

THE COLPORTEUR.

BY J. W. HOLME.

Under his burden bending, With footsteps weary and sore, A labouring man is wending, His way on the darkness moor; But a Hand unseen and a Light within Beside him on before: Making the road seem shorter, Making the darkness day, For he is a blessed colporteur, Out on his sacred way— Bearing the word of the living Lord, To the regions far away. To the people in darkness pining Under the shadow of death, A burning light, and a shining Beacon across their path; The coat on his back, and a well-filled pack, All the provision he hath. Called by the poor a pedlar, Called by the rich a tramp, To the bigot, a would-be meddler, To the scoffer, only a scamp; All honor and more, for he carries the war Into the enemy's camp; Scolding him by the barrier, Mining him in the ditch, Or, like a true-bred warrior, Meeting him in the breach, Armed with the sword of the winning word, Satan to over-reach! And out on the early morn, Or over the first cock-crow, When forth to the farm and furrow The children of labour go, With wallet in hand will he take his stand The seed of the world to sow. In the shade of the rural byway In the shade of the village mead, In the town and the public highway, Whosoever a man may tread, Alike at the door of the rich and poor, Sowing the precious seed

WHAT LACK I YET?

There is a correct drawing-room Christianity that satisfies itself with the fine morals and honey words; that dallies with the world, and enjoys all its pleasures, feeling safe with a passport to the better country safe in the inner pocket.

This Christianity makes it the boast of to-day that Christ crucified is preached, "Christ crucified for me;" but it sets no store by the other half of the lesson, "crucified with Christ." See, therefore, the regard paid to personal appearance and dress in others. See how blood and ancestry and family are thought of. See attention to ease and comfort, and profuse expenditure in all the details of life.

What lack I yet? One emptied himself—made himself poor for you. His service was no slight warfare. It was sacrificed to the end. Before he reached the final scene which crowned his life, he was worn out, and men bore him up Calvary's height. And long before the crucified thieves were dead, he had resigned his spirit. The ox, strong to labor, is the chosen victim for the Lord's altar.

"Go thy way, sell what thou hast and give to the poor, and come take up thy cross and follow me."—The Christian at Work.

OVER THE WALL.

I see her kind, motherly face even now. I hear her words, the weary, trembling old pilgrim, as she often talked with me. She was one who had faith in God's guiding hand. She did not believe that the Pentateuch was a garment of myth or good sense had outgrown, but that now-a-days the Lord directs and turns his Israel here and there.

There is a sharp steep flight of stairs in her house, just such as an old person would climb anxiously. Creeping up carefully, when she got where the ascent was most difficult, then she told me she would say, "Good Shepherd, guide me over the wall!"

To be guided over the wall, how we need it sometimes! The flock will come up to a high, rocky wall they must pass. But how shall they climb it? They press up to it. They try to scale it. They fall back with bruised, torn feet. They crowd against the rocks, a huddled, bewildered mass, unable to go farther. Then the shepherd comes. With wise and gentle touch he helps this one; he lifts and guides another, till at last all have been safely guided over the wall.

There are steep and stony places for Christians, followers of the Great Shepherd, to go over. They are always of sorrow, sickness, duty, all rough and rugged and rocky. We try to go up. We falter. We fall. We cry out with our torn feet, "Good Shepherd, guide us over the wall!" And with all the "gentleness" of his infinite nature, Jesus helps us over.—American Messenger.

COTTON PLATES

The ingenuity of the age is constantly bringing out new inventions, every one more extraordinary than another. The latest that we have seen is a preparation of cotton fibre in plates, which may either be sufficiently transparent to read through or colored to any tint required. The substance is hard and strong, so that even a thin plate can scarcely be broken, and ultimately it may, perhaps, be used for windows exposed to accident. The only use hitherto made of this ingenious preparation of cotton is to form it into plates for artificial teeth. It is light and strong, has no sulphur or other disagreeable ingredient, not liable to corrode or decay, and is, of course, far cheaper than gold.

Learn to rebuke and silence the detracting tongue by refusing to hear. Never make your ear the grave of another's good name.

