Waiting.

In the lone watches of the lonely night, liyes we with tous. I nait with theo to quiet all my fours. By nos the first faint glosse of morning light. Chares the shurlows from each mountain height. t waitfor thee when sunshine glade the day, And fac and near

The hurs of labor falls upon my ear, And like a dowing ther on its way. In crowde will pass the serrowful and gay.

Tae night it dark, but for above I see Henren's lamps han; out,

A. If to sudio away the inward-doubt
That will not leave my heart, but clings to me Ideo my own shadow, wheresoe'er I be.

I wait to hear Thy voice, so soft and sweet, To see Tay smils Comfort and souther my doubting heart the while

I grope my way through alloy, lane and street. Alone; no friend in all I pass or meet. I wait for Thee. Oh! wer't thou very near,

I wait for Thee, Out who olov.

And doubts and fears would then no more annoy My soul. Arisel the still, small voice I hear;
Like music sweet it falls upon my ear.

....Christian Treasury

The Carlist War.

Under this heading a correspondent of of the Edinburgh Review, writes, as That trite saying, "History repeats itself," is illustrated in the civil war raging in Spain. As John the Baptist was called Elijah because he came in the spirit and and power of the older prophet, accomplishing like work met not Dan Carles. follows:

and power of the older prophet, accom-plishing a like work, may not Don Carlos be said to be Prince Charlie? Change Marshal Coucha into Colonel Gardiner, put Moriones for Cope, read Dorregarry for Lochiel; and, as to places, instead of Estelia, let there be Prestonpans, and let Cuenca have Falkirk; substitute Dons for Most and socion that the principles in-Macs; and seeing that the principles involved in the two centuries are essentially the same, we certainly have not much of a novelity under the sun, so far as this civil war is concerned. The march of Carlos on Madrid in 1874 is as impracticable as that of Charles on London in 1745; while the Bourbons are as unsuited to the genius of the missistents are the Charles and the contract of the contract of the contract of the Charles are the Charles and the Charles are the Charles a the nineteenth century as the Stuarts were to the eighteenth. Then the conflict was between Highland barbarism, directed by French politicians under the influence of Romish priests, against Lowland civilisation inspired by Reformation principles. In the Peninsula the tug of war lies between extreme Ultramontones and liberal Catholics. As if to make the parallel more striking, it was Highlander v, Lowlander; now the inhabitants of the Risayan mount. French politicians under the influence of now the inhabitants of the Biscayan mountains against the dwellers in the fertile plains of Spain. Not to pursue this analogy, as other resemblances will suggest themselve to the thoughtful, let us consider with brevity the philosophy of this apparent waste of life. The struggles of 1715 and ent waste of life. The struggles of 1715 and 1745 took from our land a multitude of fiery spirits, to whom law was an unwelcome yoke, often broken at the expense of neighbours, and in defiance of royal rights. neighbours, and in denduce of royal figures. Not only so, but there must have been a large proportion slain who preferred the policy of France and Vatican influence to that of England under the guidance of the principles of 1688. Had those men lived it is hardly likely that this empire would be the principle have been free from civil war ever since have been free from civil war and commotions among the clans, failing which the progress of the last century must which the progress of the last century must have fallen far short of the lofty attitude it attained. But Britannia has led the van of civilisation to untold millions in many lands. Therefore, it was good, though bitter, that Culloden should be ought, and the alon system has of the historic pact. the clan system be of the historic past, it being an arrangement about the same to modern refinement that Judaism was to Christianity. Now Spain is an age behind Scotland; and as candidates for manhood have to endure the nuisances of infantile nave to endure the nuisances of infantile disease, so nations must needs suffer in their struggle towards national independence and high political status. In the Iberian land is gathered the disbanded remnants of the late Papal army in combination with zealous sons of St. Scheeten. biration with zealous sons of St. Sebastian collected from all nations. By this pro-tracted war multitudes of these zealots perish. It seems as though Spain, which formerly nourished fanatics more than any nation, is destined to make her bosom their nation, is destined to make her bosom their cemetery. France, Ireland, and Italy are largely represented amongst the Caalist forces. Will not Spain prove a safety valve whereby the Governments of those lands will be eased of many manage? Russian snow, in 1812, is credited with having saved Europe from evils that would have resulted from large bodies of virtual atheis.s, inured to war and flushed with victory, being scattered through her kingdoms. May not a like saving process be going on in the Peninsula? Moreover, by this war, the priesthood taking one over, by this war, the priesthood taking one side and the masses of the Spaniards an opposite, when the crisis is past Spain will be better prepared to enter upon an antipriestly, and therefore progressive course of action, which may ultimate its attaining a action, which may ultimate its attaining a position little inferior to that of Scotland. Itself of European wars since 1848 have had a religious side to them, and have resulted in the weakening of the priestly party, as this is indubitably bound to do. The Carli- in Spain is fated to be as harm less as the Jacobite in Scotland, to sink from a sword to a song. Who shall deny that, in the interests of humanity, this is a consummation devotely to be wished?

