of human nature, do you imagine I shall answer pride, or luxury, or ambition, or egotism? No—I shall answer indolence. What conquers indolence, will conquer all the rest. Indeed, all good principles must stagnate without mental activity.—*Zimmerman.*

We believe that the prayers of Christians are a part of the machinery of providence, cogs in the great wheel of destiny, and when God leads his children to pray, he has already set in motion a wheel that is to produce the result prayed for, and the prayers offered are moving as a part of the wheel. If there be but faith in God, God must either cease to be, or cease to be true, or else he must hear prayer.—*Spurgeon.*

A week filled up with selfishness, and the Sabbath stuffed full of religious exercises, will make a good Pharisee, but a poor Christian. There are many persons who think Sunday is a sponge with which to wipe out the sins of the week. Now, God's altar stands from Sunday to Sunday, and the seventh day is no more for religion than any other. It is for rest. The whole seven are for religion, and one of them for rest.—*Beecher.*

Mark you, God stopped Samaria's famine, not with coarse meal, but with fine flour. So the bread of life, with which would appease our hunger, is made up of the best material. It is not the ground-up corn-cobs of morality, mingled with a little grace; but it is a fine gospel—an unadulterated gospel—a pure gospel. Jesus was fine in his life, fine in his sympathies, fine in his promises. It means no coarse supply when Jesus offers himself to the people, saying, "I am the bread of life."—*Talmage.*

I am always afraid lest dogs should come to learn our language. If they ever do, they will eat us entirely. Everything seems clever and uncommonplace in a language of which you know but little, and that is why we appear such clever and interesting fellows to dogs. If they knew our language well, would any dog sit out a public dinner? Would any dog remain in the nursery, listening to the foolish talk of nurses and mothers?—*Arthur Helps.*

How much truth is spoken that is soon forgotten. A great many good things are said in sermons and lectures that leave only transitory impressions. But there are great truths, such as are unfolded in Christ's teachings in our "New Testament Christianity," that leave a distinct impression on one's mind all through life. These lead men onward and upward. The truth as it is in Jesus can never die; but is the stone cut from the mountain, rolling onward till it shall fill the whole earth with its glory.

When the gloom around our faith is deep and incomprehensible, then it is wise sometimes to look back; not to add to our darkness by regret for varnished joy, but to see what God has done for us. We cannot understand any portion of our life when we are involved in it. We see it too closely and too passionately. Much, as long as we are here, we shall never comprehend, but some things we may. Look back on yourself many years ago, hovering on the brink of some terrible temptation, and you will see now, in some slight occurrence which scarcely struck you then, the hand of God which drew you back from the precipice.—*Brooke.*

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FRIDAY, SEPTEMBER 5, 1873.

STATISTICS OF THE PRESBYTERIAN CHURCH IN CANADA CONNECTED WITH THE CHURCH OF SCOTLAND.

1872.

We have already given an outline of the statistics of the Canada Presbyterian Church for last year and hasten to do the same for the sister Church in the same provinces. We have already expressed our conviction that such statistics are exceedingly important, and that therefore every exertion should be made to have them as nearly as possible complete in reference to every congregation. It is a poor discreditable thing for the officials of any congregation to be so indifferent as to forget to send in the statement of the various items required, and it is still more discreditable if it is thought that the facts are such that they had better be concealed. As in the Canada Presbyterian Church, so in the Kirk, there are, it seems, office bearers who have an invincible repugnance to giving any information about the numerical strength and internal working of the congregations with which they are connected. It is a pity that it should be so, and wherever this is the case people *will* conclude, whether rightly or wrongly, that there is in such congregations something greatly out of sorts and needing concealment very much.

The members of non-reporting congregations, as given in the Statistics published in the *Presbyterian* for September, is painfully large, being nearly one half of the whole number, viz. 66, out of 135. Seven of these 135 are Mission Stations having 129 charges proper. There are one hundred and eleven ministers in charge, with five who are Professors in Queen's College, and eleven on the retired list. During the year four names were dropped from the list—viz. two by death, one by change of residence and one by resignation. There were eight translations during the year, and only one ordination. The total number of families, as can be estimated by taking former statistics for non-reporting congregations, was 11,608 which, at five in each, would prove an adhering population of 58,040, while according to the census of '71 there ought to be at least 76,000.

The number of communicants is 17,042 which, it is said, is rather under than over the mark. The increase reported by 72 Kirk Sessions was 566.

The number of children at Sabbath schools is reported at 10,496, with 1,127 teachers—an increase of 1,451 scholars and 129 teachers in three years. In Bible classes the attendance is mentioned as 1,499. In 51 Schools the contributions of the children amounted to $2,426. As many as 18,436 volumes are reported in Sabbath School Libraries.

The whole amount of stipend paid or promised to 110 ministers was $84,855 or an average of $771 each The highest stipend was $4,000 and the lowest $512. The minimun stipend to be arrived at in country congregations is declared to be $1,000 with manse and glebe, or at the very lowest $800. In the contributions to the different schemes of the church, the reporting congregations figure very well, but the total can only be had from the books of the different Treasurers.

They are as follows:—

The General Sustentation Fund...	$8,043
Widows Fund	2,426
Bursary Fund...	748
Manitoba Mission	1,203
French Mission	832
Juvenile Mission to India ...	920
Total	$14,172

The amount contributed for Queen's College Endowment during the year was $4,178. The gross amount received for that purpose up to the end of last month was $100,333.43.

We shall hope to see those statistical accounts more complete by another year.

PRESBYTERIAN COLLEGE, MONTREAL.

The next session of this College will open, in the new buildings now erected, on the first day of October. The opening lecture will be delivered in Erskine Church at half-past seven o'clock, p.m., when the Rev. John Campbell, M.A., will be inducted into the chair of Church History and Apologetics. We congratulate the College upon the addition thus to be made to the professorial staff and upon the completion of buildings which are at once an ornament to the city and an honor to the Canada Presbyterian Church, and which will greatly increase the comfort of students and the general efficiency of the institution.

ROME UNCHANGED.

Poor ranting George Gilfillan on one occasion was moved to say, what he no doubt intended to be very liberal and very epigrammatic, that "there was blood upon the skirts of Rome, but that blood was dry!"—meaning, we suppose, that while Rome had shed blood in her day, she had turned over a new leaf and was not to be thought capable of anything so naughty in these enlightened times. There *is* blood upon the the skirts of Rome, and it is dry, no thanks to her for that. She would make it wet enough again if she had only the opportunity, as witness the Gavazzi riot of days not long gone past, and the Antigonish stonings of not many weeks ago. To put to silence, as 't were, the apologetic rant in which pseudo-liberals indulge in on her behalf, that Church is continually, through her people and through the utterances of her chief pastors, saying the very reverse. Episcopal "pastorals" are proclaiming that the will to persecute all who oppose is as strong as ever if only there were the power, while the "infallible" old man at Rome ever and anon puts forth his toothless anathema, to show what he would like if the world were regulateda ccording to his idea. In Topics of the Week, last issue we gavean extract from the recently issued allocution which told its own story. Issued about the same time as this allocution is the "Invito Sacro" of Cardinal Patrizzi, the Cardinal Vicar of Rome, and the "mediate representative of the Pope, whose acts are virtually those of the Holy Father. In this "Invito" the Cardinal complains very bitterly of the religious liberty enjoyed in Rome by Protestant preachers—who, in His Eminence's choice language are "hireling apostates and ministers of the Reform"—and charges these apostates with secretly disseminating "falsified Bibles," and "inviting young and uneducated persons to hear lectures." Such a state of things is characterized as in every way abominable, and accordingly the Cardinal warns the faithful against such men and denounces their being permitted such liberty as scandalous. With inimitable simplicity he regrets that the Holy Father can do no more in the way of protection but issue this warning, and very innocently adds that "assuredly he would do so, if *he were enabled to employ other means*, to bridle the insane license of the impious perverters of sound doctrine." Now what does all this mean? It means that Rome has not foregone the sword or force to put down opinions of which she does not approve, and further that, even on the Cardinal's own showing, the Protestant Ministers in Rome have been and are very successful in their labours. This "Invito," which contained such complaints against the Government, was posted up outside the Churches. The authorities regarded it as an invitation to rebellion and ordered its agents to pull them all down. One of the agents, in one case at any rate, does not seem to have been very careful about his way of proceeding, for he soaked a cloth in holy water, unfastened the paste with it, and in this way secured the document. The very next morning a pamphlet appeared criticising the "Invito." This was by "a Waldensian Evangelist," and it is made a matter of great outcry that it was not suppressed. The fact is, free speech in Rome is rapidly destroying the power of the Pope, even in in his very stronghold, but the same cursing, persecuting spirit is only the more bitterly displayed on that account.

The allocution, according to an ultramontane print, "marks the crisis between the Church and Liberalism throughout the Peninsula, and there is every reason to anticipate that both sides will push the matter with all their energies. The Italian Government is not disposed to falter, any more than that of Germany, in dealing with this gigantic opponent of all human progress, and it will be well for itself if it is not. Everywhere the Papacy is being arrayed against the civil powers, at least wherever freedom of speech is allowed, and the "inevitable conflict" must come off, whatever some may say who are continually crying "Peace, peace," when there is no peace. In Britain, in Canada, in the States, in Belgium, Germany, Italy, &c., the struggle, in one form or other, is going forward and the one object is ever kept in view in all the doings of the priesthood, viz:—To have civil governments, obey the behests of Rome, and give her all she asks, or be thwarted at every turn and, if possible, utterly overturned. Working on their ignorant adherents, these priests have been able to shake and all but overturn the strongest ministry England has had for many years; they have ruled Canada through holding the balance of power between unscrupulous politicians of both parties; they are struggling to do the same in the States, and wherever they find the principles of free speech manifesting their presence, and asserting their power, there are they at this their congenial work.

A celebrated French writer, M. Lavelege, in a recent pamphlet against the doings of the priesthood in Belgium says, and his words are worthy of being seriously pondered:—

"If I consider it my duty to oppose Ultra-montanism, that is just because wherever it prevails it brings about an overthrow of true religious feeling. The cause is manifest. If the priests use religion to gain power, how can men who love freedom fail to oppose a worship which supplies arms to enslave them? When Voltaire said '*Ecrasez l'infame*,' he did so because he saw on the priest's robe the blood of St. Bartholomew. When in Spain the priest Santa Cruz burns railway-stations and shoots prisoners, and the friends of the Pope send him money and congratulations, can it be imagined that that increases the admiration of the nations for a faith in whose name such deeds are done? Only consider the state of religion in lands where the Romish clergy have always had the supremacy, and observe also their political condition: is there anywhere a sadder sight? In order that Belgium may not tread the paths of Spain and Mexico, it is the duty of every faithful citizen to oppose with all his strength the pestilent influence of ultra-montanism."

