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Contributors and Correspondents

Proposed Basis of Union.

gattor United Asc the 18 Univertedian. DEAR Sin - It is very noticeable that the breshed opposed to date on the proposed basis do by far the greater proportion of the writing on the subject, both in your columns and in those of the Globe. No sonsible person will black you or your confere for giving thom "to an and verge enough" express their convictions and feelings; but not a few readers desiderate condensatation in their communications, and would feel a relief were too a to a less frequent. It is possible they may suppose that their views prevail in the driver, because few comparatively have taken the trouble to reply to their statements. But such an inference from the semi-silence of the friends of Union would, it is believed, be a great mistake. The writer has had opportunities of learning the opinious of not a lew ministers a d intelligent members of the Church in regard to the arguments put forth, and the stand taken by the auti-unionists, and he finds that anything approaching to sympathy with them is rare indeed. The prevalent feeling seems to be regret, spiced in most cases with

not a little blame. It may be of service, though perchance thanklessly received by some, to indicate the sentiments, freely expressed in private circles, anent the sayings and doings of the cealous opponents of Union. That theirs is a zeal not according to knowledge, "and tallies ill with the spirit they are of," is a common persuasion. Their piety is gratefully admitted by all who know them; but it is thought that, in respect to the proposed union, they afford another illustration of the melancholy fact, viz: that eminent christians sometimes greatly err in judgment and conduct. It is felt that their contention is about a matter which no one denies or doubts in either Church. Christ's headship is an essential article in the creed of both churches. Were it otherwise the idea of union would not be entertained for a single moment. All parties fraukly profess their belief in this doctrine: hence it is pertinently asked, why insist that this doctrine occupy ly asked, why insist wat this doctrine occupy a place in the basis, while as regards other doctrines equally essential it is deemed sufficient that they simply have a place in the Confession? No answer to this question has been given or can be given, at all satisfactory, except to the victims of sectarian and party prejudice. It is deemed most uncharitable and even cruel to suspect the sincerity of our brethren of the Presbyterian Church of Canada, yet this is virtually done by doggedly insisting that the doctrine in question ly insisting that the doctrine in question have a place in the basis. Is it the interpretation of the doctrines of Christ's headship for which they contend? If so, they have as yet failed to make their interpretation intelligible to many of their intelligent and reflecting readers. And they must know that in their own church there is know that in their own church there is great variety of opinion as to what does and what does not interfere with Christ's headship. Some of their brethren once held, and perhaps may still held, that neither Statepatronage, nor State-pay, nor the Queen's commissioner presiding in the assemblies of the Christ's incompatible with Christ's commissioner presiding in the assemblies of the Church is incompatible with Christ's headship; while other of their brethern always held that each of these is a daring interference with the rights of Zion's King, and with those of His subjects as well. Happily neither State-patronage, nor State-pay, nor State-control obtains in Canada here these are harmless theories; hence people are utterly at a loss to find scriptural people are utterly at a loss to find scriptural or even rational ground for the frantic and bitter outcry raised by the anti-unionists. Were they outrageous and intolerant voluntaries who would not admit to their comtains who hold the principle. munion fellow-christians who hold the principle, (without the practice) of an establishment, even in its most modified form, then people could understand them, how-ever much they pitted them. But they get the credit, rightly or wrongly, of being no voluntaries, but the representatives of those excellent men whe were wont to wield that ludicrous and laughable logic that attempted to reconcile the Twenty-third Chapter of the Confession of Faith, with the headship of Christ and with liberty of conscience, and who were quite willing to continue in the receipt of State. New and would not have receipt of State-pay, and would not have demurred to the representative of royalty presiding in their assemblies, provided they vere allowed to preach and practice as they chose. Secession and disruption were nobly done in vindication of the headship of Christ. But who does not know that both these honored parties had very limited views of that great and wide-branching doctrino compared to those held by the majority of either roots. either party now. The scales have been falling from their eyes the while. With present light, other things besides the mere power of interdict, would prompt secession and disruption had these important acts been postponed until to-day. But that which warranted separation and forbids ro-union in Scotland, is utterly wanting here. Our anti-union brethern go thirty years back and travel ten degrees north to the latitude and travel ten degrees north ten degrees north to the latitude and travel ten degrees north ten of old Scotia for their cause of quarrel and their weapons of warfare, and fight with a shadow, thus trying to retard the coalescence of two sister Churches rightcously sighing for union. They are much blamed for raking up the ashes of the past, and attempting to revive those embittered feelings engendered in disruption days; and the conviction is felt that, unlike their brethern in both Churches, they have made no progress in liberality of sentiment and Christian charity during the intervening years. A heavy responsibility reets on those who strive to preunification of the severed house vent the unification of the severed house-hold of faith, where the causes of severance

and the obstacles of re-union no longer exist. The fees of union appear to court

martyrdom, having "nailed their colors to the mast," and published thus carly what many believe to be a blind and braggart leed of bravery. Should they carry out

their threat, it is remarked that they cannot expect their future as a body to differ widely from the experience of those seets that have separated themselves for mere shades of centiment, or at least for the mere parings of principle Witness the non-progress and anou the warning of the Old Light's, Dr McCrie's party, the Protesters, &c. It requires a distinct and vital principle to secure progression or even prolonged existence the celebration and the control of tence to a religious sect. Should our broth-ren really immolate themselves it will be for they will carry with them no scriptural principle that their discarded brothern will will not hold with them in common. The christian people of Canada, or of any where else, will never be able to discover more than a "distinction without a difference," in regard to the doctrine of Christ's headship is held by the separatists and by the united Church.

Much prayer should be presented by all concerned, that the union, which duty im paratively demands, may be a whole and cordial work. Let everything be done that can be done, without sacrificing principle or humiliating either party, so that the churches may not have to mourn a breach amid the joy of union. Might we not unite on the basis of the Confession, as did the American Churches? Or would it satisfy our opposing brothron were the Act of Independence in corporated in the basis? May the Lord give wisdom, and impart to all a spirit of forbearance and love.

AUDITOR ET TESTATOR. Ontario, 13th Dec., 1873.

A Plea for Evangelistic Services.

Editor British American Present Erlan.

DEAR SIR, -Allow me a brief space very earnestly to invite the attention of brethren in the ministry and out of it to this impor tant subject.

The nature and object of these services is now so well understood as hardly to require explanation. They are simply a series of continuous preachings of the Gospel, very prayerfully and pointedly, from night to night, followed by an after-meeting for prayer and personal dealing with inquirers.

I. They supply c want, felt both by ministers and people. They afford to the former what all carnest soul-seekers must desire, the opportunity of prolonging the attack upon the strongholds of the enemy. and getting into close quarters with him. Who has not wished, after preaching a rousing serinon, to have a few moments conversation and prayer with some of his hearers, that he might, perchance, roll away the stone from their prison-tomb or strip off their grave clothes and set them free.

(2.) The people in many places and cases greatly need such stiring up to banish formalism and coldness, and desire it, too, for spiritual refreshment and the removal of doubts and fears and difficulties.

II. All other Evangelical Churches are adopting them, including the Presbyterian Churches of Scotland, England, Ireland and the United States. Their value as an aid to the ordinary ministrations of the Church is becoming fully recognized abroad. Why

not among us? III. If we do not this work, others will. This has already been found, to our no small shame and loss in some parts of the country, and there is every reason to believe it will be still worse in the future. As a Presbyterian, I wish the prosperity of our beloved Zion, and would rather see the work done " decently and in order," within our own Church system, than by Plymouthists or Evangelists, who own no Church allegiance, however earnest and evangelical such men may be, to the detriment of peace and harmony among our congregations. We would do well to ponder the words of Arnot, of Edinburgh, in regard to this great movement of the day. Quoted from memory they are much as follows: "If a minister be a dry stick in the mud, the rising tide will soon cover him up , but if he be a true boat in vessel meet for the Master's use), he will float and rise with the rising waters."

IV. Now is a good time to begin. We do not need to want the action of Synod and Assembly, though that is most desirable for the direction of such work where it does not spontaneously originate. But, as the season of evening meetings is advancing, at once bring the matter before the session and arrange for the meetings in connection with the next communion season, or most ap propriately to follow the Week of Prayer,

V. May not this be the very thing needed to save our young people from the evils complained of hy a recent correspondent, and bring them to Christ and the Church?

VI. Can any one tell us what has become of the Assembly's Committee on Evangelization appointed so long ago?

VII. A few suggestive notes of counsel and encouragement from those who have had experience of these meetings would be acceptable, I think, to many of your readers, and certainly to

A Lover of the Work. Dec. 15, 1879.

A Suggestion.

Editor British Americas Pressy cerean.

DEAR SIR, -- I beg to enclose my subscription for your paper for 1874. I hope you are meeting with that success which your enterpise as well deserves. It is of great importance to our Church to have an opportunity of knowing the sentiment of our ministers and elders upon the religious questions of the day, and particularly on the contemplated Union. The objections of Mr. McTavish and other worthy men, who have so plainly and honestly stated their difficulties in accepting the basis in its present condition, cannot be lightly set

I can symathize with them in their opinion that the 'Act of Independence" may possibly be construed so as to appear to stultify their position at the Disruption of 1844; b ut knowing something of the His tory of the Church of Scotland, and believ ing that that history reveals an almost uninterrupted strugle for the liberties of the people and for the Headship of Christ, I cannot for a moment doubt that our friends in this country in connection with that Church hold that great principle as strongly as we do, and even at the great Disruption in 1844, the wrong application of the principle of the Headship could alone be imputed to that Church, although followed by such serious but justifiable consequences. Now, allowing that the Church of Scotland did not at that time cling with sufficient tenacity to the great doctrine of the Headship, and the voice of a large majority of the people of Scotland most unmistakeably proclaimed that fact, still, ne ally thirty years experience of the work ing of the Presbyterian system in Canada, must lead to the conclusion that in the present day, by universal consent, Christ is the only Head of His own Church, and is the only Head of His own Church, and circumstances are not likely ever to arise here to create a doubt about that principle. In the mentime, if I bould venture a suggestion, I would respectfully say to the Joint Committees, Withdraw from the basis the "Act of Inedpendence," and substitute the "Confession of Faith," which is "Law and the Testimony," and which has done such good service to the cause of Presby terianism in times past.

I am, sir, yours truly, A FRIEND OF UNION. Whitby, Doc. 16th, 1878.

A Correction.

Editor British American Presetterian.

