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Contributors and Correspondents. AYING OF THE CORNER STONE OF THE PRESBYTERIAN CHURCH MADOC.

WEDNESDAY, 17TH JUNE, 1874.

There was a great stir in Madoc on Wednesday last, at the laying of the Corner Stone of the Presbyterian Church. The rain had poured in torrents the day before, and as it drizzled during the forencen of that day, it was feared that the attendance would be small. The different arrangements made had to be departed from, but when it approached noon, muddy though the roads were, and damp the air, the people hastened up to the hill from the different roads, and before the exercises commenced, fully 600 people had gathered. Had the day been favourable at least 1,000 would have been present.

A platform erected inside the tower was crowded with the members of Session, the building Committee, their wives, the choir, and several strangers from a distance; and the multitude stood around. At 10 minutes to 12 o'clock the pastor commenced his address, of which the following is the substance '-

This Church is called St. Peter. after the name of the first Confessor of Christ. We claim for our church both a Scriptural and was isolated by a distance of 400 yards, Historical Apostolicity; and we have the and stood on a considerable elevation. In best right to him whom Christ made the a little while it was a heap of ashes. chief foundation stone of his Church. It is a grand thing to belong to a Church shaped after the Scripture model; grander when it is the Custodier of sound doctrine; grandest, when its ministers and people are living Confessors of Christ. Yet, as in the case of the Israelitish Temple, He will desert us however Apostolic our Ritual, and pure our Creed unless we be living Epistles.

God answers prayer. At the dread hour of midnight, 2nd May, 1878, we were all aroused from our beds by the fearful cry of fire. What a sight presented itself to our view! On the one side, one-third of the business part of the village wrapped in flames-on the other the woods in several places. The wind a hurricane, showering down blazing shingles on church and home between, as if all the meteors of heaven were seeking the carth along its path. The weird look of the villagers, the lurid sky,the crackling and hissing of the writhing tongues of fire gave such a picture of Pandemonium that will not be offaced while memory lasts. Mounting the roof I swept the falling embers as fast as I could, and when I saw the Church roof taking fire, I felt that I could searcely save my home when the dre was 500 yards away, how could I when it would be only 100? I descended and prayed with the family that the Lord would change the course of the wind two points, to save my home, and I vowed that I would do what I could for a better Church. When I returned to the roof, though the glowing embers fell a mile off, and I remained there till break of day and I saw the Church and Town Hall reduced to ashes, all the flakes of fire fell two points to the north. That yow I have redecined, but I shall not rest till I see the Church completed.

we trusting to them alone ones would delay the completion of our Church to the day of judgment. We cannot afford to rely on them. I have tried to instill into your minds Scriptural principles and I would back a few of these against a host of carnal demonstrations. The noble spirit exhibited by many is beyond all praise and few and poor as we are the object of our ambition is not beyond our reach. I wanted to have this public demonstration put that we may rejoice in God together. We thank him for the work He has given us to do, and for the success already voucheafed.

The 20th Paraphrase was then sung. Then the pactor prayed. He next read the MEMORANDA OF THE CHURCH.

This congregation took shape on the 9th Septr. 1858, when Mr. James Chesnut was ordained its first minister. Forty names were enrolled as members, and they represented a tract of country fifteen miles in diameter. He resigned the charge at the close of 1855. After a vacancy of eighteen months, Mr. David Wishart was ordained its second minister, 6th April, 1857. He remains the incumbout still. At that time

the membership was fifty-three. Gradually three churches were built in different parts of this extensive field, and the work became so heavy that in 1866 he petitioned the Presbytery of Kingston to erect St. Columba and Elzirer into a distinct charge. It was hived off with a membership as large as the whole of the original congregation. The same year St. TORONTO, CANADA, FRIDAY JUNE 26, 1874

John's Huntingdon, was made a separate preaching station with a membership of 27. The prosperity of the remaining part of the congregation continued to grow so that

it was found necessary to m ke another hive in 1871; and St. Paul's was separated with 39 members. During the pastorate of 17 years, the loss

by wenth has been one and a half times the original membership; and because of the want of expanding industries to retain the increase of population, fully thrice the same number have migrated to parts re-Yet notwithstanding the loss of nearly six times the original members, the membership is nearly double what it was then with a population remaining nearly stationery. Surely the Lord hath blessed

The Liberality of the people has increased in a still greater ratio. The present fragment of the old congregation gives about two and a half times what the whole did at first.

Our first Church was a frame building 42, 36 originally. It was enlarged three different times till it was 81 in length.

It cost in all from \$5,000 to \$6,000. On the 2nd of May 1878, we were all aroused at midnight by the fearful cry of fire. Though one-third of the business part of the village was one mass of flame, no one dreamed of the Church taking, as it

The loss to us was great.

However by a kind Providence and with brave hearts the people have come nobly forward to creet a new and better Church. Mrs. Wishart was appointed to lay the Corner Stone on the 17th of June, 1874, great an extent, so far as I have seen, as in at noon, with the fullest confidence that by the blessing of heaven the structure shall be completed in due time.

A. F. Wood, Esq. Warden, in the name of the ladies of the congregation, presented to Mrs. Wishart a silver trowel, with which to lay the Corner Stone. It is of solid silver, and the inscription is as follows -Presented to Mrs. Wishart by the ladies of the congregation on the occasion of laying the Corner Stone of St. Peter's Presbyterian Church, 17th of June, 1874.

The Session consists of Rev. D. Wishart, Moderator, and Messrs. A. F. Wood. J. Rollins, H. Seymour, A. Allan and W. Leslie, elders.

Managers and Building Committee. The members of Session ex-officio. F. E. Seymour, Treasurer, W. Fuller. J. Deans. J. Harper, and G. Miller.

Trustees, H. McKenzie, F. E. Seymour, J. Deans, J. Harper, and J. Whytoch.

Architects, Langley, Langley and Burke, Toronto.

J. P. Shurie of Trenton is the foreman nason.

The cost will be as great as contributions will allow us.

The jar contains a copy of this memoranda: several coppers and silver coins of the Dominion; and a copy of each of the following papers. Globe, Mail, Montreal Witness, Intelligencer, Ontario; British AMERICAN PRESBYTERIAN and Missionary

We can say with Isa. 64-11, "Our holy I have little faith in Tea Meetings or Concerts as means of raising money. Were we trusting to these class of these class and beautiful house where our fathers praised thee is burnt with fire," But we laying the foundation of a new house for the Lord " with praise and shouting." And may the Prophecy of Haggai 2-4, be fulfilled in our blessed experience. the High Priest; be strong all ye people o the land, and work for I am with you, Saith the Lord of Hosts."

Let us never forget however that Christ is the chief Coiner Stone of His Church, Eph. 2-21. May we all grow up together an holy temple in the Lord, and be accepted by Him at His coming.

mediately thereafter Mrs. Wishart laid the Corner Stone, and after three raps declared it to be well and Properly laid-and in the name of the Father, Son, and Holy Ghost,

All then joined in the Doxology. After the Benediction was pronounced the \ssembly retired to the temporary place of worship, when nearly 400 sat down to a sumptious dinner prepared by the ladies.

A Bazaar was held in the afternoon in the Masonic Hall, of a great variety o articles which were all priced under value. In the evening a concert was held in th same place.

The sum realised was \$300, and the people separated after spending a most enjoyable day, and profitable to all, and long to be remembered.

THE NEW CHURCH.

height of basement, 18; of Assembly room, using their Church altogether from civil impost to the precentor, who procured for

for a clock and bell The material is stone. The style is gothic, and it promises to be a credit to the good taste of the Architect.

The situation is magnificent and may it prove of incalculable value to the people of the place for many a generation.

THE PRESENT STATE OF THE NATIONAL CHURCH OF GENEVA.

F ditor British American Presbyterian

DLAR SIR,-Having been lately in Geneva, I purpose to give you some account of the state of matters as they affect religion in that city, at the present time. I need make no apology for troubling you with such a statement, for Geneva must ever be interesting to every true Presbyterian, however great the spiritual eclipse which has come over it. There is no reason to reason to despair of Geneva; for a that country produced such men if D'Aubigne and Malan, when the Church was in its lowest condition, and when the sacred fire of divine truth had to be kindled in their breasts, by a foreigner, what may we expect from Geneva, when its National Church appears to be rising from its ruins? But though the Church with which D'Aubigue was connected, is still in a vigorous condition, spiritually, and though many of the pastors and people of the Established Church are making decided progress, in their views of Evangelical Christianity, it is to be feared that the great body of the people are in a deplorable condition, both as to correct views of divine truths and the performance of the practical duties of religion. The Sabbath is descerated in Geneva, to as any city of the continent. And inuced, it may be safely said that Sabbath desecration is the master sin of Continental Europe, and the main cause of the ungodliness which is making such havor throughout it. Men reputed pious and ovangelical, are not ashamed to do things, from which a Scotch or a Canadian Christian would recoil with horror. Unsound views in regard to the Sabbath, from which even Calvin was hardly free, appear to me to be the weak point in European Christianity, which at one time had nearly ruined it, and which still prevent it from attaining the strength, which would make it the great power on

the continent, which it ought to be. But whatever the Churches of the Evangelical union may be, the Established Church is now completely enslaved by the State; and though certainly in a better state, doctrinally, than it was, it is, I am afraid still, to a considerable extent, under the influence of rationalism. And yet it is undoubtedly making progress towards sounder views. 'The teaching and writings of D'Aubigne, and Gaussen, and Vinet doubtless extended far beyond their own students and communions, and nust have exercised a salutary influence over the present ministers of the Established Church But to whatever extent improved the doctrinal views of the present pastors of the Genevan Church may be, their teeth are now being set on edge by the wild grapes, which their fathers planted. In the providence of God, it is generally not when a Church is in its lowest and darkest state, that his judgments are poured forth upon it, but rather when light has risen upon it, so that it may be enabled to recognize his hand in the punishment inflicted upon it. But however this may be, the Church of Geneva has now been subjected to a degree strong O Zerubbabel; be strong, O Joshua of humilation, to which no Christian Church is justified in submitting. Up till April last, it possessed rights and privileges sufficient to have enabled it to work out its reformation; but of these rights it has now been deprived and the government of the church placed entirely in the hands of the Counseil d'Etat. Up till April last the consistory had still the power of appointing The choir then sung Ps. 118, 20, 22 Im. the professors of divinity, but that power has now been wrested from them by the State; and we know how the government of another Canton in Switzerland exercised this power, when the infidel Strauss was appointed to a Divinity Chair in their University. Up till April last, no pastor could be appointed to a Genevan Church unless he was a member of that Church: but now that restriction has been removed, and there seems to be no legal barrier in the way of their appointing anybody they

The pastors of Geneva seem to be now thoroughly alarmed by these changes in the constitution of their country; and twenty of the most eminent of them have usued a protest against the New Constitution, in so far as it interferes with the privileges of the Established Church. So alarming do these pastors regard the present state of matters, that they seem to Its extreame length is 87; width 44; have deliberated on the question of separ-

81; of spire 120; Provision is made both connection, and seeking security and free- me an introduction to the minister, with which we think the only right and proper one, they have not taken; but have resolved to submit to the new order of things, "taking careful note of future legislation." No future logislation is necessary to render the present state of offairs unendurable by a Christian Church. "No illusion," the pastors say, "18 possible. The former National Protestant Church of Geneva has ceased to exist; and there is nothing left in its place, but a species of religious establishment, which is not a church, in the sense at least which has hitherto attached to the

> "If we take the assurance of the twenty pastors, says the Swiss Times, "the Church is now deprived of all real authority; it has lost the right even to constitute itself upon any Christian basis whatever. We cannot consider this too serious a view to take of the recent changes. A Staterecognized Church is one thing; a Statedictated creed another." The pastors fully recognize the danger to which their Church is subjected by this new Constitution; but for the present they have resolved to submit to the new system, and observe how it works, waiting for the day when, the separation of the Church from the State being decreed, all religious beliefs could be constituted on the ground of

We do not presume to judge these pastors, we can see certain modifying circumstances in their case; at the same time, we think they have let slip a noble opportunity of testifying to the truth, and showing to the truth, and showing to the world that there is something in the world which Christian men value far more highly than ease and comfort, or social position and secular advantages of any sort. They have tacitly at least, accepted a compact, which is unjustitiable, by which the interest of Christ's Church is sacrificed, and on which God's blessing cannot be expected.

On Sabbath last, the 10th inst., being

disappointed in getting to the Church of the Madeline, where I was led to believe that divine service began at 9 o'clock, I went to the fine old Cathedral of St. Peter, which I reached about 9:20. The people were assembling, but the Church was not yet, by any means, well filled, so that I had no difficulty in getting a seat near the pulpit. Regular service begins in St. Peter's at 10 o'clock, but already a reader was in the pulpit, with bands, but no gown. Shortly after I had taken my seat, he rose, and commenced reading the Scriptures, while the people were assembling. This is just a countenance of the old practice which provailed in Scotland, when Bibles were scarce, and many were unable to read. At the regular hour of service, the reader descended from the pulpit. A very gentleman like person, with bands, entered a small pulpit, or reading desk, placed against a pillar, at some distance from the pulpit. This was the Chantre or precentor. Soon after, the pastor, in gown and bands, ascended the pulpit and opened the service with prayer. He had a prayer book in his hand which he sometimes looked on, but he seemed so familiar with its contents that he scarcely used the book. He evidently entored into the spirit of the prayer, and offered it up in a most devout and affecting manner, the people standing, as they do in Scotland. After this a hymn the present time, to affirm, in your preach was given out, the organ pealed forth, and ings and your writings, your faith in the the precentor led the singing with a noble teachings of the Evangel, in presence of the voice, whilst the people, most of whom had books, with music, very generally joined in the song of praise. I ought to have mentioned that, by the time the reader had done his work, the cathedral was about full. In the neighborhood of the palpit, chairs were placed in the aisles, and though it is in order to work faithfully, and spread near the entrance, at a great distance from the pulpit there was space enough, still there was a vast congregation. This great congregation as I afterwards learned, had been attracted by the expectation of hearmg a discourse on the crisis of the Church. The preacher was the Rev. M. Barde, fils, a fine-looking man, who evidently felt the importance of the position in which he was placed. I am not so familiar with the French as to be able to follow the speaker's train of thought and appreciate the force of his statements, but I could perceive the drift of the discourse, and there was no mistake as to the effect produced on the audience. On one occasion, when the preacher paused, one could hear the people breathing freely and loudly for a moment, as if taking their breath, after their feelings had been highly wrought up. After what I witnessed, I felt that there is a living power in the old Church of Geneva still, which, if the ministers are but faithful to the trust will be able to extinguish. I introduced | efforts and make them joing to the advance-

dom, in absolute independence. This step, whom I wished to shake hands for the testimony which he had borne to the truth.

> What, it may be asked, is the cause of the end spiritual blight which has come over the city of Calvin and Bezer, the cradle of the reformation, the asylum of the persecuted reformers, when one of the best translations of the Bible, which existed at the time, was executed by the English refugees, and from which the light of divine truth, radiated and enlightened many lands? Why has the gold become dim, and the fine gold been changed? I believe one of the main causes which led to this was the loose and unscriptural doctrine in regard to the sanctification of the Sabbath, which, from an early period was held by many in Geneva. That repose of the soul being broken, that supplier of spiritual food being corrupted, that sentinel of divine truth being out down, error rushed in like a flood, till, towards the close of last century, the most precious and fundamental truths of Christianity were denied. The shepherds were unfaithful, they were corrupted themselves, and became the corrupters clothers. It was the professors of theology, and through them the pastors, who introduced these soul-destroying errors throughout the Continent, which have made the people what they are at the present day. They let loose a power which they cannot now control, and of whose tyranny and ungodliness the present pastors are being compelled to eat the bitter fruits.

It is encouraging to know that there is a considerable number of the people of Geneva who sympathize with the pasters in their present distress. A public meeting was held at Geneva, on Monday last, the 11th inst., called by the National Evangelical Union of Geneva, for the purpose of moving an address of sympathy with, and confidence in, the twenty pastors, who have published the manifesto to which we have alluded, relative to the New Constitutional Laws of Geneva, as they affect the National Church. The meeting was a great success. The hall in which it met was crowded by upwards of 500 people, and the address was unanimously adopted.

Much as we sympathize with the evangelical Christians of Geneva, at the present time, we cannot but feel that the position which they have taken up is a weak one, perhaps I should rather say a false one. The gentleman who presided at the meeting said that their Church had received from the law recently enacted its death-like blow, and yet they have resolved to continue in it. In the address itself this passage occurs. "The ancient Protestant Church of Geneva, that Church has so long been the glory, and the happiness of our country, has ceased to exist since the 26th of April, 1874. But the Evangel on which it was founded cannot perish, and no one can prevent us from reconstructing on that corner stone, a new church, which preserving the traditions, the breadth, and faith of its predecessor, shall be its direct offspring, and shall have, like it, the right to call itself National." The concluding passage, which we greatly rejoice, as showing the progress which evangelical doctrines have made in Genoa.