FICTION VERSUS SCIENCE.

The *American Booksellers' Guide* has the following very suggestive paragraph in one of its late issues:—

"Amongst cultivated readers of the present day there is less novel reading than there was a few years ago. The story of human experience is not less interesting, nor are we likely soon to do without the artistic and dramatic recitals of fiction; but the upper strata of readers, those who read books, and give the direction to higher literary effort, are becoming more and more interested in the real world and real heroes. In a word, science and history furnish at present the most attractive reading, and are the fashion in literature."

There is a great deal of truth in this, and it is an encouraging symptom. Of course there is still any quantity of novel reading both among high and low, but the excitement even from fiction is found by an increasing number to be neither so pleasant nor so permanent as what arises from narratives of scientific discovery, travelling adventure, or the great occurrences of the past and the present. The general run of the heroes and heroines of fiction are, in short, found to be rather stagey, or if not that, so shadowy and unsubstantial that one is glad to escape from them to what has a ring of greater genuineness about it, and will give one a better feeling of having gained something by its acquaintance. What is true of grown-up readers is equally true of children. Those painful religious novelettes with which Sabbath-school libraries are flooded have become a dreadful nuisance and bore. Can nothing be done to abate the evil? Those everlasting Lucies and Georgies, or some trifling little creatures equally insipid, and whose recorded sayings and doings are equally unsatisfactory and unnatural, ought surely to be laid on the shelf for a season. Is it not possible to get up an interesting child's book except with the whole generation of these prim Marionettes pirouetting as they have been doing for so many years past? We have no objection to a good story, whether for children or adults. Very much the reverse. But these goody-goody books are all so like each other, and have all so little in them, that they are in danger of feeding our children with the east wind, or making them die of inanition or disgust.

THE OUTRAGE UPON THE REV. MESSRS. CHINIQUY AND GOODFELLOW.

The Presbytery of Picton, N.S., at its last meeting adopted the following resolution, which we hope will be acted upon energetically:—

having appeared that while the Rev Chas. Chiniquy was lecturing in the Presbyterian Church at Antigonish, the meeting was disturbed in various ways by Roman Catholics who finally took possession of the building—and that on the Rev. Messrs. Chiniquy and Goodfellow returning from the Church a brutal and murderous attack was made upon them, by which they were both seriously injured, the Presbytery express their deep sympathy with these brethren under the unprovoked attack made upon them, and their indignation at the gross outrage upon the rights of our ministers and people. The Presbytery feel it their duty to use all means in their power to protect them from all molestation in the exercise of their rights, and appoint a committee to take such measures by memorial to Government or otherwise as they may deem best fitted to secure that end:

That the committee to be appointed be directed to ask the co-operation of brethren of other Protestant denominations and report to the next meeting of Presbytery.

The whole proceeding complained of was quite in keeping with all the antecedents of the Church of Rome, but it is not the less to be complained of and protested against.

The Minutes of last General Assembly are ready for distribution. Their late delivery is chargeable at our door. This much we say, lest blame should attach to the efficient clerk, who is in no way responsible for the delay.

DR. WALLACE, OF EDINBURGH.

The week before last we noticed that the Edinburgh Presbytery of the Church of Scotland had expressed its disapprobation of the teaching of Dr. Wallace, the minister of Greyfriars and Professor of Church History in Edinburgh University, as calculated to unsettle men's minds in reference to the resurrection of our Lord and as characterized by irreverence. The following is the formal deliverance of the Presbytery, which has been handed to Dr. Wallace in order that he may have an opportunity of retracting or explaining the extracts given. Such denial or retraction to be lodged by the first week in October:—

I. The Presbytery find that the language used by Dr. Wallace in the extracts which he read to the Presbytery on the 5th of May last, from certain sermons previously preached by him in Old Greyfriars' Church, and printed in pages 3 and 4 of the Committee's Report, * is censurable, as having a tendency to lead men to doubt the reality, and to undervalue the importance, of the resurrection of our Lord.

II. The Presbytery find that in passages quoted from the book entitled "Recess Studies," and which are printed on page 5 of the Committee's Report, † as also in a passage from a sermon quoted by Mr. M'Kenzie in a letter to the *Daily Review* of the 9th December, 1872, under signature "Parish Minister's Son," which passage is printed on the aforesaid page, Dr. Wallace has used language which is censurable from the irreverence in the treatment of sacred subjects by which it is characterized.

III. The Presbytery find that the language employed by Dr. Wallace in certain portions of "Recess Studies," which are quoted in page 8 of the Report, from A to C, ‡ is censurable, as having a tendency to shake men's faith in the inspirations of the Holy Scriptures, and in the true and proper divinity of the Lord Jesus Christ; the Presbytery refer particularly to the expression of Dr. Wallace's own opinion in the words—"These convictions spring spontaneously out of the contact of their spirits with the Bible, and are capable of forming a foundation on which a new and living theology might be built up in the mind of the nation by the free action of the Christian intellect on its appropriate objects."

Further, the Presbytery find that in a portion of a sermon preached in Old Greyfriars' Church, which was reported in the *Daily Review*, and is quoted in the committee's report, pp. 11-13, § Dr. Wallace has used language which is censurable, as being fitted to unsettle the minds of ordinary hearers on the truth and importance of such fundamental doctrines of Christianity as the Trinity, the union of the Divine and human natures in the person of Jesus Christ, His incarnation, miracles, resurrection, ascension, and second advent.

And the Presbytery also find that in passages from "Recess Studies," quoted in the committee's report, page 6, D E F, ¶ and page 8 C (passages quoted above), on to page 11 B, Dr. Wallace has used language which is censurable, as having a tendency to weaken men's attachment to the Word of God and the Confession of Faith; and that in page 6 A B, ** and page 7 A, †† he has so expressed himself as to disparage the character of those ministers of this Church who, according to their ordination vows, faithfully and fully preach the doctrines of the Bible and of the Confession.

* But some men say, Are we then to suspend our belief in the miracles of Christ, and more particularly in the greatest of all, His resurrection, until such time as the further investigations of learned men shall succeed in setting the question at rest? I say, no! If a valuable possession of mine be litigated, am I to surrender possession until the proceedings are concluded? No. Perhaps I may gain my case at all events it is premature to renounce possession until an adverse decision to me has been given.

With reference to that great, and in some (many) respects exceptional matter, the resurrection of our Lord, I believe that, if time permitted, I should be able to give such a representation of it as would satisfy the longings of Christian hope without outraging the just demands of reason.

But I would ask, Are there no higher things than a belief in the resurrection of our Lord? Is not a little of the Spirit of Christ a higher thing than a strong faith in His resurrection?

† It is somewhat curious that there should be so much anxiety to rationalise the Calvinistic scheme at this point in its development. The only difficulty that should be experienced is with the root doctrine of election and reprobation. Any person who has seen his way to accepting, as consistent with the goodness of God that he should permit a large portion of the human race to sink into everlasting torment, *when without trouble to Himself He could eventually prevent it*, ought to find no difficulty at any subsequent stages of the system. The fact, however, that at a link so far down in the chain as the extent of the atonement, an attempt should be made to *explain the Divine procedure on the principles of common human sincerity*, is an indication on the part of those making the attempt, of a stronger leaning towards man's own intuition of rightness and goodness in framing the idea of God, than towards the admitted interpretation of the letter of Scripture.

It might be said that the Omnipotent need not have necessary evils, but he held that He was only omnipotent so long as He followed out His own self-imposed laws, that he was unable to make heat cold or right wrong, and that if He changed His own laws He would *be a fickle lawless fidgety God*, and that no one could reverence a fidgety God.

‡ Probably the Church authorities in this instance hit the average faith of the Scottish laity They have a profound reverence and affection for the Bible as a whole, which they think well expressed by saying that they think it is inspired. They have a not less profound veneration and affection for Christ, which they think well expressed by saying that he is a Divine Redeemer These convictions spring spontaneously out of the contact of their spirits with the Bible, and are capable of forming a foundation on which a new and living theology might be built up in the mind of the nation by the free action of the Christian intellect on its appropriate objects. But if the Churches insist on maintaining the traditional theology by the present method of binding the clergy to profess and teach it under penalty of forfeiting their living, the same result may, by-and-by, be brought about in Scotland that is already exhibited in Germany The intelligence of the country may depart from the Churches leaving an artificial and lifeless orthodoxy with which they cannot sympathise, to be taught to stolid peasants or superstitious women.

§ This is not the time to make any criticism on Schleiermacher's theology. I only remark that, whatever may be thought of the validity of his conclusions his method is thorough. Rational from beginning to end. He proposes to take nothing for granted except the facts of Christian experience, which he conceives no person of Christian experience will deny In this way his method of argument has an advantage which is not possessed by the argument of the would-be orthodox party, who professes to start from miracles. He starts from facts. Facts of our own experience do not require to be proved but miracles do require to be proved, and it is always a great advantage to have your starting-point found for you, instead of having to go in search of it over a long, and, it may be, a perilous path. I shall have more to say on the general subject next Sunday. Meanwhile, I conclude with one practical observation. Full as this man was of the Christian spirit; noble and magnanimous in his aims; anxious to make Christianity and the Church serviceable for the highest ends of human happiness and welfare; and numbering among his disciples some of the best and brightest spirits of the time, I should be presenting a misleading picture of him and withholding part of the truth, did I not tell you that in the eyes of those to whom the orthodoxy of the letter is of importance, he was a great and terrably said about the union of the divine and human in the person of Christ; he was wrong as I have in Trinity; he was an avowed Sabellian—that is, he held that the Father, Son, and the Holy Ghost, were merely figurative descriptions of the different modes of the divine energy, instead of distinctions inherent in the Godhead; he was an anti-supernaturalist in his feeling, explaining away even the incarnation into something very like a figure, accounting for Christ's miracles upon natural grounds, declaring that the resurrection, ascension, and second advent of Christ was of no practical moment in human salvation, for that everything was secure in the living possession of the Spirit of Christ: and handling the letter of Scripture with a freedom that was equalled only by his own reverence and affection for its spirit. In this country you know how such a man would have been used; he would have been reviled as an infidel, and probably an atheist; he would have been expelled from the pulpit of nearly every Church in Britain; he would have been execrated, if not prayed for, by innumerable religious coteries as a kind of religious or rather irreligious monster. But how did he fare in his native land? There he was held as an apostle of revived Christianity; he occupied with admiration and honor all his days the high places of his country's Church and seats of religious learning; and when he died, many and many a pious heart and thoughtful mind mourned the loss of their chosen guide, philosopher and friend. Which was right? I say Germany did right, and we would have done unspeakable wrong. I do not make light of inaccurate religious opinions—truth is always precious, but where the Christian spirit is obviously the animating power—where the unmistakeable aim is to promote the redemption and the elevation of man, in the name of the Lord Jesus Christ, I affirm that it is better far that the Church should, even at the risk of some agitation, admit the full swing of earnest thought and learning, than by terrorism and penalty enforce the mere semblance of peace—a false peace—which is only the stagnation of hypocrisy, or the paralysis of intellectual enterprise. And I call upon any before me now, who may be among the number of those that are accustomed to lift up the hands of devout horror, over what you deem the aberations of the man we have been considering—I call upon you to take his character along with his opinions, and ask whether you are not yourselves measuring things by an utterly defective standard—to bethink yourselves, whether it may not be possible that you are dwelling amid narrow-mindedness and Egyptian darkness of the soul. And I summon you who know better—you who know that a grain of living charity is worth a whole continent of dead dogma—I call upon you to the duty of counter-working the opposite error, of fearlessly letting your light shine before men, and wherever that error threatens to become rampant, and to use the weapons of forcible oppression, to resist it to the utmost of your strength, and to the very furthest of your opportunities.

