#### THE OLD BARN.

Rickety, old and crazy, Shingleless, lacking some doors: Had in the upper story, Wanting boards on the floor; Beams strong thick with cobwebs, Ridgepole yellow and gray. Hanging in helpless innoc mee Over the mows of lay.

How the wind, tached around it -Winds of a storm, day-Scattering the 6 count hav-seed, Whisking the straws away; Stronning in at the cramics Changing the dark old granery Into a flowery dell.

O, how I loved the shadow 4, That clung to the silent roof, Day dreams wove with the quiet, Many a glittering woof; I climbed to the highest rafters, And watched the swallows at play, Admired the knots in the boarding, And rolled in the billows of hay.

Palace of king couldn't match it. The Vaticen loses its charm, When placed in my memory's balance, Besido the old gray bara! And I'd rather scent the clover, Piled in the barn's roomy mows, Than sit in the breath of the highlands Poured from App. ine brows!

REPORT OF COMMITTEE OF THE THE PRESBYTERY OF TORONTO IN CONNECTION WITH ITS CON-FERENCE ON SABBATH SCHOOL WORK, HELD IN KNOX CHURCH. TORONTO, 11TH MARCH, 1872.

To the Rev. the Presbytery of Toronto:-

Your Committee beg to submit the minutes and following report of the recent conference on Sabbath School work.

The ministers, elders, Sabbath School superintendents and teachers within the bounds of the Presbytery of Toronto met for conference especially on Sabbath School work, as resolved on at the previous meeting of Presbytery. Rev. Mr. Dick occupied the chair, and Rev. Mr. Monteith acted as clerk. The Conference opened with praise, reading of Scripture, and prayer. According to the recommendation of the Committee, Mr. Wallace read a paper on "The best means of securing the great end of Sabbath School instruction." The same subject was spoken on by Messrs Meikle, McKay, King, Monteith, Ewing, Dr. Topp, Dr. Jennings, and Prof. Cavan, ministers; and also by Mr. Jas. Brown, Mr. John Barclay, Hon. John Mc Murrich, and Mr. Still, superintendents; and was closed with an address from Mr. Breckenridge.

The Conference then engaged in praise and prayer; after which Hon. J. McMurrich made some introductory remarks on "The influence of Sabbath School Libraries, their present character, and the means of improving them. The same points were discussed by Mr. Wm. Miller, Mr. Barclay, and Mr. Mc-Donald, Sabbath School office-bearers; and by Mr. Wallace, Mr. Monteith, and Dr. Topp, ministers; after whom Mr. J. Brown closed the discussion.

In the evening the Conference resumed with religious exercises as before. Professor Inglis delivered an address on " The relation of the Sabbath School to the Family," and was followed on the same subject by Mr. Barclay, Mr. Adamson, Mr. Gommel, and Mr. Hossie, all of them carnest fellow-labourers. The Conference then engaged in prayer; after which, in the absence of Mr. John Luing, M. A., a paper from his pen was read by the Clerk, on "The relation of the Sabbath School to the Church. The same subject was discussed by Mr. J. Brown, Mr. Wallace, Mr. Hossie, Mr. Adamson, Mr. King, and Mr. Smith. Afterwards the two subjects above-named were summed up, and the discussion on them closed by Prof. Cavan.

The next morning at nine o'clock the Conference met again, and was opened as before with religious exercises. An opening address was delivered by Mr. Meikle on "The service of praise in the Sabbath School." The same sub-ject was discussed by Hon. J. McMur-rich, Mr. J. Brown, Mr. Monteith, Mr. Adamson, Mr. John Hamilton, Mr. Christie, and last of all by Mr. Croll. A few items of business were then disposed of, and the whole proceedings of an interesting Conference were closed with the benediction.

Your committee having taken a view of the whole proceedings agree to embody the following statements and recommendations in its report.