False Prayer.

There is a good deal of this praying which is not praying at all. Men piously ask the Lord to undertake works by the score which they are too lazy or too penurious to do for themselves. Prayer becomes a cloak for laziness, and piety a mask for avarico. In this point of view, missionary meetings are often the saddest places a thoughtful man can sit in, for an hour's mediation. He finds himself often wondering in them, not that the heathen are not converted, but that there are any Christians left. Men meet, and pray, and ex tians left. Men meet, and pray, and exhort, and turn the whole susiness over into the Lord s hands with an air of pious resignation, concributing a dollar or two as they leave it as their share toward the enterprise. - Church Journal.

Mr. Bloody in the North of Scotland.

Through the solicitation of Hugh Mathe-Through the salectation of High Flatte-ion, E-q., of Elsick, and the Rev. Mr. M'Calister, D'ugwall, Mr. Moody was in-duced to pay a visit to Dingwall. He preached there on Tuesday evening to a crowded audience (amongst whom were several of the Established and Free Church several of the Established and Free Church ministers of the district) in the parish church. The Rev. Mr. M'Callister gave out the 100th Psalm, and prayed, after which the hymn "I am so gled that Jesus loves me" was sung. Mr. Moody, after reading the Parable of the Talents, and giving out the 5th paraphysis, delivered giving out the 54th paraphrase, delivered a powerful address from the text, "To every man according to his several ability, and to every man his work." He directed his reevery man his work." He directed his remarks chiefly to parents and Sabbath-school teachers. He reminded parents of the many temptations that now assail young people on leaving home, and urged the parents of Dingwall to endeavour to instil God's truth into the minds of their facility. the parents of Dingwall to endeavour to instil God's truth into the minds of their families.—He also preached in the same place on Wednesday evening. Mr. Moody also preached twice at Dornoch on Sunday last—once in the open air, and in the evening in the cathedral or parish church. It is reported that the Free Church was chat against him on account of the hymns. The Duke and Duchess of Sutherland and party were among the hearers of the evening serwere among the hearers of the evening service. Amongst the crowd were a number from Tain, who, undeterred by the discomforts of a ferry and some miles walking, or the annoyances attending a row across the Firth, bravely dared all in order to hear him once more. A petition, numerously signed, praying Mr. Moody to visit Tain, was presented to him, but he declined. Mr. Moody conducted a number of meetings at Inverness on Thusday, the 27th ult. They were, we understand the last sources that Mr. we understand, the last services that Mr. Moody would conduct in Scotland.

What Bishon Cummins Says.

Bishop Cummins of the Reformed Epis copal Church was recently interviewed, and spoke very frankly of the plans and prospects of the new church. It will be noticed that it is the intention to have a Canadian Bishop appointed soon. He

"We are looking forward to the General Convention of the Protestant Episcopal Church with a good deal of interest. While we do not expect they will discuss our action, there is reason to believe that the liberal low-church element will assert itself, and seek to obtain some correction of the objectionable portions of the Prayer-book. I do not think they will accomplish book. I do not think they will accomplish anything, but they may do something toward hastening the conflict which we believe to be inevitable." The Bishop said he should not remain idle a day after his health was sufficiently restored to enable him to resume his official labors. He had no doubt of the ultimate success of the movement. "We expect to consecrate saveral more bishops soon, one for Canada, several more bishops soon, one for Canada, where there is great interest in the movement. Then we hope to assume more active operations, and respond to the calls from every side to organize churches. We have numerous applications from clergy-men of the Protestant Episcopal and other denominations, who desire to join the Reformed Church; but as yet we have not fields for them. In time I believe liberal churchmen, like the younger Tyng, and those of his class, will see that there is no hope of purifying the old Church of Ritual-ism and Romanism, and will come with us. Of course great efforts will be made to retain them, by amendments and modifying canons; but the trouble is too radical to be thus settled."