* With regard, for example, to the crucial question of the authority of Scripture, the persons now described will not be found wanting in a reverent and affectionate estimation of the treasure of sacred truth that has descended to us from the past. But they believe scriptural statements, not simple because they find them in the Bible, but in order that they themselves they perceive them to be true. They do not so much believe certain things to be true because they are in the Bible, as they believe in the Bible because they find in it things that are true. Many things in the Scriptures they hold fast, because they recognise their force and rightness; other things they are uncertain about but treat with provisional respect, for the sake of the reverence due on other grounds to the book; other things they look upon as belonging to the categories of inaccurate history, crude science, or imperfect developed morality. The whole they accept as a Divine Word reaching to the spirit of man, and would not dream of modifying the position of the Book as the fountain of spiritual instruction in the Church. The same attitude of mind is held towards theological determinations and ecclesiastical institutions claiming Scriptural sanction So far as they commend themselves to the cultured sense of right and truth they receive due respect, but nothing on the mere ground of being authorised and decreed.

** Even when performed in a superior manner, Presbyterian worship fails to give sufficient expression to the conception of common prayer, and when bad, it is very bad. If, in addition, the sermon happens as not seldom it does, to be either a tissue of fierce or frigid dogmatism, or a piece of insipid platitude, from which all originality has been crushed out by the traditional timidity engendered through two centuries of orthodoxy enforced by penalty, the whole service is a disappointment.

†† Were all the clergy of the different Churches to speak out in public what they think and say privately, it would probably be found that at least the half of them, and that by much the more intelligent half, are more or less discontented on the subject.

SLANG.

The Philadelphia *Ledger* has the following expression of opinion on the slang phrases and style of so-called wit that is so prevalent in the present day, even among people that ought to know better. The everlasting straining after what is thought to be funny is surely a strong symptom of both intellectual and moral weakness, and when it shows itself in the mere misspelling of words, and silly catch and cant phrases, weakness can no farther go. It is thus that the *Ledger* moralizes over the matter: "Slang is not wit, neither is the misspelling of words humour. And we may go even further and say that the prevalent disposition to present everything serious as well as trifling in a ridiculous light is not only bad as a matter of taste, but mischievous as a matter of morals. Yet there are many people whose sole efforts in writing and in conversation appears to be in the direction of what they consider 'smartness.' This constant trifling with the sad realities of human life, with the serious work of human kind; with the events of the day and with the facts of history; with the character of the living and with the memory of the dead, is lowering the tone not only of literature but of morals. The world itself is not a huge joke, however some people may so affect to consider it."

This tendency is too common in Canada, as well as in the country where the above was written. Every where one meets with helpless weaklings who are possessed with the absurd idea that they are witty, and are therefore bound, in season and out of season, to "say something funny." They have a sort of everlasting snicker upon their faces, or they affect the grave mocking style as if they were troubled with misanthrophy or some stomachic derangement, which moves them to a continuous snarl, as if the world had used them very ill and had made them unfortunately see an end of all perfection. One scarcely knows what to do with the whole tribe. If one smiles as good nature would prompt, there is a risk that the foolish slang-dealers will be confirmed in their delusions, and have the mania about their cleverness confirmed beyond all remedy. It is scarcely worth while to get angry, the more especially as that would be put down to envy or dullness in not "seeing the point." And then as to weeping, which would be the most natural exercise in the circumstances, that too has its draw-backs. If we have the misfortune to have any of the class referred to among our occasional readers we entreat of them to have pity upon themselves, and be merciful to their neighbours. Let them rest assured their slang-phrases are rather tiresome, and their Josh Billingsisms are dreadfully threadbare. Let them speak and act like other people for a little change of exercise.

Ministers and Churches.

The Rev. D. J. Macdonnell, B.D., pastor of St. Andrew's Church, Toronto, has returned from Manitoba.

Mr. Cochrane's concluding letter appears on the first page. It reached us on Thursday of last week, but too late for insertion.

The Rev. Wm. Cochrane and Rev. R. Ure, Special Commissioners appointed by the General Assembly to visit Manitoba, returned home last Saturday.

The Rev. John Gray, of Orillia, visited Waubashene last Sabbath week, and, the *Expositor* is informed, "baptized twelve, held a Communion service and organized a new Mission.

We understand, says the Brampton *Banner*, that the congregations of Baltimore and Cold Springs have given a unanimous call to the Rev. W. A. McKay, B.A., of Cheltenham. The salary is $900 per annum, with manse and glebe, and a promise of a speedy rise of salary. We congratulate Mr. McKay on his call to so large and important a field of labor, but shall feel exceedingly sorry if he should make up his mind to quit this part of "the vineyard," where he has labored so long and so faithfully.

Our readers are already aware that the Rev. R. H. Hoskin, in consequence of continued ill health, resigned his charge of Knox Church, Dundas, a few weeks ago. On the 26th ult., Messrs. N. P. Wilson and W. B. Irving, on behalf of the congregation, presented their late pastor with a purse containing over $350. It is but proper to add that the congregation, throughout Mr. Hoskin's long illness, displayed the grace of Christian liberality, and ministered to their pastor's wants just as all congregations, in such cases, should.

A Christian Conference is to be held in Galt on the 16th, 17th, 18th, and 19th September. The object of this conference, which is wholly unsectarian in its character, is the discussion of the higher aspects of Divine truth, and the bringing together into closer friendship Christians of different denominations. We understand Rev. Dr. Brooks, of St. Louis, a very eminent Presbyterian divine, and Professor Maury, of Washington, as well as other distinguished clergymen from the United States and Britain, are expected to take an active part in the work of the conference. Brethren intending to be present will please notify their intention, if possible, before the 10th inst., to Mr. John Hubbick, Galt; and further information, if desired, may be obtained from the Rev. Charles Walker, Galt.

Mr. Colter, student of Knox's College, who has during the summer supplied the pulpits of Florence and Dawn congregation in connection with the C. P. Church, was last Saturday evening surprised to find his boarding house invaded by a large number of friends. After tea was served, Misses M. Scott and T. Loomer, in behalf of the congregation, presented him with a handsome writing desk accompanied by an address, to which Mr. Colter very suitably responded, as a slight expression of their appreciation of his valuable services, and also as a token of remembrance. After the presentation several excellent readings and recitations were given, also music by the ladies. Mr. Colter, on his return to college, has the good wishes of all who became acquainted with him, and the earnest prayers of the congregation for his success.—COM.

We see by the Strathroy *Age* of the 22nd ult., that the induction of the Rev. R. Scobie, to the pastoral charge of the Presbyterian congregation of Strathroy, took place in the church there, on Wednesday, 20th ult. The call to Mr. Scobie was unanimous, and he enters upon his new charge with every prospect of enjoying a prosperous career. Rev. Dr. Proudfoot, of London, acted as Moderator on the occasion, and the Revds. Messrs. Sage, of Parkhill, and McRobbie, of Petrolia, assisted in the services, which were of a deeply impressive character, and were witnessed by a large and attentive congregation. Mr. Scobie possesses no ordinary talents as a preacher, and the members of St. Andrew's Church may consider themselves fortunate in having got him as their pastor.

The Rev. D. Gordon, pastor of the C. P. congregation of Harrington, West Zorra, who has for some months past been suffering from illness, brought on by his too assiduous exertions in the duties of his profession, was waited on the other evening by some of his friends, and presented by the senior elder, Mr. W. McKenzie, in the name of the congregation, with a purse of $97, with a request that he would use it in taking a four or five weeks' trip to "the Lakes" for the benefit of his health. The gift was accompanied with an expression of their earnest desire and prayer that the proposed rest and change might be the means, by the blessing of God, of restoring to him his wonted health and vigor. We may mention that a similar expression of attachment was received by Mrs. Gordon, a few months since, from the ladies of the congregation, in the shape of an elegant Brussels carpet for the manse parlor, accompanied by an address.

Induction and Festival.

