Adopting the Confession.

At the present time the following article from an American religious paper will be appropriate: "As much is said now-a-days out the sense in which the Confession of Faith of the Presbyterian Church is adopted by ministers, elders, and deacons at the time of ordination, it will not be out of place to set before our readers the views held by both branches of the church pre-jous to requion, and upon the basis of which the union was actually effected, and which is consequently the law of the church.

There is an essential difference between the terms of private membership in the church and the conditions upon which ministers, elders, and deacons accept and hold their respective offices. For private membership only the profession of the essential truths of Christianity, evidence of having been born again, and a walk and conversation, in the judgment of charity, consistent with genuine Christian piety, are demanded. But an honest adoption of the Confession of Faith and Catechisms of our church, is required of ministers, elders, and deacons as the "confession of their faith," and as "containing the system of dectrino taught in the Holy Scriptures." The propriety of this distinction is evident; private members are not required to teach, to decide questions of doctrine and order, or to maintain discipline in the house of God; but these duties devolve upon those who hold office; hence it is necessary for them to pledge themselves to fidelity to the doctrine, government, and discipline of the church in which they bear ruie.

The two principles which by common consent of all honest men, determine the interpretations of oaths and professions of faith are: (1.) The plain historical meaning of the terms; and, (2.) What theologies sail the continuous states we have been supported to the continuous states. gians call the animus imponentis, by which is meant the general and traditional un derstanding of the church in imposing this subscription: or in other words, the one who declares his adoption of the Confession, is expected to adopt it in the sense in which it is understood by the church No candid man can object to these principles.

There have been four views advocated as to the sense in which a church officer binds himself to believe and teach the Confession and Catechisms; (1.) The theory that the Confession and Catechisms are subsbribed " for substance of doctrine;" (2.) That they are subscribed as far as they embrace the essential doctrines of Christianity; (8.) That they are subscrib-ed as pledging every officer to hold every proposition contained in the Confession and Catechisms as entertaining the just and exact expression of his own opinion; (4.) They are subscribed as containing the system of doctrine taught in Holy Scrip-ture. Which of these views was held by the two branches of the church previous to reunion, and which is now held by the united church, it is easy to determine by testimony that will be admitted to be untestimony that will be admitted to be unimpeaciable. The first two are alike repudiated by Dr. Charles Hodge (Old School), in the Biblical Repertory, Oct., 1858, and by Dr. Henry B. Smith (New School), in the Presbyterian Review, Oct., 1867, as vague and insufficient, and as historically not the mind of the church in imposing the subscription. The third is rejected by both these authors as not his rejected by both these authors as not his-torically true, as impracticable, and as wrong, unless the writers of the Confes-sion and Catechisms had been verbally in-

The fourth is declared alike by the re presentatives of both schools to be the true view. "This," says Dr. Henry B. Smith, Presbyterian Review, 1867, "declares that the system taught in the Confession is the system taught in the Bible. The system taught in the Confession is, as every one knows, the Reformed or Calvin-istic system, in distinction from the Lutherau, Arminian, and the Roman Catho-lic. No one can honestly and fairly subscribe the Confession who does not accept the Reformed or Calvinistic system." And again, says Dr. Smith, "We cordially agree, and so we are convinced would our whole New School ministry and eldership, to the statement of this theory as given in the *Princeton Review*, that by the system of dectrine is meant the system of the Confession itself in its integrity, as Calvinistic or Reformed." There can be no doubt that he who pro-

chisms declares that he receives "the system of the Confession itself in its integrity, without mental reservation. Therefore it s plan that he who cannot do this has no right to declare his adoption of the Con-fession; he can not do it and be an honest man.

Close Questions.

Your tempers. How are they? Do you become impatient under trial; fretful, when chided or crossed; angry, revengeful when injured; vain, when flattered; proud, when prospered; complaining, when chastened; unbelieving, when ecemingly forsaken unkind, when neglected? Are you subject to discontent, to ambition, to selfishness? Are you worldly? Covetous of riches, of vain pomp and parade, of indolence, of honor, of ease? Are you unfeeling, contemptuous of others, seeking your own, boasters, proud, lovers of your own selves? Beware! These are the sediments of the These are the sediments of the old nature! Nay, if they exist in you, in however small a degree, they are demonstrative that the old man of air is not dead. It will be a sad mistake if you detect these evils within and close your eyes to them and continue to make professions of holiness. These are not innumines, say, indications of want of grace.—Bishop

THERE may be outward activity and award sloth in the same individual. In "visiting the widow and the fatherless" have so much of vitality in the prin-tiple, do not ye keep so far from the prac-

WITHOUT the Spirit. St. Peter trembled at the voice of a maid-servant; with the spirit, he with hood kings and princes.—

Scientific and Apelul.