I. That the great ends of Sabbath School instruction are the conversion of the scholars and their upbuilding in all the Christian graces, and that while the means for obtaining these ends are too numerous to admit of special mention, it seemed to be the opinion of the conference, that particular attention should be paid to the judicious selection of Sab-bath school teachers, the use of a good systematic scheme of religious instreution and the doing away with every thing in connection with Sabbath school workshich might hinder the attainment of the ends in view,

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II. In regard to Sabbath School Li braries, the conference seemed agreed, that their influence, when properly selected and managed, is beneficial. The following means recommended for their improvement is worthy of note.

1st. That the books be examined and read over carefully by the Superinten-dent or other persons in charge and added from week to week or from month to month during the year.

2nd. The adoption of one of the pigeon-hole plans in the distribution of the books, and

3rd. The preparation by the supreme Court of our church of a list of publications suitable for Sabbath Schools.

III. The conference held the relation of the Sabbath School to the family to be one of assistance tendered to the Christian parent by the Sabbath School teacher in the upbringing of his family, and considered it necessary for the wellbeing of the Sabbath School that the parent should become acquainted with the teacher and with the system of lessons taught; and in every way possible aid the teachers in their work. While the duty of teachers is to visit their scholars and take an interest in their family relations.

IV. The relation of the Sabbath School to the Church was thought to be, at the present time, one of necessity to the well-being of old and young both within the pale of the church and be-yond it. The Church should provide the means of carrying on the work of the school and give aid and encouragement to those that are engaged in it.

It was strongly recommended that the Church should provide "Schemes of a "Children's Paper,' Lessons. Hymn Book, and other requisites for the use of Sabbath Schools.

V. In regard to "The Service of Praise" in the Sabbath School, while the Psalms were recognized as occupying the highest position in the service of the sanctuary, it seemed to be the desire of the Conference to procure a Hymn Book free from the many obwishes of the Conference in recommending that action be taken to prepare a book of hymns suitable for both old and young that may be used together with the Psalms in the service of the School.

The thanks of your Committee are due and are hereby acknowledged to the ministers and others who introduced the subjects to be considered, and closed the discussion of them.

Your Committee is convinced that the mend that such in cetings be continued ness of his strength? from year to year.

J. M. CAMERON, Sec. of Com.

## DIAMONDS IN THE DIRT.

We hear of men from all parts of the world going to the diamong-fields of Africa, braving perils by land and sea, encountering all manner of privation and fatigue, digging in the dirt with unwearied energy and patience stimulated by the hope of finding therein a transparent stone that will dazzel the eyes of men with its long lashes of prismatic

Meanwhile, there are diamonds lying neglected in the dirt all around us. Perhaps they were there from the beginning of their existence; or perhaps they were carelessly dropped from some rich man's breast, and fell upon a dunghill, where barn door fowls scratched dirt over them, and swine rooted them deeper and deeper into the mire. Either way, they are precious things buried in dirt and darkness, waiting for waters of truth to wash away the filth, and the sunlight of love to bring out their inherent luster.

Blessings on those who are seeking to bring out of the darkness these lost human treasures, of more value to society than all the diamonds in imperial crowns! Immortal jewels, capable of forever reflecting divine radiance pleasing to the eye of God, after all the splendors of this world have vanished utterly!-Maria Child.

# MUCH NEEDED.

Trained ministers are wanted everywhere. We need men who have studied the Bible thoroughly, and mastered it from beginning to end: who are drilled in biblicul exposition; who can compare one part of the Bible with another, exevery part, and expound skillfully in public discourse. It is a mortifyiny fact that students preparing for the ministry are but partially drilled in Bible know-ledge. When they leave the seminary they ought to know the Bible by heart, and have skill to stand before the people and explain it. They now aim to excel in orations on religion; they ought to excel in expositions of the Word. Why can they not interest their congregations in expository sermons? Because they fail! to make them interesting. They lack skill; do their work badly. It is possible to expound the Scriptures so that every one will be interested. But it sake and thine often infirmities?" requires study, training, hard work, to do it. And such trained preachers are but a common man; tell me, were the In the New Testament the correspond-

THE CONVICT AUTHOR.