A very interesting ceremony, the induction of the Rev. Gustavus Munro into the pastoral charge of the Presbyterian Church, West Zorra, took place on Tuesday of last week. A little over a year ago, the Rev. Donald Mackenzie, after an incumbency of nearly 40 years, resigned the charge, and on this occasion had the happiness of assisting at the induction of his successor—a pleasure to which he very appropriately referred during the ceremony. We have not space to enter into details, but would merely state that the sermon was delivered by the Rev. Mr. Hay, of Delaware; the charge to the pastor by the Rev. R. McDonald, of Thamesford, and the charge to the congregation by the Rev. J. MacDonald, of Dorchester—while, in addition to the above named gentlemen, the ordination was assisted in by the Rev. Messrs. Wright and Grant, of Ingersoll, Gordon, of Harrington, and McTavish, of Woodstock. After the conclusion of the induction services, there was an adjournment to the basement, where a repast had been provided by the ladies of the congregation, and the traditional table, groaning beneath its load, fails for once in conveying a sufficiently forcible idea of the profusion of the viands. Indeed, but for our confidence in the architectural skill of Mr. Geddes, who superintended their erection, we would have been alarmed lest the tables should not only groan, but give way under their burdens. Highland hospitality is proverbial the world over, and, judging from the lavish profusion of good things provided on this occasion by the ladies of Embro and West Zorra, we are justified in asserting that the transplanting of the Celtic race on Canadian soil does not appear to have in the least degree impaired that noble trait. After having done ample justice to the edibles, the people once more repaired to the church, where a stirring address was delivered by the chairman and former pastor of the church, the Rev. Donald McKenzie, giving a short retrospect of his connection with the congregation from its organization some 40 years ago, and stating that as many as 16 of the young men of his congregation had become ministers of the Gospel, and that the first foreign missionary of the C. P. Church—the Rev. Geo. L. McKay, missionary in Formosa, China—was from his congregation. He was followed by the Rev. Mr. Grant, of Ingersoll, who delivered a very pleasant, humorous address, full of useful hints to pastor and people. Mr. Grant has the happy faculty of *gilding* the pill, and imparting unpalatable truths in a very agreeable manner. We regret that it is not in our power to give a synopsis of his speech, as well as of those who followed him, viz: Rev. Mr. Wright, of Ingersoll, Rev. Professor McLaren, of Knox College, Toronto, Rev. Mr. Gordon, of Harrington, and the Rev. J. McTavish, of Woodstock, who all spoke very forcibly and hopefully of the prospects of the church in Embro. The newly ordained pastor then addressed the congregation, and though at first somewhat embarrassed by the solemnity of the inductive services, and the heartiness of his reception by his people, spoke very feelingly and eloquently of his appreciation of the responsibility of his calling, and his trust that he would be the means of doing good in this field of labor. We must not forget to notice the services of the Woodstock choir, under the leadership of Mr. McWhirter, who very kindly consented to assist on the occasion, and who performed their part in their usual happy manner, greatly enlivening the proceedings. The number of people present could not be less than 800, which was creditable, as all the farmers were in the hurry and bustle of harvest, but they seem to have felt that they could not forego the pleasure of witnessing a ceremony which comes, as yet, but once in 40 years. The gross amount accruing from the receipts of the festival amounts to the handsome sum of $122, the balance of which, after incidental expenses are liquidated, will be spent in furnishing carpeting for the church. Mr. Munro received at the hands of the congregation $250, as an advance payment on his salary. As quite a quantity of the delicious edibles remained in the hands of the ladies in charge, it was, by common consent, decided to distribute the same among the needy of the village.—*Review.*

It is hoped that the equal dividend in the Free Church of Scotland will next year be £200 sterling.

A large amount of opposition to the proposed Union of the English part of the U. P. Church in Britain is being expressed in the different Presbyteries.

The Rev. Dr. Todd, well-known as the author of the "Students Guide" and "Lectures to Children," finished his course on Sabbath the 24th of August. He also, like Dr. Spring, came to his grave like a shock of corn fully ripe.

The Rev. Dr. Morgan, of Belfast, died in that city on the 5th of August. He was in his 74th year. He had been in Belfast since 1829. Dr. Morgan has long occupied a very prominent place in the Presbyterian Church of Ireland.

The well known Dr. Gardiner Spring, of New York, was buried on Friday, the 22nd of August. The attendance, as might have been expected, was very large. Dr. Spring was born in 1785, and was consequently, 89 years of age. He has been a minister of the gospel for 63 years. The ministry of Dr. Spring and that of his predecessor in the same church cover a period of 105 years.

Falk, German minister of public instruction and ecclesiastical affairs, has ordered the Roman Catholic seminary at Posen to be closed. The Emperor William has given an audience to Dr. Philip Schaff, the bearer of greetings to His Majesty from the New York Conference of the Methodist Episcopal Church. In his remarks the Emperor dwelt upon the necessity of Christians working together in order to combat infidelity and superstition.

Chalmer's Church, Quebec.

PRESENTATION TO REV. W. B. CLARKE.

The Congregation of Chalmer's (Canada Presbyterian) Church met in the lecture room last evening, in order to present a testimonial of their affection and esteem to their venerable pastor, Rev. W. B. Clarke, who retires from the charge after twenty years' service.

Mr. P. Peebles, as senior Elder, presided. Rev. Mr. Clarke sat at his left, and grouped around were Rev. Principal McVicar, Montreal; Rev. Messrs. Powis, Robertson and Cummings, Messrs. Jas. Hossack, Jas. G. Ross, Hart, Robert Neill, Richardson, W. Brodie and other prominent members of the Church. The exercises were opened with a hymn, the singing being conducted by the precentor, Mr. W. Dickinson, and Rev. Mr. Robertson led in prayer.

Mr. Peebles then requested Mr. Hart to read the complimentary address which had been prepared, which having been done, the testimonials, consisting of a handsome gold watch and chain, costing $250, a purse containing $1,017, and a splendid silver-plated water pitcher for Mrs. Clarke.

The following is the address:—

TO THE REV W. B CLARKE,—Reverend and dear Sir,—It is on no ordinary occasion that we as a congregation have assembled here this evening. We have met to present you with a parting token of our appreciation of your long and earnest labors amongst us. It has been your privilege for the last thirty-eight years to preach the glorious Gospel of our Lord Jesus Christ. Twenty of these you have spent among ourselves, watching over and working for us in all faithfulness. When we call to mind your untiring efforts for our good, your pastoral visitations, and the faithful preaching of the Word from Sabbath to Sabbath, without we may say an interval during our long connection, we are constrained to thank Almighty God for all his goodness towards us as a congregation. As a mark of the estimation we hold you in, as well for those qualities which have, as our Pastor, so endeared you to us, as for the good work you have done in the promotion of sound education in our schools, we request your acceptance of the accompanying watch and purse. We have added a small remembrance for Mrs. Clarke, which we desire that you, on behalf of the Congregation, will present to her. In conclusion we hope that though you have withdrawn from the more active duties of the ministerial office, we may still have the benefit of your valuable counsel and advice; and we trust that you may be long spared to enjoy in peace and comfort your retirement, and that when summoned hence you may depart in the full assurance of a glorious resurrection from the dead. Signed on behalf of the Session and Congregation of Chalmer's Church, Quebec, this twenty-fifth day of August, one thousand eight hundred and seventy-three.

GEORGE HART, Secretary.

The Chairman, in making the presentation, said the occasion was one of no ordinary nature, and to him the privilege of making this parting gift to his beloved pastor was a painful one. In all his experience, and he had passed the three score years, he had never been called upon to bid farewell to a Minister resigning his charge. From the long intimacy he had had with their pastor from the time of his coming among them, he had learned to admire and love him, and the fellowship had been of no common sort. He had become endeared to them all; by the bed of sickness, affliction and death, his voice had been lifted in comforting tones, throwing his whole soul into his work he cheered the sick, poured oil on the wounded spirit, and made easy the way for them who had to pass through the dark valley of the shadow of death. Only those who had known his unremitting attention and kindness, his unwearied devotion, only those who had experienced the nobleness of his character could speak of their departing pastor, and render him justice. He eulogised his services to the church. It was no easy matter to part with such a one, but there was the comforting thought that it was not for ever. They would trust that in the future they might have the privilege of enjoying his wise counsels as in the past. He trusted that those who had listened to his preaching the word of God would remember his precepts and would profit by his teaching. He briefly sketched the history of the congregation, and concluded by hoping that it would be the earnest endeavor of all before him to follow their beloved pastor in his Christian path, so that they might all meet together before the throne of Grace.

During the delivery of the address, the speaker, as well as Rev. Mr. Clarke and a number in the congregation, were visibly affected, and the emotion of many broke out in suppressed sobs.

Rev. Mr. Clarke replied. It was, as his dear friend the chairman had said, no ordinary reason which had caused their assembling on that occasion. He was sorry he had been unable to see the address before, or he would have prepared a more suitable reply, and he apologized for his inability to speak as well as he might have done, but they might rest assured that his utterances came from the heart. It was a great compliment to him, and a consolation to him that his labors in past years had been appreciated. He thought that the address had been couched in too flattering terms, for he had a strong sense of his shortcomings. He had a high idea of the ministerial office and he had never, in his long career, met any one who came up to his ideal. He returned his thanks for the kind manner in which the address alluded to his prospects, and for the good wishes for his happiness, and said that nothing should be wanting on his part to keep up a loving connection with the congregation. Though he was going to the Old Land, it was not his intention to quit Canada permanently—he was coming back. (Applause.) Canada had better claims. There was ample ministerial service in Scotland, but in Canada there was elbow room. Canadian kindness had welded his heart to the country, and he would always feel a deep and warm interest in its welfare. He trusted that the remainder of his strength and vigor would be spent to the glory of God, and the service of his fellow men in the Dominion. He returned thanks, in feeling terms, on behalf of himself and Mrs. Clarke, for the beautiful testimonials which had been presented.

Rev. Principal MacVicar, of Montreal, then spoke at length in eulogy of Rev. Mr. Clarke, whom he had known for thirteen years, and of his services in connexion with the Church in Canada. His usefulness had been wide-spread. Without dabbling in novelties he had been abreast of the age, and had met and refuted the errorists swarming into the country and sowing the seeds of untruth. He saw nothing wrong in a minister retiring when he felt his days of wearing harness were over, and he cited several distinguished cases. Rev. Mr. Clarke could, in his leisure, devote himself to assisting in binding up the Canadian literature, to which he had already been no inconsiderable contributor. Wherever he went, he might be certain of the warm and loving wishes of the people of his congregation and of those who knew and appreciated him. The Principal spoke at very considerable length on the Christian ministry. Rev. Mr. Powis followed in a short address. A hymn was sung, and Rev. Mr. Cumming offered prayer. The meeting was brought to a close with the benediction pronounced by Rev. W. B. Clarke.

"IT IS I—BE NOT AFRAID!"

[FOR THE BRITISH AMERICAN PRESBYTERIAN.]

Softly o'er the troubled waters,
In the fourth watch of the night,
Came that voice, so sweet and gentle,
Putting all their fears to flight.

Tempest-tossed, and faint, and weary,
With their hearts all full of fear,
That dear voice, so well remembered,
Came to soothe them and to cheer.

Nearer still, and nearer coming,
That loved voice they heard, which said,
As the wild waves roared around them—
"It is I—be not afraid!"

Midst the winds which howled around them,
Midst the waves which rose so high,
In the darkness, o'er the waters,
Came that voice—"Behold, 'tis I!"

"Have no fears" the voice said to them,
"Though the waves are running high,
Though the winds around are howling,
Have no fears, for I am nigh."

And when all around was peaceful,
And their fears were lulled to rest,
Comfort still they drew from those words
Which to *all* had been addressed.

Oh! when tempest-tossed, and driven
Over life's tempestuous main,
Let the echo of those words, Lord,
To our hearts bring peace again

In the dark hours of our lifetime,
When around us all seems night;
When depressed, despondent, weary,
Scarce we hope to see the light.

When around us clouds are gathering,
And the storm is howling by,
Midst the war of wind and wave, Lord,
Hear our heart's despairing cry.

And, when all our days are numbered,
And the end is drawing near,
Let us hear thy voice, Lord, saying,
"It is I—be of good cheer!"