"The fidelity and energy, always increasing, with which you have not ceased up to rising tide of incredulity and rationalism. are sure pledges for the future. We know that you will continue to confess aloud our Lord Jesus Christ, only Son of the Father, slain for our sins, and arisen for our salvation; we know that if you rest at your post, and enforce continually in the midst of us the good news of spiritual health. So long as you march thus before us, animated with the spirit of Jesus Christ, you will find us ready to follow you with joy, and to confide to you the religious and moral education of our children, to work with you in the maintenance and development of the Church of Jesus Christ, which always living in the midst of, endures even amidst the ruins of the churches of the earth. With this object, and in this spirit we are thoroughly decided to employ to the fall extent, every time the occasion requires, the full measure of liberty which the law that has just been voted guarantees us. And when the day arrives, and it cannot be remote, of the complete separation of State from the Church, the Protestant Evangelical Church of Geneva will find itself alive and upstanding, thoroughly organized and ready to previde a shelter for the generations that shall succeed us. May God which over our

(Continued on Fifth Page)

Christ's Judgment Respecting Inheritance.

SERMON BY THE LATE REV. 1. W. ROBERTSON, BRIGHTON.

"And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him: Man, who made me a judge, or s divider over you? And he said unto them, take heed, and boware of covetoveness: for a man's life consisteth not in the abundance of the things which he possesseth.' Luke xii. 18-15.

The Son of God was misunderstood and misinterpreted in His day. With this fact we are familiar; but we are not at all familiar with the consideration that it was very natural that He should be so mistaken.

He went about Galilee and Judea proolsiming the downfall of every injustice, the exposure and confutation of every lie. He denounced the lawyers who refused education to the people, in order that they might retain the key of knowledge in their own hands. He reiterated woo! woe! woe! to the Scribes and Pharisees, who renewed the past, while systematically persecuting every new prophet and every brave man who rose up to vindicate the spirit of the past against the institutions of the past. He spoke parables which bore hard on the man of wealth: that, for instance, of the rich man who was clothed in purple and fine linen, who fared sumptously every day, who died, and in hell lifted up his eyes, being in torments-that of the wealthy pro prietor who had prospered in the world; who all the while was in the sight of God a fool; who in front of judgment and eternity was found unready.

He stripped the so-called religious party of that day of their respectability, convicted them, to their own astonishment, of hypocrisy, and called them "whited sepul-chres." He said God was against them: that Jerusalem's day was come, and that she must fall.

And now consider candidly:-suppose that all this had taken place in this country; that an unknown stranger, with no ordination, with no visible authority, basing his authority upon his truth, and his agree-ment with the mind of God the Father, had appeared in this England, uttoring half the severe things He spoke against the selfishness of wealth, against ecclesiastical authorities, against the clergy, against the popular religious party—suppose that each an one should say that our whole social life is corrupt and false; suppose that, instead of "thou blind Pharisee," the word had been "thou blind Churchman!"

Should we have fallen at the feet of such an one and said, Lo! this is a message from Almighty Cod, and He who brings it is a Son of God; perhaps what He says Himself, His only Son—God—of God? Or should we not have rather said, This is dangerous teaching, and revolutionary in its tendencies, and He who teaches it is an incendiary—armed, democratical, dangerous fanatic?

That was exactly what they did say of your Redeemer in His day; nor does it seem at all wonderful that they did.

The sober, respectable inhabitants of Jerusalem, very comfortable themselves, and utterly unable to conceive why things should not go on as they had been going on for a hundred years—not smarting from the misery and the moral degradation of the lazars with whom He associated, and under whose burdens his loving spirit grouned—thought it excessively dangerous to risk the subversion of their quiet enjoy-ment by such outcries. They said, prudent men! "If he is permitted to go on this way, the Romans will come and take away place and nation." The priests and spoken, were flereer still. They felt there was no time to be lost. But still more, His wn friends and followers misunderstood Him.

They heard him speak of a Kingdom of justice and righteousness in which every man should receive the due reward of his deeds. They heard Him say that this Kingdom was not far off, but actually among them, hindered only by their sins and dullness from immediate appearance. Men's souls were stured and agitated. They were ripe for anything, and any spark would have produced explosion. They would have produced explosion. They thought the next call would be to take the matter into their own hands.

Accordingly, on one occasion, St. John and St. James asked permission to call down fire from heaven upon a village of the Samaritans which would not receive their message. On another occasion, on a single figurative mention of a sword, they began to gird themselves for the struggle: "Lord, said one, "behold here are two swords." Again, as soon as he entered Jerusalem for the last time, the populace heralded His way with shouts, thinking that the long-delayed hour of retribution was come at last. They saw the Conqueror before them who was to vindicate their wrongs. In imagination they already felt their feet upon the necks of their enemies.

And because their hopes were disappointed, and He was not the demagogue they wanted, therefore they turned against Him. Not the Pharisees only, but the people whom He had come to save—the outcast, and the publican, and the slave, and the maid-servant; they whose cause He had so often pleaded, and whose emancipation He had prepared. It was the people who cried, "crucify Him, crucify Him!" This will become intelligible to us, if we can get at the spirit of this passage.

Among those who heard him lay down the laws of the Kingdom of God—justice, fairness, charity—there was one who had been defrauded, as it seems, by his brother of his just share of the patrimony. He thought that the One who stood before him was exactly what he wanted: a redresser of wrong—a champion of the op-pressed—a divider and arbiter between factions—a referce of lawsuits—one who would spend His hie in the unerring decision of all misunderstandings. To his astonishment, the Son of Man refused to interfore in his quarrel, or take part in it at "Man, who made me a judge or a not Christ's part, nor any gain to the cause or between you?"

of Christ. He does not reward His serdivider between you?'

Wo ask aftention to two things.

- I. The Saviour's refusal to interfere. II. The source to which he traced the appeal for interference.
- I. The Savour's refusal to interfere.
- (1) He implied that it was not His part

"Who made me a judge or a divider?" It is a common saying that religion has nothing to do with politics, and particularly there is a strong feeling current againt all interference with politics by the ministers of religion. This nation rests on a basis which is partly wrong, partly right.

To say that religion has nothing to do with politics is to assert that which is simply false. It were as wise to say that the atmosphere has nothing to do with the principles f architecture. Directly, nothing—indirectly, much. Some kinds of stone are so friable, that though stone are so friable, that though they will last for centurics in a dry climate, they will crumble away in a that though few years in a damp one. There are some temporalities in which a form of building is indisponsable which in another would be unbearable. The shape of doors, windows, apartments, all depend upon the air that is to be admitted or excluded.

Nay, it is for the very sake of procuring a habitable atmosphere within certain limits that architecture exists at all. The atmospheric laws are distinct from the laws of architecture; but there is not an architec-tural question into which atmospheric considerations do not enter as conditions of the question.

That which the air is to architecture, reevery question. Directly, it determines nothing—indirectly, it contains every problem that can arise. The kingdom's of this world must become the kingdom's of our than the contains every problem. Lord and of His Christ. How, if His Spirit is not to minble with political and social truths."

Nevertheless, in the popular idea that religion as such must not be mixed with politics, there is a profound truth. Here, for instance, the Saviour will not meddle with the question. He stands aloof, sublime and dignified. It was no part of His to take from the oppressor and give to the oppressed, much less to encourage the op-pressed to take from the oppressor himself. It was His part to forbid oppression.

It was a judge's part to decide what op-pression was. It was not His office to de-termine the boundaries of civil right, nor to lny down the rules of the descent of proper-Of course there was a spiritual and moral principle involved in this question. But He would not suffer His sublime mission to degenerate into the mere task of deciding casuistry.

He asserted principles of love, unselfish-He asserted principles of love, unsolfishness, order, which would decide all questions; but the questions themselves He would not decide. He would lay down the great political principle, "Render unto Cæsar the things that be Cæsar's, and unto God the things which are God's;" but He would not determine whether this particular terral data to Casar the particular terral data to Casar the particular terral data to Casar the particular terral data to the casar that the casar that the casar terral data to the casar terral data terral dat lar tax was due to Cæsar or not.

So, too, He would say, justice, like mercy and truth, is one of the weightier matter of the law; but he would not decide whether in this definite case this or that brother had justice on his side. It was for them-selves to determine that, and in that determination lay their responsibility.

And thus religion deals with men, not cases; with hearts, not casuistry.

Christianity determines general princi-ples, out of which, no doubt, the best gov-ernment would surely spring? but what the best government is it does not determine-whether monarch or a republic, an aristociacy or a democracy.

It lays down a great social law: " Mas ters, give unto your scrvants that which is just an equal.' But it is not its part to declare how much is just and equal. It has no fixed scale of wages according to which masters must give. That it leaves to each master and each age of society.

It binds up men in a holy brotherhood. But what are the best institutions and sur-est means for arriving at this brotherhood it has not said. In particular, it has not pronounced whether competition on coperation will secure it.

And hence it comes to pass that Christianity is the eternal religion, which can never become obsolete. If it set itself to determine the temporary and the local, the justice of this tax, or the exact wrongs of that conventional maxim, it would soon be come obsolete; it would be the religion of one century, not of all. As it is, it commits itself to nothing except eternal prin-

It is not sent into this world to establish monarchy, or secure the franchise—to es tablish socialism, or to frown it into anni-Inlation—but to establish a charity, and a moderation, and a sense of duty, and a love of right which will modify human life according to any circumstances that can possibly arise.

(2.) In this refusal, again, it was im plied that His kingdom was one founded on spiritual disposition, not one of outward law and jurisprudence.

That this lawsuit should have been decided by the brothers themselves, in love, with mutual fairness, would have been much—that it should be determined by nuch—that it should be determined by authoritative arbitration, was, spiritually speaking, nothing. The right disposition of their hearts, and the right division of their property thence resulting, was Christ's Kingdom. The apportionment of their property by another's division had nothing to do with this Kingdom. Suppose that both were were the control of their property by another's division had nothing to do with this Kingdom. Suppose that both were wrong, one oppressive, the other covetous. Then, that the oppressor should become generous, and the covetous liberal, were a great gain. But to take from one selfish brother in order to give to another selfish brother, what spiritual gain would there have been in this? Suppose again, that the retainer of the inheritance was in the wrong, and that petitioner had justice on his side—that he was a humble, meck man, and his petition only one of right. Well, to take the property from the unjust and give it to Christ's servant, might be, and was the duty of a judge . but it was

vants with inheritances, with lands, houses, vants with innertances, with lands, pouses, gold. The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. Christ triumphs by wrongs neekly borne, even more than by wrongs legally righted. What we call pretionl instica is not. His Kingdom. call poetical justice is not His Kingdom.

To apply this to the question of the day The great problem which lies before Europe for solution is, will be, this: Whether the present possessors of the soil have an exclusive right to do what they will with their own, or whether a larger claim may be put by the workman for a share of the profits? Whether Capital has hitherto given to labor its just part, or not? Labor is at present making an appeal, like that of this petitioner, to the Church, to the Bible, to God. "Master, speak unto my brother, that he divide the inheritence with me.'

Now in the mere setting of that question to rest, Christianity is not interested. That landlord's should become more liberal, and employers more merciful; that tenants should be more honorable, and workmen more unselfish; that would indeed be a glorious thing—a triumph of Christ's cause; and any arrangement of the inheritence thence resulting would be a real coming of the Kingdom of God. But whether the sale of the country and its capital shall remain the property of the rich, or become more available for the poor, the rich and the poor remaining as selfish before—whether the selfish rich shall be able to keep, or the selfish poor to take, is a matter, roligiously speaking, of profound indifference, which of the brothers shall have the inheritance, the monopolist or the covetous? Eitherneither-who cares? Fifty years hence what will it matter? But a hundred thousand years hence it will matter whether they settle the question by mutual generosity and forberance.

3. I remark a third thing, He refused to be the friend of one, because He was the friend of both. He never was the champion of a class, because He was the champion of humanity. We may take for granted that the petitioner was an injured man—one, at all events, who thought him self injured; and Christ had often taught the spirit which would have made his brother right him, but L. etused to take his part against his brother, just because he was his brother—Christ s servant, and one of God's family, as well as he, and this was His spirit always. The Pharisces thought to commit Him to a side when they asked Him whether it were lawful to give tribute to Caesar or not. But He would take no side as the Christ; neither the part of the Government against the tax-payers, nor the part of the tax-payers against the Government, now it is a common thing to hear of the rights of man—a glorious and a true saying, but, as commonly used, the expression only means the rights of a section or class of men, and it is very worthy of remark, that in these social both sides appeal to Christ and to the Bible as the champions of their rights, precisely in the same way in which this man appealed to Him. One class appeals to the Bible, as if it were the arbiter which decrees that the poor shall be humble and the subject submissive; and the other class appeals to the subject submissive; the other class appeals to the same keek triumphantly. appeals to the same book triumphantly, as it were exclusively on their side, its culiar blessedness consisting in this that it commands the rich to divide the inheritance, and the ruler to impose nothing that

In either of these cases Christianity is degraded, and the Bible misused. They are not, as have been made, oh, shame! for conturies, the servile defenders of rank and wealth, nor are the pliant advocates of discontent and rebellion. The Bible takes exclusively, nor that of the poor against the rich exclusively, nor that of the rich against the poor; and this because it proclaims a real, deep, true, and not a revolutionary brotherhood.

The brotherhood of which we hear so much is often only a one-sided brotherhood. It demands that the rich shall treat the poor as brothers. It has a right to do so. It is a brave and a just demand; but it forgets that the obligation is mutual; that in spite of his many faults, the rich man is the poor man's brother, and that the poor man is bound to recognize him, and feel for him as a brother.

It requires that every candid allowance shall be made for the vices of the poorer classes, in virtue of the circumstances which, so to speak, seem to make such vices inevitable, for their harlotory, their drunkenness, their uncleanness, their insubordination. Let it enforce that demand; it may and must do it in the name of Christ. He was mercifully and mournfully gentle to those who through terrible temp tation and social injustice had sunk, and sunk into misery at least as much as into

But then, let it not be forgotten that some sympathy must be also due on the same score of cirsumstances to the rich man. Wealth has its temptations, so has power. The vices of the rich are his forgetfulness of responsibility, his indolence, his extravagance, his congrance of wroteholness. These must be looked upon, not certamly with weak excuses, but with a brother's eye by the poor man, if he will assert a brotherhood. It is not just to attribute all to circumstances in the one case. and nothing in the other. It is not brotherhood to say that the labourer does wrong because he is tempted, and the man of wealth because he is intrinsically bad.

II. The source to which he traced this appeal for division.

Now it is almost certain that the reflection which arose to the lips of Christ is not the one which would have presented itself to us under similar circumstances. We should probably have sneered at the state of the law in which a law-suit could obtain no prompt decision, and murry get no ro-dress; or we should have remarked upon the evils the system of primogeniture, and asked whether it were just that one brother should have all, and the others none; or we might, perhaps, have denounced the injustice of permitting privileged classes at all.

He did nothing of this kind. He did not sneer at the law, nor inveigh against the system, nor denounce the privileged classes. It went deeper; to the very rust of the matter. "Take heed and beware of cove-

It was covetousness which tousness." caused the unjust brother to withhold it was covetousness which made the defrauded brother indignantly complain to a stranger. It is covetousness which is at the bottom of all law-enits, all social grievances, all political factions. So St. James traces the genealogy. "From whence come war's and fightings among you? Come they not honer, oven from your lusts which reign in your flesh? Covetousness—the covetousness of all; of you? the oppressed as well as of the oppression; for the cry "divide" has its root in cove-tousness just as truly as "I will not." There are no invocent classes; no devils who oppress, and angels who are oppressed. The guilt of a false secial state must be equally divided.

We will consider somewhat more deeply this covetousness. In the original the word is a very expressive one. It means the desire of having more—not of having more because there is not enough, but simply a craving after more. More when a man has not enough, more when he has. More, more, ever more. Give, give. Divide, divide.

This craving is not universal. Individuals and whole nations are without it. are some nations, the condition of whose further civilization is, that the desire of accumulation be increased. They are too indolent or to unambitious to be covetous. Energy is awakened when wants are immediate, pressing, present; but ceases with the gratification.

There are other nations in which the craving is excessive, even to disease. Pre-ominent among these is England. This desire of accumulating is the source of all our greatness, and all our baseness. at once our glory and our shame. It is the cause of our commerce, of our navy, of our military triumphs, of our enormous wealth, and our marvellous inventions. And it is the cause of our factions and animasities, of our squalid pauperism, and the worse than heathen degradation of the masses of our population.

That which makes this the more marvellous is, that of all the nations on the earth. none are so incapable of enjoyment as we God has not given to us that delicate development which He has given to other races. Our sense of harmony is dull and rare, our perception of beauty is not

An English holiday is rude and boister ous; if protracted, it ends in ennui and self-dissatisfaction. We can not enjoy. Work, the law of human nature, is the very need of an English nature. That cold shade of Puritamsm which passed over us, sullenly eclipsing all grace and enjoyment, was but the shadow of our own melancholy unenjoying, national character. And yet we go on accumulating as if we could enjoy more by having more. To quit the class in which they are and rise into that above, the yearly, daily, hourly effort of millions in this land. And this were well if this word "above" implied a reality: if it meant higher intellectually, morally, or even physically. But the truth is, it is only higher actituously. The middle classes already have every real enjoyment which the wealthiest can have. The only thing they have not is the estentation of the means of enjoyment. More would enable them to multiply equipages, houses, books. It could not enable them to enjoy them

Thus, then, we have reached the root of the matter. Our national craving is, in the proper meaning of the term, covetousness. Not the desire of enjoying more, but of having more. And if there be a country, a society, a people to whom this warning is specially applicable, that country is England, that society our own, that people are we. "Take heed and beware of covetous-ness." The true remody for this covetousness, He then proceeds to give. A man's life consisteth not in the abundance of the things which he possesseth."