Sir,—will you allow me to correct a notable blunder that was made in transferring the remarks I sont you lately, on the Union Question, to the PRESENTERIAN. I trivial and easily accounted for, I pass them by. I refer specially to the sentence under the second particular, that reads thus. "I have often wondered if those who are satisfied with this have ever read the Seven Notes." I wish whom a have noticed other errors, but as they are who are satistical with this have ever read the Seven Notes. I wish whose or put in the two last words had told us where these Notes are to be found, that we might all read them and be edified by them. But as I certainly did not intend to write them, and hope I did not write them, I don't hold myself responsible for the mystery that hangs about them. I think the sentence in my manuscript will be found to road thus: "I have often wondered if those who are satisfied with this have ever read our protest,' &c. I was led to make this allusion to the protest of 1844, by finding the following sentence under the fifth of the reasons on which it was founded and found which it was by which it was justified; a sentence which some aspects of the case even now make worthy of particular attention and consideration. It reads as follows:

"That they have rendered the relation in which they stand towards the Establish ed Church of Scotland, so doubtful and equivocal that even their declaration spiritual independence is necessarily de-prived of all significance and weight." D. McMillan.

Dec 11th, 1878.

Increased Liberality Desirable.

Editor British American Presbythrian

DEAR SIR,—Much has been said and written about the Basis of Union and the relation of the Chief Magistrate to the Church; and the arguments have been spun out so fine that many untutored minds like mine have been unable to follow them. Some have been obliged to give up, content to believe that the Presbyterian form of worship approaches nearer the Scriptural and primitive mode than any other. One sling, however, in the practice of some of our rural and village congregations needs reformation, namely, the Sab bath collections. Is it right to see men in the prime of life, able to earn from six to twelve dollars a week, cast a cent or two into the treasury as a Sabbath offering?

But the example is too often set by prominent members and even elders of the Church, and men who have broad acros and well-filled barns. Surely in such cases the cent is but a mock offering! It is time that the coppers were left for the children and those who cannot earn to give; and congregational managers will be enabled to meet their increasing liabilities at the years end.

Truly yours,
A Constant Reader.

The Inexpediency of Insisting so much on the Headship of Christ in Connection with Union.

Editor British American Preserverian

SIR,-It is not my vish to enter into the controversy which has been geing on for some time in your valuable paper. Indeed I have not had leisure to read all the articles which have appeared on the subject of Union; and I do not wish to write a reply to any of thom. Permit me just to say a few words on the inexpediency of in-sisting so much on the Headship of Christ in this connexion:-

1st. It is not called for at this particular juncture. We must either believe or not believe the sentiments of the brethren of the sister Church, as set forth in the Act of Independence. If we do not bolieve them. it is not early to see how expressing them in different words or inserting them in the basis would make them more credible. If we do believe them, then they are substantially the same as our own. We may thus tially the same as our own. We may thus feel confident that if the question were to assume a practical aspect in this country, we would be able to unite in formulating we would be able to unite in formulating such a declaration as might be required in the circumstances. So that at present we may be content with the statements on this point in the Confession of Faith.

The dectrine of the Headship of Christ was one which had to be contended for at the time of the Disruption; but it is not forced into the same prominence now. The truths which have mainly to be contended for now, are the existence of a Personal God, the Inspiration of Scripture, and the Divinity of our Blossed Lord. It is at these particular points the citadel of truth is attacked, and not the other.

There is no probability that there ever There is no probability that there ever will be any serious attempt to introduce Erastianism into the Fresbyterian Church in this country. The whole tone of public sentiment is against it. Indeed, this is rather an age of dis-establishing churches than encroaching on their liberties. And if churches are dis-established, the civil registrate will not seek to anapagate. magistrate will not seek to encroach on their spiritual independence; and Christian people will not telerate such encroachment, ar anything approaching to it. It is greatly to be feared that some theory of the desirablenesss of connexion between Church and State, and some apprehension of the dangers naturally arising out of such connexion to the Church's inde-pendence, he at the root of the anxiety in reference to Erastianism. But if such connexion be one of the legitimate consequences flowing from the doctrine of the Headship as held by some of the brethren in our Church, then it is plain that the en-forcing of their view would effect a disrup-tion in the Canada Presbyterian Church, and resolve it into its original elements.

2nd. It is not kind to the brethren of the sistor Church to insist with such emphasis on the Hondship, especially as we profess to be satisfied with the soundness of their views. It conveys to their minds the idea that we do not trust them, and consequently that there is a want of that Christian confidence and affection which are needed to make Union desirable, and also a source of strength and comfort. It is unkind, too, of strength and comfort. It is unkind, too, to seek to revive the bitter feeling which characterized the discuption controversy; especially as there is no apology for it at present. Many things have been said on both sides in the heat of controversy which should now be forgotten. Besides, the brethren of the Sister Church are more entitled to have their feelings respected in this matter by us than we are to have our feelings respected by them. They were one of the conflicting parties at the time of the disruption: but the Canada Presbyterian Church never was; it had then no exis-tence. They have thus, as a body, a his-torical connexion with that controversy, which we have not.

8rd. The brethren who are opposing the Union at present are doing injury to them-selves. They are pursuing a ocurse which to their secession the Canada Presbyterian Church. This is most unwise, even so far as they are per sonally concerned. Were they to remain in the Church, they could record their dissent from what they disapprove of. sent trom what they disapprove of. They would also have much legitimate influence in guiding the church in what they consider the right direction. But if they leave the Church they will destroy their influence for good, not only in the Church but also in the country. They cannot revive the distance of the country. country. They cannot revive the disruption controversy. If they had the State for their antagenist as their fathers had, they could do a great deal. But as they will have nothing practical to contend against, they will not be able to carry on war. Their action, if they split the Church, never will commend itself to the Canadian people. They will not be able to make Canadians understand their nico speculative distinctions. Their secession will be a practical failure. The course they are pursuing is purely judicial. It is simply preposterous to think that they will martyrs of themselves. No stretch or imagination could make them such.

4th. The conduct of these brothren is doing injury to religion. They are generating ill feeling which will take a long time to subside. They are gratifying those who are opposed to Presbyterianism. They are proventing the consolidation and extension of the Presbytorian Church, and impairing those who are hostile to the precious and living truths, which are the basis of our fellowship, and which are equally dear to us all. They are also doing injury to their own minds. It is sad to think of most excellent men husbanding their strength and nursing their wrath to fight with their own done brethren, and needlessly to rend the Church. Tell it not in Gath !

Yours. &c., "SOMEBODY." Causes of Vacancies.

Editor British American Preserterian.

Sir,—I am glad to notice the improved tone and friendly disposition indicated by the Country Elder in his letter of the 7th ult. He acknowledges with commendable candour, if I mistake not, that I was not candour, if I mistake not, that I was not far wrong in what I said, and had he stopped there. I certainly would have concluded that he changed his crocked gun for a straight one. This, however, he did not do. His improved tene and temper he would fain represent as forbearance on his part towards misapprehensions or omissions on my side. He thinks I make far too httle of "wily proselytisers" in considering the "causes of vacancies." To quote his own language, he says that prosely-tizing "has disgraced the Presbytorian Church," &c. This is certainly strong language, and a serious charge. One also for which, I confess, I was not prepared; for which, I confess, I was not prepared; for little did I expect to hear, that either, offensively or defensively, proselytizing was the "disgrace of the Presbyterian Church." I did not know which mode he meant. However, as the subject of debate is, "the causes of vacanetes," I conclude it is the latter. And as he referred me to the Report of the last Assembly on the State of Religion for confirmation of his statements, I hastened to peruse that document. But the perusal seems to convince me that the "Country Elder" has mistaken again a crooked aun for a straight one, again a crooked sun for a straight one. For in the report I find (1) that there is no For in the report I find (1) that there is no reference, whatever, to "the causes of vacancies;" (2) that, speaking of the hindrances to vital religion, only one or two, causes are mentioned as injurious; and (8) that a session reports in that immediate connection, as if referring to these very cases, and says, "that so far as the number of proselytes made, (by such means) was concerned, their success was very small." Can I then say politely to the "Country Elder," that that report, which he referred to me, does not convince me that prosely Elder," that that report, which he referred to me, does not convince me that prosely-tizing is the disgrace of the Presbytrian Church, or any essential element in the "causes of vacancies." But the "Country Elder further says, "if I am not satisfied with the proof afforded by the Report, that I can get his name from you, Mr. Elder, and that he will furnish me with country elder" for his offer. But "in vain is the snare laid in the sight of any bird." It is not his name I want but his facts. On no account will I agree to reduce this corresaccount will I agree to reduce this corresaccount will I agree to reduce this correspondence to a private character. The "Country Elder gave publicity to the world what might be well regarded, from his point of view, as an index to the "causes of vacancies." Without imputing motives, or giving any abuse. I have foined issue of vacancies." Without imputing motives, or giving any abuse, I have joined issue with him in one point. And in the same way I am ready to join issue with him on overy point stated in his letter. Such a correspondence is needed and may do much good. The Bible says much about such matters. Money has more to do with the peace and prosperity of the Church than I fear the "Country Elder" took into account. Congregations are the paymasters of God, and ministers are their servants. It is true, indeed, that the stipend is a at is true, indeed, that the stipend is a sacred "hire" and a sacrifice on God's altar, and is to be given not as unto men, but as unto God. But, nevertheless, we with sorrow maintain that negligence on this point is one of the most frequent "causes of vacancies." I have already asked the "Country Elder," to give us a "Bill of hare" such as he considers ade-"Bill of kare" such as he considers adequate for a minister in charge of a congregation; and I trust it will soon appear in your paper. I have further to call his attention to the excellent state of matters existing in the congregation of Walkerton, as reported in your paper of Oct. 17th, where it is said that the "congregation have increased the stipend five different times," or every other year "beginning with \$266, and advancing it last winter to \$800 per year." This is another example of what "monetary consideration" can. do. There has been no vacancy in this congregation has been no vacancy in this congregation for sixteen years. Will the "Country for sixteen years. Will the "Country Eider" tell us how many of the vacant congregations, whose state he deplores, have acted like the congregation of Walkerton, not only paying the nominal salary, but also, as promised in the call, or bargain with the minister, "adding to it," from year to year 'as the Lord prospered them." This is the kind of proof I want from the "Country Elder." from the "Country Elder."

Another Elder.

Presbyterian Missions.

The annual Missionary Meeting of the Presbyterian congregation was hold in the church, on Monday evening last, the 8th met. The night turned out very dark and rainy, yet there was a good gathering, and no lack of interest and enthusiasm. Mayor what he chair and one may have Allan occupied the chair, and opened the proceedings with some very appropriate remarks. Excellent addresses were delivremarks. Excollent addresses were delivered by the Rev's Messrs Boyd, Demorestwille; Clement, Picton; and Burton, of Belleville, as well as by Mr. Walter Mac-kenzie, Superintendent of the Presbyterian Sabbath School. The choir rendered sov-Burton, of eral beautiful hymns and anthems at intervals, which were greatly approcuated. After a collection and subscription had heer taken, amounting to \$92,00, the successful mosting was brought to a close at 10 o'clock, the Rev. Mr. Clement pronouncing the benediction.—Picton Gaz-

Nine hundred and ninety-three missionaries were employed last year by the American Presbyterian Homo Mission Board. at average salaries of \$276. This was sup-plemented by people on the home field, but it shows that the missionaries are working largely by faith, and not by sight.