Real sorrow is almost as difficult to discover as real poverty. An instinctive delicacy hides the rags of the one and the wounds of the other.

Do not mistake a tendency for a talent, nor conclude that what you dislike to do is not rightly demanded from you.—Carlyle.

NOTES FROM LATE ENGLISH PAPERS.

Ritualism is carried to a rather fine point in England—vide the Bishop of Winchester, who will not allow communicants to receive the bread with the thumb and finger, but on the palm of the hand only.

The University of Leyden, Holland, is said to be the wealthiest in the world, its real estate alone being worth over four million dollars.

Tischendorf, the discoverer of the Codex Sinaiticus, is a professor in a German University, but his lectures are not popular. Leipzig is taking precedence of Berlin in the way of students in attendance on the Universities.

Persia, 750 miles wide from north to south, and 850 long from east to west, or about equal in size to Great Britain and France, has a population of five millions, or that of Ireland, and a revenue of ten million dollars, with very small prospect of progress in any way. It is a very sick nation, under the eye of Russia, the most robust power in the old world.

It is estimated by the London Spectator that there are 60,000 comfortable families in Great Britain, and 710,000 which may be called respectable. The line of comfort is drawn to include all those whose houses are assessed at \$500 a year, and that of respectable those whose houses are assessed at \$100 a year and upwards. Below this last line are seven-eighths of the population.

The Saturday Review tells employers that it is their wavering and vacillation, their resistance to mild hints and gentle suggestions, and their perverse refusal of everything that is not asked for, with a threatened strike in the background, which give Trade Unions their use and opportunity, and raise up danger in the relation between capital and labor. To do justice and love mercy is suggested as the cure for the chronic disorders of the labor market.

Dr. Casper, of Berlin, in his work on the duration of human life, has placed medical men as representing a medium longevity of 56. Artists are represented at 59; lawyers, 58; military men, 59; farmers and clerks, 61; merchants, 62; and clergymen, 65. To prolong life the same authority adds that good temper and hilarity are necessary; violent passions, the inward gnawings of offended vanity and pride, tending to corrode every viscus, and to lay the seeds of future bodily sufferings. Apathy and insensibility being, unfortunately, the best sources of peace of mind, and as, as Fontenelle observed, "a good stomach and a bad heart are essential to happiness," perhaps the best maxim to prolong our days and render them as tolerable as possible is the "Bene vivere et latari."

A man who stepped off a railroad train while it was in motion was recently fined by a court in London, or in default of paying sentenced to seven days' imprisonment for not only exposing his own life, but perilling those on the platform.

It is proposed to establish a temperance hospital in London, and to devote \$8,000 for the constant occupation of twenty-five free beds in which diseases should be treated without the use of alcohol. The promoters of the enterprise believe that such a hospital would be characterized by special economy, a reduced rate of mortality, and a more rapid rate of recovery of the patients, and would thus prove of signal advantage to the temperance reform.

At the laying of the corner stone of a Baptist college at Manchester. Rev. Mr. Spurgeon said that if his brethren would preach effectually they must get rid of their pulpits, and have platforms so that they could be seen from head to foot, and then preach with soul and body. Lyman Beecher once expressing his abomination of a high, close pulpit, said it was like putting a minister in a hoghead and bidding him preach out of the bung-hole!

The Bishop of Exeter continues to manifest an enthusiastic desire for the reformation of the English Church. A fortnight since he made a speech at Launceston against the sale of advowsons, which he said were "most shocking to the religious sentiment not only of Churchmen, but of Nonconformists." Such sales, he said, "lowered the patrons' idea of their own responsibility." The Bishop would compel the patron, if he sold at all, to sell to the Ecclesiastical Commissioners, who should exercise the patronage on the advice of a Committee of the Patrons in each Archdeaconry, half of whom would be elected by the clergy and the others by the churchwardens. But The Spectator thinks that this plan would only result in a law permitting the parishioners to elect their own clergyman.