No observe the distinction between His iews and the world's view of humanity. To the question, What is a man worth? the world replies by enumerating what he has. In reply to the same question, the Son of man replies by estimating what he is. Not what he has, but what he is, that the way time and through the results of the same question. through time, and through eternity, is his real and proper life. He declared the presence of the soul . He announced the dignity of the spurtual man; He revealed the being that we are. Not that which is sup-ported by meat and drink, but that whose "Skin for skin," was the satance version of this matter; "All that a man hath will he give for his life." "What shall it proht a man," was the Saviour's announce-ment, "if he shall gain the whole world and lose his own soul?" For the oppressed and the defrauded this was the true consolation and compensation—the true consolation. This man had sustained so much loss. Well, how is he consoled? By the thought of retaliation-by the promise of revenge—by the assurance that he shall have what he ought by right to have? Nay, but thus as it were. Thou hast lost so much, but thyself remains. "A man's life consisteth not in the abundance of the things which he posseth.

Most assuredly christianity proclaims laws which will eventually give to each man his rights. I do not deny this. But I say that the hope of these rights is not the message, nor the promise, not the con-solution of Christianity. Rather they consist in the assertion of true life, instead of all other hopes, of the substitution of blessedness which is mward character, for happiness which is outward satisfaction of desire; for the broken hearted, the peace which the world cannot give, for the poor, the life which destitution cannot take away; for the persecuted, the thought that they are the children of their Father which are in Heaven. 28207 alas

A very striking instance of this is found in the consolation offered by St. Paul to slaves. How did be reconcile them to their lot? By premising that Christianity would produce the abolition of the slave No; though this was to be offected by Christianity: but by assuring them that though slaves, they might be inly free— Christ's freedom. "Art thou called, being a slave? Care not for it."

This, too, was the re compoffered by Christianity for injuries. compensation

The other brother had the inheritance; and to win the inheritance he had hid upon his soul the guilt of injustice. His advanhis sout the gain of musice. The advantage was the property, the price he paid for that advantage was a hard heart. The injured brother had no inheritance, but instead he had, or might have had, mnocence, and the conscious joy of knowing that he was not the injurer. that he was not the injurer. Herein lay the balance.

Now there is great inconsistency between the complaints and claims that are commonly made on these subjects. There are out cries against the insolence of power and the hard-hearted selfishness of breath. Only too often these cries have a foundation of justice. Be it remembered that these are precisely the cost at which the advantages, such as they are, are purchased. The price which the man in authority has paid, for power is the temptation to be msolent. He has yielded to the temptation and bought his advantage dear. The price which the nich man pays for his wealth is the temptation to be selfish. They have paid in spirituals for what they have gained in temporals. Now, if you are crying for a share in that wealth, and a participation in that power, you must be content to run the risk of becoming as hard and selfish and overbearing as the man whom you denounce. Blame their sins if you will, or despise their advantages; but do not think that you can covet their advantages, and keep clear of their temptations. God is on the side of the poor, and the persecuted, and the mourners—a light darkness, and a life in death; but the poverty, and the per-secution, and the darkness are the condition on which they feel God's presence. They must not expect to have the enjoyment of wealth and the spiritual blessings annexed to poverty at the same time. If you will be rich, you must be content to pay the price of falling into temptation, and a snare, and foolish and hurtful lusts, which drown men in perdition; and if that price be too high to pay, then you must be content with the quiet valleys of existence, where alone it is well with us: kept out of the inheritance, but having instead, God for your portion—your all-sufficient and everlasting portion—peace, and quietness, and rest with Christ.

Salary of Ministers.

It may be safely said that no profession or even occupation in this country, requiring a like amount of intelligence and acas that it is a construction and the mean of the minister of the gospel. While he is debarred by duty, by public opinion and his own conscionce from every gainful pursuit outside his profession, and is as absolutely prevented from engaging in efforts for the increase of his income as if a statute made it a criminal offence, he is restricted. in the great majority of instances, to a salary which would be scornfully rejected by mon of like abilities in almost any ordinary business calling. And the people who are benefitted by his ministrations, to whom he devotes all his time, and talents, and ympathy, take advantage of the fact that he has no choice of occupations as men in every other calling have, but must remain permanently in the one profession to which to has consecrated his life.

If men were magnanimous this could not he so. If they were merely generous, it would be different. If true magnanimity or generous feeling prevailed, men would everywhere prompt to see not only what is due to the dignity of the ministerial cal-ling and the eminent intellectual and moral force which it requires for its prosecution, but they would recognize its claims upon them by reasons of the peculiar self-abnega-tion which it demands, and the isolation all other pursuits which it absolutely necessitates. And in response to this noble dedi-cation, self-surrenderer, and exclusion from all those opportunities which are open to other men, if Christian congregations were magnanimous, or generous, or even just, the hire of their faithful minister would no longer be suffered to romain on the mean and insufficient scale which now rules in so many parts of our land.

There is another consideration. wrong themselves when they stint the salary of their minister to a scaut pittance scarce sufficient for his mere subsistence. Of all professions in the world, that of the minister of the gospel most requires frequent and prolonged intervals of calm withdrawal for contemplation, reflection, and study of the hearts and tempers of himself study of the nearts and tempers or musen and other men. If he is insufficiently paid, this is impossible; and his people are the real losers. By just as much as their min-ister is absorbed in the consideration of the gnawings of his necessities, they are excluded from the benefits of his searchings into the deep things of God and his investigations of the nature and wants of man. It cannot be expected that a minister will be profundly learned in all the minutic of the liseases which affect the soul of man, or ready with the cures which he may find by study of the works of the Great Physician if the bulk of his time is diverted from these studies by the carking and grinding cares of his own instant and over-recurring necessities. We are not only mean and ungencrous to our minister, but are "penny wise and pound foolish" toward our families and ourselves if we forget the Divine maxim "The labourer is worthy of his hire." The nobler and more beneficient the labor. the readier should men be to rate and compensate it at its true worth. And cortainly there is none nobler or more beneficient than that which is exclusively life to the service of God and the salvation of souls .- N. Y. Christian Intelligencer.

Augustine being asked what was the firstatop to hoaven, answered, "Humility."
"And which is the second step?" "Humility."
"And which is the third step?" And again the answer was "Humility." step?" And

Guide not the hand of God, nor order the finger of the Almighty unto the will and pleasure, but sit quiet in the soft showers of His providence.

BY MIRIAM HATE.

talk of Jens to the weary, Lainting with a sm-sick soul, fell him of the Great Physician Who can spec's and make him whole

Talk of Jesus to the mouner -Rachel for her hildren weeping felling that her dearest treasures He himself is sefely keeping

falk of Jesus to the Children, How He loved them once on Cart's, And I think there's nothing sweeter, Thro the story or His birth

Then, you know His goutle ble , sing Pver rested on a child, teach them, then, to be like Jesas-Ever gentle, meck, and mild

Ialk of Jesus to the poor, Those who need a changeless friend, Earthly friends so soon forget ti em, He will love them to the end

Inlk of Jesus to the Christian, To the young and to the old 1. Il them all you know about Huc. They so love to hear it told

Lalk of Jesus to the dying, Breatho His name both soft and low; As a rod and staff 'twill be, As they through the valley go

Tren, at he wen's golden portal, I will the safest password be, And they I sing this song for ever, Jesus loved, and deed for me

--S. S. Record.

Subbuth School Teacher.

LESSON XXVII.

 $\{J_{1871.}^{5,i}\}$ THE BECINKING OF THE COSPEL, $\{Mark_i\}_{i=1,11.}^{i}$

COMMIT TO MEMORRY VS. 6, 7.

PARALLEL PASSAGES .- Matt. iii. 11; Luke

With vs. 1-8, read Mal. iii. 1: with v. 4 with v. 6. 7, 2 Kings 1, 8; with v. 8, Acts i. 5; and with v. 9-11, Isa. xi. 2, 3; and Ps. ii. 7.

CENTRAL TRUTH .- John bare witness to

LEADING TEXT.-I saw, and bare record that this is the Son of God .- John 1. 34.

We now re-enter on the New Testament History, and on the Gospel of Mark, who was the companion of Peter by whom Cor-nelius was admitted to the Church, and who caught much of Peter's spirit. He enters on his narrative without introduction. The style is terse, simple, graphic; the grouping is picturesque; and the movement is rapid. He gives no long addresses, but many deeds of our Lord. Jesus is here acting, in Matthew, teaching. See the key-note to Mark in Acts x. 88. Mark is midnote to mark in Acis x. 60. Mark is midday between Matthew and Luke, who writes for the world, as Matthew does for Java. Mark looks to men who are no longer Jews, nor yet heathens, but like the godly conturian, believing in Christ, while their life has been influenced both by Judaism and heathenism. Jesus is seen in this gospel as Lord over the invisible, no less than the visible world. He is introduced at once as "the Son of God' (v. 1.)

Examine in order the "beginning of the gospel" (v. 1), and the threefold announcement of it, by "prophets" (v. 2); by the Baptist (vs. 3-8); and by the Divine Father (vs. 3-11).

I. THE BEGINNING OF THE GOSPEL-its actual beginning. It had become an established fact by the time (between 68 and 70 A. D. m all likelihood) when John Mark, the "minister" of Paul, and Barnabas (Acts minister of Faut, and parameter received and spiritual "son" (1 Pet. v. 18) of Peter, wrote this gospel, from the instructions and addresses, as it has been comtions and addresses, monly believed, of Peter.

At the birth of Jesus, there were but few acquainted with the facts, and they gave no publicity to them ; but it was different when the Baptist began to preach—the actual beginning of the gospel as a system of doc-trine; as the Reformation began with Luther's public protest against Romish cor-iuptions. So Peter puts it in Acts x. 36, 37, and so does Lau', Acts xiii. 24.

But while the gospel is a doctrine, that doctrine is linked inseperably with a person, seen, heard, handled (1 John 1. 1), and with seen, heard, handled (1 John 1. 1), and with a sories of facts capable of proof or of disproof like any other alleged facts. That person is divine, as mon understood him John v. 18), boldly claims to be "the Son of God" (v. 1), and challenges men's belief by divine works. Christ created the gospel; is our life (John xi. 25); hope (Col. i. 27); peace (Eph. n. 14). Behovers are "par-takers of Christ" (Hob. in. 14), and a saint is much more than an acceptor of doctrines. He has come to Christ and is in him. This "Son of man" roused the wonder, joy, hope, fear, admination of men; and when believers toiled or suffered they did it, as we should, for a well-beloved person—"for Christs sake."

II. THE THREEFOLD ANNOUNCEMENT OF THE GOSPEL.—For it was not an after-thought, but part of a plan running through and uniting the Old and New Testaments. He is announced.

(a) By the prophets. Open the Bible at Gen. ni. 16. Hero Jesus is to be human, not angolic, "seed of the woman.' But of what branch of the human family? The what branch of the human family? The Jesus: Gen. xlix. 10 (compared with Rev. v. 5). In what office? A prophet: Deut. xviii. 18. Of what family? David's: Isa. xviii. 18. Of what family? David's: Isa. xviii. 19. The circle mar rows—where born? Micah v. 2. In what rank of life? Lowly: Isa. liii. 2. Of what mother? A virgin: Isa. vii. 14. How to be treated? Badly: Isa. liii. 1-9. How to die? In shame and scorn: Ps. xxii. 12-18. be treated? Badly: Isa. liii. 1-9. How to die? In shame and scorn: Ps. xxii. 12-18. How to save? By dying: Isa. liii. 10. What to be to God? A "righteous servant:" Isa. xlii. 1; a king and priest 'kke yant: "Isa. xlii. 1; a king and priest 'kke Yes. ox. 1-4; 'a priest upon his throne: "Zech. vi. 18. Whom shah he ish troops that the holy place was not influence? Jews and Gentiles: Isa. ix. 6, bathed with Christian blood.

7, and Ps. ii. 8. We do not multiply texts unnecessarily. These are specimens of the prophets, ignorant of one another's words. in different ages, all concurring to describe a history which no one—not even the last of them—fully understood. (1. Pet. i. 11.)

Who can doubt their inspiration of God? or their testimony? Let us read the Old Testament in the light of the New. John v. 46: Christ came just "as it was written." Yet the prophetic writing was so obscure a not to do violence to mens will, or tempt them to make prophecy good; the event, occurring independently of the prophecy.

interprets and explains it.

(b) By the Baptis'. He was himself forefold (Mal. in. 1) as God's messenger. He was a preacher (v. 1), and a model, as such. He was effective John v. 35; popular (v. 5); plam (v. 3); and thoroughly evangelical (vs. 7, 8). He exalted Christ, turned all eyes from bimself to Jesus (John 1, 29). None ever before had spoken so plainly. He preached Christ, and he showed also the work of the Holy Ghost. He was practical (v. 1), to a careless community proclaiming repentance or true change of mind (and see Matt. m. 7-12), and he gathered up the results of his labours, baptizing penitent believers in Joidan (v. 5). Their belief was not in John, but in Jesus, through whom they expected forgiveness, and so declared by their baptism.

(c) The Divine Father's aunouncement. Jesus as a Jew (Rom. ix. 5) came from Nazareth, probably a tew months after the beginning of the Baptist's ministry, and presented himself for baptism, at Bethany (the correct for Bethabara), or Ferry-house. John knew him by revelation, a mark being given him (John i. 33), though he seems to have so divined his greatness of character (as in 1 Sam ix. 17 and xvi. 12) before seeing this identifying mark, that he objected to the object of superiority in baptizing him (Matt. iii. 14). Jesus insisted and was baptized, tradition has guessed at the place—where the Israelites crossed the river. Not, however, till he saw the sign did he authoritatively present him to the people. Jesus had no sin to confess, but he puts himself under law—"thus it becomes us," &c. Matt. iii. 16. And he was "coming up out of the water" (v. 10), he saw the heaven opened, &c. John also saw the Saisit wife, the leak can movement of a Spirit, with the look and movement of a dove-emblem of purity, gentleness and fulness of life—descending on Jesus (John 1. 82-84). Both also heard (John for the confirming of his own faith, and that he might bear witness the voice of the l'ather saying "This is," &c. (v. 11). This recalls Ps. ii. 7. The word is only beloved, with the idea "beloved in a peculiar This

Here is the Trinity—God the Father speaking, the Spirit descending, the Son—owned as such, receiving as Mediator the gift. It is not an abstract speculation. It is reported as fact.

Here is the unity of the Father and the Son—one in will, choice and feeling (John iii. 85). (The verb is not present in Greek, but includes the past.)

Here is the Fathers approbation of the man Christ Jesus, as our Mediator, Teacher, Saviour.

Here is the comfort of believers. With them how can the holy eyes of God be well-pleased? Their own hearts condemn them. But they are in the Son, and God sees no spot in him, nor in his members. They are accepted in the Beloved.

SUGGESTIVE TOPICS.

Mark s gospel—style—aim—peculiarities—how different from Matthew's—and Luke's—for whom written—Mark's history—key note of his gospel—Christ's relation to the gospel—to believers—the threefold announcement—by prophets—example—succession—by the Baptist—the style of his ministry—its effects—the baptism of Jesus—where—wherefore the sign—its significance—the meaning and the lessons to us. cance—the meaning, and the lessons to us.

He that denies to give alms for fear of being poor, or to entertain a disciple for fear of being suspected of the party, or to own a duty for tear of being put to venture for a crown, he that takes part of the in-temperance, because he dares not displease the company, or in any sense fears the fears of the world, and not the fear of God—this man enters into his portions of fear betimes, but it will not be finished to eternal ages. To fear the censures of men, when God is your Judge; to fear their evil, when God is your Defence, to fear death, when He is the entrance to life and felicity, is unreasonable and pernicious; but if you will turn your person in interest in a convict. your passion into duty, joy, and security, fear to offend God, to enter voluntarily into temptation; fear the allusing face of lust, and the smooth entertainments of intemperance; fear the anger of God, when you have deserved it; and when you have recovered from the snare, then infinitely fear to re-turn into that condition, in which whoso-ever dwell is the herr of fear and eternal sorrow. - Jeremy Taylor.

At the "holy place" at Bethlehm the Christian pilgrims have caused a violent fray. According to a custom introduced some years ago, the Latin convent formed in spring a religious excursion to the Jor dan, in which the pilgrims who had arrived from Europe are accustomed to take part. On their return they attend generally a Te Deum in the Gretto of the Nativity. On the 8th ult. the multitude of pilgrims, which this time was realizable assume that the control of the Nativity. this time was particularly numerous, returned from the Jordan to Bethlehem, and wanted to enter with flying banners and in wanted to enter with flying banners and in a great p ession to the grotto through the so-called 'Iron Gate.' The Turkish military in charge of the Temple at Bethlo-hem, in order to keep the Christians of the different confessions from breaking their necks against one another, explained to the leader that the Latin clergy had, it is true, the right of massage through this gate. but leader that the Latin ciergy had, it is true, the right of passage through this gate, but that under present relations they must take their way through the portal of the Latin convent which leads into the church itself. Thereupon the mass of pilgrims fell upon the trans struck the officers, and maltreatthe troops, struck the officers, and maltreated the soldiers. In consequence of those

Our Joung Solks.