A Very Sad Case.

The St. Thomas Home Journal gives currency to the following:— A sad case came under our notice the

other day. An old man whose years are not less than four score entered the office of a leading medical practitioner and sought to dispose of his body for dissecting pur-poses, to be delivered after his death. His story was a brief and pitiable one. He came to thus country from England many years ago, and was the possessor of considerable wealth. He was a frugal liver, industrious and sober. Some poor relations managed by plausable means to get into his good graces, and to them he gave all his property, money and lands, on the understanding that he would be well cared for in his old age. But instead of showing a grateful spirit, those celatives beaped upon him every sort of contumely; and though for very shame's sake making a protence of keeping their promise, their conduct has almost broken the old man's heart. " I stay most broken the old man's heart. "I stay a few months with one, and a few months with another, but each of them is afraid that I may die on his hands and that he will be put to the expense of providing for my funeral A coffin will cost something, you know. I wish, Doctor, that you would agree to take me when I am dead. It would have a great religible to mai if I thought you be a great relief to me if I thought you would; for then I would not be a burden to my friends. I have been trying Dr.—and Dr.—; but they only spoke of the meanness of my relations and refused to promise anything." We read of Cardinal Wolsey how that after his fall—a poor old man broken with the storms of state—he came to lay his weary bones with the monks of Leicestor abbey, and to beg a httle earth for charity. But in this case it is the charity of the scalped that is asked for, and even that is refused. We dare not here repeat our own words as the bent and meanly clad form of the disappointed old man tottored away. It is as true as ever that the rude winter wind is not so unkind as man's ingratitude. The scalpel of the dissecting room, we are constrained to foar, has more mercy in it than some men's re lations.

A carious religious frenzy has broken out among the Christian Laplanders. When the communion service begins, women spring up in different parts of the church and jump, shout and clap their hands, most of the congregation eventually being drawn into the excitement.

Our Foung Kolks.

A Hymn of the Period.

Those who have been inclined to laugh at Those who have been inclined to laugh at the accounts of the spread of Ritualism in England, scarcely realize the scriousness and baneful influence of the movement. As illustrating this, we give this precious specimen, which is actually learned and sung by the children of a day schoollin Yorkshire, and was recently copied into the columns of Church Chimes, the organ of the Ritualistic party in Toronto. tic party in Toronto.

I am a little Catholic, I love my church and school, I love my dear old English Church, I love her faith and rule,

I'm not e little Protestant, As some would have me say; I'm not a little Romanist; So cell me what you may.

I honor, too. God's own true priests: They act in Jesus' steed,
When they baptize, absolve, and bless,
And consecrate the broad.

In holy water I was washed, And cleansed from all my sin;
'Twas there the Holy Ghost came down, My soul to dwell within. 13

'Twas there I got the holy sign, The cross upon my brow; God's mark upon my infant head, Just as I sign it now.

How shall I get my sins forgiven? How cleansed from every stain? Baptismal purity broughtback? My soul restored again? First to confession I must go,

And tell out all my shame; In remitence must name.

And Jesus, acting through His priest, Absolves and makes me live, For he has said they are forgiven Whose sins thou dost forgive.

"On ly a Minute."

We know many people who seem to have no idea of the value of time. Not only are they slow in their own movements, but they compel others to be slow by keeping them waiting, and thus they waste precious time which does not belong to them, and is of great value to those who wish to use it. "Only a minute" may seem to make the

"Only a minute" may seem to indicate a small portion of time, but minutes count till they make hours. If you keep five people waiting one minute, is it not equal to a waste of five minutes for one person? We have known Sunday Schools in which some careless, inattentive scholar has failed to notice the bell when the school was called to order, and thereby has kept a large school waiting. It was "only a minute," but that minute multiplied by the number of scholars in a large school would soon become hours. If the school has three hundred scholars, all waiting for the inattentive scholar to get ready, there are three hundred minutes gone—five hours!