EDWARD J. WHITE.

Toronto.

We regret to have to announce the death of Rev. Peter Glassford, of Vaughan. Mr. G. was in his 70th year. Before coming to Canada he had been minister in Leith, Scotland.

The Orillia *Expositor* says:—Mr. R. J. Beattie, student of Theology at Princeton, New Jersey, when leaving Longford the present week, was the recipient of a purse containing twenty-eight dollars, from a few of his friends in that place and vicinity.

Mr. Jenkins, the author of Ginx's baby, is now on a visit to his father, the Rev. Dr. Jenkins, of Montreal.

The Church Missionary Society and the British and Foreign Bible Society have received the munificent donations of £500 each, from an anoymous donor, as a "Thank-offering for special mercies."

The Prussian Government intends to present to the Chambers of the kingdom at the outset of the next session, a measure absolutely prohibiting religious processions outside the walls of churches.

It is said that a disinfecting candle has been invented in England. It contains in its composition such substances as chloride of iodine or carbolic acid crystals which, as the candle burns, are turned into disinfecting gases. It is just the thing for sick-rooms.

It is announced that the Prussian Government has given an earnest of its intention to proceed with vigour against the contumacious Catholic bishops by at once withdrawing the State allowance of 4,000 thalers hitherto made to the priests' seminary at Fulda, and by ordering that the episcopal boys' seminary be closed on the 1st of October next. From Posen we hear that Archbishop Ledochowski was summoned to appear before the first district court on Friday to offer a justification of the disciplinary proceedings taken by him against the priest Arndt.

The special commissioners who have been investigating on the spot the matters in dispute relative to the Holy Places at Bethlehem have agreed upon the following bases of arrangement:—1. The superiors and other inmates of both Greek and Latin monasteries of Bethlehem being regarded as equally blameable for the late disturbance, shall be replaced. 2. The tapestries between the Holy Cradle and the South Gate, the form and inscriptions of which are contested between the Greeks and the Catholics (Latins), shall be manufactured by the latter and placed on the walls by the Ottoman Government. 3. The niche of cupboard in the Grotto of the Navity, which is in dispute between the Armenians and the Latins, shall belong to the Latins. 4. The Latin altar, demolished during the riots, shall be rebuilt at the expense of Ottoman Government. The Church of the Columns shall, as heretofore, belong to the Greeks; the Latins shall have the right of passing through it, but may not sing litanies in it. The tapestries destroyed during the disturbances of April last shall be provisionally replaced by satin hangings until the Porte has come to a definite decision upon the subject.

Presbyterian Union.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—Though I know that you are strongly in favor of the contemplated union of the different Presbyterian Churches in the Dominion, yet I have no doubt you will, according to your avowed plan, allow me a small space to hint at some few difficulties in the way which might make many of the Canada Presbyterian Church, at any rate, hesitate before committing themselves to the project.

Is not the very extent of the territory an objection, in spite of all we see on the other side? To cut down the supreme court of the church to a smaller number than one-third of the whole body of ministers would assuredly destroy the weight and value of its decisions. Perhaps you will say it ought not, but it will, whether or not. But unless such a court were cut down to a much lower proportion, the expense for travelling every year to that court would be very great, either to the Church at large, or to the individual members. Let the most central place be chosen for meeting, and would the average expense of each member be much if anything under $100? Though this is a mere question of money it is not the less a serious item.

Then how could the Mission Funds, especially those for Home Missions, be administered, except through the local Synods? and how could there be any plan of apportioning the funds, but letting each spend what was raised within its own territory? Would this be right? Would this be the strong helping the weak? Would this be Union?

Then might it not be for the members of the Canada Presbyterian Church seriously to pause before taking a step that would certainly issue in a secession from themselves. There is nothing being said about this. There is no threatening, no harsh unbecoming language, but it is matter of considerable notoriety that preparations are being quietly made for such a secession as we have indicated. Now it is a fact which every one acknowledges with gratitude that a very largely increased amount of liberality has been shown in that Church for a few years past; that a spirit of greater zeal and earnestness has been displayed both by ministers and people; that the Union of 1861 has been more thoroughly and vitally completed than ever it had been before and that all are addressing themselves with increased vigor to their proper work in the Church. Would it then be for edification, and for the advancement of the good cause, to interrupt this by contentions, alienation and secession in seeking for a Union which would certainly not diminish the number of denominations, but in Ontario and Quebec would certainly make three where now there are only two.

Have those who are zealous for Union considered sufficiently the difficulties and vexations that would arise from questions connected with the temporalities fund which would need to be faced and settled, the more especially these springing from two classes of Ministers and probationers that would thereby be introduced into the Church, some partially endowed and some not? Is it not also worth considering and settling what would have to be the relation between the United Church and the different Presbyterian churches of the world. Should we have a "mutual eligibility" arrangement with all Presbyterian bodies? If not, with which? And would the exception be regarded as invidious? Would the Mutual church be expected to take into full standing any of the preachers and ministers of all the different Presbyterian Churches in Britain and the States who might choose to come to Canada, and who were certified by her respective churches as in good standing? If not, would all applicants come whence they might, have to be examined? I don't say which plan ought to be followed, but I say it would need to be settled and its settlement would involve more difficulty than some people think of.

In our zeal for Union we are leaving far too much to a mere vague understanding, and to the not very wise plan of all to the decision of the judicatories of the United Church. If that is done, there will assuredly be serious difficulties before that United Church is a twelve month old.

As I said I am not hostile to Union, very much the reverse. But I am fully convinced that the zeal for Union has prevented the good men in all the contracting churches looking with due consideration upon the practical difficulties to be encountered, and the real danger to be incurred. I don't attach that degree of importance which a good many do to the difficulty about the Headship. But that difficulty also is neither to be ignored nor set aside.

Would it be well then for Presbyteries and Sessions to weigh matters well and see whether it might not, on the whole, be for the best, after all that has come and gone, to let well alone? It might also have to be considered whether, if there is to be a union at all hazards, a federal one might not be preferable to an incorporating.

I should be sorry to say a single word that would cause any unpleasant feeling, but I somehow feel as if the matter had been pushed on too rapidly while the withdrawal of brethren and congregations that are both respected and respectable,—which I believe in the event of Union is as certain as anything in the future well can be,—makes me feel uneasy, and the practical difficulties I have hinted at make me doubt about the gain to be secured. I know these remarks will not meet your views and may be very weak and inconclusive. Still they express difficulties and anxieties shared in by many of the Canada Presbyterian Church whose voices have never been heard against Union, and who certainly have never talked about secession or even contemplated it as a possibility.

I am,

A. C. P. MEMBER.

Temperance from the Bible Stand-point.

No. 5.

BY REV. E. WALLACE.

We are thus led to the conclusion that all Christians should not only abstain themselves, for the sake of the divine glory, for their own sake, and for the sake of their fellow men, but they should also unite together to secure the suppression of the liquor traffic as the greatest social and moral evil now existing in Christian lands. They should do so because it is the greatest evil of the day, causing more waste of life and property, neglect of families, pauperism, cruelty, violence, crime and misery than all the other vices, and because it hinders the progress of Christianity at home and abroad; the heathen, seeing the disgraceful conduct of drunken sailors from Christian lands, naturally reject the religion which they are supposed to profess. It is also the greatest hindrance to the prosperity of the nation, and the well-being of man in all his relations. What then should be done to check this fearful evil, and at length to remove it as the foulest blot that defiles the fair face of Christian society? We should mould public opinion till we can bring it to bear upon the legislature to require them to enact a law prohibiting the sale of intoxicants as a beverage, and restoring it to the druggists' shops, to be used only for medical or mechanical purposes. No law can be enforced which the moral convictions of the majority of the people do not demand, and which they are not ready to support. Hence the need in the first place to secure an enlightened and earnest Christian moral sentiment on the whole subject of the liquor traffic. This rests mainly with the various total abstinence organizations and the Christian churches. Doubtless, public opinion should be led rather than followed on great moral questions, and it is the duty of all the leaders of society, the legislature included, to promote the moral and social education and elevation of the people.

We are asked, "What right has the legislature to prohibit the sale of intoxicants?" We reply, Government is an ordinance appointed for the good of society, and designed to be a terror to evil and a praise and protection to them that do well. The very object of its existence is to protect the community against injury on the part of the unprincipled, Society has therefore the right to protect itself, and has always acted on it in legislation. A very large proportion of the law both in the Divine Statute Book, and statute books of the nation are prohibitory laws. God says, "Thou shalt not kill," "Thou shalt not steal," and the statute-books of Christians re-enact these and other laws founded on them. Though stealing and murder are not altogether suppressed by being prohibited and punished, yet there is no doubt they are greatly lessened thereby. Whenever men set aside God's enactment as to the punishment, if murder, it greatly increases, so if a law prohibiting the liquor traffic were enacted the drinking usages might not be entirely abolished, but would be greatly diminished, Render anything illegal, and you make it discreditable, and this goes a great way towards preventing its general practice.

This has been found to be the case in Maine and other states, where a prohibitory law has been enforced. The Governor of Maine and other leading officials testified in public documents, that there is not more than a tenth of the drinking that there had been previously, while prisons are almost empty; because drunkenness, the cause of crime and pauperism, is unknown. Besides special evils require special remedies. All prohibitory legislation is founded upon this idea. If there was a dangerous place on the edge of a precipice or overhanging some fearful whirlpool, where the weak and unthinking were in the habit of going to destruction, it would be the duty of the government to place a fence around to protect such persons from injury. Blackstone declares drunkenness to be one of the public crimes which should be restrained. The American judges have taken the same view. On the principle that every Christian nation feels it to be a duty to prohibit lotteries, gambling, houses of ill-fame, poisonous drugs, cemeteries in cities, and anything that endangers the health of the people, as well as murder, robbery, forgery and other crimes. On this principle it is right to stop the sale of intoxicants, save as a medicine, because of the injury inflicted on society thereby.

The sale of intoxicating liquors has done more injury in Christian lands during the last two hundred years than all other evils put together.

Some say that that would injure private property and infringe upon the vested rights of the liquor dealer. To this we reply, the traffic is an infringement on the primary rights of society, and tends to counteract its very design.

Society is, or ought to be, founded on the principle that every man is to seek subsistence for himself in such a way as not to interfere with the rights, or infringe on the happiness of others. The farmer, the laborer, the merchant, the mechanic, the professional man and the legislator all benefit society while providing for their own households. But it is not so with the liquor dealers. They seek only their own benefit, and that always to the injury of society. Look at any community where distilleries abound, where the people indulge in the use of intoxicants, and you see that blight rests on it, business declines and prosperity droops her wings and flies away to some more genial region.