The idiosyncracies of the human intelleet are as romarkable as its powers are illimitable. It seems possible for a man to be at the same time a saint and a sinner, a preacher and a forger, a religions enthusiast and yet a thief. Many persons have attempted to write the Life of Christ," but we believe the most eloquent and remarkable work on this theme was written, not by a clergyman, but by a convict in the Massachusetts State Prison, sent there for forgery in altering checks, by which the banks of Boston were defrauded of large sums. Mr. Haynes, the warden of the prison, describes it as "a volume of more than 300 pages, of the common duodecimo size, with title page, contents, chapter headings, margins, etc., executed in the neatest style, and with an accuracy and beauty simply wonderful. It has a beautiful pen-and-ink sketch representing the flight of the Holy Family, drawn by a fellow-convict. It is bound in elaborately carved black walnut covers, with scroll work, and with a velvet The following is a short extract from the chapter on the Resurrection: "The dawning of the third day after

the crucifixion was looked for with fervent and hopeful solicitude by the apostles. The time dragged slowly and heavily as they watched for the realization of the last prophecy of Christ; 'After three days I shall rise again.' Twice three days I shall rise again. a | had the sun gone down on the earth, and all as yet was quiet at the sepulcher. Death held his scepter over the Son of God. Still and silent the hours passed on; the Roman guards still stood by their posts, while the rays of the midnight moon gleamed on their helmets and on their spears. The enemics of Christ exulted in their success; the hearts of his followers were sunk in iections chargeable against those now despondency and sorrow, all unconscious in use. And your Committee deem of the angels of heaven hovering near that it is acting in accordance with the to behold the approaching event. At length, the morning star, rising up in the east, amounced the approach of light. The third day began to dawn on the world, when, on a sudden, the earth trembled to its centre, the powers of heaven were shaken, and an angel of God descended to the holy senulcher. The guards shank back in terror at his presence, and fell prostrate on the 'His counetnance was like ground. lightning, his raiment was white as He rolled away he stone from snow.'

"It is thy prince, O Zion! Chtistian! it is your Lord who rises from the grave a conquerer, to meet the morning's resurrection. He returns from the world of spirits, bringing salvation to the sons of men. Never did the returning sun usher in a day so glorious. Let it be proclaimed the jubilee of the universe; let the earth and all that is within it, all nations and all people shout for joy! Ye clouds with jarring thunders, ye deeps with roaring billows lend your voices! Wake ye souring throngs and feathered warblers, whose glittering wings are tipped with gold; tune your voices to unite with the angelic hosts in a sublime Hosanna to the Highest! Swell the inspiring theme, until heaven's high arch shall echo back the sound-Hosanna in the Highest."

We know there are many clergymen and we suspect there are a few editors, even of religious papers, who could not sustain a flight of eloquence like that. M. Renan's book "La Vie de Jesus." came to the notice of this convict, and he addressed him a letter wanting some information on important points sion of the convict author's letter:

as to tell me where the allegories com- tion. mence, and where end, and how to dis- Is not this the real core of faith? Is cepting certain portions of the Bible it. andrejecting the balance? Will the same rule of consistency, which I doubt not you will be able to give me. be a proper Jesus Christ alone for salvation." Here one for my friends, who may choose to make a sweeping rejection of all but one paragraph. 'Drink no longer water, only one word—trust. How often too it but use a little wine for thy stomach's is used! In the Old Testament it occurs

what is needed .- N. Y. Buptist Union. | twelve spostles, and Saul of Tarsus (a ing words are "believe" and "faith."

tion?

where but from neaven coan mea argument nare, in arts, In several agos born—in saveral parts, Weave such agreeing traths? or how, or why Should all conspire to cheat as afth who? Uposhed their pains, ungratual their advice, Starving their gains and marty dom their price

"All those seven churches-Ephesus, Smyrna, Pergames, Thyatira, Philadelphia and Laodicea-reterred to in the prophecy of St. John—are they still extant and unchanged, or did they meet their doom as it was pronounced? I ask this of you, because I suppose you to be acquainted with the facts, having visited those scenes.