Numered minutes gone—five hours? What right has any one to waste five hours of precious time, especially of time that belong to other people? Is there any any more right in this than there would be in taking these people's money from them? Yet there are many who would never dream of depriving other poople of their money who do not hesitate to deprive other people of their time.

Many young people of their time.

Many young people complain that they have no time to read, meaning by this, we suppose, that they never can get a whole day, or half a day, or an hour for this purpose.

They have the manuse and them True, but save the minute, and then see if you cannot find time. You may have five minutes on one day, ten on another, fifteen or twenty on another, and by thus using a few minutes at a time you can using a low minutes at a time you can learn a great deal. A young man who was a bricklayer kept a small book in his pocket, and when he had to wait for the hodman to bring up mortar or brick, he read a few lines in his book. It was "only a minute," but he made it count.

Dr. Allibone, who has written a great deal, and knows the value of time, has prepared a table to show how much time may be wasted by losing only a few minutes at once. Here it is :

VALUE OF TIME.

Q. What does it matter if we do lose a few minutes in a whole day?

A Time-table (working days in a year 313; working hours in a day, 8):

Days. H. M. Lost in cach day 3 \$ \$ 6 6 4 10 13 g 20 19 4 30 39 1 0 5 minutes 40 minutes 20 minutes 30 minutes 60 minutes

This table is well worth studying. If we lose so much time in a year by neglect, we can gain just as much by taking care of the minutes.

The Soul's Daily Work.

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

To be much in prayer and mediation. Never to miss reading some portion of God's pure word.

To ransack every corner of a "deceitful and desperately wicked heart." To keep a watch over every rising thought, as well as over every word and

To be particularly on thy guard against any besetting evil.

To bring the "solemn, selemn" hour of departure often before thin opyes.

In whatever business thy hands are en gaged this should be thy daily work, and that of every one who would be found watching, and who has taken Christ as his Prophet, Priest, and King-Sir. Richard

Dr. Mossat, the veteran African mission ary and kinsman of the late Dr. Living-stone, has accepted an invitation to visit Oxford to preach and lecture in the October

Important Assyrian Discovery.

Mr. George Smith hast just returned to London from Nineveh, and sends to the Athenaum these notes regarding a part of Athenaum these notes regarding a part of a curious tablet containing an Assyran copy of an early Babylonian text. "Fortions of this interesting document were already in the British Museum. The genealogy and opening paragraphs of the text were, however, still wanting, and consequently there was no evidence as to the age of the inscription. I have now discovered, in the palace of Assur-bani-pai, at Keynnick, the remaining portion of the incovered, in the palace of Assur-bani-pai, at Koyunjd, the remaining portion of the inscription, which proves to be of great interest. The genealogy presents six names, four of which are perfect; the names are early in style, and belong to the most ancient period of Babylonian history, one carrious point being that the king counts of curious point being that the king counts as his ancestor Sugamuna, who was afterwards worshipped by the Babylonians as a god. The date of this text is probably at least as early as B. C. 2,000, and it gives a few and the state of the bistory and trigition of curious view of the history and religion of Babylon at that early period. It appears that in one of the wars of that age the Babylonians had been defeated by the people of Hani, a piace the name and exisonce of which had passed away in Assyrian times, and the mages o. Morodach and Lirathauit (the Succoth Bencoth of the Bible had been carried away to the land of Hani. The king of Babylon sent a high officer to Hani, who brought back these sacred images, when they were rededicated with great splender, the monarch making rich presents of gold, jewels, and clothing to the shrines."

The Tongue of Slander.

The tongue of slauder is never tired. In one way or another it manages to beep itself in constant employment. Sometimes self in constant employment. Sometimes it drops honey and sometimes gall. It is bitter now, and then sweet. It insinuates, or assails directly, according to the circumstances. It will hide a curse under a smooth word, and administer poison in the phrase of love. Like death, it "loves a shining mark." And it is never so voluble or eloquent as when it can blight the hopes of the noble, soil the reputation of the pure of the noble, soil the reputation of the pure, and break down the character of the brave and strong.