Sunday Ichools and Foreign Missions.

It was recently stated by George H. Stuart, in a public address, that cloven foreign in arios had gone forth from the Success, and of the First Reformed the Sunday a need of the First Reformed Presbyter no Church in Philadelphia. A. W. Corey, who has been in the missionary work of the American Sunday-School Union for over forty years, has observed its close connection with foreign work, and says he is persuaded that if the world is ever to be converted, we must raise up an arrange missioneries in our Sunday-schools. army of missionaries in our Sunday-cohouls, which is a strong argument for employing Sunday-school missionaries to gather all the children into them. He is personally conversant with several cases of foreign mis-sionaries who were converted in Sundayschools, and there first led to consecrate their lives to their present work. Among these are a missionary to China, one to the Pawnee Indians, one to Africa, and one who has been many years a missionary in who has been many years a missionary in Syria, whose feet have stood on Mount Zion, and who has taught a mission school on Mount Lebanon, and has preached on the runs of Nineveh. More than forty years ago he came a little boy without shoes or coat, wearied by a walk of four miles, into a small school organized by a missionary of the American Sanday-school Union on an Illinois prairie, and was then Union on an Illinois prairie, and was then converted and conceived the idea of preaching the gospel.

Do superintendents and teachers sufficiently urge upon the hearts of their scholars the claims of the kingdom of Christ, and of a world lying in wickedness and moral rain?—Sunday School World.

Priestly Arts.

Miss Ronzone, missionary at Milan, re lates the following incident :--

"Allow me to relate to you what happened a short time ago at the hospital of this ed a short time ago at the hospital of this sity. An evangelical woman was there sick. the had been assailed by the priests at times, but always in vain. At last the time of her death approached She was vary feeble and low when the priest went to ask her if she believed in Jesus Christ, As she answered yes, he said that was the confession and returned with the smalled confession, and returned with the so-called consecrated water, and admistered the communion. Had she died, every one would have been told she had returned to the mother Church. This was all the prest eared for. But fortunately, she recovered her strength for a while, and in the morning, when Mr. Turin called on her, she was able to tell him all. She was distressed and weeping over hor weakness in not hav-ing resisted the priest. The nuns for re-venge had refused water to drink to that poor dying woman for more than twelve hours. Alr. Turin was so put out that he told them they were more cruel than beasts; and at his word, priests and nuns ran away. He reported the matter to the di-rector of the hospital, who did him justice and gave up the corpse of the woman to him for the funeral. But as long as the priests are priests, and nuns are nuns, such things will happen. So, some good Christians are endeavoring to have a hospital for Protestants in Milan, that the poor of the church may depart in peace also."

The Bible in Bengal.

A decision of the Bengal Government in favor of Bible circulation in that immense presidency, numbering some 65,000,000, has just been given by the Lieut.-Governor, Sir George Campbell. It is addressed to the convener of the committee of the Calcutta Bible Society, and is to the following effect: "Sir, with reference to the Rev. J. B. Carlyle's letter, dated July 10th, 1878, offering to supply copies of the Bible to the libraries of all the schools and colleges in Bengal, I am to convey the thanks of the Lieut. Governor for the society's offer. The Bible is already in the library of some Government schools and colleges; but as Government has no specific information whether it is supplied in all, the Director of Public Instruction will be requested to assist you in distributing English and vernacular copies of the Bible to all Government schools and colleges, if you think preper to supply them. The despatches of the Home Government quoted by you plainly lay down that the Bible should be kept in the libraries of Government schools The only exception made and colleges." to this general principle by the Govern-ment is in reference to the village patshallas or primary school, where "it is feared by the Government that a general distribution might "arouse suspicion, and do little

The Worst Infidelity.

It is not the searched skepticisms of our times that a run log the masses of the un-They know little and care less for godly. They know little and care less for what the unbelling scientists are teaching. Natural selection, evolution, and their kindred theories, are out of sight, above and beyond the thought of the most determined popular infidelity of the age. Modern worldliness, modern pleasure-seeking, modern fast lite, modern recklesness of all that pertains to another life, are doing more to dostroy faith in God, and to linder the Gospel of His grace than all the athiestic are related of Christondom. "This istic materialists of Christendom. is the condennation, that light has come into the world and men have loved darkness rather than light, because their deeds were evil." When a man's deeds are evil he hates the light. "Neither cometh to the light lest his deeds should be reproved. There is moral cowardice and a depraved wilfulness in all this which are hard to explain upon ordinary principles of self-res peat and self-preservation. But the sad fact remains, that the most debasing and provalent infidency is that of a had life. Theoretical patient has slain its thousands, but the practical atheism which grows out of corrupted habits and manners numbers its victims by unilions. The one is learned, intellectuat and moral, but the other is "earthly, sengual, dovilish."

Civility and Success.

Is is true that it costs some men a much greater effort to be polite than others. It was said with bitter spleen of an English statesman, "Canning can never be a gentleman for more than three hours at a It is true, too, that there are times time." in every man's life when to be even coldly courteous makes an exhausting draught on one's patience; but silently to devour the many chagrins of life, and to maintain a respectful bearing towards others, even under circumstances of vexation and trial, is not only a Christian duty, but worldly policy. Dr. Valentine Mott said wisely to a graduating class, "Young gentlemen, have two pockets made,—a large one to have two pockets." hold the insults, and a small one to hold the fees." Hundreds of men have owed their start in life wholly to their winning their start in life wholly to their winning address. "Thank you, my dear," said Lundy Footo to a little beggar girl who bought a pennyworth of snuff. "Thank you my dear," please call again," made Lundy Foote a millionaire. Some years ago a dry-goods salesman in a London shop had acquired such a reputation for courtesy and exhaustless patience that it was said and exhaustless patience that it was said to be impossible to provoke from him any expression of irritability or the smallest symptom of voxation. A lady of rank, symptom or vexation. A lady of rank, hearing of this wonderful equanimity, determined to put it to the test by all the anneyances with which a veteran shop visitor knows how to tease a shopman. She failed in the attempt, and thereupon set him up in business. He rose to eminence in the in business. He rose to difficult to habordashery trade, and the mainspring of his later as of his early career was politeness. It is related of the late Mr. Butler, of Providence, Rhode Island, that he was of Providence, Knode Island, that he was so obliging as to re-open his store one night solely to supply a little girl with a spool of thread which she wanted. The incident took wind, brought him a large run of custook wind, prought him a large run of cus-tom, and he died a millionaire, after sub-scribing \$40,000 toward founding an hos-pital for the meane,—a sum which he was persuaded to give by Miss Dix, whom he was too polite to shake off, though almost as penurious as he was persovering.

From Prof. Mathews "Getting on in the

Words Spoken in the Family.

In families where absolute falsehoods would be rebuked, there will often grow up a propensity to idle and frivolous conversaa fondness for the marvelious and tion; a fondness for the marvellous and sensational; a censorious spirit in regard to the actions and characters of others, that mperceptibly exert a deletenous influence upon all the members. One neighbor is spoken of with contempt. The sincerity of another is doubted. The feeble intellections are dwalf upon tual abilities of another are dwelt upon Even the generous deeds of the liberal are sharply criticised, and the motives of the worthy and plous are inpugned. Thus children grow up in the exercise of an uncharitable spirit that destroys all true kind ness of feeling, incapacitates them from any real friendship, and renders them very disagreeable objects in society. A life that might have been inspired with noble sentiments, and generous impulses, degenerates into a protracted sneer. A habit is formed of speaking disparagingly of others, and detracting in every possible way from their detracting in every possible way from their merits, while at the same time, a selfish spirit is manifested that is disgusting to every high-minded beholder. Many of the gossiping tendencies that are so fatal to ocial confidence and friendship, and destroy the happiness of social intercourse, are cultivated in the family. They descend from parents to children, and blight whatsoever they touch. Few adults are aware how very early children understand the words and imbibe their spirit. Under the impression that much that they say and do is not noticed by the little ones, there is a treedom of utterance that has a corrupting influence before they are aware of it.

Tact in Little Kindnesses.

I spent a few days on a steamboat journey last Spring, and in the evenings the passengers would gather in the cabins, and, each contributing something to the general entertainment, we had very pleasant times. One young man gave a recitation, not much ps-one of the old time ner school-boy declamations—and in the midst of it he forgot how it went, got confused, and broke down, feeling immensely morti fied. But one of the ladies sitting near him spoke: "Thank you for that piece. It was particularly pleasant to me to be re-minded of it, for I used to hear it years ago, and it brings to mind those pleasant old times when I went to district school in the country. But I have not heard it, nor thought of it, for a long time. The man's embarrassment was half taken away by such thoughtful acknowledgment that he had given pleasure by his attempt, and the lady proved herself a "real lady." But, unfortunately, nine out of ten would not have thought to say anything of the kind.

If the man who happens to sit on the same seat with you in the cars has not the morning paper, and you have, don't read it through and put it in your pocket, but offer it to your neighbour. And, in offering a kindness, if you can put it into shape of asking one, so much the pleasanter. A lady said to me, "I hate to carry round a subscription paper and go begging, but when I do go, there is just one man I like to go to.
Mr. A. always thanks me for coming, just as I had done him a favor by giving him a chance to subscribe. Sometimes he says he can't give me anything, but he always thanks me for coming." How easy for Mr. A: to do so; yet, in one pointer least, it makes him regarded as the most agreeable person whom she knows.

The impressions left by these little things last so long, too. I remember well how an old gentleman, a stranger to me, gave me a luscious looking pear one day, when I was an errand bey in Boston. I was waiting in one of the banks, and he slipped it through the wire-grating to me without saying a word. Why, that little thing has been a pleasure to me, every-time I have thought of it, all these years!—Advance.

Broad-Churchism.

What is Broad-Churchism? That it is semething which is heterodox is generally admitted, but what it really means is to most people a puzzle. As we understand it, we find that the very essence of Broad-Chronic in the contract of the contract o Churchism is negative rather than positive —it decries truth because it is too rigid, yet never committing itself to any statement of what is right and true, and what is to take the place of that what is wrong and false. Whence the difficulty that is felt in giving a detention of what itreally is. Any attempt to convert Broad-Churchism into a system, to attribute to it definite doctames which may be deferre or impugned, is always more or less unsuccesspugned, is always more or loss unsuccessful, for the simple reason that is the very essence of Broad-Churchism to avoid dognatism. It claims to have reached a level at which all logical distinctions are valueless; the distinctions of parties have lost all significance, and the colours which mark the different aspects of religious mark the different aspects of religious thoughts and truth have melted into a uni-form grey. The founders of the Broad-Church school, if we take it as consisting in an indifference to all definite beliefs, is not any one of the Apostles, but, if we may hazard an opinion, rather the Roman Governor, Pilate, who asked the question which he thought to be unanswerante-

Broad-Churchism is not then a system. but a tendency which is fruitful in evil; a faith which leads to loss. But let us not make a mistake. There is a Broad-Churchism which arises from an indifference to truth, but there is also a Broad-Church-ism which loves the truth for its own sake, and holds it to be greater than human ave-sumes the garb of charity, catholicity, and liberality, by simply putting aside all defi-nite beliefs, and calls the state thus reached—peace.