Watching One's Self.

"When I was a boy, ' said on old man we had a schoolmaster who had an odd way of catching idle boys. One day he called out to us, 'Boys, I must have closer attention to your books. The first one that sees another idle, I want you to inform me. and I will attend to the case.

"Ah! thought I to myself, there is Joe Simmous that I don't like. Ill watch him and if I see him look off his book, Ill tell It was not long before I saw Joe look off his book, and immediately I informed the mister.

"Indeed" said he, How did you know he was idle?"

"I saw him, said I.

"You did? and wore your eyes on your book when you saw him?"

"I was caught, and I never watched for idle boys again.

If we are sufficiently watchful over our own conduct, we shall have no time to find fault with the conduct of others. -S. S. Visitor.

A Brother's Charge.

One day a little boy asked his mother to let him lead his little sister out on the green grass. She had just begun to run alone, and could not step over anything that lay in the way. His mother told him he might end out the little girl, but charged him not to let her fall. I found them at play, very happy, in the field.

I said, "You seem very happy, George. Is this your sister?"

"Yes, sir."

"Can she walk alone?" "Yes, sir, on smooth ground.

"And how did sho get over those stones

which lie between us and your house? "O, sir, mother charged me to be careful, that she did not fall, and so I put my hands under her arms and lifted her up when she came to a stone, so that she need not hit her little foot against it."

"That is right, George; and I want to tell you one thing. You see how to understand that beautiful text.—'He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.' God charges His angels to lead and lift His people over difficulties, just as you have litted little Annie over the stones. Do you understand it now?'

"O, yes, sir; and I never shall forget it while I live."

Can one child thus take care of another, and cannot God take care of those who trust Him? Surely Ho can. There is not a child who may read this story over whom He is not ready to give His holy angels

How Grandpa Helped the Bluebirds go to Housekeeping.

Grandpa Harly was a kind-hearted old man, who loved all things. He tended his flowers as if they could feel, and laid his soft white face against their petals as tenderly as if they were human. But of all living things, the birds were his special care. Hunters were warned o'ff his grounds, lest the sound of a gun should startle his pets. His cats seem to forget their nature, and some of the little ones grew to be grey-headand

ed without knowing the taste of birds.

Two little blue-birds, who had once come out of the tinest eggs in a nest up in the big apple tree by the house door, had grown up in this faith, and were disposed to be very sociable with their kind old friend. They hopped about him, looked at him with one eye as if to ask what he thought of being honored in this way; and when there was anything to eat, they came quite fearlessly upon his slippers, thence to his knee, and into his very hand.

These twe little blue-birds, grew up at last, got married, and straightway set about housekeeping; but now came their first trouble, for nothing could be found fine enough for the very inside iming of the nest. Mrs. Bluebird was proud. She wanted something extra for her nest. It was easy enough to find sticks and straws, and such stuff for the outside—something to give it shape—but, oh for something fine and soft for the lining!

Grandpa knew something was wrong with them the very moment he sat down in his great arm chair out on the shady porch under the big apple-tree. Such a twittering and commotion! There was that coquettish little Mrs. Bluebird scolding her husband roundly; for Grandpa knew the birdies so well, he verily believed he could understand their chatter, and what could Mrs. Bluebird be saving in that superior air, if it were not, "Mr. Bluebird, what are you thinking of? Are those dear little neet lengs to come here, and find nothing ready? Mr. Bluebird felt he must speak. He

suggested feathers; but he was sure i would't be the right thing. It never is.

"Feathers! Mr. Bluebird, are you crazy? Anybody can have feathers. I know, if I was a man, I could say something better than feathers "

"I saw some wool sticking on the burrs out in the sheep-fold," said Mr. Blue-bird, wooll as if anybody couldn't find wool!

You wouldn't have to get up this time a da, Mr. Bluebird, to think of such a brilliant idea as that. Wool, indeed! Mc. Bluebird, Ihave an idea," said Madams, briskly. "What is it, my dear?" asked Mr Blue-bird, with a great sho v of interest.

"Don't you see our door old friend there in his arm chair? Don't you think he would help set us up housekeeping?" Mr. Bluebird began to whistle.

"But, do you know, my dear, you haven't even me the least idea what it is you want how can the old man—dear, good old Grandpa Hardy—help us to yo to house-

and beauty? What little birdies will be cradled like ours? O,my dear! I can't be happy without it; Imust have it."

"It would be nice, wouldn't it?" said Mr. Bluebird, contemplatively; "but, my dear, I think you can do more than I; you have such a charming way. You had better undertake the commission.

Mrs. Bluebud wanted nothing mor than her husbands acquiescence; and she flew off, pluming herself upon her wirely behavior. She homed upon the old man's socul-der, took hold of one of the silver hairs, and gave it a little pull, then peeped around into his eyes to see what he thought about it. Grandpa sat quite still. Madame gate a stronger pull, and then she flew with hve silver treasure.

Something for the Girls.

I should like to say a word to all the a should have well as word to an the guls between fifteen and twenty five. Do you belong to a Bible class? If not, why not? Do you say that you are too old? Nay, you are mistaken. It is of even more consequence now than when you were children, that you should study the Bible. Then you expected to have many years be fore you during which you might attend school, and learn more of Jesus and the way of salvation. But now the time is short. A few more years will find you perhaps mar-ried, or at least, prevented by some circum-stances from attending school. This, then, is the only time that is left for you. Would you not be wise to make the best of it?

There is another reason why you should attend a Bible-class. Children do not always listen to what is said. Sunday School teachers know that much of their labor is apparently thrown away. You know it too. You have perhaps been a scholar for many years; are you satisfied with your attainments? Have you been a sincere and control of the perhaps and an you say to sesentious learner? And can you say today that you are sure of heaven, through the merits of Christ your Saviour? If not, you ought not leave school yet. Now you are able to understand all that is said to you and surely now you feel the need of a friend to instruct and counsel you. I entreat you not to leave the Sunday School untill you have become Christians.

If you have already left, go back again to the Bible-class, and pray that you may find the Saviour there. For, intil you have given your hearts to him you are not ready to face either the joys or sorrows of womanhood. Nither are you safe for these womanhood. Nither are you sate for these years which are coming to you. New temptations will meet you now. Life will open before you. Many voices will bewilder you with their sweetness. Often you will find it difficult to discern the right from wrong.

You need a guide who shall be tender and strong, and able to keep you in the right way. Will you not come to the place where you can meet with just the guide you want?

There is one other reasons why it is well for young woman to belong to a Bible-class it supplies them with the companions that will do them good. I know that you cannot be without friends. I know, too, that you need friends of your own sex, whom you may love, and in whom you can confide. I have seen some beautiful fr end-ships among my girls, and have known cases where the highest good has resulted from them. Therefore, I think that for the sake of the social pleasures connected with such an institution, it will be well for you to join the Bible-class.

I hope that you may do so, and that the same blessing may attend you as those which haven been given to my girls and me.

A Dog Story.

As an instance of the practical turn which Sam's intellect took, I may relate the following anecdote:—One evening his master went to a friend's house to escort his sister home, and, after remaing half an hour or so, went away with his sister, but forgetting to call Sam, who lay asleep under the hall table. Samuel, being aroused by the servants when they came to lock up the house for the night, went home in high dudgeon, maintaining a dignified silence for several days. Another evening shortly afterward my friend had the same errand to perform, and Sam again condescended to accompany him. On leaving the house, his master did not torget to ask where he was and was informed that he was, as usual, asleep under the hall table. "But, said the servant, "he is determined you shan't go without him to-night. On looking under the table, Sam was discovered fast asleep, but with my friend's cap and stick under his muzzle -Chamber's Journal.

"A Fast One."

A party of friends, during a social call, were chatting about their little ones in the fond, proud way that parents will, when one, a property of the world and a scholar — we contain man of the world and a scholar,-in, certain man of the world and a scholar,—in, certain directions a public educator—said, gayly, "My little puss isn't bashful—not \(\frac{1}{2} \) a bit of it. She knows how to hold her own, little two year old as she is. She is a fast one, I assure you."

A young student, hearing the professor's re-A young student, hearing the professor's remark, and noting the parent's pleased manner as he spoke thus of his girl-baby, turned to his own mother, who stood near, and with a perceptible curl of his lip, said, "Yes that's the way it goes. When their daughters are babies, they let them he as rude and as forward as they will, and think it smart, and call them 'fast,' and laugh; and when they re grown up they have the pleasure of hearing other men call them 'fast,' and laugh on the other side of their mouths. on the other side of their mouths.

A stroke of lightening out of a clear sky could not more have startled the mother than these words from her son. That youth a mere boy, himself by no means a model of perfection, had with one sentence fathomed the depths of one of our period's sorest ovils.

I have not drawn from imagination for my ilustration. Within the past week the youth's plain words were spoken within my hearing. I yet recall the half contemptaous keeping?"

Intering 1 yet recall the fast contemptation half compassionate glance he turned on Don't you see his long, white hair? What those near by, and every word that he utis there like that for softness, and flueness, tered lingers yet in my memory.

Home.

A man went out to India to live there. He had a very pleasant house, with a large garden, and he and his wife and children lived very happily. At last, as the little children grew up, the heat made them ill, and they became thin and weak, se that one day the doctor said, "If you wish your children to live, you must send them to England."

The poor men could not leave his work m India, so he was obliged to send his wife and children away by them elves, and he and conferen away by themselves, and he was left alone. The day after they had gone away, a friend called upon him and said, "What a pleasant house you have!"
"Yes," said the poor man, "but it was a home yesterday; now it is nothing but a house. My home is where my wife and children ate."

Home is not bricks and mortar, nor stone but a place where our best friends are. Heaven is our home, because Jesus, our best friend, and God our Father are there.

God wishes all men to think that heaven is their home, and so He sends for our parents and our friends, and takes them away from our home on earth, that we may be obliged to look up to heaven and say, "My best friends are there."

Our best friends are our best treasure, and Jesus tells us, "Where our treasure is, there will our heart be also."-From Parables for Children.

Plant Trees.

"Re aye after planting a tree, when ye ha na other work, it will be growing while ye are sleeping. 'So says a Scotchman. We might add, you may some day sit in its shade, or eat of its fruit. If this will not be your privilege, it will be that of some one else, which will make the good deed all the more benevolent on your part.

Have you, reader, planted a tree this spring? If not, shame on you! You could not find any place for it? So. No fence corner? No space along the highway? In Germany the roads are lined with fruit trees. How refreshing to the traveller! And no one sustains any loss by the arrangement. It spoils no one's ground, and the country looks all the more beautiful by being thus turned into the fruitful garden.

Then what a pleasure it is to plant a tree! To see how it grows! To know that we have had some hand in making the earth more beautiful, and fitter to be the abode of man! In this respect it "pays well" to plant a tree.

Are there no church globes and gave-yards, that are still bare, unshaded and dry? It always makes us shudder to see the graves of the dear departed lie exposed to the burning sun of summer. No matter how unreasonable this shuddering of ours may be, it is nevertheless the truth. somehow either God has made us so, or we have learned to be so. Why not have beautiful learned to be so. Why not have beautiful groves around our churches? Why not have our grave-yards shaded? There are a hundred reasons for having it done, which will suggest themselves to any reflecting mind. Suppose that instead of reading that Christ was buried in "agarden," we should read that He was burried to the graveless trealess common!—Dr. He. on a grassless, treeless common !—Dr. H. Harbaugh, in The Guardian.

Are you cedars planted in the house Are you cedars planted in the house of the Lord, casting a cool and grateful shadow on those around you? Are you palm trees, fat and flourishing, yielding bounteous fruit, and making all who know you bless you? Are you so useful that, were you once away, it would not be easy to fill your place again, but people, as they pointed to the void in the plantation, the put mit the ground. would sav. "It is here pointed to the void in the plantation, the pit in the ground, would say, "It is here that the old palm tree diffused his familiar shadow, and showeth his mellow clusters? Or are you a peg, a pin, a rootless, branchless, fruitless thing that may be pulled up any day, and no one ever care to ask what has become of it? What are you contributing to the world's happiness, or the Church's glory? What is your business?—Rev. Jas. Hamilton.

Somebody asked somebody else, on the occasion of the death of a very wealthy man "How much did he leave?" The answer was promptly given, "Oh, he left it all; he didn't take any of it with him!"

James Lick, of San Francisco, conscious of his inability to take any of his estate with him after death, and preferring to enjoy the pleasure of being his own executor, has done a sensible thing with the bulk of his property. He has divided his property to suit himself and made the following disposition of it. To the observatory, already founded by him at Lake Tahoe, he gives \$700,000 to purchase such a telescope and other aparatus as the world has not yet seen. Ho gives \$400,000 for public monuments in San Francisco, and \$150,000 for city baths for the people; \$300,000 for a school of mechanical arts in California, and \$150,000 for a monument in Golden Gate Park to the author of "The Star Spangled Banner." Various smaller sums are given to beneficient societies, his relatives are made comfortable; and, reserving for him-self a house to live in and \$25,000 a year, he proposes to spend the rest of his days in conifort and serenity.

How much better this is than to hold on till the last moment to every dollar; keep expectant relations in prayerful waiting for the announcement of death; and in the last failing hours make a queer will, dis-appointing everybody, satisfying nobody, and leaving a vast estate to be eaten up in legal expenses and squandered by family dissensions. It has been well said that only he who gives while living gives at al'.

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FRIDAY, JUNE 19, 1874.

THE LATE REV. DR. JOHNSTONE, LIMEKILNS. SCOTLAND.

Many of our readers will regret to hear of the death of Rev. Dr. Wm. Johnstone of Limekilns, Dr. Johnston was taken ill while attending the United Presbyterian Synod in Edinburgh, and never got home. He was in the 74th year of his age, and had been minister in Limekilus for the long period of 51 years.

MANITOBA.

The tide of emigration to Manitoba is rising every week. Hundreds of well-to-do farmers and others are continually pressing on to the prairie province. The churches are accordingly bound to show at least equal activity. As formerly, a very large proportion of those who are moving westward are Presbyterians. A great duty and a great opportunity are thus set before the Presbyterians of Canada. The expense may be large just now, but the returns will in due time be abundant. Let us show that we are alive to the opportunity and can avail ourselves of it to the utmost.

THE ANTIPATRONAGE BILL IN SCOTLAND.

The bill, as prepared by the British Government, has been accepted by the General Assembly of the Kirk, with the single exception that the electorate has been extended so as to take in female as well as male communicants. The Broad School leaders were anxious to make the electoral body much larger. Perhaps they were more consistent, but if their views had been carried out they would only have made the idea of an Established Church more glaringly absurd. As the matter now stands the Church of Scotland will under the proposed change be more manifestly then ever a more sect; and why one sect should be kept up at the public expense mere than another, is not very manifest. The Scotch people will, we are persuaded, not rest till they know the reason why; and if no satisfactory reason can be given, will not be satisfied till the anomaly is removed. The suc was of the Duke of Richmond's measure will only be the begining of the end. I stand of reconciling the people of Church Establishments it will only hasten the downfal of these "venerable institutions."

THE SANGSTER CASE.

The more this painful matter is stirred and the more the conduct of a very coneiderable number of the teachers of the Province in reference to it is marked, the more it is seen that it is not simply Dr. Sangster that is on his trial. The wh our Public School Teachers are being tested. It is a matter of the most important desoription that our teachers should be persons in whose character and honour the community have perfect confidence. They are put in charge of our girls at a time of life when these are very susceptible of impression and in circumstances which give the teachers very great influence over them for either good or evil. Are we to believe then that a very large number of our Public School officials think it quite right for teachers to take advantage of their position and influence to make love to young girls and to use liberties with them compatible neither with honour nor decency and that married men may, with perfect impunity, get up most ardent flirtations with those put under their charge and be found in the most questionable positions with their pupils and all be regarded as right and proper? It would appear that this is the idea very generally entertained, "Dr. Sangster has done it," and we, cry the teachers in chorus, "may do it also." We know of nothing more calculated to shake the confidence of the community in the honour and integrity of our teachers than the way they are working and arguing for a man who has broken both the laws of God and the law of the land. The mere question of whether Dr. Sangster is to be elected or not is becoming comparatively insignificant when put side by side with one which now presses for an answer. "Can

by their spoken speeches, profess such loose principles of morality and seem to fancy school girls fair game if the teacher happens to be inclined that way?" The excuses, palliations, and defences of Dr. Sangster's conduct are in scort more painful than that conduct itself, and will force Trustees in future to ask candidates for their Schools how far they recken themselves justified in taking liberties with their female pupils without expecting to be called to account?