And how much of this vile work is done in one way and another in society. Per-haps men and women often slander without meaning to. Though we think this is rarely done. For it is a fact that wicked work done. For it is a fact that where work forces itself painfully always on our consciousness, whereas the holier and diviner our work, the more it is done in peaceful unconsciousness. So it is written: "The wicked flee when no man pursueth, while where the righteous is bold as a hon." Be this as it may, it is done to the hurt and agony of many a soul. It is done by the curl of the lip, by the wink of an eye, by an insinuation, a phrase of suspicion, by the dexterous and malicious handling of a rumor—in a thousand ways are men and women stung by the poisoned arrow shot from the devil's tongue of slander.

What pleasure mar or woman can find in such work we have never been able to see. And yet there is pleasure of some sort n it to multitudes, or they would not be-take themselves to it. Some passion of soul or body must be gratified by it. But no soul in high estate can take delight in it. It indicates lapse, tondency towards chaos, utter depravity. It proves that somewhere in the soul there is weakness, waste, unnature. Education and refinement are no proof against it. It often holds most cruelly where these have attained their best results. These often only polish the slanderous tongue, increase its tact, and give it suppleness and strategy to do its deathwork.—The Churchman.

Sir Walter Raleigh on Wine.

Take especial care that you delight not Take especial care that you defight not in wine, for there never was a man that came to honor or perferment that loved i, for it transformeth a man into a beast, decayeth health, poisoneth the breath, destroyeth heart, bringeth a man's stomach to an artificial burning, deformeth the face rotteth the teeth, and to conclude, maketh a room sentence the good and desnized. man contemptible, soon old, and despised of all wise and worthy men; hated in thy sorrants, thyselt and thy companions, for it is a bewitching and infectious vice; and remember my words. That it were better for a man to be subject to any vice than to it for all other vanities and sins are recoved; but a drunkard will never snake of the delight of beastliness; for the longer possesseth a man the more he will delight in it, and the older he groweth the more he will be subject to it, for it dulleth the spirits and destroyeth the body, as ivy doth the old tree, or as the __rm that en-dangereth in the kernel of the nut.

Mahogany Furniture.

It was only in 1720 that mahogany was first omployed in England for cabinet furniture. Its origin is thus related :- "Dr Gibbon, an eminent physician, having had some planks of this wood given to him by his brother, a West India Captain, who had brought them in his vessel as ballast, wished to use them for a house he was building; but the carpenters complained that the wood was too hard. It was therefore laid aside as useless. Soon after, Mis Gibbon wanted candle-box, and the doctor called in his cabinet-maker to make him one of this wood, then lying in the garden. He also declared it was too hard. The doctor said he must get stronger tools. The candle-box was completed and approved, incomuch that the doctor insisted upon having a bureau made of the same wood, and when finished, the fine color, the polish, etc., were so striking, that he invited his friends to come and see it. Among them was the Duchess of Buckingham, who was so pleased that she had a bureau of the same wood, which speedily became fashionable among the higher classes, and has ever since remained so.

Every circumstance and situation has its peculiar temptations; therefore watch and

Miscellaneous.

(From "Old Country" Exchanges)

It is stated in some of the Church papers that when the rubires come to be considered, with a view to revision, an attempt will be made to strike out the word "priest" whorever it occurs, and to substitute the word "minister."

More than sixty churches, including a few English-spacking congregations, have been organized in the Hawaiian(Sandwich) been organized in the Landau and Sadawenj Islands; about 70,000 communicants have been gathered; all the children from five to sixteen years of age are in schools; and there are high schools, seminaries, boarding and select schools, &c., five island orangelical associations, one general association, and a Hawaiian missionary bard.

We learn that Messra Moody and Sankey have engaged to hold a series of special services in the different places of worship in Oxford in November, unless any untoward circumstance should preclude their carrying out their intention. An invitation has reached them from Chicago, soliciting their return to America, and should that bo responded to their engagements in the United Kingdom will fall through.