As we have said, it is possible to be Broad Church in a good sense as well as in a bad sense broad in comprehensiveness of view—broad in sympathy—broad in tolerance of convictions earnestly come by and earnestly held. It must be admitted that, even in doctrine, all the great truths of a theological system may be believed in with the utmost definiteness, and yet to declare these truths in a different order from that commonly received; to follow less the exactitude of any particular school than the freedom and full ess of the Bible; and in practice to admit the existence of various types of Christian life, varying with individual temperarient, and yet every one of them genuinely Christian. The Communion of Saints is becoming more and more a feature of Church-life in the present day. Christians have been finding to their great surprise the marks of the Christian brotherhood where they have never expected to find them. The different theological types in the Scriptures—Paul, James, John, Peter, are found reproduced in different Churches—one in heart and spirit as these Apostles all were—building on the One great foundation, and each bringing into prominence some different aspect of the truth.

The Broad-Churchism, then, which would obliterate the distinction between the true and the false, which makes light of princi ples, and chapes the doctrines of the Word to suit the taste, and the law of God to suit the practice of a particular age, is the worst enemy of Christ and His Church Against this error we must oppose that Broad-Churchism which will fight the new enemies c the truth with the newest wea-pons, and like the Children of Issachar hath understanding of the times to know what Israel ought to do. - Weckly Review, London, England.

How I Was Saved.

To every wife whose husband is the slave to liquor, I say hope and pray! Do not give up to despair, and if your husband has any sense of religion or affection for you he will, by the grace of God, reform.

For ten years alcohol was my master and for soven years I battled fiercely to overcome him. Sometimes I would abstain for several months-once for six-then,

trusting in my own strength, would fall. My angel wife bore her troubles without a murm.r, and, though delicate and nervous, never gave way to despair; was al-ways most kind and affectionate, and cling-ing to my neck, would say, "Poor dear, John, how I pity you, but let us hope and pray, and you will yet conquer." We did hope and pray, and God in His mercy answered our prayers, and a happier home on swered our prayers, and a mapper nome on earth than our cannot be found. We are now old and gray, and are looking forward to that happy home above. No momory of the part is ever allowed to mar our perfect peace, for we know that the blood of the Lamb cleanseth from all sin. My wife says, "I love you all the more, John, for I know how you struggled, and I feel proud that I was the instrument in God's hands of saving you. I never, even in the dark-est moments, regretted marrying you, for I thought if I had not you would have been

O, if all wives were like mine, how many more might be saved, if they would adopt her course instead of a harsh one.—Mon-

Search the Scriptures daily. Let error alone; look for truth, Do not allow yourself to play around a book, which dangles before you, though it may be baited with tory flattering doctrine. They used to call in derision Tottenham Court Chapel in London, "Whitefield's soul-trap." Other soul-traps there are in this world, which soul-traps there are in this world, which and hinder the running of the perfect many contents of the perfect many may be seriously named. Glorious captivity is that when the soul is truly cought for Christ; awful slavery is that, when the soul is in bondage to Satan. "O, never mind them," said the sainted Yenn to his Bible class, when the revilors told them his religion was all extravagance; " never mind thom: never answer them; read Bibles; press forward, dear lads, and you cannot miss of heaven with a samp at your feet .-- Robinson,

Pocket-Book Logic.

It is a good time to examine some of the for extravagance. It is no news to most people that it is the "httle things that count." Nevertheless, there is professional. notions that are put forward as an excuso people that it is the "fittle things that count." Nevertheless, there is universal difficulty in stepping the small leaks from the family purse. Each one seems so small, and is so small, that not to indulge seems are income and the seems of the seems o parsimony. Supposing we represent exwe ask liberty to waive all discussion of the we ask liberty to waive all discussion of the influence and utility in general, of tobace. A man's expenditure for eigers may seem small as a daily item, or as a per cent, of his income for the year. But it may represent, nevertheless, just that fraction of each day's wages or just that per cent of each day's wages, or just that per cent of the annual income, which would . utherwise be a surplus. The surplus, or the savings of most men—what they lay up—is necessarily in itself, a small per cent. of their stell means. sarriy in itself, a small per cent. of the total income. Extravagant outlays should, therefore, be computed, not as a per cent. of the total income, but of the probable surnings. Supposing a clerk with a salary at \$1,000 a year to spend \$50 in eights and to save, from his entire income, \$200. His extravagance should be measured, not by the fact that he spends 5 per cent. of he the fact that he spends o per cent. of his mecone needlessiy, but by the fact that he thus cuts down his savings 20 per cent. It makes a great difference which 5 per cent it is that is thus dissipated. If it is the last one, the one between 95 and 100, it is evidently the one which will have to be evidently the one which will have to be reformed before the young man will save anything at all.

There are a good many current traditions of the pocket book, and particularly of the pocket-book that is trying to keep up an air of gentility that are open to some criti-We fear that the motto of our dictionary friends is responsible for some do-mestic bankruptcies. "Get the best" must mestic bankrupteies, "Got the best" must alway: be interpreted with strict regard to the relativity of all human things, as Sir William Hamilton calls it. "The best' has come to mean the most expensive which may be the best, indeed, for people who can afford it, and the worst for those who cannot. Of similar character is the despotio dictum that "the best hotels are always the cheapest." We have heard this opinion advanced with an air that was intended to brand any one who doubted it as a mean and vulgar fellow. If the cheapest hotel is that which surrounds its guests with the vamest luxuries, such as most of them do not enjoy or ask for at home, un-doubtedly our so-called first-class houses deserve all the cust m.

Who is there that has not puzzled him self with the soothing speculation as to whether, in the event of a certain questionable expenditure, he will "be any poorer ten years from now?" The remoteness of the era, the infinite complexity of possibili-ties entering into the computation of the results, the utter ridiculousness of supposing that a paltry five-dollar dissipation to-day will affect anything so far down the stream of time, make this a most dangerous issue to raise. The pare suggestion of it generally outweighs all considerations of economy, and down comes the money. have often wished that somebody would try this interesting but impossible experiment both ways," and inform an erring world whether the man who spends five dollars poorer when he dies, say fifty years hence, or not. And yet there are a good many people in the world who have solved the problem, and some of them can be inter viewed at the alm-house.

But it is not this expenditure or that aving that makes a man poor or forehand it is the habitual carelessness regard ed—it is the habitual carelessness regarding expenses, or the habitual scrut my of them, that determines this result. And we wish to say a word here about the relations of economy and charity. Many people have a great contempt for "scrimping," but like to see "free-heartedness." We have space morely to observe that the peo-ple of economy and judicious expenditure are, as a rule, the people who maintain our great charities with their timely and systematic contributions. The "free-hearted" fellows, on the other hand, dont amount to much for the practical alleviation of real suffering. They have spurts of giving, and often give where it were better to withhold, or where there is a large per cent. of social pleasure returned for their money, but they are not the class who put down in their estimates an annual contribute a to the home for the friendless. The clarity has a large dross of selfishness or fully, and is not the true metal - Springfeld (Mass.) Republican,

Only a Grain of Sand.

A man who for years carried an old and cherished watch about him, one day called on its maker and told him it was no longer useful, for it would no longer keep time corrcctly.

"Let me examine it," said the maker; and, taking a powerful glass, he looked carefully and steadily into the works, till hspied just one grain of sand.

"I have it," he said; "I can get over your difficulty."

A! out this moment, by some powerful ing what was coming, cried out,—

"Let me alone; I am but a little thing. and take up so httle room I cannot possibly injure the watch. Twenty or thirty of us might do harm; but I cannot, so let me

The watchmaker replied: "You must come out, for you spoil my works, and all the more so that you are so small, and but few people can see you."

chinery. We may go alone, and with God set again the timepiece; but if we do not set again the timepiece; but if we do not trust in His keeping power, how soon the old enemy is on hand to thrust in again the little grain which will impair the works and hinder the wheels and present a false fact to all who are around! Let us then look to our Saviour as one who is able to "keep us from falling," and trust Him as the God who will deliver in the temptation, and keep us how will deliver in the temptation, and keep who will deliver in the temptation, and keep the home watch running perfectly.

A View of Hell.

Hell is the infinite terror of the soul, wherever that may be. To one man it is pain. Rid him of that, he can bear all degradation. To another it is public shame gradation. To another it is public shame. Save him from that, and he will croep and crawl before you to submit to any repthe meanness. "Henour me now, I pray thee, before the people," ories Saul, till Samuel turns from the abject thing in scorn. To others the infinite terror is that compared turns from the abject thing in scorn. To others, the infinite terror as that compared with which all these would be a bed of roses. It is the hell of having done wrong—the hell of having had a spirit from God, pure, with high aspirations, and to be conscious of having dulled its delicacy and degraded its desires—the hell of having quenched a light bughter than the sun's—of having done to another an injury the quenched a light brighter man the sun so-of having done to another an injury that through time and through etermity never can be undone—infinite, maddening re-morse—the hell of knowing that every chance of excellence, and every opportunity of good, has been lost forever. This is the of good, has been lost forever. This infinite terror; this is wrath to come.

Have you ever marked that striking fact. the connection of the successive stages of the scul? How sin can change the countriance, undermine the health, produce restlessness? Think you the grave will end all that—that by some magic change the moral being it shall be buried there, the moral being it shall be buried there, and the soul rise again so changed in every feeling that the very identity of being would be lost, and it would amount to the creation of a new soul? Say you that God is love? Oh, but look round this world. The aspect of things is stern—very stern. If they be ruled by love, it is a love which does not shrink from human agony. There is a law shrink from human agony. There is a law of infinite mercy here, but there is a law of boundless rigor too. Sin, and you will suffer—that law is not reversed. The young and gentle, and the tender, are in-exorably subjected to it. We should shield them if we could, but there is that which says they shall not be shielded. They shall weep, and fade, and taste of mortal anguish, even as others. Carry that out into the next world, and you have "wrath to

One there was in whom human nature was exhibited in all its elements symmetrically complete. One in whom there met all that was manliest and all that was most womanly. His endurance of pain and grief was that of the woman rather than the man. A tender spirit dissolving into tears, meet. ing the dark hour not with the stern defi-ance of the man and the store, but with gentleness, and trust, and love, and shrink-ing, like a woman. But when it came to the question in Pilate's judgment-hall, or the mockeries of Herod's men of war, or the discussion with the Pharisess, or the expo-sure of the hollow falsehoods by which social, domestic, and religious life were sapped, the woman has disappeared, and the hardy resolution of the man, with more than manly daring, is found in her stead. This is the "patience" for us to cultivate: To bear and to persevere. However dark and profitless, however painful and weary existence may have become, however any man like Elijah may be tempted to cast himself beneath the juniper tree and say, "it is enough: now, O Lord!" life is not done, and our Christian character is not won, so long as God has anything left for for us to suffer, or anything left for us

housands more would find it easy to love God if they had not such miserable types of him in the self-sceking, unpulse-driven, purposeless, faithless beings who are all they have for father and mother, and to whom their children are no dearer than her litter is to the unthinking dam.—George Macdonald.