Every man is bound to follow such a business as will tender a valuable consideration for that which he receiveth from others. But is this the case with dealers in intoxicants? No, they give that which produces poverty, cursing, misery and death.

Every man is bound to pursue such a business as will tend to promote the welfare of the whole community. Thus the dealer in intoxicants does not do—the few are enriched, the many are impoverished and ruined, and society at large injured socially and morally. Suppose a man were to advertise fever, cholera and leprosy for gold, and could and would sell them, what would the community say to such traffic? Men would rise up in just indignation and banish such a selfish monster from their midst What would be thought of the farmer who would mix arsenic or any deadly poison in the flour which he sold? You cannot express the horror which all men would feel at the cold-blooded guilt of such a transaction. Yet such a traffic we witness daily, but men have been so long accustomed to it that many feel no horror at the sight. The State prohibits the indiscriminate sale of poisons, and alcohol is classed as a poison by the best physicians. The State prohibits the sale of tainted meat because it is injurious to the community. The State prohibits one man taking the life of another by pistol or poison or otherwise. And shall it not prohibit men from taking the lives of others by the sale of that which sends 150,000 yearly to the drunkard's grave? If the law does not permit arsenic to be sold at random to those who are likely to injure themselves, and society at the same time; if the sale of arsenic be forbidden, except for certain purposes, why not forbid the sale of alcohol except under similar restrictions? Does not the use of alcohol lead to the destruction of more lives, and the commission of more crimes yearly, than all these other things put together? Shall we restrain the lesser evil and let this flourish unchecked? Is it not the duty of the state to protect the lives of the people, and not to permit one class to enrich themselves to the injury of the general community? Is it right then for the state to sanction a traffic, which, above everything, tends to increase crime, waste the national resources, corrupt the social habits, and destroy the lives of the people? Yet, the very existences of the license system proves that the State has the right to legislate in this matter. Now the result of all past legislation abundantly proves that it is impossible satisfactorily to limit or regulate a system so essentially mischievous in its tendencies as the traffic in intoxicants. Besides, licensing what is wrong in itself and injurious to society is morally wrong and a violation of a higher law. What does God's Word say about sanctioning and legalizing evil? "Shall the throne of iniquity have fellowship with thee that frameth mischief by a law?" Ps. xciv. 20. He shall bring upon them their own iniquity." He punishes the nations that legalize this dangerous traffic by greatly increasing their public burdens for criminal procedure, jails, penitentiaries, poor-houses, lunatic asylums, and asylums for widows and orphans, the traffic thus becomes a heavy burden and incalculable loss to the country, whereas the gain to the revenue is small indeed compared to the injury it does to the producing power of the people.

It is a traffic which constantly achieves the often quoted legendary exploit of "killing the goose that lays the golden egg," for it greatly lessens or entirely destroys the productive power of all those brought under its influence. It is like an abscess or running sore in the body politic, which drains away the vital powers of the community, and thus prevents that increasing prosperity, wealth, and energy, on which the nation depends for an increasing revenue. Drunkenness, and the traffic that makes drunkards, are sins against God, and crimes against society, and no legislation can make them right. Government being the ordinance of God for the good of the people has no right to enact laws for the protection of evil. Laws are made for the restraint of the lawless, who would prey on the ignorant and foolish (I Tim. i. 9). Society therefore should not regulate evil by law, but prohibit and suppress it. Theft was regulated at Sparta, but it did not cease to be a violation of the higher law of God. So also debauchery was regulated in France, but would anyone say that it was right because legalized? Is not the licensing of the sale of intoxicants essentially immoral as a violation of God's higher law? We might as well license other evils as gambling, lotteries, prize fighting,—if the law should regulate murder, robbery and so on—what would be thought of it? The state does enact laws prohibiting many nuisances, and should it not do so in all cases that so nearly and extensively the well-being of the people as the liquor traffic? some say you interfere with the vested right of the liquor-dealers. We reply society has a right to prevent a general evil by destroying private property. It does so in other cases as houses to prevent the spreading of fire, does for counterfeit coin, &c. The private interests of individuals should not be allowed to injure the community. Prohibition therefore says to the cask of intoxicant—"Out of the way." or as the Quaker said "Friend, thee is not wanted here," and to the liquor dealer "*Thou shall not kill.*" God holds him responsible for the result of the traffic. He said to Noah, "the blood of your lives will I require, at the hand of man—will I require it." They cause the death of thousands and should therefore be prohibited from doing so by the state. That principle is also embodied in the Jewish law. "If an ox gore a man or a woman that they die then the ox shall be stoned." And if the ox were wont to push in times past and the owner know it then the owner also was to be put to death. If that law were applied now to the drunkard-maker in the first place his property would be confiscated, and then if the poor drunkard commits murder, the dealer would be put to death, and not the poor maniac whose brain has been maddened by the poison—which selfishness tempted him to use. The drunkard-maker will find by and by that a just and holy God holds each one responsible for the evils he causes as well as those he does himself. If he cease not from his evil course, the fearful import of the woe denounced against him that giveth his neighbor drink—will be understood in the regions of eternal despair. It will then torment like the stings of a scorpion inflicted without intermission, and that forever—then the worm of the still shall be succeeded by "*the worm that never dies*" writhing in the fire that never shall be quenched. Some say—Why ask the aid of the Legislature? We do so in other cases as the theft, burglary, murder, why not in this case, the parent of most of the crimes that exist?

The State does now legislate, but not on the right principle; it authorizes an evil moral and social, we ask it to legislate on a right principle for the good and not the injury of the people. Society does not depend on moral suasion only in dealing with other evils, and why not do so in this case? There are many persons that moral suasion cannot reach, and they must be restrained by law. The present license system can never prevent the general prevalence of intemperance nor can any merely partial system. The only safe course is to confine the sale of intoxicants to the druggists' shop, the same as any other poison; for the inebriate should be treated as a child not able to take care of himself, and should be cared for by the state. The time will certainly come when the enlightened conscience of the Christian people will be restrained by state—the same as any other prevailing vice. It is righteousness alone that exalteth a nation whereas every vice is a reproach and injury to any people.

A few years ago, the Christians of the United States resolved to put down slavery, and they accomplished it under the guidance of the Great King of Nations. Let the Christian patriots of Canada rise in their might, and demand that this cursed traffic be put down, and it shall be done.

Reason in Animals.

So much attention is at present directed to this and similar subjects that we may be pardoned for adding another instance of the power in question. Nellie is a Pomeranian dog, about thirteen months old. She was given to her present mistress six months ago, and the attempts that had been made to educate her had all resulted in failure She had not even been properly instructed in the ordinary amenities of life, as found in dogs who are inmates of our city houses. Under these circumstances her mistress took her education in hand, and by a judicious system of rewards, and rarely of punishments, soon taught her the ordinary accomplishments of sitting up, and walking on her hind-legs about the room. By degrees her attainments increased in number and perfection, and now during dinner she stays under her mistress's chair and when the order is given to get her table cloth she brings a newspaper which is kept in the corner of the room, spreads it out, and sits up while her mistress prepares her food in a saucer, which is then placed on the newspaper—but Nellie does not touch it until her mistress gives the signal by counting one, two, three.

From the account we have given it will be seen that Nellie is a dog of considerable intelligence, and even posesses a mathematical mind. It is possibly this latter gift that has enabled her to show the evidences of reasoning power we propose to relate. Four or five times each day, for about a week, Nellie had carried messages to her master that were written on old envelopes, and generally receives something to bring back in return. She had therefore learned that if she delivered an envelope she received something. Lunch being served on one occasion in the library, Nellie sat up and begged for sugar that happened to be on the table; that failing she stood up; then she tried sitting up again but without success. She then seemed to think for a moment, and as the result of her cogitations went straight to the waste-paper basket, picked out an old envelope, and presented it to her mistress, evidently in the hope that she would receive what she desired, and so earned her piece of sugar.

It may be said in this instance that appetite gave the stimulus, and otherwise she would not have exerted what certainly appears to be a reasoning faculty. To meet this objection we give another instance. Nellie always comes down the hall-stairway to meet her master on his return home, and after greeting him races off to the front room for his slippers and brings them to the head of the stairway. A recent attack of illness having confined her master to the house for a couple of weeks, Nellie was in high glee until he went out for the first time after convalescing, when she was greatly distressed, and watched him from the open window as long as he was in sight; when he finally disappeared she gave a despairing yelp, and racing off to the place where the slippers were kept, snatched one in her mouth, and, leaping on a chair, held it out of the window as far as she could reach, and whined piteously, evidently hoping that if the master saw the slipper it would induce him to return. In this instance there is certainly nothing satisfactory in resorting to instinct for an explanation; the act was evidently the result of a true reasoning process, prompted not by greed but an almost human affection and attachment.—*Nature and Science; Scribner's for July.*

Spying for Irish Preachers.

During the recent sessions of the Irish sessions of the Irish Presbyterian General Assembly at Belfast, when the American deputation appeared, the Rev. Dr. Knox proposed a resolution of welcome to them. In doing so, says an English journal, nothing could exceed the inimitable drollery with which he alluded to the numerous invitations which have, of late, come from American congregations to young and promising ministers in Ireland, and turning to the deputation, said:

"I would propose this resolution more heartily, if I thought you were true men; but I tell you candidly I have my doubts about it. You may say you are true men; but, 'by the life of Pharaoh, ye are spies!' And these spies, brethren, are going to return in August with two magnificent clusters of the 'grapes of Eschol'—in the shape of Messrs. Hamilton and Manro"

The Moderator, in conveying the welcome, touched on the same subject, and convulsed the house with laughter, as, addressing the deputation as his "children," he said he was afraid of their morality. What would Dr. Knox have said if he had known that they actually intended to steal from them Dr. Smyth and Dr. Porter—offering the one £1,000 if he would go to Boston, and the other £1,500 if he would go to that beautiful church in Baltimore? Dr. Knox, knowing this, would say again, "By the life of Pharaoh, ye *are* spies!"

Snake poison is used for medicinal purposes in these days under the name of "Crotalus Horridus." The poison of the rattlesnake is utilized in homœopathic pharmacy.

Curious Tribe of Jews in Hindostan.

In the city of Cochin, Hindostan, says the *Jewish Times*, live some two thousand colored Israelites, whose skin is not quite so dark as that of the genuine Ethiopian. They are Jews in every sense, worship the God of their fathers, the only true Jehovah, are intellectually the superiors of the white inhabitants of the place. According to their own account, their origin is as follows:—The conquest of a portion of the East Indies by the Europeans opened to commerce a wide field, and attracted a multitude of speculators from all parts of the world. Among these were many young Jews from Bagdad, Bassorah, and Yemen, who came to make their fortunes in the new Eldorado After they had settled down they purchased from the negroes black female slaves, many of whom were afterwards converted and then married by their masters. It is from these marriages that the present race descends. Ancient Hebrew manuscripts and law tables, written on parchment, have been found among the Cochin Jews.