The English Presbyterians at Nottingham, London, England, have purchased a fine new church, which had been originally designed for a Ritualistic place of worship, at a cost of £8,500. The Rev. Adolph Saphir, late of Greenwich, has been appointed minister. The same denomination have purchased in South Kensington a Baptist church which was built in 1869, and which was for sale. It is at Cornwall gardens, and is capable of containing 900 sitters. The plans have been prepared of the new church, which the English Presbyterians contemplate erecting at Lebanon gardens, Wandsworth, in commemoration of the centenary of the meeting of the first Presbytery in England.

At the December meeting of the Glasgow Presbytery of the Scotch Established Church, the gratifying announcement was made that Mr. Joseph Henry Houldsworth proposed to endow the Barony chapel; Mr. James Baird, of Cambusdoon, Balvaird chapel; and Mr. Andrew Whitelaw, Kelviahugh chapel; all as memorial churches, in honor of the late Dr. Norman Macleod. Those chapels were erected chiefly through the instrumentality of Dr. Macleod in districts in Glasgow inhabited by the poorer portion of his parishioners; and the family of the deceased have expressed the satisfaction which they feel in the step taken by the above three wealthy gentlemen. The endowment of these chapels enables them to be erected into parish churches, and the Barony chapel is to be named the "Macleod Church and Parish."

Scientific and Useful.

OLD BEDSTEDS.

The enormous beds in fashion in the middle ages, in which not only the whole family, but favourite domestic animals, hunting-dogs, cats, etc., reposed together, excite our liveliest astonishment. In those days the aristocracy did not find it undignified to share their couches with their friends or guests who sought their hospitality. It was, on the contrary, considered a mark of sincere friendship. But it is now commonly believed that where two persons sleep together one abstracts from the other some amount of vital force. This is especially the case where old and young persons share the same bed. Besides in a room where there is no decided current the emanations from the lungs and skin of a sleeper poison the atmosphere for a considerable distance. In the public wards of great hospitals never less than two and a half feet is allowed between each bed for this reason. In the sleeping apartments of royalty and nobility, single beds are everywhere the rule and nowhere the exception. The Emperor of Germany sleeps upon a narrow bed and a hard mattress. The single bed-covering is a wadded silk quilt. The Emperor and Empress of Austria take their royal slumbers on similar beds, with the same description of coverlet. One of the principal advantages of these narrow beds is that the mattresses are more easily aired. Even the poorest housewives in Germany recognize the fact that bedding requires daily airing; and on a pleasant day in winter, and nearly every day in summer, one may see stretched out of the court-yard windows for an entire half-day the feather beds and coverings so dear to the heart of a German frau.

FIRE ARMS CAUTIONS.

An English journal impresses on the minds of all sportsmen, old and young, the necessity of caution in the use of fire-arms. Every year witnesses some dreadful accidents—many fatal, others attended with the loss of eyesight or a limb. A large portion of these might be averted with tolerable care. The following "golden rules" are suggested:

- 1. Never load or leave a loaded gun in the house.
2. Never carry a gun in a position that if it went off accidentally it would injure any one.
3. Never carry a gun cocked when scrambling through a hedge or leaping a ditch.
4. Never leave a gun loosely against a tree or wall, as if it falls, or is suddenly moved away, it is liable to go off.
5. Never in sport point toward another a loaded or an unloaded piece of fire arms.
By strictly adhering to the above rules many serious accidents would be avoided.

UNIVERSALITY OF SOUND.

The whole earthly universe is replete with sound. It fills every cubic inch of air, water, and earth, within human reach. It crowds all time, both of the day and of the night, so that there is not a moment in the life of any of us in which we listen to absolute silence. Indeed absolute silence is impossible at any place upon the earth, or under it, where we carry ourselves; for, when we have reached that intense solitude in which, by the cessation of other sounds, we are enabled, as by the help of a stethoscope, to hear the thump of our hearts, and the roar of the furnace-blast in our lungs, and the voice of many waters in our venous and arterial canals, and the busy whirl of the various organs and intestines at work within us, we become conscious of the fact that we ourselves are vast laboratories, ever resonant with sounds which we do not hear at ordinary times, simply because they are drowned in the din of surrounding tumult. It is probable that could we be carried wholly beyond the influence of our atmosphere into the deep solitude of transaerial space, we should be almost terrified at the consciousness of what we had never before had any just conception—the awfulness of absolute silence.—Ayleton's Journal.