A good mother made several attempts to bring her stubbern little son to obedience by chastisement; but at last grieved by his obstinacy, she burst into toars. At once subdued, the little one throw his arms around the mother's neck and cited, "sorry mamma; sorry." Are there not some fallen ones whom our tears might reclaim, who seem to be hardened against what we call "plain dealing?"

It is written upon the heart,-and nothing but a long process of vicious indulgence can cover or efface it; it is written upon the social system under which men live safely and happily; and it is written more legibly and impressively on the inspired page,— that everyone of us must give an account of himself unto God. Happy the individual or the community, who were a under felt mmunity, who moves under t sonse that the Great Searcher of hearts is m eaven and looks down upon men, and that he will hereafter judge the world in rightcousness, and render to all according to their works .- Rev. Thos. Parson.

We never could succeed in weaving a wedding garment such as would allow of our sitting dewn at our Heavenly Father's banquet. We must receive it from the Rehanquet. We must receive it from the Ac-deemer's hand, and this robe is His own royal robe, which He has dyed in the crim-sen of His own blood. We cannot appear before God except as we are clothed in His right-ausness. But He will not clothe us in this until we have approached Him with an ardent desire to receive His grace, and until, like the poor daughter of Israel who met Him one day, we have seized with a trembling hand that hely robe with which we must be covered. In other words, we can only share in His merits through the faith which unites us to Him. What He did for us eighteen hundred years ago is of ne value without this faith, this personal adherence to Him.—Pressense. No one loves because he sees why, but be-

cause he loves. No human reason can be given for the higher necessity of divinely created existence. For reasons are always from above downwards. A man may just feel this necessity, and then questioning is over. It justifies itself. But he who has not feit has it not to argue about. He has but its panthom, which his created himself a vain effort to understand, and which he supposes it to be. Love cannot be argued about in its absence, for there is no reflex, no symbol of it near conough to the fact of it, to admit of just treatment by the algebra of the reason or imagination. Indeed, the very talking about at raises a mist betwoon too mind and the vision of it. But let a man once love, and all those difficul-ties which appeared opposed to love, will just be so many arguments for leving. Goorge Macdenaid.

Our Frang Selbe.

The Young Fir-Tree.

A PARABLE.

It was winter. The snow whirled through the streets and alleys, and fell heavily upon every surface, narrow and broad, till the wind when the streets and alleys, and fell heavily upon every surface, narrow and broad, till the wind when the streets and whenever a little streets and whenever a little street and streets and whenever a little street when the streets and the little finger cularge the warm and the little finger cularge the property of the streets and the str

sar shittle nearer, we may easily near their conversation.

"Dht hinst the morning would dawn!" sith a young stender fir, who held her little head quite excet, as if yearning toward Heaves. "The blessed marrings" Als that we only know that we were worthy to adors the hielists right of all." Yes, if it might only happen to us all." Seeked the other young trees. "Oh! that the morning would dawn! Only once of them, frelful and displeased, shook his head, and said, securatily and asgrily:

shock his head, and said, seornfully and agril;

"I, for my part, de not congratulate mysilf for such's future. Blanil I just for this
ask my rothe life, that is few amonghose, and
amy rothe life, that is few amonghose, and
amy rothe life, that is few amonghose, and
the my rothe life, that is few amonghose, and
the soit gradge it to you? But spare me
from it. My wishes are of another and bettre knd. I is a bad enough to be born ugly
firtress, with, he hateful sharp needles with
which Lam weed every lay. Re I will, at
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the house of the life
than the sealer has been the sealer
to the freeze and story the sea

I found also again in juy those little red the said blue hands of the Christman

market; because Zentle, kind-hearted peo-ple had here and there lighted for them a light three, so that they also might learn to rejulse and have a slare in the happun so of the whole world.—Ladies Repository.

The Snowbirds.

DY MARY MUMBIS

"O, father I am a time the dearest, a welord bride bride, on over a new "Se and
Alice May use a id, enewy morning, as a featered bridge out of the window, "And
move, father, can't Arthun and I go traptripping through the snow, just like those
binds, and go to school?"

"What do you say I" asked Alice a father,
appealing t. m. mother. "Can we betties now may be come deep, and the wind
has not clinanged."
"O, mother, do say yes," outrasted Ar"O, mother, do say yes," outrasted.

has not changed. "On motion, do say yes," on treated Arthur, "we can 'ske our dinner and stay at noon, and have such a mee time. I'll take first rate care of Alice." "W-II, perhaps," logan Mrs. Blay; and her hall permission was acceptly seized by the children, that soon, to their great satisfaction, they were bundled and milled and started on their way.

A sweet little face was here.

satisfaction, say were and attacted on their way.

A sweet little face was that of "baby Alice," and as the bright joilen curls strayed out from under the searlet hood, and her wee muttened hand cought that of her brother, scarce larger than herself, no concould have mesunderstood the prade of the mother w.so watched them from the wan-

could have meanderstood the pride of the mother w.i.e watched them from the wan-duw.

The surve is on deep, "complained Alies, "we can't hop a bit like the snow-brids; we go down in, and can't trap at al. Du mother say she would tell Jummy, the baker, to stop for us lift snows when school is done?"

is done?" ... op for us if it snows when school to done?" ... Who, in Massachnettis, does not remember the great snow storm of 1867? ... how it rage seemed to have passed away, and people ventured out its labor? ... then, towards the mildle of the day, as if angry x; lettered the mildle seemed to the same the same than the

leasly bound fast eyerything that came in ta way?

"O, it is noon now, and we can have a ridinear, Alies' i Come and at on the ratte with the country of the

chiblren, and I shall scrame you an hear earlier.

"Baby Alice" is muffled again; but the bine syes look out with auxiety from the carlet hood up at her brother a face, as also anys. "hadn't we better wait for Jinniny?"

"Wait for Jimmey? Bhe's going to look up the schoolinouse, and we'd have to stand out in the cold." Bendes that, atthough you don't know it, those, Jinniny seat is held ught in the nawe, he's out of Laston, and Jimmy himself is having a hard since belief the standard of the school that the school had been a standard that the cold that the school had the school that the school had been a school to the school had been a school had been a

Arthur?

"Wily wo! What an idea! Supposing Naroleon, failor was telling about the other night, had given up, and not crossed the Alpe?"

I know it, but you a:n't. I mean, I am t Napoleon. O, idear."
And the wind, all unbeedful of the child resu, blew harder and harder, and the greet leigher; and this large through the control of the child resu. blew harder and harder, and the face of the child resu. blew harder and the story ligher; and the large trees shown in every lemb.

same shown inster; the groat derite grow higher and the sluge trees shook in every bush.

"Arthur! Arthur! I can t see, cred Alice, in a heartreading voice." My eyes are himled but Can you see?"

Not I can't; but I guess we ran feel the way. Don't give my. After I ma hour, you know, I me strong, and we shall be isone soon.

But wron him took coloned with a deep sook. Itay west own intite way, when Alice stopped; I you are the stopped of the death of the deep stopped in the same, and wast for it to clear off."

The boy's bravery was about chanasted, and they stopped, pittuit objects that they were frozen together, and the two shoot nearly waist deep in the same, and well. I man it leave you are also my the same of the

And so the two children knott in the new with their arms round each other's

snow, with their arms round that the people.

John Kerrigan was a rough old back-driver. He had been in the business for history warm, and had never in all that time been overtaged by a snow-storm like this.

He had fed his horses in the stable, and was going home to his boute, a quarter of a suite off. He great heavy boots left deep hel over in the sunw, which were blown away as fast as he made them. His beard was fowen to his muffler, and his fur cap pulled oven his open. If i had been near Christmas you would surely have taken him for Santa Claus!

for Sania Claus!

As he plode on, he talks to himself:
"Well, if this, don't best all the storms like tover I we. Olad I'm need home, anyhow. A host fice and good suppar ser nivor to be described of winther night.—
Bless may soull what's that sound and what's this?" A soft sobbing voice, its foace admost lost in the driving storm:—

If should dis.—

"Well, if that don't beat all ever I held the should be the should be

Auco May, as auro as I live. I'll take ye home."

The blind child said softly to her brother, as she obeyed, "Arts, do you think it can be Jesus?" But the hoy Jid cot answer. He chung hravely to the coad, and they soon teached their father's door, which was quietly opissed. "Why, John Korrigan! we've been worred to death it we though! Jimmy,"—"Blood! think you saight a' been worried! The swate cratter, if hadin' found her they," he said, keeping on takting, as get her then a sayin' o'ller propere, the'd' a died, sure. And as for Jimmy, it's likely he's stuck; treyfluing olse has. Well, good evoniu', mam "—

Did Mr. Nayaway to his wife. "I told von

reasis, mem "-"

"Did Mr. May say to his wife, "I told you so?" No, not any such thing. He took both his derlings in his arms and thanked the Lord for them, as he never had done before, and the wind, here, that winds, and the sunys, derifted up until it locked the done on the his matter was that his his his matter was that his his matter was that his his movement.

Gen. Fisk and the Theatre

We find the following excellent tion in the New York Obristics Advocate. Gen. Pink is an honor to the station that he fills:—

A lady friend of Mrs. Fisk called on them the other evening at their rooms in the St. Nicholas Hotel, and requested them to go with her to the theatre and hear Mr. Booth in Romeo and Juliel.

po St. Niencias Holel, and requested them to go with her to the theatre and hars Mr. Booth, in Ronnee send relief.

I ganqui too; sand the Genoral. "I have an engagement, "all but you can got released from that engagement, the masted. "What is it, if I may be so importition!"

"It is the evening for my prayer-meeting, he replied, and I makent a point always to be present when possible."

The lady secred his band, and teary filled her eyes as his exclaimed: "General! you have present the present of the Church, and ought to be a present and faithful in my duties as you are; that I am not. But do you really that it is not an analysis of the Church, and ought to be a present and faithful in my duties as you are; that I am not. But do you really thank it is wong to attend the thisative his added, after a slight pane.
"It would probably do me no harm, herplied. "But suppose I was to go for this reason, mindful only of my own pleasure, or of its influence upon myself," I take my seat. Yondrie a young man who had seen antoned to the place, not fitted the presence of the influence upon myself. I take my seat and any to thinself with means the cyt upon and any to thinself with means the cyt upon and any to thinself with means the cyt upon and any to thinself with means the cyt upon and any to thinself with means the cyt upon and any control man I leard him deliver an address to a Subbath school the other Sunday; surrely I must be all right in Christian sumpany." No." said the noble Christian and debasing scooling.