"Anxiously waiting your reply, I am, respectfully, "Prisoner 294, M. S. P."

TRSUTING IN CHRIST.

BY REY. THEODORE L. CUYLER,

That little vital word faith has long been in danger of being smothered under piles of explanatory treatises and commentaries. One of the sweetest flowers to pieces by theological botanists who have insisted on analyzing it, until its beauty and fragrance have about all departed. "My college professors tried hard to explain faith to me," said Rev. Dr. B--, "but it was a muddle to me until I came and trusted my soul to When I did it, I understood it.' It is the simplicity of faith that puzzles people. They are after a doctrine, when they ought to be performing an act. They worry their brains, when they ought to be yielding their hearts.

One man defines faith to be an assent to the truth of the Gospel-to the record' which God has given to us. But this is a mere intellectual act. Very important, but not soul-saving act. For the Bible declares that except we repent we cannot be saved, and that without Intellectual belief in the Gospel may exist without the sughtest penitence, or the faintest shadow of holiness. There are inteflectual believers in hell. "The devils also believe-and tremble!"

Faith has been defined as "taking God at His word." This is a capital description of a certain act of the mind which is essential to true faith. If a man does not take God at His word he results; believing that Divine presence this that comes from the tomb, from the bed of death—he that is so glorious in present, and your Committee recombility appearance, walking in the great. saved?

Had a General Assembly been entrusted to draw up a plan of salvation, they would probably have reported a series of articles, and decreed that "whosoever accepts and believes these articles shall have everlasting life.' Then we should have been set to studying a creed; we should rest our eternal hopes on a "platform." But where is the Rock?

Paul and Peter and John were wiser than to direct a poor dying sinner to a system, however sublime or heavenly. an Almighty Person, to a loving, compassionate Person, to the ineffable Son who enquired "What must I do to be "Believe on the Lord Jesus Christ, and thou shalt be saved." Not in Christianity, but on Christ!

Mark that little, yet great word on. It is not enough to believe in Christ Jesus. Millions of unconverted people believe in Jesus, just as they believe in around them .- The Christian. Howard as a noble philanthopist, and in Washington as a pure patriot, or in as a profound tea which the Frenchman who wrote this book to prove that Jesus was not the Christ, has not yet had time to com-Christ, has not yet had time to com-municate. The following is the conclu-hopes of Heaven on Him. When a miner looks at the rope that is to lower "I was taught that the prophecies thim into the deep mine, he may coolly which relate to the Messiah were literally fulfilled in Christ. In the books of the Old Testament it is distinctly forced it, and swings down into the tremendous told of him what he is to be; of whom chasm, then he is believing on the rope. descended; what kind of a life he is to Then he is trusting himself to the rope. lead; what sorrow he should endure; It is not a mero opinion; it is an act. how he should sustain himself under. The miner just let go of everything else, them; what should be the manner of and bears his whole weight on those his death; what indignities should at well braided strands of hemp. Now tend it; and that the Jews, of which that is faith. And when a human soul nation he should come, should reject lets go of every other reliance in the him. All these things are clearly writ- | wide universe and hangs entirely upon plain the relation of the old Testament ten, and if they do not mean Christ, that atoming Jesus, that soul "believes to the New, the types to the reality, the will you please tell me whom they do on Christ." That soul is entrusting order, system, and intent of each and mean? But, perhaps, it is all an every part, and expound skillfully in allegory. If so, will you be so kind for strength, for pardon, for final salva-

tinguish them from the balance of the it anything else than simply trusting writings? I wish to be a consistant ourselves to Christ? Can there be a man. Will you have the kindness to simpler, clearer idea of Bible faith than tell me how I can be consistant in act this? If so, we never have discovered

more than two hundred times. "Blessed "You say that Jesus of Nazareth was is the man that trusteth in the Lord."

pupil of Gamaliel), and the countless If we examine the Greek word "pisteno" early martyrs, all addicpated men, who we find that it signifies "to rest on," to laid down their lives for an idle infatua | entrust ourselves to. We read that at a vertain time "Jesus did not commit Whence but from heaven could men unskilled Himself to them." That is "He did in arts, In several gas born-in several parts, not trust Himself in their hands." This same Greek word is used by Paul in that immortal flash of heavenly light, "Believe on the Lord Jesus Christ and thou shalt be saved." Trust nourself to Christ and you are safe! That is what the Holy Ghost tells us through the lips of Paul.