PLUM PUDDING.

Take one pound of the best stoned raisins and a pound of currants; chop one pound of beef suet very small; blanch and pound two ounces of sweet almonds and half an ounce of bitter ones. Mix the whole well together with a pound of sifted flour and the same weight of bread crumbs soaked in milk. Squeeze it dry and stir with a spoon until reduced to a mash before it is mixed with the flour. Cut into small pieces two ounces each of preserved citron, orange or lemon peel, and add a quarter of an ounce of mixed spice. Put a quarter of a pound of sugar into a basin with eight eggs well beaten. Stir this with the pudding and make it of a proper consistence with milk. Spice the fruit and allow it to remain for three or four hours before the pudding is made, stirring occasionally. Then tie the whole in a cloth and boil it for five hours.

DOES BRAIN WORK SHORTEN LIFE.

Our answer to this question is as follows: No, when performed in a proper way; yes, when performed in an improper way. Any pupil in school, or any man or woman out of school, who labors more than four or five hours a day at his study without relaxation, will incur injurious to health, and to shorten life. But the hardest student may live to extreme old age, if he will observe the following rules. Never study, or apply the mind closely, immediately after eating. There is but so much blood in the body, and when the stomach is digesting food, a larger proportion of it is there than at other times. So, when we think hard, or study, more blood flows to the brain than at other times. But who does not see that there cannot be more blood than usual at all parts of the body at the same time? To be healthy, never study under the influence of stimulants. Many have written and produced wonderful compositions under the stimulus of alcohol, and opium, and other poisonous narcotics. But such a course invariably shortens life. Men may study if they will only live right.—Good Health.

Ecclesiastical.

GUELPHI PRESBYTERY.

The Presbytery of Guelph met in Chalmers' Church, Elora, on Tuesday last. The following are the principal parts of the business transacted: Arrangements that had been made for securing the attendance of elders and others at the Sabbath-school Convention which had been appointed to open in the evening and extend over the following day, were reported by Mr. Middlemiss and approved by the Presbytery, and a Committee was appointed to take charge of the proceedings. A report was submitted by the committee that had been appointed at a previous meeting to arrange an order of business for the Presbytery, and with some slight alterations it was adopted and ordered to be printed so that each minister and session might be furnished with a copy. The committee appointed to examine and classify the returns made by Sessions on the report concerning Presbyterial visitation reported, and the report was received and laid upon the table to be taken up at some future period. An application by the congregation of Elmira and Hawkesville for a moderation was granted, and Mr. McGuire authorized to moderate on such a day as he may be required by the session. A conference on the state of religion was held, a paper which had been read by Dr. Barrie at a previous meeting, and of which, on request, he gave an outline, being the basis of the remarks offered. The call addressed by the congregation of Duff's Church, East Puslinch, was taken up. As it appeared from statements made by the commissioner and other sources, that there was a strong opposition on the part of many in Duff's Church against proceeding with the call, it was resolved that a committee be named to confer with the congregation regarding the peculiar difficulty of their present position, and to endeavor to secure harmony of action and the preservation of unity among them. Mr. McLemmon's resignation of the pastoral oversight of Cotswold Station was accepted, and it was resolved that the station be organized and placed among the Mission Stations under charge of the Presbytery. Next meeting was appointed in Chalmers' Church, Guelph, on the second Tuesday of February, at 10 a.m. The sederunt was then closed in the usual manner, and the Presbytery adjourned to conduct the Sabbath-school Convention, which was to be held in Knox Church, beginning at seven o'clock in the evening.

PRESBYTERY OF BRUCE.