Every one has a Gift.

Byery one has a Gift.

All Christians have some gift. Some may have but one taient, but all have one of the least. The Great Householder has apportioned to every exrent a taient. No ample part of a vital body is without the same proposed to very exrent a taient. No ample part of a vital body is without the same part of a vital body is without the same part of a vital body is without the same part of a vital body is without the same part of a vital body is without the same part of the same the same same the same use of all purpose. Truly, there are some Christians who might be put in that eategory; it ought pursue and ody to know what they are capable of; and yet it is cortain that they have an unit same part of the body the body of Ghreat. As every beast, bird, fish and insect has its place in nature, so has every Christian a fit postion in the secondary of Girat. As every beast, bird, fish and insect has its place in nature, so has every Christian a fit postion in the secondary could be dispussed with without righty to iter completeness. Every living saint has his charge to knop—his talent over which he is a sleward. A measure of gift is not if of any other part of the property of the same be lost to the charted without injury to iter completeness. Every living saint has his charge to knop—his talent over which he is a sleward. A measure of gift is not if of any other part of the property of the same part of the property of the p

Bob the Cabin Boy.

Thore had been a quarrel between the eapsals and the seilors, and in this instance, and not usually the case with much difficulties at sra, the self-order were not to blame. The optical was a man of warm tender feelings, and had been so yielding to those unless thim as quite to lose his authority and the properties of the way to the control of the c

were revester: by all on board.

The unplain, though long a soa-faring man, had a spirit that could be easily crudied. The ni-thouse conduct of the a has as proyed upon the spirit as to produce resooning, and thus to make him very net use, and at last very ill, so that he was conducted to the room.

seconsia, and thus to make him very nearons, and thus to make him very secondard to his room.

Nous of the sailors vanted hun. No one thought of speaking a kind word to the captain but poor little sole.

B-b was the cabin boy. He had no pious modification and the hardsings of the sea. He had promoble the sailors were seased to the fact that promoble the that he would read the fully fulfilled. Him Bible heat taught him form the sease that the sailor sailor size of the fact that the sailor sailor size that the fully fulfilled. Him Bible heat taught him form of the sailor sailor

"Who's there?" he tesked, in an impa-tient tone.
"Bob, sir. Cat I do auything for you?"

"Bob, ser. Oat I do auything for, you?"

"Go about your work, boy, and don's owne troubling gan."

Bob atole dway more entity than he came, in all he pillout the daptien, and oborished no energy feedings. He grayed for him that night, see he had you don't not seen, and the night are to see your to be preven a your for to him, in sense way, to preven a your fort to him. In sense way, to preven a your fort to him. In sense way, to grave a your fort to him. In sense way, the preven a your fort to him. In a Bob resolved, the reason for the heart start Bob resolved, the reason is the sense of the sens

Iort to him.

The next day Dob resolved to try again. He saw that the captain did not appear on dock, and again he went and knocked at the door.

e door, "" Who's there?"

"Bob, sir. Can I do anything for you day, sapram?"

Work In Work In Work In Work In Work but don't worry," says the old bug, hus we don't know about the werry-uby. A hittle saniety is a good ling; is it is a series in the said of the said

When come to a man the human face it is known to be the human face it is known to be the human face divine and the hand of the reliable in the hand of a broth 1, then well be under ". Twist St. Paul in any when he said, "the said with that theyed were accurated from Christ for my "chrise." But he will no longer qual the said they will not longer qual to be said from feeling the love of their the trainflaws an e- and of their being, expect to be said free from the law the world to come. They are the love of their the world to come. They are the world to come. They are the world to come. They are the world the world the world the world the world the world the said the world to the the said the said to the the said the said to the said t

Presbytery of Toronto

is meeting of this Presbytery was hold in usual place on the 2nd inst., and ought have been reported before now. The gwing items are not snownth, of notice; etter was read from Rev. J. Y. Killen, land, under call from Cocke's Church, route, respectfully desiring said call. Labelen that

"Boh, sir. Can I de anything for you to day, sepisan?"

"Not go sway."

They, was pleaged to projice that there was something of healthney and indesired and regretifulness in his tens, and be resolved to try again.

Measwhile the emptain's beart grew warm towards, the kind by the project of the transition of the control of the control

runs same congregation with a view to see; their pasters resignation might not be with rawu, and if said endeaves about faul, to summon the congregation to appear by communeous at sext meeting of President was a constant of the source state of th

wisited their paster, Rev. J. Meerecented Mr. MoLean with a bunds too numerous to mention here. After taking of a splendid tea prepared by ledies, the friends went home after a

British Zmerican Breabyterian.

PUBLISHED EVERY FRIOAY AT TORONTO, CANADA.

TERMS: \$1a year, in advance. Postagr, by man, Joont por year, parablelat the onlice of delivery.

Club Raics and fact of Premiunas formshed on application. All who are desirons staid in executing the organization of the Patient remains smould sand for the light of Frenchans at once, as now is the time to secure award many. Chaques and Post Office Orders should be drewn in favor of the Puensner.

Address

C. BLACKETT ROBINSON,

P.5 Drawe 984 Publisher and Proprietor

British American Bresbyterian. FRIDAY, DECEMBER 19, 1873.

NEW SUBSCRIBERS.

Now is the time to subscribe for the PRESBYTERIAN. We shall mail to all who now send in \$2 a copy of the PRESBYLER-IAN from this time to the end of 1874. Those who are getting up clubs will please notice this. A list of premiums is published on the eight page. In the meatime all who are inclined to canvass for the PRES-BYTERIAN will please to communicate with this office without delay, when ail particulars will be learned.

OUR GENERAL AGENT

The Rev. A. Milne, M.A., has, we regret te say, been compelled to sever his connection with the PRESBYTERIAN. The changeable and very often inclement weather which he had to encounter in prosecuting his labours, especially at this season of the year, was too much for a delicate constitution, and he could no longer continue the work. Mr. Milno will, for a time at least, fill the pulpit of the Presbytorian Church at Hammand, St. Lawrence Co., Sta to of New York. He has our best wishes for his comfert and usefulness.

OUR CANVASS.

The Rev. Mr. Milne, in resigning his position as General Agent for this Journal, says: "My idea is that the circulation could "be greatly increased if the minister of the "congregation would appoint a local "agent. In that way the country congre-"gations could be worked up, and that is "where your greatest increase must come "from. I find wherever a Minister has "spoken of the paper from the pulpit and " in his visiting that there we have a good "circulation. All it wants is pushing. Get "it introduced into the families of our Church, and they won't go without it. "Often and often I have heard your sub-"scribers say "We would not be without "it."

In view of Mr. Milnes experience, would it not be well for our ministers to aid us in tended circulation by appointing a suitable started; in other localities ministers have a Communion Service, as a premium and in Sabnath-Schools have in creased their Libraries by sending twenty, thirty, or forty names of new subscribers.

We urge our co-laborers not to lose time. Our general agenthaving resigned, we have to depend, to a large extent, on voluntary effort. Our friends can help us if they will. Now is the time for renewing and extending subscriptions. We send specimen copies, prepaid, to all who write for them. We are hearing already from active friends. but shall be glad to hear from more. Remember. THREE THOUSAND new subscribors is the figure we want to reach early the coming year. With your assistance, kind reader, this point will be very easily attained.

TOPICS OF THE WEEK.

The ramour went some short time ago that the Emperor of Germany was so ill that he could not survive for any length of time. The old man has, however, apparently recovered. His death would favour greatly the progress of Liberalism in Germany.

The war on the West Coast of Africa progresses slowly. We rather fear the British Government has in hand a more difficult matter than was reckoned upon. The native allies are altogether worthless, and the General has not sufficient troops to advance. In the meantime the deadly coast climate may tell with terrible offect upon the unacclimatised Europeans. The last accounts mentioned that General Wolseley had been suffering from fever, but had

overed. Let us hope the whole difficulty ill be settled soon and satisfactorily.

A dreaded fimine is threaten his Bengal In spite of all that has been done by Govenument to provide against such things by irrigation, and thus always scouring a crop, we have every now and then an Indian farmue, which seems to say that much more still requires to be done.

Murshal Bazaine has been found guilty c't to France, and was sentenced to death. This sontence has been commuted to twenty years scelusion, with degradation from his rank. Upon the whole, the ovidence seems to show that no other finding or centence was possible.

The excitement in the States over the seizure of the Virginius has entirely cool ed down. Indeed the whole thing is settled, and no one now dreams of war, however much a certain class of fire-cating politicians may bluster. The people of the United States have in general no strong predilection for war.

There is a large amount of comparative destitution in Toronto and other places at the present time. Business is dull, and employers of labour are reducing their operations as far as possible. This, with large numbers coming from the States, on account of the hard times there, will make the winter a trying one for a much larger class than usual.

Mr. Disraeli has been causing a good deal of talk in Britain by his appearance in Glasgow on the occasion of his being installed as Lord Rector of the University of that city. However much Mr. D. may he admired, yet there is a ring of insincerity about all his utterances, which is far heing attractive. No doubt he is a man of vory great ability, but withal, he has in his whole bearing a large amount of the political charlatan.

The election of Mr. Thomas Moss for West Toronto has been an exciting and significant incident of the past week. Old party ties in Canada are evidently breaking up, and things are on the eve cf a "new departure." Yet this "now departure can, in the nature of things, amount to very little more than simply managing public affairs with honesty and purity, the best of all " departures."

THE QUESTION OF UNION.

We hope that all the Presbyteries, Ses-

sions, and congregations of the contracting Presbyterian chr ches will see to having the question of Union freely and fully endorsed in connection with the Basis sent down by the Supreme Courts for their consideration. The opponents of Union affirm that there are large numbers hostile to its consummation on the present basis. Let this be made manifest by the utterances and votes in the several Church Courts and congregations. Surely, in such a case, none will allow judgment to go by default. Let them speak out now, or be for ever silent. On the other hand, the friends of Union affirm that there are very few parties hossecuring for the PRESBYTERIAN a more ex- tile, not many more lukewarm, while the overwhelming majority are not only willing person in each congregation to act as agent. but anxious that the Union should be con-Some have already done so with the best summated at the earliest possible date results. In several places clubs have been Let them also show that what they profess is in accordance with fact, by a full and incanvassed for 40 or 60 subscribers to secure | disputable vote being taken and given in every Presbytery and Session throughout the whole of Canada. The zeal for Unit must not be what could be desired, if it shall be found that while some give returns in favor and some against, a very consider able number have not taken the trouble either to discuss or vote upon the subject at all. Should this be actually found to be the case, we frankly acknowledge that all the non-voters cannot be taken as favorable to the proposed movement; and that it would be inexpedient and unsafe to proceed with a matter so important, when encumbered with a formidable dead-weight of indiffer ence. To overcome the difficulties in the way, and make the proposed Usion a decided blessing to the people, and a gain to the cause of Christ, there must be decided, if not enthusiastic zeal for it on the part of the overwhelming majority of all concerned. Indifference in such a case is tantamount te hostility. Silence is not to be construed into consent, but rather into its opposite.

