### The Missionary's Stratagem.

A TRUE STORY.

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

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

"Your sermon last Sunday has caused a great deal of remark. You know the settlers drop in at the hotel of an evening. Last night a large number were there. Blaine was present, and he ridiculed your discourse unmercifully. He sent by me a request that you discuss the doctrine with

him publicly. And I don't see how you can get along with his objections." "What are they?" inquired the preach-

er.
"He argues that it would defeat justice to raise the body from the grave for purposes of roward and punishment. Because, according to physiology, the human organism undergoes a complete change in all its constituent particles once in seven, if not in every two or three years. Now, if a man dies at forty-nine, which of the seven bodies will come forth at the sound of the judgment trumpet? And, he asks, shall the body of the aged person suffer, or be made happy, for what the child-body did, when in the interim there have taken place many total transformations, each one a new creature, wholly distinct from the preceding? He related, to illustrate this scientific fact, that a contleman recently called on him. who turned out to be an intimate friend in their younger days, but so altered in ap-pearance that Blame did not recognize him. He affirms that after one of these physiclogical revolutions we are as much a different being as if just born."
"Was there no one of the company who

could answer Mr. Blame?"

"No," was the reply.
"Well, deacon, don't you worry. I'll see that this matter is properly disposed of," said his pastor, as he bade his official helper

a smiling adiou. Now "out West," they "fight fire with fire " sometimes. If, for example, the prairie grass is affame, the pioneer burns towards the approaching conflagration. And the re-ligious pioneer leards to meet error with other weapons than stately sentences shot from the shelter of the sanctuary at nonattending cavaliers.

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

A few hours clapsed, and Mr. Blaine and his son were rushing lather and thather, to learn if any one had seen their horse. Then the settlement was excited by the report that it had been stolen, for the owner de-clared that the hobble had been found in the grass, and it "could not have been removed from the limbs of the animal withou; hands." Search was fruitless, however, and next day at early evening twilight a tumultuous assemblage at the village inn were talking over the occurrence with a view of devising measures to discover, if possible, the culprit, and protect the settlement against further acpredations. While the company was thus occupied, Mr. Parsons came calmly into town riding on Mr. Blame's horse, and proceeding to the tavern, leasurely dismounted. But he had been seen by a wide-awake urchin, who, anxious to be the first with the news, ran into the horse, shouting,

"The minister's come with Mr. Blaine's horse !"

The effect was electrical. Pell-mell rushed the convention out of doors, Mr. Blames huge form foremost. Sure enough, there was the clergyman quietly hitching the lost horse to a post.

The gratified owner, with a grateful grin ornamenting his sun-burnt face, stepped rapidly forward, saying, "Well, parson, I didn't expect that you'd be the one to recover

the critter—where'd you find her?"
"Find who?" returned the minister, in

well-affected surprise.

"Why—my horse?"
"Your horse!" retorted the missionary;
"do you pretend that this horse is your property?"
"Oh! now, parson, none of your joking;
of course sheet arises. I could tell her from

of course she's mine. I could tell her from a thousand." And he walked confidently round the beast, surveying her with a com-placent air. "Just her height, build, colour, style—one white foot, spot in the fore-head—I know her as well as I know my-self."

'Blaine's horse, and no mistake," cchoed

the bystanders. "Gentlemen," Gentlemen," gravely observed the Preacher; "I trust you will not be rash in your judgment. There is evidently an error somewhere. A remarkable resemblance may suit between this continuous distinction. may exist between this creature and the one my friend, Mr. Blaine, owned; but I think I can prove, even to his satisfaction, that this is an entirely different animal!"

"Different!" when the compare there

cried the owner; "here "Different !" comes my son; see if he won't recognize her. This way, Daniel."
"Oh, good! there's Nell. Where'd you

find her, father?" exclaimed the lad. "In that sufficient?" asked the lather, triumphantly. "And my wife would testify to the same," he added.

"Neverthcless," answered the mission-ary, "if the crowd will do me the favour to return into the hotel, I will convince them that this is not Mr. Blame's beast, or surrender the animal to him until we have

more light on the subject.

"That's fair," resp anded several; let's hear what the paster has been some institutionary, after his hearens were seated, 'I would like Mr. Desertationary, and the hearens were seated, 'I would like Mr. Desertationary, and the heart seater has been the beautiful and the heart seater. Mr. Donne to inform us how long he has owned the beast now in dispute.