> This is an act. Not an opinion simply, It is doing. It is laying hold on Jesus. It is trusting Jesus to lead us, and going where He leads. What avails it to me to analyze Saratoga water, and to believe in its virtues. I must drink the water, if I want its purifying power. And the soulthathas not actually drank of Christ, can never be purged of sin. O thirsty, dying soul, how long will you stand gazing at the precious water of life? Stoop dowd and drink! Saving faith is just as simple as drinking, if you will only try it.

Let us condense the essence of the Gospel into three points. First, you in God's garden has been terribly pulled must venture to Christ. This takes you away from sin. Second, you must venture on Crrist; this is true faith. And ever after, you must venture for Christ; and that is the life of love and self-denial. Can these three points be condensed into one! Yes! The Word of God has done it in that simplest and sweetest and yet sublimest of sentences, "Trust yourself to Christ and be saved!"

### A CHEERFUL HOME.

A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household: while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, holiness no man shall see the Lord, full of freshness, fragrance and beauty, so the kind words, and gentle acts, and sweet dispositions, make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace and sweetened with kindness and smiles, the heart will turn longingly toward it from all the tumults of the world, and home, if it be ever so homely, will be the dearest spot beneath the circuit of the sun.

> And the influences of home perpetuate themselves. The gentle grace of the mother lives in her daughters long after her head is pillowed in the dust of death; and fatherly kindness finds its echo in the nobility and courtesy of sons who come to wear his mantle, and to fill his place; while, on the other hand, from an unhappy, misgoverned and disordered home, go forth persons who shall make other homes miserable, and perpetuate the sourness and sadness, the contentions, and strifes, and railings, which have made their own early lives so wretched and distorted.

Toward the cheerful home the children gather "as clouds, and as doves to their windows;" while from the home which is the abode of discontent and strife and They pointed guilty men, not to a is the abode of discontent and strife and system, but to a Personal Saviour. To trouble, they fly forth as vultures to rend their prey.

The class of men that disturb and of God, they sent every anxious seeker disorder and distress the world are not those born and nurtured amid the hallowed influences of Christian homes; but rather those whose early life has been a scene of trouble and vexation, who have started wrong in the pilgrimage, and whose course is one of disaster to themselves and of trouble to those

## TOLERANT?

The sweetness that grows out of bigotry is illustrated by the following letter written by a Popish priest to Pere Hyacinthe:

To call you a liar would be to say nothing new, since the Devil, the father of all such apos, tes, was a liar from the begining. To call you a conspirator would be only to recognize your proper aspirations. To call you a Protestant would be only to apply to you an epithet common to all who have opposed the faith. I prefer then to recognize your proper character as a child of Satan, and to call you damned. By this title I salute you. As a priest of the Holy Roman Church, Catholic and Apostolic. I experience a supreme pleasure in awaiting the day of death and the last judgment, when I shall see you and your collaborators of the Esperance de Rome cast into the pit and its terments forever. When I reflect on the existence of such apostates as you, I bless the justice of God that it provides a hell. Your career and success in this world will probably be brief. Rome will soon be delivered from such miscreants, and much sooner than you think. But, oh! what a glory it will be for the Christian Church when the last judgment shall publicly justify the condemnation of all potentates, even one so insignificant as you.

Not the least of God's mercies is the apparent decay of the faculties by age as a provision for death. It is the ripening of the apple, that it may fall withont violence. -. I mon