On dit that the Rev. Robt, Irvins, D.D., will be called from Calvin Church, St. John, N.B.

The stipend of the Rev. Jances Breckenridge, of Streetsville, was recently raised to \$1,000.

In Mr. Kennedy's letter of two weeks ago, he is made to say : "Preaching alone can never make a religious people. Mr. K. wrote "intelligent" instead of "religious "

When will the Dean of Canterbury cease shocking the Ritualists? Before he went home, he preached in the chapel of Yale College, President Porter and Dr. Woolsey conducting the introductory exercises. The Dean wore no robes of any kind, but presched in an ordinary Biget alerical cost

THE AUSTRALIAN BASIS.

In our issue of the 6th inst., we gave the Australian Basis, and in our last a letter from Rev.W. Bennet, of Springville, on the subject. From these sources we learn that the Erce Church in 1858 "entertained 'a lively hope that a United Church would speedily be raised up . . . on such a been appointed by the Kirk Synod a delebasis as that which has been adopted in the negotiations of the Free Synod of Victoria ' and that in 1860, in accord- meets in St. Louis early next summer. ance with that action, "the Assembly de-"clined to recognize Mr. Miller and these brethren as the Free Presbyterian Church of Victoria in ecclesiactical fellowship with the Free Church of Scotland."

Mr. B. thus comments on the above facts We see from the foregoing that the Free Church of Scotland has unanimously recognized a Union on a basis in which no distinct article on the Headship is found.

We cannot concur in this view. Has Mr Bennet overlooked the fact, that so far from having no distinct article on the Headship. that Basis adopts as one of the "Standards and Formularies" of the United Church a thorough and full exposition and asser tion of that doctrine, in the Second Book of Discipline? We are of opinion that if that Book were put into the Basis at present before the Churches in Canada as one of our Standards, all differences on the question of the Headship would be at an end. We cannot allow ourselves to think of discon tents separating from either of the negotia ting Churches, or appealing for recognition to the Mother Churches, in case of Union being accomplished, and still hope that efforts being made to secure harmony and preserve unity will be successful.

YOUNG CANADA.

A new party in Canadian politics has been putting in an appearance. This movement, when looked somewhat closely into, is simply an attempt to realize Goldwin Smith's idea of altogether putting an end to political parties and having all to think of the country's interests, and less of their party's advancement, than, it is alleged, has been the case. A rather uproarious meeting of those in favour of this idea was held a short time ago in the Agricultural Hall, Toronto. The speakers showed that they were neither wise nor eloquent. If they mean that they are anxious for the good of Canada, in what respect are they better than others, seeing all say the same thing? If they mean any thing like Canadian Know Nothingian they are even more foolish than their worst enomies believed them to be. If they are restless young men that are seeking Government situations, or such as are anxious to keep themselves before the public, then we can understand their movement, but are far from admiring their wisdom. Mr. Goldwin Smith has managed to say a number of very foolish things on the subject of no-partyism, and has succeeded in saying them remarkably well. His disciples have improved upon the folly of his utterances, but they are very far, indeed, from improving upon the manner in which that folly has found embodiment and voice.

Book Notices.

LITTELL'S LIVING AG& FOR 1874.-The fact is becoming more generally recognized overy year that Littell's Living Age affords the best and, all things considered, the cheapest means of keeping well informed in the most valuable current literature; a literaty. that embraces the productions of the best writers in science, fi tion, poetry, history, biography, politics, theology, philosophy, criticism and art. A ist of some of the distinguished authors represented in its pages will be found by reference to the prospectus of the magazine published elsewhere in our columns, and an unequalled array of names it is. The new series, which was begun Jan. 1, 1873, already embraces serial and short stories by eminent French, German, Russian, and English novelists and during the ensuing year, as heretofore, besides the choicest fiction by the leading foreign authors, the usual unequaled amount will be given of the ablest essays and reviews, the best poems, the finest sketches of travel and discovery, and the most valuable historical, biographical, scientific and political information from the pens of the foremost living authors. 'The extra inducoments to subscribers for the ensuing year are worth noticing. The amount of the best current literature of the world, thus offered, certainly cannot otherwise be obtained so economically. The highest critical authorities pronounce The Living Age the "best of all electics," presenting, as it does, with freshness and thoroughness what is essential to American readers a a great and indispensable literature. In the multiplicity of quarterlies, monthlies, and weeklies, all of which it represents with a satisfying completeness not elsewhere attempted, it has become almost a necessity to every person or family of intelligence and taste, and especially so to those who must limit the number of their periodicals. The prospectus should not be

overlooked by our readers in making their

selections of periodicals for the new years.

Ministers and Churches.

The Presbytary of Paris has nominated the Rev. W. S. MoPherson, M.A., of Stratford, for the Moderatorship of next General

The Rev. J. B. Mair, M.A., of Galt, bas gate to the General Assembly of the Presby train Church of the United States, which

Knox Church, Dundas, was badly infured by the recent severe storm, and the congregation, instead of repairing the damaged structure, will erect a larger building than the present one, with a basement for lectures and Sunday school.

The Galt Reformer says :- A meeting of the congregation of St. Androw's Church, Guelph, was held after service on Sunday, at which resolutions were passed in favor of union with the Canada Presbyterian your husband is the esteemed paster, and Church. There was one dissentient.

The Rey. A. B. Sumpson, of Knox Church, Hamilton, who has accepted a call from Loust he, Ky., was the recipient of an address from the Ladies' Association of his Unurch, accompanied by a gold watch and locket. Mrs. Simpson was also presented with a beautiful pearl and emerald

At a congregational meeting held last Wednesday in Central Presbyterian Church, Hamilton, it was decided to purchase a splendid organ. A committee was appointed to take immediate steps in this matter. Over six thousand dollars, (\$6,000) is already subscribed.

We learn from the Rev. Mr. Cochrane, Convener of the Home Mission Committee, that the Rov. James Robertson, of Murrick. Ont., has accepted the appointment, for 6 months, to Knox Church, Winnipog. We congratulate the friends in Manitoba upon such a valuable accession to the Presbyterian ministers in that Province.

We understand that on the night of Wednesday, 10th Dec. cur., the Presbyterian manse at Camlachie was taken possession of by a large party of young people belonging to the congregation there, and during the evening a short address was read to the minister's wife, and a handsome purse containing \$48.00 was placed in her hand, as a token of esteem and affection for her personally, and as a co-worker with her husband in the Gospel of the Lord Josus. It is but right further to notice the fact that Mr. Scott's south congregation, in a very generous manner, and with expressions of the most cordual attachment and esteem for him, presented him with the result of a "thank-offering" which they collected on the late Thanksgiving day, amounting to a very considerable sum. These things indicate a very happy state of things, and must be very cheering and oncouraging to Mr. Scott as pastor of such a

The Rev. Mr. Fraser, of Barrie, has been lecturing at Orillia, on "Remin scences of an Old Country trip, in aid of the Presbyterian Church Fund in that town. Rev. Mr. Gray, occupied the chair. The Packet says :- "The lecture was full of love for Scotland, mingled with the refrain. "There is no place like (Canada) home." There was also a strong undercurrent of that genume wit for which the Reverend gentleman is noted, hereabouts at least. It may be noticed as a sign of the times, that at almost every place where he stayed in the old scountry, he put up at Temperance hotels, and appears to have been equally as well cared for as at the best of those where intoxicating liquors form part of the stockin-trade. His mention of what the woman told nim of the work the Good Templars are doing ir Scotland was encouraging to those who hope and labour for the overthrow of the drink evil."

The annual meeting of the C. P. congregation, Aucaster, was held last Thursday. The finances were reported to be in a more favourable condition than in any previous year. The drain on the resources of the people during the year, made by the building of a new church and the purchase of a manse, prevented so much being contributed to the general funds of the Church as may have been contributed formerly, but it is hoped that in a short time more will be able to be done for the various collections throughout the year. These unusual expenses did not, however, lessen the liberslity of the people towards their minister. as it was unanimously agreed at the meet. ing to add a hundred dollars to his salary. This is only another of the many tokens of their kindness and appreciation which he has received during the post year, and it would be well if many congregations would in this matter follow their example.—Cox.

The number of ships belonging to the British Navy actually at sea is about 200. These are divided into eleven squadrons, independently of vessels placed on special service. The number of ships laid up in the dock yards and reserves of England at the present time, besides the above in given at outgrap 500 and 500.

Surprise Par.y and Presentation.

A number of the members of the Roy. Mr. Torrance's congregation, along with a ton invited friends, made up a surprise party on Tuesday evening and took pesparty on The day evening and took pos-session of his house. Very soon the ladies, who came provided with all the creature contents had a next tensitive. who came prevates with an the creature contorts, had a most tempting table of and the company, whose appetites had been sharpened by the keen trosty air, did ample justice was done to the samptaous repa-This over, preparations were made for pre-senting to Mrs. Torrance a very elegant and co thy silver teaset, which the ladies of the congregation had been instrumental in gotting up, and which was to be presented as an evidence of the regard entertained for her by those connect d with the congregation over which her respected husband has so long held the pastoral oversight. Attor the actueles had been arranged on the table, Mr. D. Savage read the following address:

DEAR MRS. TORRANCE:

It is with toolings of very great pleasure that we have assembled here this evening, on behalt of the congregation of which you an honored member, to present you with this address, expressive of our kind regard for you, and with the accompanying gift, which we hope you will accept as a small token of that regard. Although de-barred, in some measure, by household cares and the duties of hospitality, from engaging very actively in congregational work, your influence has not been the less for good that it has been of that quiot, unobtrusive kind which, exclosed more by example than precept, sinks deeper into the heart. In evidence of that influence and of the respect we entertain towards you, we are here to-night—recalling many happy hours spent here before—looking forward to much pleasant intercourse in the future -and cherishing the hope that when all our meetings here are over, we shall assem. ble yet again in our l'ather's house above. That God may spare you long in usefulness, to guide your family, to encourage your husband in his prous labors, and to adora the G spel of the Saviour by your conduct and con ersation, is the fervont prayer of the donors of this token of esteem.

ON BEHALF OF THE CONGREGATION Guelph, 20th Nov., 1873.