NEW BRUNSWICK SCHOOL LAW-

Our readers know that for some time past the Roman Catholies have been making a determined effort to secure in one way or other Separate Schools in New Brunswick. According to the Confederation Act all educational matters are left to the local authorities of each province with this reservation that minorities are to retain all the rights and privileges they proposed at the time of Confederation. It so happens that at and before Confederation there were no separate schools in New Brunswick. The Roman Catholies, however, have ever since been moving heaven and earth to have these secured, and have been invoking the interference of both the Federal and Imperal authorities to secure this object. Wo are all aware of the course pursued by Mr. Costigan and his supporters in the Federal Parliament and how it has been declared that the Federal Act must be so amended as to secure separate schools not only in New Brunswick but in every new province that may in coming times be erected in the Dominion. All this is quite in keeping with the Roman Catholic programme, but there will be a good deal of discussion and hard work before it is in any measure realized. The fact is that even the greatest worshippers of expediency among our so called Protestant politicians are beginning to discover that the Romish hierarchy are unsuitable, and that nothing short of a complete supremacy both in secular and sacred matters will satisfy the so-called sovereign prince of the Vatican with his petticoated soldiers all the world over. For this these ecolesiastics are fighting, and with this alone will they be satisfied. In New Brunswick the recent local election has lingered entirely on this Separate School business, and has resulted in an unparalled victory for the local ministry and unsectarian education. The priest party has been all annihilated and the New Brunswickers have shown that they are not going to give up the local rights which they know have been guaranteed to them by the Act of Confederation and are as little inclined to be dictated to by an Italian priest or his subordinates in reference to how they are to regulate the internal affairs of their country. We are rejoiced to see the manifestation of such a spirit, and can assure our brethren down by the sea that the Protestants of Ontario cordially sympathize with them in their resolution and rejoice with them in their victory. We do not believe the Roman Catholic parents of the Dominion as a general thing have any desire for separate schools. Notoriously at any rate is it the fact that in Ontario, separate schools make no progress and far more Reman Catholic children actend the public schools than those which the priests declare to be indispensable. While hundreds of Roman Catholics are teachers in these "godless institutions' which are declared to be the well springs of all evil.

THE CHURCH QUESTION IN GER-MANY.

When so much is said by professed Liberals in the condemnation of the course taken towards Germany in opposition to the Church of Rome, it is as well, now and then, to hear the other side. The following able and moderate sentiment by Berlin correspondent of London Daily News puts the matter in a somewhat new light, and will amply repay an attentive perusal. It is all very well for onlookers to talk glibly about persecution, but when a great ecclesiastic co-political organization like the Papacy after preaching a crusade against Germany which issued in the Franco-Prussian war, still claims the right of releasing subjects from their oath of allegiance, and syste matically sets itself against the very existence of the German Empire, very decided measures in defence are abundantly necessary. The writer in the Daily News

In the absence of our rent news I should like to present a few observations on the Church question. They shall be brief, and addressed more particularly to what seems to me a grave orror of method into which the English writers on the subject, friendly or hostile, are prone to fall. Germany the argument closed when the fight began. But in England the literature of the day is producing something worthy of the subject, and it cold be as unjust to yourselves as to Germany to start from a false position.

The Edinburgh and the Quarterly, as which now presses for an answer. "Can well as less pretentious periodicals, seem to assume that the Bismark policy can be the through their organs of the press and tried by an exact historical process, and ac-

quitted or condemned, after looking at the facts through certain obvious rules of toleration. I am bound to say that this method is very well applied. The facts bearing on the case seem to be collected with a great deal of dilligence, and the principles of liberty laid down are in general unexceptionable. The trouble is, that this method of treatment is inadequate to the ease. It is too specific; and though it does not shut out generalization, in generalization, in generalization, one shout the struggle. For the issue is not a paltry one about the education of priests or their takes no account of certain social forces, without which every political reform, and even political government itself, would be impossible. An example will make my meaning clear. An English periodical which loss given which the since which has given much attention to the subiet is fond of demanding proof of offence on the part of the Church. "We understand," it says now and then triumphantly, "the general constitution of the Romsh Church, but we also understand the past relations of the Church to Prussia, and we demand that the State shall pro those relations in 1874." The point has undoubtedly puzzled many English Liberty rals, trying to reconcile hatred of Rome with love of religious freedom. Some of them, as I have said, try to meet it by elaborate historical indictments of the German Church, by essays on the consequences of Infallibility, and the like. This is quite useless. The best, and in my opinion the only, way to untie the known. to cut it. No specific crime can be initied. because there is none; and the selection o the present epoch for the movement against the Church was governed by considerations with which the conduct of the Church herself had nothing whatever to do. Indeed, how many reforms could be justified against such criticism? Of what particular offence was the Irish Church guilty m 1868, that she should be disestablished at that time, after existing for so many years? What crime was brought hon to the Russian proprietors in 1864 that the serfs should be set free at that time? There are very few accomplished reforms which would survive this test. No! Prussia, or rather Germany, began the movement in 1871 because she had never before been strong enough to begin it. It was purely an affair of means and exportunity. Since the time of Stein, who was the original foe of ecclesiasticism, it has been morally certain that Prussia would seize the very earliest opportunity to throw off the shackles of the Bishops, and reduce the Church into proper subordination to the civil power. That opportunity could not come so long as two powerful Catholic States frowned down upon a weak and disunited Germany. It did come after the defeat of Austria and France, the resurrection of Italy, and the union of the German States. The fact of the strife at this time signifies only that Germany's heur is come, and it would be simpler and franker if all friends of the State would admit this at the outset.

It will not do, moreover, to associate Prince Bismark too closely with the new clerical policy. The late publication of the Von Arnim correspondence proves clearly enough that the Prince was not in 1870 disposed to make the dogma of Infallibility a casus belli, and I have likewise been unof ecclesiastical pretensions. But he had species of argument to those who are hostile to adopt a great popular aspiration and able to discover in his career anything to adopt a great popular aspiration, and this I take to be his chief morit in the case. Nor will it avail to reply that he did no more than this in consolidating the Gerpopular cry. But with the present move-ment everything is different. Here the fact itself of the conflict is the main thing, and the measures are mere matters of detail. There is but little scope for the choice of away Prince Bismarck's responsibility, but order to gratify one ambitious and audacious man-a suspicion which appears to be shared in England by many who are not The Chancellor is, friends to the Papacy. The Chancellor is, I repeat, the leader, but from the necessities of his position not less than from choice. They at least are on the spot, and have opportunities of watching the current of public opinion, know that after the late war had put Germany into possesion of her full powers, the emancipation of the State sacerdotalism became a national demand with which no statesman could afford to trifle. It was a political necessity in the broadest sense of the word.

This leads to my last suggestion, namely. that the foreigner who tries to learn the nature of the pending struggio by analysing the Falk laws squanders his time. It is a fruitless labour, first because in most cases the critic is obliged to weigh the logislation of another country in the scales of his own social surrounding—a process which must lead to fallacious results; and second, because the main issue is independent of and above any particular measures that have yet been adopted. Let me recur to the case of the emmergation of the serfs in Russia. He would be called a triffer who, asked for an opinion of the Imperial decree, should make his answer turn on the number of acres which were given to the freedmen; yet that would be but little more absurd than to make Dr. Falk's measures determine one's judgment on the ments of the main question. Who is pre-sumptuous enough to draw a fixed line, and say all up to this line is a vindications of the rights of the State; all beyond is of the rights of the State; an boyond is persecution of the Church? Or who shall say that the general cause defended by the State is to be condemned for one or two errors of detail? There is probably not a

single specific measure taken by Henry VIII against the Church of Rome that a liberal Huglish Protestant justifies to day, Mr. Froude to the contrary notwithstanding, yet all English Protestants accept the Reformation as an inestimable public blessing. So I think the Germans have a light to ask a favourable jadgment oven from those Englishmen who, out of Liberal nonunation to parishes, nor even, as is often represented, one between the independence of the Church and the subjection order." Now the Estates met the Reof the State. The unique aim of Prince Bismarck's policy is the destruction of the Church in Germany as a political factor, and the ingenuity of the sharpest critic may be challenged to name a single law or a single order inconsistent with this sun. The object itself is certainly a fair theme of discussion. But that is an abstract ques-tion, and if foreign critics would confine themselves to that, they would simplify the | in the fullest and most absolute sense—the argument, and arrive at conclusions not less friendly to the cause of Liberal Ger many.

DISCUSSIONS IN SCOTTISH ASSEM-BLIES ON THE DUKE OF RICH-MOND'S PATRONAGE BILL.

On the report of the Committee on Patronage being presented to the General Assembly of the Established Church, Dr.

Diric seconded by Land Balfour of Bur On the report of the Committee on Pa-Pirie, seconded by Laid Balfour of Bur leigh, moved :-

"That the General Assembly express their great obligation to the Government for the introduction of the Bill which has now been laid upon the table, and generally approve thereof, as affording the means of a satisfactory solution of the question of patronage in the Church."

Dr. Cook, seconded by Dr. Selkirk, moved in amondment:-

"That patronage has been for long exerby the Crown and lay patrons of Scotland with great judgment, discretion, and conscientiousness, with an earnest desire not only to romote the spiritual interests, but to consult the feelings of the people; that the recent demand for its abo-lition, which has led to the introduction of the Bill now on the table of the House, did not originate with, and has not the sympathy and support of, a large proportion of the educated and intelligent members of the congregations of the Church; that the total abolition of patronage, as hitherto vested in the Crown and in the landed proprictors of Scotland, puts an end to the in direct but most salutary influence which the Government and property of the country have hitherto exercised in the Church; that the vesting of the appointment of the ministers of the Church in the male communicants of the congregation is likely to lead to heats and divisions in parishes, and to prove unfavourable to the independent position of the minister so ap-pointed as regards the body among whom he is to labour and as regards the parishioners generally, and places him in the posi-tion not of the minister of a parish, but in the position of a minister of a denomina-

In the course of his speech. Dr. Cook said that the first notice of Patronage the said is connected with the early Reformers more than this in consolidating the German Empire. It is true that the longing for unity was a national passion, which the end of Bismarck's work gratified; but the end of Bismarck's work gratified; but the inst Book of Discipline, which we may call method was distinctively his own, and it method was distinctively his own. Liberals. There is therefore paltry praise to say that | they laid down very distinctly the doctrine the author of German unity only obeyed a | that it pertained to every congregation that it pertaineth to every congregation to elect their minister—but they limited that doctrine in a remarkable way: they went on to state that if the congregation do not within forty days elect their minister, then the election of the minister should go into the hands of the Presbytery, or sup means, and that little has, perhaps, not always been wisely used. At any rate the credit for details belong to Dr. Faik. Bissuperintendent; and that whosoever was marck himself, if my observations may be presented to them by the godly and learned, trusted, is rather behind public sentiment in meaning the superintendent and his Presthan the contrary. The nomination of bytery, the people should be bound to recardinal Hohenlohe was a distinct offer of compromise, and the Prince resisted the cious. Very well. At the time when the meaning the superintendent and his Presintroduction of obligatory civil marriage book was drawn up, the Reformed Church till the resistence became futile. I do not of Scotland stood in the peculiar position of till the resistence became fatile. I do not of Scotland stood in the peculiar position of intend by these representations to explain being a Church supported by the great body to relieve the State from the suspicion of established as the Church of Scotland. The making war on the Romish Church, in Established Church of Scotland continued to beat that moment the Roman Catholic Church, and the patronages to benefices were then exercised by the Roman Catholic Church as the Church of Scotland, and by the lay patrons, and they were ontitled to exercise them in favour of Roman Catholic presentees. It was natural that under these circumstances, resting altogether upon the support of the great body of the people, and supported by the great body of the people as far as regards their own personal coinfort and support—it was natural, I say that in these circumstances they should all back upon the people, and that they should express, as they did express, that it pertained to the people to elect the ministers. And so I say it does apportant to the people to elect their ministers in every circumstance in which the people are the persons by whom the minister is supported and the Committee, if they shall find it necessimaintained. (Hear, hear.) Very well, sary to consent to such legislation in modification progressed, and the fication of the formula ordered to be sub-Estates of Scotland came to the resolution that they were to substitute the Reformed Church as the Established Church of the country for the Roman Catholic Church; and I pray you, Moderator and brethren, to attend to the negotiations which then took place between the fathers of our early Reformation and the Legislature of the Scottish Estates. They were men of signal Scattish Estates. They ware men of signal ability, and their signal ability was manifested in the way in which the Church was established by them. When the Reformed Church became aware that it was proposed that they should be placed as an Established Church in place of the Roman Catholic Church, they came forward to the Queen with the following declaration of what their mind and sentiments were :"Our mind is not that Hor Majesty or any other patron should be deprived of their

any person to a benefice, that the person presented should be tried and examined by the judgment of learned men of the Church, such as are for the present the superintendents; and as the presentation to by law and reason belongeth to the Church, of which collation the Kirk should not be definuded, more than the patrons of them presentation, for otherwise it shall be letsume to the patrons absolutely to present whomever they please without trial or ex amination. What, then, can abide in Now the Estates met the Reorder." Now the Estates met the Re-formed elergy on that platform. They know well what it was to give an absolute and uncontrolled power to any body of clergy, for they had just been delivered from the domination of the Church of Rome; but they were perfectly prepared, as sound members of the Reformed Church, to give the Church the privilege which, as a Christian Church, it was entitled to possess right of collation—that is, as it has been interpreted, and as it has been embodied in Lord Aberdeen's Bill-the right, not only to try them on life and doctrine, but the right to adjudicate on every objection that might be brought forward by any communicant to any minister presented to a benefice, and to say whether that objection was an objection that should be sustained with two exceptions—the Onuren of Scotland has continued to stand to the present day. It is virtually by the law of 1567, excepting as slightly modified by Lord Aberdeen's Act, that the inductions of ministers have been regulated in the Church of Scotland up to the present day. The amendment of Dr. Cooke was after-

wards withdrawn and Dr. Pine's motion carried unanimously on the understanding that it committed the Assembly only to the principle of the measure not to its details.

Dr. Cooke subsequently recorded his dissent from the finding for the following among other reasons :-

Because the allegation so generally made that the existence of Patronage has been the cause of all the secession from the Church of Scotland, and that its withdrawal would at once open the way for the reunion of the Dissenting Presbyterian bodies with the Church, is not founded on historical fact; that the secession of the Erskines, the founders of what is now the United Presbyterian Church, originated in the refusal of the Church to allow them what the called ministerial liberty-that is, permission to testify in their pulpits against they considered the defections of the Church including under the acquiescence of the Church in the Toleration Act the cessation of the persecution of Roman Catholies for celebrating mass, and of the burning of witches; and that the secession of the I'ree Church originated not in their objection to Patronage, which the leading men of their party in the Church powerfully defended, but in their assertion in 1838 of what they called spiritual independence—in other words, the right of the Church to interpret for herself the way by which she was established, and to act on that interpretation—a position which they found it impossible to maintain by the authority of the supreme civil tribunals of the country, and which compelled their withdrawal from the Church.

At a subsequent sederunt the details of the Patronage Bill were considered and various amendments proposed. It was moved and carried unanimously:

'That it be an instruction to the committee that they in nowise compromise the liberties and privileges of this Church: and, in particular, that they take care that no enactments be sanctioned which may appear, directly or indirectly, to throw doubt upon the supreme authority and jurisdiction of the Church in regard not only to the trial and admission of ministers, but also to all matters of doctrine, discipline, and government in the Church, as the said liberties, privileges, authority, and jurisdiction are ratified and secured by the "Act for Securing the Protestant Religion and Presbyterian Church Government," and Acts therein confi.med, and by the Act ratifying the Treaty of Union.

The result of the discussion was that with the exception of extending the franchise to female communicants "of full age" the Bill was left as introduced in the House of Lords. Dr. Wallace of Edinburgh, was very anxious to have the following resolutions carried, but had little support :--

2. That the General Assembly are prepared to accept legislation by which, 'where two thirds of the electors above designated the Establishment, the choice of ministers shall be extended to licentiatintes or ministers recognised as such by the Dissonting Church to which they belong; and their admission and settlement, subsequent to their election and appointment, may be the act of such Dissenting Courch, and they may continue the reafter subject to its government; which legislation may be obtamed by prefixing the words sprovided that 't , the centence above quoted, and annexing it to the third clause of the Bill.

3. That the General Assembly authorise mary to consent to such legislation in modification of the formula ordered to be subscribed by all preachers and ministers, in terms of the Act of Parliament of 1698. for settling the quiet and peace of the Church, and other Acts, as shall extend the selection of ministers to all persons otherwise quali fied, whose doctrival professions embracathe fundamentals of Christianity, provided that the acknowle igement of Prosbyterian Church government shall romain as in the Acts specified.

In urging this proposal Dr. Wallace acknowledged that in the whole country north of the Caledonian Canal, out of every 100 of the population 174 only belong to the Established Church, and 78 to the Free-

It was thereafter moved and carried to petition Parliament in favour of the Bill and to instruct the Committee appointed other paron should be deprived of their to manage the matter to use all diligence just patronages, but we mean, whenever to have the measure in full operation be Her Majesty or any other patron do present fore next Assembly.