This Presbytery met at Glamis on the 2nd ult. for the ordination of the Rev. W. Ferguson. The Rev. D. Davidson of Langside preached an able and appropriate discourse from I Cor. xvi: "If Timothy is come, see that he may be among you without fear; for he worketh the work of the Lord." After which he narrated the steps taken in the call to Mr. Ferguson, put to him the questions usually put to ministers before their ordination and induction, and having received satisfactory answers to the same, Mr. Ferguson was ordained by prayers and the laying on of the hands of the Presbytery. The newly ordained and inducted Minister was then suitably addressed by the Rev. Mr. Strath and the people by Mr. Forbes. At the close of the meeting the Minister received a hearty welcome from his people in the usual manner and the Treasurer of the Congregation paid him a part of the first half year's salary. Mr. Ferguson enters on his pastoral labors at Glamis under hopeful circumstances.—A. G. Forbes, Presbytery Clerk.

PRESBYTERY OF MONTREAL.

This Presbytery held a quarterly meeting in Free Church, St. Simeon, Montreal on the 22nd and 23rd days of January, 1878, the Rev. R. F. Burns, D. D., Moderator. Minutes were read of the Ordination of the Rev. Messrs. John M. Macalister, Henry Sinclair and James Hally, at Dunville, Lingwick and St. Eustache respectively. The Rev. Walter Coulthard was translated from Valleyfield and St. Louis de Gouargue to Gananoque in the Presbytery of Kingston; the Presbytery of Montreal gave to Mr. Coulthard a testimonial expressing their esteem and good wishes. In pursuance of instruction from the Synod of Montreal the Presbytery required Sessions to send in Reports on the state of religion, with a view to a Conference being held on that subject, and also on Sabbath School work at the meeting of Court in April next. A Draft of an address to His Excellency, Lord Dufferin, Governor of the Dominion of Canada, now sojourning in Montreal, having been read by the Moderator and unanimously adopted, the Presbytery ordered that it be presented in due form by the Moderator along with those members of the Presbytery that might be able to accompany him. Mr. Jones reported the erection of Nazareth Street Mission Station, in Griffintown, Montreal; and there was read an able Report under the hands of Alexander Rose and James Ross respecting the east end of the city as a field for Church-extension. The Remit of the General assembly, respecting a Mission Secretary having been read the Presbytery agreed.—That said remit be simplified. The Presbytery also agreed, on motion of Dr. Taylor, seconded by Dr. Maccoor,—That the Reverend Alexander Young be nominated and recommended to the General Assembly to be appointed Miss. on Secretary of the Canada Presbyterian Church. Several other matters of importance were brought up, but not being matured they need not be mentioned here. Next ordinary meeting of Presbytery was appointed to be held at Montreal, in Erskine Church, on the first Wednesday of April, at ten o'clock forenoon.—James Watson Clerk.

P. S.—The interview of the Moderator and others, with His Excellency, the Governor of Canada, on Friday the 24th ult was every way most satisfactory. Such an intelligent and sympathetic appreciation of Presbyterian character awakened lively sentiments of admiration and gratitude.—J. W.

PRESBYTERY OF HURON.