A proposal to erect in Greenock Parish Church a tablet in memory of several phy-sicians (two of whom were Roman Cathosicians (two of whom were Roman Catho-lics) who met their death during a recent epidemic, is opposed by the Roman Catho-lics, who object to the tablets being placed in the Established Church. The Protes-tants have objected to the statue of the Virgin Mary being placed in the public cemetery.

Father Hyacinthe has written a letter in which he says he gave in his resignation because he could not discuss questions with men who confounded Radicalism and Liberalism. He will remain in Geneva, continue to preach there, and await the election of a Bishop and Synod, the only authority he recognizes. He adds that he does not wish to create a new Church, but to inforeduce reforms in the ancient Church.

Spiritualism has received an impe-us from the recent conference tus from the recent conference in Lordon. On Sabbath last numerous meeting were held in various parts of the metropolis. The latest novelty was a sermon by a departed missionary, who said while in life, he had been employed by a missionary society to preach to the heathen Since his demise, he had discovered that he had preached in life were wrong, and so he was now engaged in travelling about the world correcting his lastest error.

The announcement is made that Mr. Moody is about making a brief visit to Ireland, and that after visiting several English towns he would return with Mr. Sankey to America. We know this announcement will call forth much earnest prayer that on his return he may be accompanied with the same divine blessing that, in connection with his labors, has been poured out so wonderfully upon the cities and hamlets of Scotland during his sojourn in that country.

Great quantities of new wheat of superior quality have already been thrown upon the market, and the fall in prices has been very great, nearly eight shillings a quarter on Monday. Itseems, also, that very few orders for foreign wheat have gone out, and orders for foleign wheat have gone out, and that we may expect a lower range of prices for corn than has been known for ten years past. When may we expect the lowness of price to be felt by the consumer? With the exception of Glasgow, where the 4lb. loaf has been reduced one half penny, there has been no difference in the retail where the country. price of bread anywhere else in the country.

MR MOODY AND THE BAPTIST WOMAN. A matron, who apparently has formed a very light estimate of her own importance and of her fitness to hold and to give forth her opinions on theological matters, called her opinions on theological matters, caused on Mr Moody when at Keith, and told him he preached too much of judgement and too little of the marvellous love of the Judge. "Aye, my good women," replied Mr. Moody; "and may I ask to what Church you belong," "I belong to the Baptist persuasion," replied critic. "Then," said Mr. Moody, "I think you had better go, you have been too deep in the water for me." go, you have been the water for me."

PREVENTION IS BETTER THAN CURF .- The Rev. Dr. Eiskine was remarkable for his simplicity of manner and gentle temper. He returned so often from the pulpit minus his pocket handkerchief, and could tell so little how or where it was lost, that Mrs. Erskine at last began to suspect that they were stolen as he ascended the pulpit stairs by some of the old wives who lined it. So, both to baulk and detect the culprit, she sewed a corner of the handker-chief to one of his contails. Half-way up the stairs, the good doctor felt a tug, whereupon he turned around to the old with great gentleness and simplicity, the day, honest woman, no the day; Mrs Erskine has sewed it in !"

Unconclous Compliment .- In the Church Herald, a periodical which would be excessively amusing if one could forget the serious consequences of a body of people cultivating Romanism in the Eniscopal Escuttrating Romanism in the Ediscopal Establishment, we find the following discriminating book notice: "Episcopacy Tested by Scripture, written by Bishop Oderdonk more than forty years ago, has been reprinted by Mr Wilson, of Aberdeen. Its tone is very moderate and conditatory. Its tone is very moderate and conciliatory, and as the appeal is made to Holy Scrip-ture exclusively, it is well calculated to be useful among Prescyterians and other Sectarians."

Take car that nothing comes between you and the hours devoted to God. Think of Daniel, Prime Minister of Persia, with the affairs of one hundred and twenty provinces resting on his mind, yet finding time to go " into his chamber three times a time to go " into his chamber three times a day, that he might pray and give thanks to God." Think of Alfred, with the cares of a monarchy; Luther, buffeted by the storms of Papal wrath; of Thornton, encompassed with a thousand mercantile engagements, yet never allowing the hurry of business to intrude on his regular hours of devotion.