Fern Pressing.

The girls should not forget that this is the time to gather and press green ferns. They are so pretty and refreshing to have in the house in the cold weather, so easily obtained, and so little trouble to prepare, that it is a pity any one should be without a few bunches when the flower season has passed. There are many modes of preserving them; but the one that seems most successful is to pick the ferns when they are young and tender; lay them between newspapers, or in large flat books, and place them under very heavy weights, until the sap has entirely dried. Persons who gather them in August often leave them in press till Thanksgiving or Christmas; asserting that this long subjection to the press keeps the color better than any other method. The safest way to secure perfect ferns is to take a book to the woods, and lay each one between the leaves as soon as broken from the stem. Even in a few minutes, ferns will curl at their tips, and after an hour or two, it is almost impossible to lay them flat. This process is very good for bright leaves, and makes them look less artificial than when they are varnished. Bunches of Autumn leaves are very beautiful evening decorations, if a lighted candle be set behind them. This brings out their brilliant tints, and gives them the appearance of having been freshly gathered.—"*Home and Society,*" *Scribner's for September.*

Wise Use of Money.

If money comes, let it come. He who sends it does not mean it to hurt us. We need not fear it with a feeble terror, though no one sin has ruined so many souls as covetousness. We will not spring at it with a flutter of excited joy, for it is a grievous trial to the humblest and simplest.

And if money goes, let it go. Only let us see that it does not go through folly or sin of ours Job lost his in one way, and Lot lost his in another. The end of Job was a crown of glory, but the candle of Lot went out in hideous night. Probably there are few of us who haved lived to middle life, very few indeed who have past it, to whose door could be laid no error of judgment in spending their money, no taint of conscience in making it. In this greatest of great trusts, who has not sometimes failed? Conscience has said, "Give," and we have not given. We have steeled our hearts, and summoned our coldest judgment to justify us in refusals, which now we would gladly get back; but it is too late, Witnesses to our self-indulgence surround us in every room we enter, if we have done something for our Lord, our heart whispers we might have done so much more!

But there is time in front; and He who gives us power to get wealth will also give us wisdom to use it, if we really ask Him. Let us be wise, simple, and kind.

Wise as those who have been called to liberty, and mean to use it; believing in God's love to us, understanding that He intends and expects us to be happy; with a healthy conscience that does not chafe us about every halfpenny, yet guided in all we do by the steady purpose of a heart that has been taught to value the precious things of God.

Simple, so that money shall not spoil us with its influences of power, nor vulgarize us with its tendencies to vanity nor coax us with the softness of its luxury. Surely some allowence should be made for rich people as well as for poor. If God, who knows their difficulties, must be ready to bear with them, let us bear; but let us also see how blessed are those who being neither rich nor poor, dwell in the temperate zone of a kind of safe table-land, which is neither chilled by want nor swept by tropical storms. Oh! how terrible must death be to a rich man who has never so used his riches as to have friends to welcome him into the heavenly habitations, and whose only idea of Lazarus, in the other world, is that he should still wait upon him there!

And "Blessed is he that considereth the poor;" and if every one is poor in something, in which some one else is rich, great are the opportunities of little kindness, not only from equals to equals, but from one class to another class, whereby but a small amount of money will enable thoughtful hearts to smooth the hard pillow of their suffering kinsmen. There are many and various cups of cold water which tender hands can lift to hot lips with the promised blessing of their Divine redeemer; many little gifts, and many secret offerings, which He will publicly recognize in the Great Day. Do we all quite see what is put into our power if our hearts are kind, though our means be scanty? Do we clearly understand that the true virtue of almsgiving is in being our own almoners? that the trifle from our own hand pressed into hot, thinned fingers, with a smile that gleams with sympathy, and a word that recalls the presence of Chaist, is worth ten times more to man, perhaps also to God, than a purse of gold sent through a stranger?—*Sunday Magazine.*

The Anchoring Harbour.

A little sloop, with costly merchandise on board, was once entrusted to the care of a man-of-war, which was to convoy it from the Cape of Good Hope to England. For many days they kept together, and then a storm came on. When it cleared the sloop was nowhere to be seen. The commander was very sorry, for he knew how valuable the stores were, and how precious the lives of all that crew were to the home circles where they belonged. He anchored at last in Portsmouth harbor in a heavy fog. When it lifted what was his surprise and joy to find anchored close beside him the very little craft over which he was grieving! So in the storms of life parents lose their children. They are separated from them, and they see them no more. But if parent and child are united in Christ, when they anchor in the celestial harbor, and the fog lifts, they shall see these little barques anchored close beside them.

Helping God's Creatures.

A little girl, seeing the servant throw the crumbs into the fire, said, "Don't you know that God takes care of the sparrows?"

"If God takes care of them," was the careless reply, "we need not trouble ourselves about them."

"But," said the little girl, "I had rather be like God and help him to take care of the little birds, than scatter or waste the food that he gives us."

So she carefully collected what was left of the crumbs an threw them out of the window. In a short time several little birds flew eagerly to the spot and picked up the crumbs she scattered. After this, she every day collected in a little basket the crumbs and bits of bread that had fallen around the table, and threw them under the window for the little birds; and during all the winter these little creatures came regularly after each meal to partake of the food thus provided for their support. How beautiful it was to see this little girl trying to "help God," as she said, and thus early learning to be kind to the helpless of God' creatures.

A WISH.—"I wish I had a thousand dollars to give to God," said little Albert.

"Give him your heart; that is what he most wants," said his little sister, not much bigger than he.

The Old Apple Woman.

There was once a poor apple who had a stand in a street in Boston, who was taken ill before her stock was half sold out. She was obliged to go in the shade, where she could lean against the railing, and still keep an eye on her fruit and candies, about which she was very anxious. To lose them would be a sore loss to her, poor woman.

Just then a bright young girl came by, and saw at a glance her trouble. She was, perhaps, twelve or thirteen years old, wide-awake, and neatly dressed. More than that, she had a large, warm heart, that could sympathize with even an apple woman's difficulties.

"Just rest as well as you can," she said cheerfully," and I will sit here and sell for you till you feel better. It will be just fun for me," she added, taking her seat on the hard bench. She had never sold any thing in her life, but I dare say she had been a good customer, and so was well posted with regard to prices.

People stopped and wondered at seeing that sweet young face at the old woman's stand but she quickly explained how matters stood by pointing to the old lady, who sat near. When they comprehended it, she could hardly serve her customers fast enough. The spirit of kindness seemed contagious. Many gave her five and ten cents more than the cost of the articles, refusing to take any change, and soon the last orange, and apple, and stick of candy was sold, and a handsome box full of money was handed over by the delighted litle girl to the no less delighted woman. Now she could afford to rest until she was able to come out again. Never before had she had such a day's sale. Both went home with happy hearts, but which do you think was the most blessed? The giver or the receiver?

This was twenty years ago. I wonder if there are any bright dressed little girls now-a-days who have the spirit that would lead to such deeds of kindness.—*American Presbyterian.*

A postal card interchange between the United States and Newfoundland has been negotiated upon the same terms as that with the Dominion of Canada.

The Chevalier Hugh Murray, formerly employed in the Education Office, Montreal, has sailed for Europe to take up arms for Don Carlos.

COMPACT.—Heated street discussion—"I don't believe in spiritualism. I think this: If a man goes to hell he *can't* come back here, if he goes to heaven he *doesn't want to.*"

Miss Fannie W. Roberts, who has charge of a church in Kittery, Maine, has been given authority by the Governor and Council to solemnize marriages. She is the first woman thus empowered by that State.

The London (Eng.) Weekly *Review* says:—At a district meeting of the Bible Christians—a branch of the Methodist body—recently held in Wales, a resolution was passed recommending their next conference to adopt, as the connexional designation, "Presbyterian Methodist," instead of the present ambiguous and, to some, offensive name."

The Manitoba "Free Press" gives just one verse of the beautiful hymn, "Nearer my God, to Thee," done up in the Cree Indian dialect:—

Ke-se-wog-ne-man-toom,
Ke-hah-to-tin;
Ah-ge-man-ook-ko-yam
Ne-gah-we-koon.
Ah-yeek-wak-ge-te-ga,
Ne-gah-se-ne-gah-moon,
Ke-se-wog-he-man-toom
Ne-gah-we-koon.

Scientific and Useful.

SUGGESTIONS FOR THE SICK ROOM.

A dozen pieces of charcoal, the size of hazel-nuts, placed in a saucer and moistened daily by boiling water will, in the course of a week, have gathered their own weight in impure air. At the end of the sixth day they should be renewed.

SUN INFLUENCE.

Complete exposure of the person to sunlight invigorates and increases the activity of the cerebro-spinal nervous system, makes a person feel strong, active, lively, cheerful, elastic, buoyant. In all diseases, therefore, where the mental faculties are involved, as in insanity, melancholy, despondency, dulness, confusion of ideas, etc., it is a powerful auxiliary, and in many cases a necessary concomitant to a cure.

CAMPHOR.

Camphor is slightly soluble in water, but yields freely to alcohol, acetic acid, ether, and the essential oils. A pretty experiment may be tried with it, which the young people will find amusing. Scatter a few pieces of clean camphor upon pure water, and they will whirl and sail about, keeping up the dance sometimes for hours. Drop among them some greasy matter and the merry little performers will stop on the instant.

TO PRESERVE BUTTER.

In Copenhagen, Denmark, butter is shipped in hermetically sealed cans. The cans are lined inside with wood saturated with brine, and when filled are soldered up. By this means the butter is protected against the action of air and heat, and preserved for an indefinite time, as sweet as when first packed. The cans vary in size up to twenty-eight pounds; those of four and five pounds are preferred.

A NOVELTY IN GARDENING.

A hanging garden of sponge is one of the latest novelties in gardening. Take a white sponge of large size, and sow it full of rice, oats or wheat. Then place it for a week or ten days, in a shallow dish; as the sponge will absorb the moisture, the seeds will begin to sprout before many days. When this has fairly taken place, the sponge may be suspended by means of cords from a hook in the top of the window where the sun will enter. It will thus become a mass of green, and can be kept wet by merely immersing it in a bowl of water.

WATERPROOF PAINT FOR CANVAS.

The following is a cheap and simple process for coating canvas for wagon tops, tents, awnings, etc. It renders it impermeable to moisture, without making it stiff and liable to break. Soft soap is to be dissolved in hot water, and a solution of sulphate of iron added. The sulphuric acid combines with the potash of the soap, and the oxide of iron is precipitated with the fatty acid as insoluble iron soap. This is washed and dried, and mixed with linseed oil. The addition of dissolved india rubber to the oil improves the paint.