In the Free Church Assembly the same matter came up for discussion, in the course of which Principal Rainy moved:

1. With respect to the fitness of this Bill to promote the efficiency of the Church now established and the edification of its mem bers, the General Assembly regard it as out on their province to express any opinion. They consider it only in relation to the position of this Church and its members, and in it bearing on the Scottish people 2. The Assembly contemplate with satisfaction the acknowledgment now made by the trovernment and the House of Lords, that there were good grounds for the com-plant of the Church of Scotland in 1872 against the existing law of church patronagainst the existing law of church patronage, as involving a grievance which could not be borne, and that the refusal of the Legislature in 1843 to give effect to these complaints was unreasonable and indefen-sible. 3. The Assembly declare that no Act nate and a liter the law of patronage can have the effect of removing the grounds of separation recorded in the protest before Her Majesty's Commissioner on 18th May 1843. Such legislation leaves unreversed all those decisions of the courts of law, sustained at the time by all the branches of the Legislature, according to which it was leld competent for the civil courts to interfere with sontences and actions of the Church belonging to its ordinary province, and to seue orders and prohibitions as to the discharge of spiritual functions of all kinds them by pains and penalties. Accordingly the present bill effects no change on these particulars; the provision in chase 3, which alone might seem to do something in this direction, appearing to the Assembly to afford no reliable security. in the depart-ment of settling ministers, with which alone it deals. The Assembly further think fit to leclare that, even if the grounds of separa-tion from the State recorded in the protest above referred to were effectually removed there are weighty considerations which must enter into the determination of the must enter into the determination of the expediency and propriety of renewing the connection with it. 4. The General Assembly protest against legislation professedly in the interest of Scotland generally which proceeds on the application of the General Assembly of one holy of Christians with-Assembly of one body of Christians, without enquiring into the conditions, convic-tions, or wishes of the people generally; and they cannot but consider the entire disregard with which this Church and the other disestablished Presbyterian Churches are treated as peculiarly unbecoming, view in the light of the circumstances in which successively they have felt themselves constrained to separate from State connec-

Mr. Nixon, of Montrose moved an amendment, declaring that the Bill, if passed into law, would remove a fundamental evil, the operation of which had broken the Church in pieces; but asserted that even if lay patronago were abolished there were various other questions of serious import which would require to be solved before the Free Church had any just reason tor moving from her present position.

On a division, Principal Rainy's motion was carried by 867 to 66.

When the question of Disestablishment was brought up in the Free Assembly, Dr. Adam, of Glasgow, moved to the following

effect:—
"That the General Assembly having considered the overtures on disestablishment, in accordance with the resolutions of last Assembly, again declare that the maintain assembly again declare the declare the cristing establishments in tenance of the existing establishments in present circumstances involves great injus-tice, and tends necessarily to embody erroneods principles, to obstruct right ecclesiastical arrangements, and greatly to paralyse the power for good which exists in these Charches. This Assembly therefore believe that disestablishment, effected in a just and equitable manner, would be conducive to the efficiency of these Churches themselves, as well as to the good of the community.

This motion of Dr. Adam was in amendment to one to the following effect, which was ultimately withdrawn:

"That as this Church holds that a pror connection between the Church and the State is in accordance with the Word of God, and is set forth in all our standards and public documents as a fundamental truth, it is our duty to maintain that doctrine at all times and in all circumstances, and to seek the reformation of those Churches rather than their disendowment and disestablishment, and also that present is a fit and proper time to press it our Claim of Rights to Parliament."

In further amendment Sir Henry Moncueff proposed that while the Assembly was illy convinced of the Erastian character of the Established Church, it was not prepared to assert or indicate that diseatablishment 18 the only effectual romedy. For Dr. Adam's motion 295 voted. For Sir Henry Mourer 1878. Majority for disestablish-

The preparation of skeletonized leaves is an art which any careful person can practuse. The leaves should be perfect, and now formation, and "The Letter Box," evidently is a very good time to select them. They should be laid in water for a couple of a great favourite with the boys and girls, is should be laid in water for a couple of larger than usual this month. Of course gently, for force thereing them and art which against them and art which and the formation and the boys and girls, is sently, for force thereing them and art which are should be perfect, and now formation, and "The Letter Box," evidently a great favourite with the boys and girls, is sently for force the perfect of t gently, for fear of brusing them, and put the number is full of good pictures, and one them into some clean water. Then put the article contains five "Magic Pictures," which leaves one by one on a card or the palm of are sure to create a sensation. your hand, and with a very soft and clean camel-hair brush or the tip of your flugor, date the leaf gently until all the green part comes off. Afterwords put a coult to comes off. Afterwards put a small teaa pant of cold water, and then leave the skeletons in the lime and water until they become very nearly white; then float them out very carefully with a card, and lay them on a clean piece of blotting-paper in the sun to dry. In preparing the poppy-heads more care is required than with the leaves. They must have greater water from the They must have separate water from the baves, and must be covered up and not have a bruse in them. When they have been sonked long enough, take them out by been scaked long enough, take them out by the stalk, and with a small pair of pinchers take all off the outside until you come to take all off the outside until you come to the skeleton, and then make a little hole up by the opony, and take the inside out little by little, so that you cound broak the little, so that you cound broak the skeleton in doing see. The bleeching proceeding a xacetly the same of bleeching the skeleton leaves.

(Continued from First Page.)

ment of his reign and the welfare of the Fatherland."

The course which is now being pursued towards the National Church by the legislators of Geneva, is in spirit substantially the same as that which was adopted by those of the Canton de Vand nearly thirty years ago, when the saintly and philosophic Vinet resigned his chair in the University. and a number of pastors thei charges. sooner than submit to the terms imposed upon them. But these men had not only to resign their charges, but to submit to persecution; for they were not allowed to officiate within the Canton. And this was done, not by a proud and tyrannical aristocracy, but by the ultra liberal or radical party. What may be the result of the present struggle in Geneva we cannot tell, but it is probable as seems to be anticipated by the Evangelical party, that it will accumu late the reparation between Church and State a consummation this which is not likely to be confined to Geneva; for whether right or wrong in itself, it seems to be the only practical solution of some of the great questions which are at present agitating Furope.

W. B. C. Paris, 15th May, 1874.

Book Aotices.

THE EDINBURGH FOR APRIL

Is more than unusually interesting. There are nine articles every one of which will repay a careful perusal.

BLACKWOOD FOR MAY

Opens with "Valentine and his brother." the interest in which story, deepens as it proceeds. "International Vanities No. 5" is quite as interesting as any of its prodecessors. "The Budget and Income Tax" though the political article of the number can be read with pleasure even by those who have little sympathy with Blackwoods politics.

SCRIBNER FOR JULY.

Well sustains the ligh reputation it has secured.

ST. NICHOLAS FOR JULY Is unusually brilliant. There is a story by Bret Harte, about a wonderful little grizzly bear, in which the varied and curious fortunes of the animal, "Baby Sylvester" by name, are told with all the author s accustomed quaintness and humor. "Baby" must have been a charming bear. "Your caressing hand," says the author, "sank away in his fur with dreamy languor. To look at him long was an intoxication of the senses; to put him was a wild dehrium; to embrace him, an utter demoralization of the intellectual faculties." The story is finely illustrated by Shoppard and James C. Beard, one of the engravings being a capital picture of the author disturbed in his sleep by the infant grizzly. William Cullen Bryant contributes a beautiful little poem from the Spanish, and there is a very we'l told story of the war of 1812, called "Rebecca, the Drummer," by Charles Barnard, which will stir up the patriotism in girls as well as boys. Then we have an article on "Fire-Crackers and the Fourth of July," by Wm. C. Rideing, in which the mysterious inscriptions on packs of crackers are explained, and the whole subject of fireworks is discussed. This article is well illustrated, and the last picture, by Thomas Moran, show, a pack of fire-crackers flashing and banging away, as they will on the glorious Fourth. There is one of the favorite "Peterkin" sketches by Lucretia P. Hale, and L. G. Warner has a charming poem, "Four Years Old," illustrative by to new localities where living is high witheight of Miss L. dyard's delightful pictures. There are also poems by Celia Tharter Elizabeth Akers Allen, and others. Prof. Rattray contributes a useful article on the microscope, and Fanny Roper Foudge tells about some minature vessels, built by great That excellent story, "Nimpo's Troubles," comes to a conclusion; J. T. Trowbridge's "l'ast briends" have some interesting literary and mercantile experiences in New York, while the hero of "What Mig.t Have been Expected," Frank R. Stockton's store, becomes an involuntary sailor. "Juck-in-the-Pulpit" is full of in

In the letter of "Stadacona" which appeared in our last issue several typographical errors unfortunately occured.

In the first paragraph, near the middle, for proposed course read proper course.

In the second paragraph, for the Assem bly never took its departure, read, the Assembly here took its departure.

In the same paragraph, a few lines further down, instead of and then it takes it upon tiself, read, and then dissolving it takes it upon itself.

In the third paragraph for envolved, read evolved.

In the warth paragraph for moderate road deliberate.

OUR MISSIONS

No. 1.

ригиян соломыл.

The Canada Presbyterian Church and the ister churches, or, as we hope to see them soon, the ' Presbyterian Church in Canada,' have a great work before them, viz. the establishment of our cause in all parts of the Dominion. The glory of our Church is that she has with a single form of organization, yet the most complete means of putting forth her strength that while having none of the incoherem and and wearnors of the Independents, she has machinery easily adapted for operation in distant and neglected localities as well as in old settled and well-worked fields. Before however her unricalled machinery can be set to work in any locality, the minds of those who work it, it seems, must be bursting with the importance of the work to be undertaken, indeed, we must have a superabundance of encouragement before we strike, root, and branch out with vigour. It is with pain we read in the Report of the Home Mission Committee from British Columbia, as an excuse for the small amount of work accomplished, that few Presbyterians are coming in. Few Presbyterions! Are there not human beings needing salvation? That is such an old story and has been so ofton repeated from the very localities in Canada, where with proper encouragement and work, strong congregations have sprung up that one cannot deal with One thing is plain with regard to British Columbia that more force must be expended there or Presbyterianism will be in the back ground. We have now a good hold of every Province of the Dominion except British Columbia and a strong effort must be taken there at once. There is a danger in our system of conducting Missionary business of fostering an impression against such a Province as British Columbia, in which our work has not been over prosperous, and of determining to do nothing because those representing us there may not succeed so well as we could wish they did. This is wrong. The Home Mission Committee does right in bringing to bear all its powers of "pressure" on all places under its care, but in the present instance it should be remembered that British Columbia has been until lately under the elecmosynary system of the Foreign Mission Committee, and we have no evidences that with the forces employed all has not been done that could have been expected. Probably the only way to bring British Columbia up is to send another missionary, if not two, strong, corageous, and enthusiastic to assist in laying the foundations of Presbyterianism. It it plain to anyone that Presbyterianism is in its most critical state in our Pacific Province. The system of advertising for men to go cannot succeed; the best men are repelled; it is a confession on a man's part that no one else cares for him, and while it would be idle to say the Head of the Church could not put it into the mind of the right man to make application to the Committee, it simplifies the case in the mind of many a one to receive a special call to go from the

To go to British Columbia—the missionary to be sent now should not be asked to accept less than \$1,000 to \$1,200, when our young men are being called to charges with salaries of \$1,500 and \$2,000, it is hopeless to expect men of the stamp required to go out at least sufficient to subsist upon, we hope our Home Mission Committee will act at once as the occasion requires. Why not call upon some such man as Mr. Bruce of Aurora, or Mr. McKerracher of Prince Arthur's Landing, whose self-denying and successful labours were spoken of with such high commendation in the late General Assembly. We believe our Church has men with the courage, ability, and test needed, if they are called upon.

Is Intoxication on the Increase

One of our most thoughtful and judicious exchanges, The English Independent, discusses the above question in a way to arrest attention. And although its remarks are addressed to Englishmen, they are so well adapted to our own case, and the daugers they point out are so evident in this country, we reproduce the brief article in the hope it may not be without a good influence here as well as in Great Britain.

li savs: "It is said that during the last year convictions for drunkenness before the police magistrates throughout the country nave increased enormously. It is said that visible drunkenness has manifestly decreased among the upper classes of the community, leisure, senintoxication—that is, the poisoning of the servant. whole system by alcohol—is a growing and seem to whole system by alcohol—is a growing, and not a declining ovit. It is said that the habits of our life, in these basy, rapid days, throw men, and women too, in the middle and upper classes of society, on the holy of stimulants, through the sheer difficulty, of getting through the day with a fair amount of ease without them. And it is said further that doctors, whose practice lies mainly among the most fashionable ten thousand, take the very gravest views

of the physical and moral deterioration which results from it, and which must in time bear the saddest fruit to the community at large. As to some of these allegations, we are not left to guess at their trul. The Police convictions are recorded and published by authority. It appears that an increase of forty per cent can be traced, as compared with the average of the last ten years. This is a serious fact no doubt, but the significence of it is somewhat modified the state of the second serious fact no doubt. fied by the consideration that the police are keener now in looking after drunkards and locking them up than they were some years ago. The attention which has been directed to the temperance question has af-fected all classes of society. Those who have least sympathy with the principles and plans of temperance advocates, cannot help catching from thom a certain in feature. Magnetic transmission of the least sentences of the lea Magistrates on the bench, police commissioners and police officers, and all who have to do with the morals and man ners of the community, have their eye firmly fixed on the domcralization which results from drink; and the apprehension as well as convictions will probably bear a much larger proportion to the number of habitual drunkards than was the case ton habitual drunkards than was the case ten years ago. Still there is reason to fear that the vicious habit is on the increase; not in its grosser form, probably, but in forms more subtle and dangerous. The Excise returns speak for the mereased consumption. It would be too much to hope that the excess is, on the whole, consumed in a moderate reasonable way. But the gravest part of the matter is, in our judgment, the way in which, through the facilities offered by railway bars and wine shops, the consummation of strong stimulants is inconsummation of strong stimulants is increasing among young men at times, and under circumstances when they do the greatest possible amount of harm. The glass or two of sherry, which young men are constantly taking in the midst of extinct of training and on an enough citement of business and on an empty stomach do an amount of harm to their system of which they little dream, are form the habit of dependence on stimulants which in a few years bids fare to restore the old drinking vices of the community.— Christian Intelligencer.

A School for Mistresses.

We hear a great deal about training schools for servants. Several have been opened in large cities. Servants are invited to come to these schools and be taught how to sweep, wash, cook, and so forth. No doubt nucl good can be done in this way. Certainly the average servant in America to-day has but small knowledge of the medical desired ways. the mechanical duties of the position. But their ignorance of the mechanical duties is small part of the real failure of their ser vice to be what we need and what it ought to be. Their ignorance of the meaning of the word service and of the nature of a con-tract is at the bottom of the trouble, and is much harder to overcome than the merc mexperience of their hands and feet. It is a short and easy thing, comparatively speaking, for an affectionate and loyal manor woman to learn to do dextrously and systematically any sort of household work. It needs only to bring the heart to bear. There is not a feally difficult thing to be done from morning till night in the order. ary household routine. Wearying it is, and no doubt very uninteresting, and there are three hundred and sixty five days in a year that means one thousand and ninety-five meals to be cooked and fifty two washings

How can we expect or dream of expecting that this routine is to be tred patiently and well unless some motive reaching deepor than any material one can be supplied Even a mule cannot be worked in a tread-mill longer than a few days at a time. He becomes obstinate, and simply will not keep the wheel going any longer.

Hence we say, side by side w thithe school in which our servants are to be taught how to wash and cook and sweep and make bods, let us have a primary school for mis-

Here it shall be set forth in the most imreserve manner—perhaps by some dramatic represention—firstly, how mistress should speak for servants, in what tone, and with what language, secondly, what amount and quality of service they should require of them; thirdly, what pages they should pay them.

The first ac' should begin in an intelligence office. The language and the tones not proper to be used by a mistress in making inquiries of a servant can be heard in any intelligence office any day. When a woman goes into a carpenter's shop to here the carpenter to come to her house for a few hours to do a certain peice of work, she addresses him courteously; she ask all needful questions in a gentle she ask all needful questions in a gentle and pleasant tone; if she asks his price per hour, and £nds it too high, she does not tell him that it is too high—she simply looks further. In making her bargain, at last, she specifies minutely each thing which is to be done. While the work is under way, if she finds it needful to oversee it, she does it in the same courteous way. The principal which is unconsciously acted upon for the few hours service is the one which is needed for the many. It is a simple one: needed for the many, It is a simple one; but how seldom do wo see it put in habi-tual practice in the daily life of the house hold. Genuine and constant courtesy of speech toward servants—I ow many mistresses over think that there is such an obligation?

Secondly. What amount and quality of sorvice should be required? We do not mean by amount of service the number of rooms to be swept or dinners to be cooked. Those are minor details—alike in no two houses. But in all houses the spirit of the requirement should be one tolerent of some leisure, some freedom on the part of the There are some mistresses who seem to be annoyed, to consider them-selves defrauded, if a servant is not actively at work in their behalf from sunrise till sunset, without a moment's ustermission. To see a servant reading a newspaper for ton minutes by daylight would call forth from this class of employers a sharp re-proof. All if they did but know it, their work would have been better and more wiftly done for the few minitig relaxaon. Even the poor, ignorant Bridget, who | mage. The said that is

cannot read, will work more blithely for a few minutes run in the street or chat with a hand organ man

"Love, and do what you will! says Degerando. The motto would be as good an one in housekeeping as in theology. But the full consideration of this point in service would require an article by itself.