The Presbytery of Huron held a regular meeting at Clinton, on Tuesday, the 14th inst. Mr. Gracy was appointed Moderator for the ensuing six months. Mr. Ure gave in a report setting forth that he dispensed the sacrament of the Lord's Supper at De gannon and Port Albert, according to instructions of Presbytery. Reports were given in by the several missionary deputations showing that on the whole they met with great success, but that in consequence of the severe storm that prevailed some of the meetings were small. On application made on behalf of the congregation at Bayfield, Mr. Ross was appointed to moderate in a call in that congregation on the 28th inst., at 11 A. M. There was taken up a call from the congregation of Indian Lands in the Presbytery of Montreal, to Rev. John Ross, of Brucefield. Extracts of records of Montreal Presbytery were read, as also reasons for and against translation. After which parties were heard as follows: Rev. D. Gordon, of Harrington and Mr. Charles McDonald, elder of Indian Lands, on behalf of the congregation of Indian Lands; Messrs. Neil Ross, David Youll and George Forrest on behalf of the congregation of Brucefield; Mr. George Walker on behalf of the session of Brucefield, and Rev. John Ross for himself. Thereafter several members of the Presbytery expressed their views on the matter, it was agreed not to translate. Mr. Ross remains in Brucefield. The Assembly's remit ancient the appointment of a mission agent was considered, and after a long discussion it was agreed to disapprove of such appointment. Circular letters were read from the Presbytery of Brockville in reference to the reception as ministers of this church of Mr. James Douglas, a minister of the Congregational body, and Mr. Boyd, a licentiate of the American Presbyterian Church; from the Presbytery of Toronto in reference to the reception of Mr. George Clarke, a minister of the United Presbyterian Church of the United States, and from the Presbytery of Manitoba in reference to the reception of Mr. Neil McDougall, a minister without charge, of the Presbyterian Church of Canada, in connection with the Church of Scotland. The following are the commissioners elected to the next General Assembly: Ministers—Messrs. Jones, Barr and McCaig by rotation, and Messrs. Ross, Ure and Goldsmith by ballot. Elders—Messrs. McAsh, Walker, Torrance, Strachan, Carmichael and Ferguson. Mr. Ure, of Goddich, was nominated for professor of systematic theology in Knox College. A special meeting of Presbytery was appointed to be held in Clinton, on February 21st, for the purpose of considering a call from Bayfield, &c. Rev. Mr. Cochrane, of Brantford, being present, was invited to sit as a corresponding member. The Presbytery agreed to hold its next meeting in Clinton, on the second Tuesday of April.

PRESBYTERIAN SABBATH SCHOOL CONVENTION.

A convention composed of a large number of delegates from the various Sabbath Schools in the district and the ministers and elders of the Presbytery of Guelph, was held in Knox's Church, Elora, on Tuesday evening last. A suitable sermon was delivered by the moderator, Rev. Mr. Anderson, after which the following statistics relating to the several schools were read:

Twenty-nine schools have reported. There are no more than sixteen congregations, two of which have two schools each, while only one school of each reports. The twenty-nine schools report 2,232 pupils, while it appears from the Assembly statistics that the congregations from which no reports are received have 1,166 on their rolls. The average attendance reported is 1,577. There are 106 over sixteen years of age, ninety-five under six, and twenty-one in communion with the church. The number of teachers reported is 287. In twelve schools there are no teachers' meetings; in seven, for business, devotion and study of lessons; one for business and study of lessons; and in four for business alone. Seven schools are closed in winter, and eighteen have infant classes. The Shorter Catechism is used in all the twenty-nine schools. In seven the Psalms are not used. Bateman's hymns are used in all except one. Twenty contribute to Missions; and two state that they do not at present.

The Convention resumed business on Wednesday morning. Rev. Mr. Anderson in the Chair. Rev's. Messrs. Wardrop, Barrie, Wood, Ball, McKaig, McLellan, Thompson and Little spoke of the importance of Sabbath Schools.

Rev. Mr. McDonald addressed the children of the Elora and Salem Presbyterian Churches, about 150 of whom were present. He asked a few questions and received very intelligent answers.

Rev. Mr. Torrance thought every school should have a library—the books well selected, and some new ones supplied yearly.

A vote of thanks was given to the friends in the village for their kindness in entertaining the delegates, and for making such excellent arrangements for carrying out the convention.

Messrs. Barron and Douglas replied, and the convention adjourned.

A man may be a heretic in the truth, and believe things only because his pastor says so, or the assembly so determines without knowing other reason, though his belief be true yet the very truth he holds becomes his heresy.—Milton.

Obelvo that "it is the will of God to make known mysteries." If anything which we ought to know remains a mystery, it is because we are bad; and if you and I die skeptics, it will be because of the darkness of our hearts, for "with the heart man believeth unto righteousness."

Burkitt, beautifully observes, in his journal, that some persons would never have a share in his prayers but for the injuries they had done him.

Exultation looks out for merits, that she may exult herself by a victory; Envy spies out blemishes that she may lower another by a defeat.—Collins.