LEMONADE FROM CURRANTS.

Citric acid may be prepared from ripe currants in the following manner:—The currants are first broken up by pounding or squeezing; the juice is then pressed out and allowed to ferment. When fermentation ceases, the alcohol is distilled off and the residue neutralized with fine chalk. In this way citrate of lime is formed, which is afterward decomposed by sulphuric acid and the citric acid set free. From 110 pounds of fruit there should be obtained about one pound of citric acid, beside a considerable quantity of alcohol. A dilute solution of citric acid furnishes a pleasant and healthful drink, and, although lemonade is usually made from lemons, we would not, says the *Journal of Applied Chemistry*, be far wrong in calling this drink lemonade, although prepared from currants.

WATERING HOUSE PLANTS.

The English *Garden* is inclined to dispute the rule that water "should be given in moderately small quantities, and supplied frequently." If the causes of failure where plants are cultivated in windows were minutely investigated, the dribbling system of watering would be found to be the principal cause. A plant ought not to be watered until it is in a fit condition to receive a liberal supply of that element, having previously received a good drainage, in order that all the superabundant water may be quickly carried off. Those who are constantly dribbling a moderately small quantity of water on their plants will not have them in a flourishing condition for any length of time. This must be obvious to all, for it is quite evident that the moderately small quantity of water frequently given would keep the surface of the soil moist, while at the same time, from the effects of good drainage, which is essential to the well being of all plants in an artificial state, all the lower roots would perish for want of water, and the plant would become sickly and eventually die.

USES OF WASTE PAPER.

A writer in one of our exchanges (we have forgotten which) says that few housekeepers are aware of the many uses to which waste paper may be put. After a stove has been blackened, it can be kept looking very well for a long time by rubbing it with paper every morning. Rubbing with paper is a much nicer way of keeping the outside of a tea kettle, coffee pot or tea pot bright and clean, than the old way of washing it in suds. Rubbing them with paper is also the best way of polishing knives and tin ware after scouring them. If a little soap be held on the paper in rubbing tinware and spoons, they shine like new silver. For polishing mirrors, windows, lamp chimneys, etc., paper is better than dry cloth. Preserves and pickles keep much better if brown paper instead of cloth is tied over the jar. Canned fruit is not apt to mold if a piece of writing paper, cut to fit each can, is laid directly upon the fruit. Paper is much better to put under carpet, than straw. It is thinner, warmer, and makes less noise when one walks over it. Two thicknesses of paper placed between the other coverings on a bed are as warm as a quilt. If it is necessary to step upon a chair, always lay a paper upon it, and thus save the paint and woodwork from damage.

Miscellaneous

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TO IMMIGRANTS.

The attention of parties intending to settle in Manitoba is hereby called to the circumstance that at a recent meeting of Knox Church Congregation, Winnipeg the following gentlemen were appointed to act as an Immigration Committee, for the purpose of affording information and advice to such Immigrants as may desire the same regarding the most eligible localities available in the Province for settlement, and other matters affecting the welfare of new settlers; namely:

G. McMICKEN, Asst. Receiver General
D. MACARTHUR, Manager Merchant's Bank.
A. McMICKEN, Banker.
The Rev. PROFESSOR BRYCE.
JOHN EMSLIE, Custom House.
DUNCAN SINCLAIR, Surveyor.
D. C. CAMPBELL, Agent A. McArthur & Co.
H. McDOUGALL, Telegraph Manager.
H. SWINFORD, Agent Ellis-on's Line.

Immigrants are invited to avail themselves of the information to be thus procured from members of the above Committee, any of whom will be happy to furnish the same.

Winnipeg, MAY, 1873.

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CARBONEAR, NEWFOUNDLAND, Jan. 3, 1871.

MR. JAMES I. FELLOWS.

DEAR SIR: I came to this country in May, 1869. I found a countryman of mine laboring under some affection of the lungs. I recommended your Syrup, tried at the Druggists in Harbor Grace, but they thought I was inventing the name at their expense. However, in April, 1870, Mr. Edgar Joyce rapidly wasted away with every symptom of quick consumption, so that he was unable to walk across the room, having no appetite, pains in the left side, nervous system unstrung, dry, hacking cough, &c. Fortunately I learned that your Syrup could be obtained at Mr. Dearin's, in St. John's, and immediately procured some (showed one to W. H. Thompson, who ordered a supply from you at once). This was Tuesday afternoon; at night he took the prescribed dose, and in the morning he described the very results notified on the wrapper. His appetite soon began to return, and a voracious one it was, too; the dry, hacking cough changed into loose but violent attacks, finally disappearing altogether, pains left his side, his hand assumed its usual steadiness, and before he finished ten bottles his health was quite restored, and to-day not a more healthy person is to be found on our streets, and it is the opinion of all, had he not been fortunate in getting your valuable Syrup of Hypophosphites, he would now be in his grave.

He happened to be in W. H. Thompson's the day your first shipment arrived, and took at once four bottles to the Labrador, which he was very anxious to do, but had no occasion to use them himself. No other medicine will he ever prescribe, recommend, or give, but yours.

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GOOD THINGS will address itself to the young of all ages, from the little beginner, who can just read a picture, to the big boys and girls who study at the desk or shout in the playground: and so onwards up to the veterans who, after all their learning, turn to the children for a fresher wisdom, and after all their work, sit in the shady corner and play the old games over again in their heads. "GOOD THINGS" hopes, as a periodical, to have its margins well thumbed and dog-eared; and when the binder has rimmed those and made it fit for the library, the volume will try for a fixed place there in good company. The favors of a multitude of assorted "goodies" cannot be put into a prospectus; but th

WILL SPEAK FOR ITSELF.

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In the literary department, Dr. C. S. Robinson, whose oriental sketches have been an acceptable feature of the paper the present year, will furnish a new series, descriptive of life and customs in the East. On the conclusion of John S. C. Abbott's fascinating "History of William the Conqueror," other historical sketches from the same masterly pen will be forthcoming. S. E. Todd will give us designs of medium-priced houses, and show how to build them cheaply. Contributions may also be expected from Rev. Drs. Theodore L. Cuyler, Howard Crosby, J. G. Craighead, Cyrus Hamlin, J. E. Rankin, Profs. H. M. Baird and W. C. Wilkinson, Jacob Abbott, A. L. Noble, Mrs. E. L. Beers, Mrs. A. E. Barr, Mrs. M. E. Miller, Mrs. M. A. Denison, and other popular writers.

Miscellaneous.

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Official Announcements.

MEETINGS OF PRESBYTERIES.

TORONTO.—In Knox Church, on the 1st day of Oct., at 2 o'clock p.m.

MANITOBA.—The next meeting of this Presbytery will be held at Winnipeg and within the church there on the 10th day of September at 11 o'clock a.m.

KINGSTON.—Next meeting of Kingston Presbytery to be held in Brock Street Church, Kingston, on the first Tuesday of October, at 3 p.m., Mr. Coulthard to preach in the evening.

HAMILTON.—The next ordinary meeting of the Presbytery of Hamilton is to be held in Central Church, Hamilton, on the 2nd Tuesday of October next, at 11 a.m.

PARIS.—At Woodstock, in Chalmer's Church, Tuesday, 23rd of September, at one p.m.

HAMILTON.—The next ordinary meeting of the Presbytery of Hamilton meets on the 2nd Tuesday of October, at 11 a.m., in the Central Church, Hamilton.

MONTREAL.—In Erskine Church, on Wednesday the first day of October next, at 10 a.m.

BIRTH.

At Lindsay, on the 18th inst., Mrs. D. N. Morison, of a daughter.

MARRIED.

By the Rev. Donald Stewart, of Lancaster, at the residence of the bride's father, on the 27th ult., the Rev. Gustavus Munro, B.A., of Embro, Ont., to Minnie McCuaig, fifth daughter of Finley McCuaig, Esq., Lancaster, Ont.

New Advertisements.

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NEW-YORK TRIBUNE.

1873.

Now, as heretofore, THE TRIBUNE strives to be first of all and preeminently a news paper

France a Republic—England and Germany gradually permeated with Republican ideas—Spain swaying in the nerveless grasp of a ruler too good for a King and too weak for a Republican, who is unable to govern the great island that blocks the entrance to our Gulf of Mexico, and equally unable to give it up—the German-speaking peoples agitated by a new Protestantism separating from the See of Rome on the dogma of Papal Infallibility and assuming to recognize the "Old Catholics"—the whole Continent pervaded by the intellectual ferment that comes of the conflict between old ideas, philosophical, theological, material, and the advance of physical Science—Russia and Great Britain running a race for the final gains that shall determine Asiatic supremacy—China seeming ready to abandon her advances and reclose her half opened gates—Japan abolishing feudalism and inviting Western civilization to irradiate Western commerce to enrich her long-hidden empire—such are phases of the news from abroad which the mails over all Continents and the wires under all Seas are daily bearing to us. With able and trusted correspondents in the leading capitals, and wherever great changes are in progress, THE TRIBUNE aims, at whatever cost, to lay before its readers the most prompt, complete, and popular presentment of these diverse and conflicting movements, through all of which, as it loudly trusts, the toiling masses are everywhere struggling up toward larger recognition and a brighter future.

At home the struggle for freedom seems over. The last slave has long been a citizen, the last opposition to emancipation, enfranchisement, equal civil rights, has formally been abandoned. No party, North or South, longer disputes the result of the War for the Union; all declare that these results must never be undone; and, within a whole people thus united on the grand platform of All Rights for All, whereto our bloody struggle, and the prolonged civil contests that followed, have led us, the Republic closes the records of the bitter, hateful Past, and turns peacefully, hopefully, to the less alarming, because less vital problems of the Future. To whatever may elucidate the general discussion or action on these, THE TRIBUNE gives amplest space and most impartial record. Whatever parties may propose, whatever political leaders may say, whatever officers may do, is fairly set down in its columns, whether this news helps or hinders its own views. Its readers have the right to an honest statement of the facts; and this they always get.

THE WEEKLY TRIBUNE, now more than thirty years old, has endeavored to keep up with the progress of the age in improvement and enterprise. It devotes a large share of its columns to Agriculture as the most essential and general of human pursuits. It employs the ablest and most successful cultivators to set forth in brief, clear essays their practical views of the Farmer's work. It reports public discussions which elucidate that work; gathers from every source agricultural news, the reports of the latest experiments, the stories of the latest successes and failures, and whatever may tend at once to better Agriculture, and to commend it as the first and most important of progressive Art, based on nature Science.

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