CHOCOLATE.

Put on half a pint of water; when it has boiled, put in a table-spoonful of chocolate, scraped up. When half done, put in half a cupful of fresh milk, and sweeten to your taste either while sooking or when served on the table. This is only the quantity for one eupful.

SALT TO SWINE.

A writer in the Country Gentleman advocates the regular feeding of salt to awine. He says their food should be salted at least once a day, and that, when they are being fatted, if they fail to clean out their troughs, as they often do. if what dough is left be sprinkled with salt they will eat it readily. He also recommends salt and charcoal as a great preventive of hog cholera.

CRACKED DISHES.

Do not use cracked dishes; such dishes absorb oils or fats from the different kinds of food placed upon them. These fats soon decompose into the pores of the dish, and no amount of cleansing can remove the nauscating and poisonous deposit. Such dishes are filthy and unfit for use. The peculiarly unpleasant taste sometimes noticed upon pie crust is caused by their being baked upon old, cracked disher, from which the rancid fat, from previous backing, has been absorbed.

CANNING PASTE.

The Medical Journal says a paste made as follows will stick labels to tin cans. Housekeepers have found in fruit cauning time that ordinary paste would not do:
"Ten parts tragacanth muchage, ten parts
honey, and one part flour. The flour appears to hasten the drying, and renders it
less susceptible to damp. Another cement
that will resist the damp still better, but
will not adhere if the surface is greasy. will not adhere if the surface is greasy, is made by boiling together two parts of shellae, one part of Borax, sixteen parts water. Flour pasts, to which a certain proportion of sulphuric acid has been added, makes a lasting coment—but the acid often acts upon the metals.

SPARE BROW.

The spare beds in every house should be kept free from all covering save a light apread, and both bed and spread should be regularly aired. Merely covering up a bed with blankets and counterpanes will no more protect it from dampness or keep it dry than a pane of glass will keep out light. The atmospheric meisture will penetrate all woven fabrics. Many a friend or welcome visitor has been sent to an untimely grave, or afflicted with disease, by being put into a bed not thoroughly aired.

WASHING COTTON GOODS.

Cotton goods may be washed as follows: without injury to the color: Add to rain water, so hot that the hand cannot be held in it, an amount of wheat bran equal in weight to one-eight of the fabric to be weighted, and, after stirring well for five inutes add the goods; stir them about with a stick, and bring the whole to a boil. Allow the mixture to ecoluntil the articles can be washed out as usual, after which rinse them well, and dry. They will be as pure as if soap had been used, and it is said that the colours will be uninjured.

and branches of the acacia. It gradually thickens in the furrow down which it runs, assumes the form of oval and round drops, about the size of a pigeon's egg, of different colors, as it comes from the red or white gum tree. About the middle of December the Moois encamp on the border of the forest, and the harvest lasts a full month. The gum is packed in large leather sacks, and transported on the backs of camels and bullooks to seaports for shipment. The harvest occasion is one of great re-joicing, and the people for the time being almost live on the gum, which is nutritious and fattening.

POISONOUS TREES.

The leaves of the Gumbo trees, which grow in the West Indies, when eaten by any animal will cause all its hair to drop out, and I have seen horses and cows both without a hair in mane or tale from eating its leaves. The Manchenillo tree is quite common on some of these islands, and is very poisonous. The wind blowing through Edirectly upon a persons sensitive to poising, will take effect in a few moments. The smoke from its burning wood has the same effect. I saw a horse which had taken shelter under one of these trees during a shower, whose hair was taken off any animal will cause all its hair to drop out, and I have seen horses and cows both its leaves. The Manchenillo tree is quite common on some of these islands, and is yery poisonous. The wind blowing through Michigan directly upon a persons sensitive to poion, will take effect in a few moments. The smoke from its burning wood has the same offect. I saw a horse which had taken shelter under one of these trees during a shower, whose hair was taken off wherever the drops of rain from its boughs had touched him, and afterwards had this mottled appearance. A negro, who slept under one of them in midday, was awakened nearly unconscious, as if under the effects of a powerful narcotic. I have known several cases of severe poison and two deaths from eating crabs poisoned with

CARE OF THE KAR.