"I bought her seven years ago this Sping, my wife and boy will remember

"How long have you been married?" "Twenty-two years last January; but I don't see what that has to do with the case." "And what is the age of the lad you call

vour son? Just seventeen," emplicatically.

"Gentlemen, remarked the clergyman, you have heard Mr. Blane's affirmations. I hope you will give them due weight. came honestry by the animal he claims, and sincerely desire that he shall lose nothing properly belonging to him. But I shall submit evidence showing, first, that Mr. Blaine did not buy this horse; second, that this horse, now claimed by him, he has no own-ership in, third, that his testimony and that of the witnesses he cites is unreliable, because he was never legally married, and therefore the lady he lives with is not his wife, and the young man he terms his son is not truly his child."

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

"The evidence I shall present," he resumed, "is not of the sort commonly recerved in the courts, but it is of a kind that neighbor Blave cannot consistently reject. You have heard of the science of physiology. By it we were taught that the human organism experiences a universal renewing every seven, perhaps every two or three years. Am I correct,

Mr. Blane?"
"Certainly; but what's that to the point?"

"You'll see!" "Now, by Mr. Blane's own statementand he says his wife and boy will confirm it—he did not buy this horse within the time when this physiological change occurs. It was therefore another Mr. Blane who made the purchase. Hence it would defeat the purposes of justice for the present Mr. Blane to claim the reward of what that other Mr. Blane did in paying the price of the animai. At the end of the seven years that Mr. Blane became extinct, and this man bearing the same name is as much a new being as if just brought into the world. He is not, then, the proprietor of this horse. Moreover, the horse that the first Mr. Blain paid for ceased also to be, at the termination of the seven years. And the existing animal is, in all her constituent particles, another beast, a colt, so to speak, without sire or dam, dropped full grown by physiological science. What right has Mr. Blane to this new horse? True, Mr. Blaine professes to identify the animal
—and yet he could not identify his old
friend, because the fatal physiological
transformation had been passed! I should be sorry to question veracity. But, gentlemen, twenty two years ago last January, a certain Mr. Blane was married. Soven years flow by, and his wife ceased to be, physiologically. Another Mr. Blaine sat by the fireside, and another Mrs. Blaine sat by his side. Did they live together conjugally? Certainly not, if honest, unless united in marriage. Three times the physiological change came, the present Mr. Blaine and lady being the final result. They pass as husband and wife. Who has seen their marriage certificate? It would 'defeat the purposes of justice' for this couple to enjoy the privileges of wedded life, on the strength of the ceremony performed twenty-two years ago for the pair then made one. Consider, too, the sandillars of sunar Tanial kept in sulthe condition of young Daniel, kept in subjection, obliged to do duty as a child, when the Mr. and Mrs. Blaine who claim his obedience and service are not the persons of whom he was born, and he not the being that then gladdened the parental hearts. To recapitulate. This Mr. Blane, according to physiology, is not the Mr. Blane was bought a horse seven years ago last Spring. This horse, according to physically, is not the horse that was then purchased. This Mr. Blane is not the Mr. purchased. This Mr. Blane is not the Mr. Blaine, by the same evidence, who was married twenty-two years ago. Daniel Blane is not the son that was born seventeen years ago. I have therefore demonstrations of the same seventeen years ago.

testimony? I rest the case here The applicance that followed this speech made it plain that the keen-witted frontoismen saw the point. When the uptoar had subsided, Mr. Blaine frankly

strated that the horse claimed by Mr.

Blane is not his, and as they are leading

such irregular lives, of what value is their

gaid: "Well, parson, I own that you've beat

mo this time.

"Do you confess that these physiolorical changes do not destroy personal iden-That if a man, for instance, commits murder at twenty, it would be right to hang him for it at fifty?"

"Do you then give up the physiologi objection to the resurrection of the doad ?

"Guess I shall have to." "Then I give up the horse. Gentlemen," he added, addressing the listening group, "Mr. Blaine had ofeu said to me, group, "11". Diamo nad oned said to me, 'When you want to use my nag, just take her along; so wishing last Tucsslay to use her for his special benefit, I availed myself of his offer. And as in finding his horse he has found the truth, I trust he will give the meonyomenco to which my little stratagem subjected him .- Examiner and

THE congregations and Church Courts in the Presbytery of Manitoba have all agreed to the Remit on Union unanimously.