Thirdly. What wages should be paid to ervants? Here again we do not mean servants? Here again we do not mean money. The lowest wages kn.wn are too high for mere eye service. No money can pay for service which has in it love and loyalty. But the employer has something implied in his side of the bond besides dollars and couts and food and lodging This something is Home. To the man or the woman coming to live under our poot, to do for us certain duties at so much money per month, we are bound to give home What does Home mean to give home What does Home mean to them? Just what it means to us; no less. Not that we are able to furnish for them the same amount of pleasure and comforts which make home for us-then would there be no longer the employed and the employer; but the same, pleasures and comforts in kind we are to furnish them, or we do not pay just wages Home means cheer, good fellowship, leisure, privacy, comfertable living, means of growth, hospstality. In due measure, and yet within exact bound, all these belong to the stranger that is within our gates as servant. When in the average homes throughout Amorica mistresses fully perceive this obligation and act accordingly we shall hear less outery about the difficulty of getting good servants There are homes to day in our villages and rural districts—some also in our cities—where mistresses and maids alike with perploxed incredulity the perpethat and discordant discussions of the "servant question." They are served and serve, "as the servants of Christ doing the will of God from the heart" "knowing that whatsoever good thing man dooth, the same shall he receive of the Lord whether he be bond or free."—N. Y. Independent.

Use of Tobacco.

1. The habit is an "assault and battery on the whole nervous system. It tends to dethrone reason, and makes inbeciles and maniacs of many ministers and sedentary men, and our insane asylums confirm this statement.

2. The habit tends to soothe, and in turn exasperates the sensibilities and passions. It produces a morbid irritability and rendors many an amiable clergyman unami-able, and unfits him to deal with unreasonable men and wrangling parishes.

8. The habit aims higher, and does violence to the mo. al sense. You cannot maintain a clear conscience, and be the votaries of tobacco. It wastes time, money, strength, and life, and tramples on the laws of God, and is sinful, or a sin, if anything is a

4. The habit unfits you to preach against intemperance. Tobacco is an intoxicant. Men and boys get drunk on it. Should you, in carnest, denounce dram-shops and re-prove drunkards, they would storm you with the cry, "Physican, heat thyself."

5. The habit destroys the souls of many of your hearers—young men in scores.—
They see you and other men smoke, and
they smoke with ten-fold fury. With
them it becomes a mighty idel standing
between their souls and Christ.—Banner of

WHAT ARE WE COMING TO ?"-" Get out your fire-engines! There is a conflagra-tion! What work Messrs. Moody, Sankoy, Phillips, Bliss, Jacobs, Burnell, Durant, and fifty other laymen are doing! Wherever they go they have large concourses of people, and powerful revivals of religion follow. Had we not better appoint a meeting of conference or Presbytery to overhaul these men who are saving souls without license? No! What we want is ten thousand mon just like them, coming up from among the people with no professional garb, and hearts hot with religious fervour, and bound by no conventionalities, or stereo.yped notions about the way things ought to be done. We have a sly suspicion that the layman who has for seven years given the most of his time to the study of the truth, is better prepared to preach the Gospel than a man who has given that length of time in theological seminaries to the study of what other people say about just dipped from the spring, though handed in a gourd, rather than water that has been standing a week in a silver pitcher. After Calvin has twisted us one way, and Arminus has twisted us another, and we get our head full of the old Andovor and New Haven theological fights, and the difference between Anti-Nicene Trinitarianism and Post-Nicene Trinitarianism, it is a luxury to meet some evangelist who can tell us in our common mother tongue of him was came to seek and save that which was lost. We say let our learned institutions push theological education to its highest excellency, precaring men for spheres which none but the cultured and scholarly are fit for; but somehow let us beat the drum, and gather a battalion of lay workers. We have enough wise men to tell us about fishes, about birds, about rocks, about stars -enough Leydon jars, enough telescopes, enough electric batteries, but we have not more than one man where we ought to have a hundred to tell the story of Christ and the soul. Some cry out: 'It is dangerous to have laymen take such prominent positions in the Church.' Dangerous to what? our dignity, our prorogatives, our olerical rights. It is the same story. If we have a mill on the stream. It will take the water off our wheel. But, blessed be God, the off our whool. But, bessed to door the River of salvation is deep and strong enough to grind corn for all nations. It is pulpit is so weak that the wave of religious zeal on the part of the laity submerg sir, then let it go under. We cannot expect all other shupping to forske the sea lest they run down our craft. We want more watch-men on our wall, more sentinels at the gits, more recruits for the field. Forward, the whole Christian laity! Throw up no barrier to their advancement. Do not hang the Church until dead by the hock with red tape."—Rev. T. D. Witt TalPurchase of Livings in the Chrch of Scotland.

The Isnjoined letters appears in the Manchester Examiner. It is very circumstantial in its statements, some of which are very

staprising:-I find that all Englishmen, and even some Scotchmen, are of opinion that the sale of livings in the Scotch Church is impossible. Englishmen are to be excused, for the average Englishmen knows nothing whatever of ecclesiastical affairs in Scotland, and is rather proud than otherwise of his ignor-ance; but it is very sad that Scotenmen, ance: but it is very sad that Scotenmen, who do know that there is an Established Church in Scotland, with lay paironage, should not know that livings are sometimes put up for sale there, and that half of the livings are saleable. Only last month the patronage of the parish of Bedrule, in the presbytery of Jedburgh, was advertised to be sold on Wodnesday in Dowell's Kooms, Edinburgh. The sale, however, did not take place, as the agents had prieviously take place, as the agents had prieviously disposed of the patronage by private bargain. When I found this living advertised for sale I concluded that the owner must tor sate I concluded that the owner must be an Episcopalian, who had got familiaris-ed with such things in the South, but on inquiry he turns out to be a Roman Catholic gontlemen—James Alexander Ross Hume, Esq., of Ninewells, Berwickshire—of the mature age of twenty-three years. Some mature age of twenty-three years. Some people have no sort of commiseration for the 259 parisheners of Bedrule, because they say that the section of them which has been sold by this young Catholic is only a small lot of Scotch Tories; but agreeing small lot of Scotch Tories; but agreeing with that, what do they say to the blighted hopes of the assistant minister who has done all the work of this parish for many years, who was looked upon as the heirapparent to the living, and who is thus, by the purchase-system, deprived of his proper and legtimate chance of promotion? The living, as I have said, was not put up at auction, because it had been privately sold, so we are left in ignorance of the name of the bayer and of the price paid. This is a pity, because the Town Council of Forfar intimated that they only awaited the result of this sale in order to consider whether or not they should offer the patronage of some not they should offer the patronage of some of their Forfar churches by auction as well. One of the most important livings in Edinburgh, that old Groyfriars, was offered for burgh, that old Greyfriars, was offered for sale a few years ago, on the death of the Rev. Robert Lee, D.D., but nobody would buy it. The congregation of Old Greyfriars are perhaps the richest, certainly the proudest, it may be the most supercilious, of all the congregations in Scotland, and yet they refused to buy the right to choose their own minister at the small price of £600, equal to one year's purchase. The £600, equal to one year's purchase. The Town Council are the patrons, and in the exercise of their wisdom they appointed a minister of good standing to the post, which is worth £600 a year, but the congregation, which has the reputation, perhaps unjustly, of being slightly heterodox, took the unusual and undignified course of sending a petition to the rev. gentleman praying him to be good natured enough not to accept it. The presentee was more polite than they were, and acceded to their request. A second time the Town Council presented a clergyman, and second time the congregation succeeded. the congregation succeeded in cajoling or bullying him into refusing the offer. All this time they had been petioning the Town Council to send them the Roy. Dr. Wallace. So at last the Town Council offered the patronage to the congregation for £600, and told them that if they bought it they might then have any minister they chose. The congregation, however, would not buy their freedom, but at the same time they wished to be free. The discussion at this time in the Town Council was extremely interesting. interesting. Some orthodox Dissenters would not vote on the question at all, or, as they put it, would not touch the "unclean one members of the Council, who thing; one memors of the Solder, he was a Quaker, took another line, for he argued that as he was in the position of judge he would use his judgment, and not that of the congregation. And yet another member, Admiral—not Alderman—Peat, said he had a mind to buy the lot, and then he would send them somebody they would not like. The upshot, however, was, that as nobody would invest, and as no parson would accept the post in the teeth of the wishes of the congregation, the Rev. Dr. Wallace was at last presented to the living by the Town Council. I am told that the congregation is not ashamed of its position in the affair. About the same time the Town Council of Edinburgh offered the living of St. Stephen's for £600, with a like result, and as the Town Council generally contains a majority of Dissenters, the dignity of the position occupied by these Churchmen may be easily estimated. So meek and lowly have Churchmen become in Scotland that they actually accepted the nomination, or domination, of the Town Council of South Queensferry, where the question was gravely and seriously discussed whether or not, as the majority were in favor of the disestablishment of the Church, it would not be a good stroke of Univen, it would not be a good stroke of policy to send the worst possible parson they could get, in order to bring the Church into disrepute! I presume there must be a good many livings sold in Scotland in a private way, for public opinion would not allow the thing often to occur in open der allow the thing often to occur in open day. On one occasion a gentleman I know made an offer on behalf of a parson for a living in the Lothians to the factor of a noble lord. The factor consulted this master, and then returned an answer to the effect that " they would have been very glad to have accepted the offer, but that they durst not, owing to the oner, but that they durst not, owing to these confounded politics. You see," he added, "we are Liberals, and it would never do for a Liberal to be known as sel-ling a living." So it may be safe to infer that a reputation for extreme virtue is constitute rather awkward and proposisometimes rather awkward and unprofi-

The question of patronage has been the question on which all the secessions from the Church of Scotland have taken place, the Unuren of Scottanu have taken place, and as it is again to come before Parliament this session, I may perhaps be allowed to give some facts and figures connected with it. There are in all 1109 livings, and the patronago rests as follows:

Universities Parishoners..... Private Patrous. Quoad Sacra churches, with more) or loss popular election...... 105

1100

It will be seen that there are no saleable livings out of a total of 1109, and Lo d Adlivings out of a total of 1109, and Lo d Advocate Gordon, in the Government bill which he is pledged to bring forward for the abolition of patronage, will have to consider how to purchase those, and how to raise the purchase money. The saleable value of these livings—probably cwing to the acknowledged dearth of ministers in the Establishment, which has reduced comthe Establishment, which has reduced competition to a minimum—has decreased one-half during the last twenty years, and it at present is estimated at £240,000; but where present is estimated at 2210,200, the congre-is such a sum to come from? The congre-gations, as we have seen, will not buy them and it will be very difficult to persuade Parhament to pay for them out of the taxes. But putting the matter of payment of patrons on one side, there is another and more serious aspect of the question to be more serious aspect of the question to be discussed. About four years ago, Dr. Norman Macleod headed a deputation to Mr. Gladstone, and told him that three-fourths both of the hity and the clergy, as represented in the General Assembly, desired the total abolition of patronage, with compensation to patrons. They told him that "the claim for freedom of election was historical or hearditary in the Church," historical or hereditary in the Church, that it was a "matter of justice," that, "i that it was a "matter of justice," that, "It was reasonable to give the members of the Church of Scotland an increased measure of ecclesiastical liberty,' and finally they urged it in "the interest of the whole community," which last plea is rather startling considering that the Church only consists of about quarthird of "the whole comof about one-third of "the whole community." It will be seen that the position now arrived at by the Church of Scotland is exactly and precisely that at which the Free Church arrived in 1848, and accordingly Mr. Gladstone asked the deputation if they were prepared to hand over to the Free Church the churches and manses taken from them, because thirty one years ago they had reached the same stage of opinion that the Established Church has now attained. As may be supposed the deputation were nonplussed, and to this day they have never been able to answer the question.

It would be interesting to enquire a little into the endowments and income of the Church, but a respect for space forbids me. One feature, however, is worth notice. Soveral towns—Perth, Dundee, Stirling, Aberdeen, Glasgow, and Edinburgh—contribute largely out of the Corporation funds for the current of the Charles. for the support of the Church. In Glasgow for instance, the Corporation forms several churches, paying the expenses and getting the seat rents in return. Now, there would be nothing to find fault with in this if the Corporation made a profit out of it, but the net result is a dead loss of £3.000 per annum. Now, this is out of all reason, for nowhere in Scotland is Dissent so strong as in Glasgow, and it is too bad that Dis-senters should have to pay for their own ministers and also to pay—through the rates—for the parsons of the Establishment, as if they were policemen. From the "ecclesiastical department" of the Corporation accounts or Glasgow I find the largest loss is from Blackfriars' Church, where amounts to £394 4s., and the smallest is from St. John's, which is only £87 18s. 4d.; but the question naturally suggests itself-Why should a shrowd Scotch town Council, with a majority of Dissenters in it run nine churches at a loss of £8000 a year? hope the Town Council will think better of it, and leave the working of churches to other organizations. It is not to be won dered at that three-fourths of the Church desire the abolition of patronage, for fully one-half of the patrons are aliens to the Church. As in England, dukes, lords, baronets, and women are patrons; but there is one large distinction, inasmuch as there is no professional or ecclesiastical patronage in Scotland, which some people may think is a blessing. It has no connection with my letter, but why have Miss Becker and her friends never claimed the support of all good Churchmen for women's suffrage on the ground that they recognize and obey the mandate of a women patron when she nominates a spiritual guide to a parish, and if so, how can they logically object to the same woman voting for a pattry and comparatively insignificant personage like a member of Parliament? A very large pro-portion—probably one-half—of the livings in Scotland is in the hands of Episcopalians such as the Earl of Zetland, the Duke of Hamilton, &c., and for the most part noblemen like them leave the patronage in the hands of their factors. The late Earl of livings, but being a modest earl—a good judge of horses, it is said, but not of parsons—he left the business of choosing ministers entirely to his factors, who were Edinburgh lawy rs and Dissenters. These lawyers were accused by a fiery gentlemen in the north, somewhere about the Orkney Islands, of always consulting their own Dissenting ministors about a vacancy, and senting ministers about a vacancy, and then of nominating the worst passon they could find in order to bring the Church into bad odor. Hence arose an action for damages in the Court of Session. The lawyers did not deny that they consulted their own ministers, but then they asserted that they did so from the best of motives, and because their ministers were likely to know better than they did the qualifications of the ministers of the Established Church. The lawsuit resulted in a verdict of id. damages, and so the bona fides of the fac-tors was vindicated. The dignity and in-dependence of the thirty churches which meekly received either the nomination of a meekly received either the nomination of a Dissenter like the Episcopalian Earl of Zetland or of his Dissenting Edinburgh lawyers were, to put it mildly, left in doubt. And now, how is this question of patronage in Sectland to be settled? Barring this one point, the government of the Church of Scotland is admirable. It is throughout of Scotland is admirable. It is throughout dective, representative, republican, presbyterian, of parliamentary, whichever you like; but so long as one person has the power of choosing ministers, so long will the Church be antagonistic to the spirit of the Scotch people. The Church of Scotland is in the position of an institution

which is simply tolerated; it is mild and weak and non-aggressive, and the attitude of many Scotchmen towards it is that exor many scotemmen towards it is that gar-pressed by Mr. Merry, late member for the Falkirk Burghs, who told his constitu-ents that "he would vote for the disestab-lishment of the Church of England with pleasure, without projudice to the Scotch Establishment."

Cooks and Cookery.