Mr. James Hinton, in his "Physiology," affirms that the passage of the ear does not require cleaning by us. Nature undertakes that task, and in the healthy state fulfills it perfectly. Her means for cleaning the ear is wax, which dries up into thin scales, and peels off and falls away imper-ceptibly. In health the passage of the ceptoly. In teach the passage of the ear is never dirty, but an attempt to clean it will infulfibly make it so. Washing the ear out with some and water is bad, it keeps the wax maint them, it bught to become dry and seally, but makes it absorb dust. But the most hardwishing is the introduc-But the most hartfulfilling is the inicodnetion of towall veryed up, and tritled around. This proceeding irritates the message and arressed down the year and inkess present the manufacture of the irring and inflammation and dearness. Weshing should only extend to the outer surface, as far as the finger can reach.

A Remarkable Indian.

Here is the story of an Indian life well worth noting: Peter Paul Osunkerhine, a member of the Presbytery of Saginaw, died at Port Hudson during the late autumn of 1874, aged about 70. He was a St. Fraucis Indian in Canada, and, with his tribe, a Roman Catholic. As such he was not taught to read, nor were the Scriptures allowed him. But it came to his ears that God had given to man a book to teach them of himself, and that the white men had it. He demanded of his Jesuit teacher to see it. They told him it was not for him. Having heard that there was a solool in Hanover, N.H., where Indians might learn of this book, he determined to go there. He was told that the white men in the States would take him for a slave if he went among them. But, with fifty cents in his pocket, he started on foot and found his way to Hanover, where he re-ceived an education, and returned to his people, where he was employed as a teacher in his tribe by the Government. But, as he taught the New Testament, the Jesuits broke up his school by getting away his scholars. He was taken under the care of the American Board, and kept in their employ for twenty-five years as a nissionary to his people. He built a church edifice, organized a church which grew to sixty members, and translated the Gospel of Matthew and a part of Mark into the tongue of his tribe. His missionary life was a continued contest with the Jesuits, who used intrigue and threats of violence to hinder his work. But his courage was unshaken, and his mission succeeded, till, by the malign influence, as is believed, the lands of the tribe were in some way changed as to their title, and the tribe scattered. He afterwards endeavoured to continue his work among the Indians, but was hindered by the differences of language and dislect. He was a man of much gentleness, and yet of courage—a man of good sense, and, as is believed, a consistent Christiau, always subscribing himself in his letters, "your brother in Christ."

Ir is the Atheism of our hearts that leads us to second causes.

Ir you have a discharge from the nose, offensive or otherwise, partial loss of the sense of smell, taste, or hearing, eyes watery or weak, feel dull and stupid or debilitated, pain or pressure in the head, take cold easily, you may rest assured that you have the Catarrh. Thousands annually, without manifesting half of the above symptoms, terminate in consumption, and end in the grave. No disease is so comend in the grave. No disease is so common, more deceptive, or less understood by physicians. R. V. Pierce, M.D., of Buffalo, N.Y., is the proprietor of Dr. Sage's Catarrh Remedy—a perfect Specific for Catarrh, "Cold in the Head," or Catarrhal Headache, which he sends to any address (post-paid) for sixty cents, or four packages for \$2. Sold by most druggists awarnwhere.

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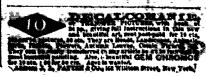
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A MOST REMARKABLE CURE.

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who tried your Pills, in this part of the country. By sea
was badly afficted with fits for two years. I wrote for
and received two boxes of your Pills, which he took secording to directions. He has never had at since, it
was by my persuasion that Mr. Lyon tried your Pills,
life case was a very bad one; he had fits nearly all his
life. Persons have written to me from Alabama and
remease on the subject, for the purpose of ascertalniz my opinion in regard to your Pills. I have always
recommended them, and in no instance where I have
lad a chance of hearing from their effect have they
falled to cure. Yours, etc., O H GUY, Miss.

Greunds, Yalabusha Gounty, Miss.

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Or season a micryals of two to four wooks, and often for two or three deep.

Or season a micryals of two to four wooks, and often for two or three deep.

Or season a mind appeared to taily deranged, in which attack he would continue for a day of two affect the fits ceased, I tried several remedies prescribed by our readent physicians, but without success. Having seen your advertisement is concluded to try your remedy. I obtained two locations of your Pills, gave them according to directions, and they effected a permanent cure. The person is new action, healthy man, about 30 years of age, and has use had a time for commenced taking your medicine, leads at since for commenced taking your medicine, leads at time for commenced taking your medicine, leads at time for commenced taking your medicine, leads a time for commenced taking your medicine, leads the four four four four four four medicines. In have great confidence in your remedicated would like every one who has fits to give it a trie.

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