### Quench not the Spirit.

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

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

### Quarrelling Christians.

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

#### The Soul's Daily Work.

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

To be much in prayer and meditation. Never miss reading some portion of God's

To ransack every corner of a "decentful and desperately wicked heart."

To keep a watch over every rising thought,

as well as over every word and action.

To be particularly on thy guard against any besetting sin. To bring the "solemn, solemn, solemn' hour of departure often before thine eyes. In whatever business thy hands are engaged that should be thy daily work, and that of every one , who would be found watching, and who has taken Christias his Prophet, Priest, and King.—Sir Richard Hill.

# Thy Kingdom Come.

Weighty, instructive, Characteristic of the Three words. monitory words. prayer, characteristic also of the Author. The first lifts the thoughts upwards. Rominds us of the presence, of the relationship, of the name. Corrects the selfishness which spoils and drags downward the prayer even of the regenerate. Buts us think of Call and loss correctes in Will. The God, and lose ourselves in Him. The second reminds us of a great system, a magnificent organization, as of some vast Empire of lives and souls, of ages and uni vorses, of eternities and infinites, high above us, deep beneath 28, before us and behind, in which we are nothing, yet which is everything to us, in which to have a place is glory, for which to be allowed to pray is the highest honor and the highest dignity of the creature. The third bids us exercise this honor, this dignity, at once. Here, as we kneel, as we atter the petition in church, or house, or chamber, we are doing an act which implies a Divine wor we are putting the hand to a work which is all God's, we are claiming a frau chise, and a citizenship, and a priesthood, not of earth, but of heaven.—Rev. C. J. Vaughan, D. D.

## Greek Philology.

In former times, writers of Greek grammars contented themselves with exhibiting the principles of inflection and syntax, their chject being to enable the student to enter pon the study of the language with as little delay as possible. But in this age of the rank of an exact science, the gram marian must not confine himself to a mere exhibition of the phenomena of the language as it exists in the authors that have come down to us. He is expected to describe accurately the forms which ought to have been used before the Greek peninsula was inhabited by any human beings, he must descant upon the inherent qualities of fricatives, and sonants, as also upon the psy-chological tendencies of the paulo-pos future; he must invent new names for old things, and give a satisfactory account of the Greek pronunciation which provailed in the days of Phoroneus, Inachus, Sinis, Sciron, and Procrustes; otherwise he will not be considered as having duly executed his task. Further, he must embellish his pages with long notes and excursuses about Sauskert and Slavic affinities, and Lithuanian and Chinese analogies, not forget-ting the curiously developed dialects of Caffaria, which are probably related to the language of the Cabiri. All which he can accomplish without even knowing the al-phabets of those languages. The science of the nineteenth century has established the important truth that all races of men, ancient and modern, put their vecal organs in motion for the purpose of embodying in articulate sounds the operation of their minds; always excepting the Cynocephali and the Sciapodes, who express their sentiments by barking and cacking, respec-tively. Grammer now has ceased to be a means—it is an end. The numerous refer ences to numerous grammare in all our Greek text books show that the lauxuage is to be sudied not for its authors but for its roots, stems, affixes, prefixes, and numerals; and always with reference to Sanskirt, Welsh, and Lithuanian. Those who have a taste for Greek sterature should translation; for who would prefer walking to riding?—The Nation.

### Talking it Over.

"How I wish we had talked it over when

we were sitting by the fire !"
So said a mother to me as we stepped from the death-chamber of her only daugh

"But you have hope for Emma?" I said.

"Oh, yes," she answored, "she was all goodness and gentleness, and very seriously inclined; but I wish we had talked it

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

"Yes." said the mother. "she did love to go, and went many times when scarcely able.

"Do you think she realized the approach

of death?" I enquired.
"I think she did not expect to live, and a little while before she died, she gave me such a look, as if she longed to tell me something. Oh, if we had only talked it over when we sat here sewing!" said the sorrowing mother, "but I shall soon be over when we sat here sewing! with her,

"Then you have a hope yourself?" I

added interrogatively.
"Yes; one week ago I gave up all Emma and all, if I know my own heart.'
Did your daughter know this?"

"Yes, and seemed happier since I told her," was the reply.
"I am rejoiced to hear it, and hope you will be spared long to serve your Saviour."