The London National Training School of Cookery has just held its first auniversary in the British Metropolis, when the Duke of Manchester presided. The Standard of May 23 thus speaks of it:— "It is an easy matter to ridicule the efforts of the gentlemen who have given time and money to found a Central School of

Cookery; a more promising subject for gibe

or jest a withing need hardly wish to try his prentice hand upon. Perhaps it is not quite so easy to speak of it without a smile, for the matter certainly has a ludicrous side, and suggests plenty of comical associ-ations. But as a practical question it is by no means devoid of grave and real imporno means devoid of grave and real impor-tence; and its gravity is felt by the great majority among us at least once a day through the whole course of our lives. Mr. Hughes, indeed, is of opinion that the upper classes have nothing to complain of in this respect; that they get too much good cookery. We do not venture to contradict ccokery. We do not venture to contradet him, so long as he does not define his terms. If his upper classes include only the great houses of London and the best country seats in England, he may be right. A Duke of Westminster or a Lord Granville can command the best French and Italian and it he suffers from indigestion cookery, and if he suffers from indigestion it is more likely to be the result of tempne more usely to be the result of temptation than of sheer necessity. We do not pretend to any acquaintance with their daily fare; but we presume that they can have every dainty of every cuisine (except parkets) as well-hailed pate(s) as well-hailed pate(s) as well-hailed pate(s) as well-hailed pate(s). perhaps a well-boiled potato), as well as every luxury of every season, in perfection, if they only care enough about it. But descending a little lower in the social scale, we know gentlemen of considerable fortune and high cultivation, in every other respect, who never seem to be able to procure a decently good dinner or a comfortable breakfast. They can give you cha mpagne and claret of faultless quality; but their entrees are lukewarm, their melted butter an abomination, their potatoes a misery, and their sweets suggestive of a second rate pastry-cook. Men of moderate means may fare quite as well, though more simply, if they have the sense to marry a wife who understands domestic management, and the luck to get a cook who can carry cut plain directions in a straight-forward way. then they must pay twice as much for their comfort as they can fairly afford; four times as much as a Frenchman would give for the same result. The extravagant wastefulness of our households, the incapacity of our cooks to make anything fit to cat save of the choicest and costliest materials, their indifference to vegetables, and their contempt of scraps, have become a subject of very auxious consideration to thousands of families even in these prosperous days. We speak of our fortunate brothren; the miseries of those who have married ladies of tastes and aspirations which soar above domestic cares, or who cannot keep on terms with a cook of the period, are indescriable. Enough that for thom breakfast is a recurring grievance, and dinner a daily disappointment; everyand dinner a daily disappointment; every-day life a perpetual blister, and hospitality and intermittent fever. If gifted with a stomach that is proof against raw leather under the name of beefsteak, and boiled wood in the guise of potatoes, they may endure an existence whose sufferings are confined to the table. But if they are not thus fortified they become martyrs to dyspepsia, and every day and hour of their lives is burdened with the load of torment laid upon it by the evil genius of the household, who has the presumption to call herself the cook. We rejoice to hear that a certain small number of young ladies have quitted for a while the pianoforte and the ballroom to qualify themselves for the superintendence of the kitchen; that Lon-don contains a score of two of girls who care not only for the accomplishments that may win a husband, but for the practical knowledge that may make a home happy, or as nearly so as is permitted to a country wherein cooks are so rare that as soon as a mistress has instructed some raw country newly qualified 'cook' leaves to better herself. We rejoice that the greatness of the mischief is at last recognised; that herself. noblemen and gentlemen can leave for a moment the trivialties of politics to consider the vital question of practical life-how are we to get our families decently fed at an expense not absolutely ruinous; and engage in battle with the ever advancing plague of indigestion. On the other hand, it is not cheerful to find but a single school it is not cheefful to find but a single school with revenues under £1,000, and to be told that the prospect of diffusing the elementary knowlege of the mere arts of roasting and boiling throughout the land is as yet indefinitely remote. We cannot help fearing that the remedy will be too late for us; that we and all our generation shall continue to be plagued with shameless waste and more shameless maltreatment of the best supplies of food in the world, and die at last of dyspepsia after a lifelong martyrdom to unscientific cookery.

"Another, and perhaps a graver aspect of the question, was suggested by some of the speakers. With the educa of classes there is a limit to the suffering which cooks can inflict. When we can bear it no longer we can import Frenchmen, or insist that our wives and daughters shall learn the first of feminine duties. But the working mon neither understand the cause of their sufferings nor have any remedy in their hands. If one of them, more enlightened than the rest, marries a servant trained in a gentleman's kitchen, he finds that she can only cook when provided with elaborate apparatus and with first-rate matorial, and allowed to wasto one half of her supplies. Of making dishes at once cheap and savoury, of feeding a family on treble the income which enables a French woman to provide wholesome and varied meals, she is wholly incapable. As to the

daughter of a peasant or artizan, she is yet more helpless. She can fry gord meat to the consistency of leather; she can manage to brown a slice of bacon; for the rest sho has no idea but of tea for herself, beer for her husband, and white bread and butter for both; nothing like real cookery ever enters her head. Her marketing is so wasteful that she pays more for a given quantity of food than the lady would do, and, even as judged by an English standard, wastes probably a fifth of her husband's wages. With a French matron in the same rank she will bear no comparison at all. Pinching, want of variety, unattractive and insufficient meals, drive the man to the public-house, and gin completes the work which bad cookery and bad housewifery began. Gin aggravates dyspepsia, and dyspepsia provokes a return to gin. We believe in spite of the Alliance, that a general education in cookery would be one of the most formidable antidotes to drink that society could employ. Why not make it a part of every girl's schooling? Cookery is at least as important as sewing, and we can hardly see why a woman should know how to read and write while she may yet remain ignorant of an art much more essential to the performance of her duties as wife and mother than outlor reading or writing. Arithemetic may be of much service to be in keeping the family expenditure within bounds but a knowledge of ture within bounds; but a knowledge of cookery would be more. Euthusiasts like Sir. J. Lubbock are justified that both boys and girls should be taught sciencephysiology, geography, zoology, we know not what—even before they reach the famous "fifth standard," the lowest which implies a real capacity to read a book or write a letter. We do not wish to inter-fere u the framing of a curriculum for boys; but surely to girls no science is half so important, half so interesting, half so practical, as cookery; none more likely to ultivate their faculties to advantage at the time; none likely to be half so useful to them afterwards. It would be well if some effort in this direction could be seriously made. We are aware of the difficulties of introducing cookery, even the simplest, into elementary girls' schools. But the most imperfect and theoretical teaching would be better than none; and far less imperfect and theoretical than the scientific instruc tion which Sir. J. Lubbock and his friends want to force on children whose brains have enough to do to retain the alphabet and the multiplication table. And it is only through the elementary schools that a knowledge of cookery can reach the rising generation of girls, and produce within the outlook of men now living a real effect upon the homes of working men.

Extracts of the Report of the St. Anne Kankakee Mission.

The extraordinary origin of the mission imparts an interest to it that attracted the attention of the Christian world to the Rev. C. Chiniquy, and his great work among the French Canadian settler in the State of

To see a whote community throwing off the fetters of Rome, and claiming it as their right to read God's word and approach His throne, without the mediation of a Priest or Saint, was a grand sight, such as might make angels shout with joy; and the subsequent history of the mission, for years, was deeply interesting to, as it displays the strong faith and noble courage of the converts amidst all the attempts of Rome to regain their power over them, and bring them back to their former bondage. But fourteen years have calmed the excitement, and brought the congregation of St. Anne with its mission school, to take its place side by side with other congregations in the great work of the Lord. Your Committee think that the Church will be gratified to hear how it still prospers in the Lord.

St. Anne has a population of between 4 and 500 families and a thickly peopled country all around. The inhabitants are chiefly French Canadians; when they settled there, they were Roman Catholics, but a great majority of them are now Protestants.

It will be remembered that the old Church and school were burned down a few years ago; but Mr. Chiniquy has succeeded in erecting another building a part of which is used as the Church and another part as the school house.

The last three years twenty four converts from Rome have been added to the Church. We saw two men, with their wives, re-nounce the errors of Rome, when we were there, they made their public declaration before us; they looked intelligent and devout. We also saw a young lady, who had been sent to a nunnery in Chicago, that she might become a nun, but she was now waiting upon the ministration of Mr. Chiniquy.

We spent one whole day and part of two other day's in examining the school con-nected with the mission. There are three teachers employed. The Rev. Mr. Lafontaine teaches the more advanced classes in French, Latin, Greek and Mathematics. An assistant teacher takes the English; and an assistant female Teacher the junior divisions in both languages. This last teacher has received all her education in this school, and it is gratifying to see her filling that position so well. The shorter catechism is repeated daily by the advanced scholars, and the Bible is read by all who read. . . . The young of St. Anne are very well of for education.

Hear are the financial affairs of the

RECEPTS. rom Ontario... 806.10.
" Quebec ... 1,704.66.
" Nova Scotia... ... 1,704.66.
" Prince Edward Island ... 1,014.88.
238.64. From Ontario... "New Brunswick... ...
"New York and Philidelphia 440.00. " New Zeland Scotland St. Anne 789.00. 100.00. 60.00. ... 1,169.00. Collected by Rev. C. Chiniquy in Great critain. 1,015.48.

Britain.

EXPENSES.

Debt on the brick Church \$1,088,51. New Building... ... 5,703,40, Insurance, light ring rods &c. 451,07, Law expenses ... 1,252,00, " Salaries for additional

Sundry other expenses ... 270.31.

Your committee would draw attention to the large contributions raised by the congregation of St. Anne, and would express hope that hereafter they will be more able than ever to do more for the support of ordmances among themselves.

\$9,954.57.

Your committee has learned with great pleasure, that through the labours of Mr. Chiniquy and the Christian liberality of friends in Britain, the debts have all been Your committee, after carefully consider-

ing all matters connected with this mission, are unanimously of opinion that the time has come, when the congregation of St. Anne could bear to have Mr. Chiniquy removed from them, and while another could discharge the duties of the Pastorate, Mr. Chiniquy could be far more usefully employed in superintending our French evangelisation work in Canada.

There is not perhaps another man on this continent, who is so peculiarly adapted for this work. It gives the committee pleasure to be able to state that he has expressed his readiness to obey the call of the Church, and that the session and congregation, on having these views presented to them, voted that they would place no obstacles in the way of his removal.

Could some such arrangement as this be carried out, Mr. Chiniquy might, then, be able to devote some time to writing his work on Rome, part of which he has already published and which has been so well received by the Christian public, and also he could occassionally visit other parts where his services might be needed.

The visit of Mr. Chiniquy to the Mari-The visit of Mr. Chiniquy to the Maritime provinces, last summer is a marter of history; the assault made upon him by the Roman Catholics, encouraged by some of their leading men of the place, must endear him to the Church and point him out as a powerful enemy of Rome. And his still more recent visit to Britain, shows that he can be far more usefully employed than uninistering to the congregation of St. Anne. ministering to the congregation of St. Anne. Testimonials have been received from many leading men in England and Scotland as to the good work he has done there, and most urgent letters have been received requesting the Church to allow him to spend six or eight months more in Great Britain, and lecture on the errors of Rome. All of which is respectfully submitted.

> A. A. DRUMMOND, CONVENER.

Silence of the Forest.

We often read, in books of travel, of the silence and gloom of the Brazilian forests. They are realities, and the impression deepens on a longer acquaintance. The few sounds of birds are of that pensive or mys. terious character which intensifies the feeling of solitude rather than imparts a sense of life and cheerfulness. Sometimes, in the midst of the stillness, a sudden yell, or scream will startle one; this comes from some defenceless fruit-eating animal, which is pounced upon by a tigor cat or stealthy boa constrictor. Morning and evening the howling monkeys make a most fearful and harrowing noise, under which it is difficult to keep one's buoyancy of spirit. The feel-ing of inhospitable wildness which the forest is calculated to inspire, is increased ten-fold under this fearful uproar. Often even in the still hours of midday, a sudden crash will be heard resounding afar through the wilderness, as some great bough or entire tree falls to the ground. There are, besides many sounds which it is impossible to account for. I found the natives generably as much at a loss in this respect as myself. Sometimes the sound is heard like the clarg of an iron bar against a hard, hollow tree, or a piercing cry rends the air; these are not repeated, and the succeeding silence tends to heighten the unpleasant impression which they make on the mind. With the natives it is always the Curupira, the wild man or spirit of the forest, which produces all noises they are unable to explain. Myths are the rude theories which mankind, in the infancy of knowledge, invent to explain natural phenomena. The Curupira is a mysterious being, whose attributes are uncertain, for they ware according to locality. certain, for they vary according to locality. Sometimes he is described as an ourang-outang, being covered with long shaggy hair, living in trees. At others he is said to have cloven feet and a bright red face. He has a wife and children, and some-times comes down to the rocas to steal the mandioca. At one time I had a Mameluca youth in my service, whose head was full of the legends and superstitions of the counof the togends and superstitions of the country. He always went with me into the forest; in fact, I could not get him to go alone and whenever we heard any of the strange noises mentioned above, he used to tremble with fear. He would crouch down behind me and heachest term heart. hind me, and beg of me to turn back. He became easy only after he had made a charm to protect us from the Curupira. For this purpose he tooka young palm leaf plaited it, and formed it into a ring which

"Dood Night, Folks."

he hung to a branch on our track.

There was a little girl in the cars whose sweet smiling ways won all our hearts. Every body had a kind word to say to her, and she had a kind word for every body in return. We quite forgot the heat, the dusn the noise, and the cinders of the way, i, following her both with our eyes and heart wishing for all the world we had a bit of a darling just like her.

Scientific und Alseful.

ALIGATORS.

The aligator bids fair to become as use-The aligator bias law to become as useful as he is ugly. Those which are so abundant in the rivers of tropical America are now extensively hunted for their skins. Large bales of the skins are being imported into France and Hamburg, for the manufacture of large over-all boots.

ALCOHOL AS A REMEDY FOR BURNS.

Alcohol, recommended by Sydenham.h. s Alconol, recomme used by Sylennam. It is lately been employed by Leviseur, particularly with children, as the most rapid and effective means of alleviating the pain of burns. The affected part is either simply covered loosely with an alcoholic compress, or is bathed with alcohol, when the pain instantly disappears, has actively again when or is bathed with alcohol, when the pain instantly disappears, but returns again when the application ceases. It must, therefore be continued for one or two hours, and then be repeated at longer intervals, until the reddened epidermis is bleached and shriveled, or until any blisters that may have formed have opened and discharged, which will take place in from six to twelve home. will take place in from six to twelve hours. Care must be taken, especially where the surface to be treated is large, that the vapor of the alcohol does not affect the patient.

LIME WATER FOR WASP STINGS.

Di. Danverne writes to a French journal that some time ago he was stung on the that some time ago he was stung on the head and face by a number of wasps. The pain was great, and he had no ammonia at hand, nor was there a druggist near by. Recollecting the fact that hime water was good for burns, it occurred to him to try it for the relief of the burning sensation produced by the stings. It answered the purpose parefectly and he has since advised its pose perfectly, and he has since advised its use in some twenty cases of wasp stings, and it has always caused an instant cessation of the pain. The remedy is a simple one, and one worth making a note of.

WHARCOAL AND COAL TAR AS A DREESSING FOR WOUNDS

The London Lancet strongly recom mends the use of a mixture of charcoal and coal tar, containing 33 per cent. of the latter in pulverized form, as a dressing for wounds. The powder exercises no irritative action, and is easily removed by lotions of cold water. The charcoal absorbs gasses due to fermentation, coagulates the albumen, and prevents decomposition, in this respect materially aiding the action of the carbolic acid contained in the coal tar. For wounds which cannot bear the contact of the powder, 100 parts of pulverized coal tar are macerated for some hours in 400 parts of rather weak alcohol. The solution is said to be very efficacious.

FRUITS AND HEALTH.

Dr. Hunt said at a recent meeting of the Warsaw Horticultural Society, that "an absence of fruit implied doctor's bills." We have urged for many years the importance of a regular supply of ripe fruit to prevent diseases, and insisted that the best medicine chest which an emigrating family could country a pourly extends of the country and the cou carry to a newly-settled country would be a box of early bearing fruit trees, current, gooseberry and raspberry bushes, and straw-berry plants. We know a family who moved West, and took with them a very large supply of dried fruit, which lasted them throughout the first summer. None of them were sick, although disease provailed all about them that year; but the next year, with more comforts and less privations but with no fruit, they suffered much from Other western residents have told us that so long as they could have ripe fruit that they have been free from all disease resulting from malaria.

PALPITATION OF THE HEART.

"in perfect health we are not conscious of the action of our vital organs. But we should advise everybody not to pay that attention. People should not study their vital actions as if they suspected them. They should take their health for granted, unless it is so far wrong as to be distinctly noticeable. When the heart beats sharply, or too quickly, and thumps against the chest, then we say there is palpitation. Now, there are many things which without any disease of the heart will disorder its action and cause palpitation, such as strong green tea, too much anxious study, and tobacco. For the most part these things act on the nervous system, and through this system they disorder the heart. Dyspepsia. or derangement of the stomach, hysteria, and some rheumatic conditions of the system, will suffice occasionally to set the heart beating irregularly. In gouty people there is often both indigestion and palpitation, which quite dissappear when the gout is cuied. The mere fact of palpitation, is, then, no proof of the existence of disease of the heart. A change of diet, the abandonment of a bad habit, such as that of smooting, or drinking strong tea, or taking iteraty suppers, will often suffice to cure the pulpitation. If indigestion exist, or any gouty symptoms, or any rhoumatic technical the strong techings, the wisest course a patient can take is to take himself to a doctor that these may be removed."—Cassell's House-hold Guide.

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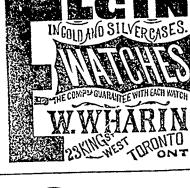
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At the residence of the broke's mother, Mrs. Prentice. Columbus, on Wednesday, the "ist and, by Rev. J. F. Edmandson, Mr. Alexandrie, Mrs. Land. Mrs. Catherine Dipps, widow of the late David Dunn, of Brookin, Y. IN THE SURROGATE COURT OF THE In the matter of the guardianship of the infant children of Sumuel Higgine tate of the City of Toronto, in the county of York, Holel keeper, descaced.

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breath very fock, part. Int) in the merring; appetite variable, soft-since vorselment, at others, entrely gone; fleering
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and vomitting; violent palns through art
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tinged with blood; belly avoiden and
hard; urine turbid; respiration occasionally difficult, and accompanied by his
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James COTAWA.—The next quarterly meeting of the Prechy terry of Ottawn will be held an Admarden, etc. in the last Tacaky of August, at \$p. in.

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Toerano - The Presbytory of Toronto will not the attire tunin of Knoa Church, Toronto, # w list Tuesday of July, at 31 a m

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