"No," she answered, I cannot live over a year at the longest, so a skilful physician

has told me."
"Indeed, when did you ascertain this?"
"Since I found Christ; and I am so
thankful it was not before, for then I should have thought I was frightened into

a surrender." "Did Emma know of the incurability of your disease?" I questioned.

No, I kept it from her, but that is all right. The doctor says I cannot suffer long; only while I stay it would be such a comfort to know just how she felt about her dying," mourned the still regretful mother.

Mothers, we are familiar and confidential with our children on most topics; how is it about this sweet, heavenly hope? Should it not be conversed upon cheerfully, while we are in health and happiness? Let us not wait till our darlings, with unuttorable longings are mutely struggling in the m brace of death; but 'let us talk it over while we are sitting by the fire. - Christian at Work.

### Keeping up Appearances.

The Inter.or, is an article on the "Art of Living, has some earnest words on a topic which it is to be feared is not altogether mappropriate in Canada. It

Extravagance is the rock on which society is going to pieces. Let us face the danger before it is too late to avert it. Single people shrink from marriage because they see married people are hving in a per-petual whirl of bills and competition and social hypoerisy. An air of common deception hangs around all our houses. Wo are afraid to be poor. On one thousand a year, how shall we keep up the appearance of three thousand? That is the standing social problem. In such a case, luxury in the parler necessitates meanness some-where else, Our lace curtains tells dreadful hes. Let us have a reform and come down to a specie basis. The well-to-do peopie ornament their houses with mortgages. The poor run bills. High pressure marks all life from the cottage to mansion, and in three directions it is rumous.

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

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

ov eleven months of scrimping in the kitcuen, and general meanness all around. It is moral ruin.

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

# Boys Wanted.

Boys of spirit, boys of will, Boys of muscle, brain and power, P. to cope with anything-These are wanted every hone Not the weak and whining drones, That all trouble magnify-Not the watchword of "I can't."

But the noble one, "I'll try." Do whate'er you have to de With a true and carnest zeal: Bend your sinews to the tank-Put your shoulders to the wheel.

Though your duty may be haw. Look not on it as an ill; If it be an honest task. Do it with an honest will.

At the anvil or the farm, Wheresoever you may by-From your future efforts, boys,

#### The Danger of Wet Coal.

People who prefer wetting the winter's store of coal to lay the Just on putting it in their cellars, do not, we believe, generally know that they are laying up for themseives a store of sore throats and other evils consequent upon the practice. But so it is said to be. Even the fire-damp which esca es from coal mines arises from the slow decomposition of coal at tempera-ture - but little above that of the atmosphere, but under augmented pressure. By wet-ting a mass of freshly broken coal and put-tin it into a warm cellar, the mass is heat-ed to such a degree that carbure ted and sulphuretted hydrogen are given off for long period, of tim, and pervade the whole house. The hability of wet coal to mischievous results under such circumstances may be appreciated from to circumstance that there are several instances on record of the combustion of wet coal when stowed into the bunkers r holds of vessels. And from this cause, doubtless.

### Prof. Tyndall in a Nutshell-Prof. Tyndall's laborious address to the

British Association may be readily summed up by the simple restatement of a very old argument. An egg contains all the material necessary o form a chick. It holds also, for a time at least, the force requisite to construct the animal out of its compotent the formative process in action by the ap-plication of another form of force or motion called heat. But this last must be supplied from without. The sum of Prof. Tyndsli's researches is precisely analogous. He finds in matter "the promise and potency of overy form and quality or life, just as the naturalist and the organic chemist find the organic materials of a chirk, and the promise and potency to form one, within the eggshell. But neither the philosopher nor the experimentalist can go one step beyond the facts. They are wholly unable to explain 'he something from without, in whose absonce neither an eggful nor a world of life can be called into a palpable existence. This is the point at which philosophy again arrivos—the old point at which it has been arriving by various paths ever since the first effort to poue trate an inscrutable mys-te:; The Egyptains symbolized the diffi-culty, and their inability to surmount it, by offering the mysterious egg reverently to their gods. They la 1 the unsolved problem of the finite at the feet. the Infinite. Prof. Cyndall and the British Association might learn wisdom, without hum liation, from the aucient idelators, and emulate their not ignoble submission.—London Globe.

## The Press on the Beecher Case. The Interior, of Chicago-Presby orian-

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

THE Roy. Dr. John Cumming, the well-nown preacher of London, has served known preacher of London, has served corty-two years as paster in that city, and is pronounced still quite vigorous and slo-

quent