Mr. John Laidlaw, in the name of the dies, made the presentation, after which Mr. Torrance made the following reply:

MR. SAVAGE, AND DEAR FRIENDS:

In the name of Mrs. Torrance I thank you most heartily for the valuable and beautiful gifts you have been pleased to present, and which, as the address you have read states, I take to be an expression of the esteem you entertain for her. You have devised liberal things, and in carrying out your purpose, you have been liberally supported by the friends to whom you have applied, for this magnificent tea-service must represent considerable money value. On this account alone Mrs. Torrance must value it highly, but her valuation of it must be immeasurably enhanced—and may I join my name with hers in this statement -by the consideration that it is a token of your regard for her, and of your desire for hor welfare. Accept our united thanks, too, for the address with which this gift is accompanied, and believe us, both will be carofully preserved and handed down as an heirloom in the family, so that in years to come our children will be reminded of the kind hearts and liberal hands to which we are indebted for this token of respect and. affection. Permit me to say that we have in this a proof of what determination and effore can accomplish. May the determination and effort of each one of you be directed to the working out of your personal salvation and the glorifying of God by the salvation of others. So engaged, your la-bor will not be in vain now; and in the Great Day each of you will hear the voice of the Author and Finisher of Faith say— 'Well done, good and faithful servant; enter into the joy of your Lord." That you here present, that kind friends who heartily

Again allow me to thank yon most heart-Short speeches were then made by Prof. McCandless, Messrs. D. McCang, Ferguson, and Innes, expressive of the pleasure they felt in being present on such an interesting occasion and bearing testimony to the worth of Mr. and Mrs. Torrance, and the esteom in which they are held not only by those belonging to the First Congregation of the C. P. Thurch in Guelph, but by the community at large.

sympathise with you in this movement, and

who cannot be present this evening, and that all belonging to the congregation may

be fitted for a crown of joy and rejoicing in the day of the Lord Josus, is the fervent prayer of both Mrs. Torrance and myself.

The ten set is one of the most elegant. as regards pattern, we have soon for a long time. It is of American manufacture, and was procured by Mr. D. Savage. The set consists of tea urn, coffee pot, two tea-pots, sugar bowl, slop bowl, and cream jug. and each of these are tastofully chassed, frested and burnished. On the tea urn is the fellowing inscription, which was very neatly engraved by Mr. Oldham, of Guelph:— "Presented to Mrs. Torrance by the members of the First Congregation of the Cauada Presbyterian Church, Guelph, Nov. 20th

The rest of the evening was most pleasantly spent, social intorcourse and music being the chief features of enjoyment, and at a seasonable hour the party broke up. bearing with them happy memories of the pleasing event which brought them togeth-er.—Guelph Mercury.

The above should have appeared two weeks ago but was mislaid.—Es. B. A. P.]

It is a significant fact that the representative of the English Church to the recent council of Alt-Cathelies at Cologne was the Pusoyite Wordsworth, Bishop of Lincoln. His address, as is well known, was not well received by the assembly, and a Bonn Professor, in accounting for the fact, states that it was not because the Bishop's speech was not too Protestant, but hecause it was not Protestant enough. "We go farther, continued its, "from the Vatican Church Ordination and Soirce at Lindsay.

The ordination of the Rev. E. W. Panton. and his induction to the charge of Knox Church, Peel Street, took place in the thurch last Tuesday afternoon. Previous to the ordination the Presbytery met to hear the trials proviously assigned, which mere sustained. The edict was then read for the last time, and no opposition being offered the regular proceedings were commenced. The sermon was preached by the Rev. Hugh Currie, of Caunington, who chose for his test, Matt. xxv., 14-18-subject, the paralle of the talents. The exposition was very lucid, and the application carnest and practical. The Rev. Dr. Thornton, of Oshawa, put the usual questions to the pastor and people, after which followed the coremony of the laying on of hands, and the giving of the right hand of fellowship. He then addressed the minister from Timothy i, iv. 16, in his usual clear, forcible, and happy manner. The charge to the people was given by the Rev. J. L. Murray, of Woodville. His remarks were peculiarly appropriate and practical, exhorting them to extend to their minister their cordial sympathy and forberrance, and while sustaining him in his temporal needs, not to neglect to uphold his hands by their constant prayers in his behalf. The benediction being pronounced the Rev. H. Currie mtroduced the Rev. Mr. Panton to the congregation, and the ceremony was brought to a close.

On Tuesday evening last, according to announcement, a soirce under the auspices of the Canada Presbyterian Church on the octasion of the ordination and induction of the Rev. Mr. Panton as their pastor, was held in the Town Hall. The attendance was large, and we learn, greatly exceed the expectations of the Committee.—
After tea the Rev. Mr. Panton was called to the chair, and in a short address assured the audience that it was a very eventful day to him. He was glad that after years of hard study he was permitted to labor as a pastor in the cause of Christ. He cona pastor in the cause of Christ. He con-cinded by apologizing for the absence of the Rev. Messys. Murray and Brook, who were unable to attend. The choir then gare a selection, after which the Rev. Mr. McLelland came forward. He stated that the chairman had been his companion in youth and manhood, and that they attendcollege together, therefore it gave him infinite pleasure to be present on the occasion of his juduction. He might say a great many good things about him, but he considered it unnecessary as the position he now hold was sufficient evidence of his character. He considered that the spread of the Gospel was more desirable than the advancement of railways, &c., in a temporal point of view. Ho counselled the congregation to avoid all unnecessary controverses, as oftimes a careless word was the means of destroying alyoung minister's uso-fulness, and to consider that he was but mortal and liable to error. He hoped Mr. Panton would receive a hearty support. "The Beautiful Isle of the Sea" was admiably rendered by Miss Galbraith. Rev. Mr. Gunn stated that he also was closely associated with Mr. Panton for a number of years. He considered this the most asant day he had ever spent in his company, as he had the pleasure of seeing him adacted into the charge of Knox Church congregation. He wished him a happy pattorate. Mrs. J. McCammon sang "Nobody's Child," and was loudly applaud-ed. Rev. Mr. Roberts said there was great need for workers in the cause of Christ, hence he was glad to welcome Mr. Panton to their midst. He considered there was a great dignity in humanity notwithstanding efforts of some scientific men to lower man's origin and to place him on the same level as a beast. He considered knowledge was very essential, and that all needed instruction. He hoped the congregation would not expect too much from their new pastor, but would treat him liberally. He advocated plain preaching, and condomned the so-called "deep sormon." The whole of his address was interspersed with illus trative anuccdotes, which were admirably and were much to the point "The Land of the Leal," by Mr. Skinner, was well received. Mr. Greener gave a graphic description of his residence in Lindsay when it was in its infancy, and ahe a very interesting sketch of the religious and the savery interesting sketch of the religious sketch of the gio is work that was then going on. He re-marked that he was at the induction of Mr. Binnie, and he hoped soon to be at the wedding of the Presbytorian bodies. Ho dwelt upon the harmony that existed between the different religious bodies in the town, and was pleased to see things in such 2 presperous state. Miss Galbraith again sang two solos which gave good satisfaction. sang two se tos which gave good statements.

Rev. Dr. Thornton apologized for the nonappearance of other representatives of his

Presbytery. He counselled the young paster to take the same course in the beginning as the one he would wish to end with. He hoped his pastorate would be a long one, and would be productive of unusual good. He was glad to see so many members of other congregations present, and bets of other congregations presents that the time was gono when pastors upheld themselves by lowering others. A duett by Miss Hunter and Miss Cassie Smart was vory well rendered and elicited an encore. Prof. Kærber presided at the ergan with his usual skill. "The Blue Bells "gan with his usual skill. "The Blue Dens o Scotland" was next ung by Miss Gal orath. After a vote of thanks for the choir, committee and chairman, and the usual closing coromonies, the meeting dispersed.—Lindsay Post.

ommunion, Dr. John Hall, of New York, gathers the teachers of his home and mission schools for special conference relative to their work, the latter to their work. whois for special conference relative to their work. Point by point their duty is kenup, and counsel, comfort and encoun-syment given, as the case may need. What a help such a meeting must be hat a control such a paster must have of

Presbytery of Paris.

The Presbytery met on Tuesday in Zion The Presnytety met on Tuesday in Zion Church. There was a very full attendance of members. Among the most important itoms of business transacted were the following:—The Presbytery frequire was instructed to pay the Rev. Mr. Glendenning 512-being arrears due to him from the Beachville congregation. Leave was granted to the Tilsonburg congregation to mortgage then property to the extent of 61,200, to enable them to error a name. The Rev. Mr. Alexander having intimated that the Burford congregation had subscribed \$420 towards the exection of a church, the moderator and clork were instructed to give Mr Alexander an estrait of Presbytery certifying that the Burford congregation have the approbation of the Presbytery in their efforts to raise funds for the bytery in their efforts to raise units for the crection of a church building. The clerk then read returns made from Kirk Sessions and congregations to the remit on Union, as sent down from last General Assembly. A committee was appointed to tabulate the roturns and report to next meeting of Presgersoll, with their respective elders, were the committee named. The Presbytery then proceeded to discuss the "Basis of Union." It was moved and secondary "The Presbytery of Paris having taken into consideration the Basis of Union and deliverances, as transmitted by the last general assembly, approve of the same, and oxpress their carnest desire that Union may be effected on said Basis." It was moved in amendment and seconded. "That the Presbytery, while desirous of Union between the several negotiating churches and while recognizing the substantial harmony which exists among them with regard to important points of faith and manners; yet, in view of the fact that many sessions and congregations within our own bounds and that many esteemed and revorend ministers and members of the Canada Presbyterian Church are so strongly opposed to Union on the present Basis, that they caunot conscientiously enter the proposed United body, this Presbytery recommend delay, ted body, this Presbytery recommend delay, until a Basis be obtained more satisfactory to the ministry and membership." It was moved in further amendment and seconded, "That the Presbytery having taken up the remit from the General Assembly, agree to adopt the 1st, 2nd and 3rd articles of the Basis, and recommend that an article on Basis, and recommend that an article on the IIcadship of Christ be inserted instead of the 4th. After long and earnest rea-soning the vote was taken as follows:—For the second amendment, 11. For the first amendment, 7. The second amendment, recommending an article on the "Headship of Christ," was then put against the original motion, when 12 voted for the motion ap-proving of the Basis of it stands, and 10 proving of the Basis of it stands, and 10 proving of the Basis of it stands, and 10 for the amondment. The Prosbytory accordingly approved of the Basis of Union and expressed their desire that Union may be effected on such a Basis. The Rev. Thomas McPhorson, of Stratford, was nominated as moderator of the next General Assembly. The Presbytery appointed its next meeting to be held in Ingersoll, and within Erskine Church there, on the last Tuesday of February, 1874, at 2 p. m. A conference on the state of religion was apconference on the state of religion was appointed for the evening of that day, and the ministers and elders of Woodstock and Ingersoll congregations appointed a commit-tee to make the necessary arrangements. --Coar.

"The Settlement of Upper Canada"

BY DR. CANNIFF.

(From The Mail, Nov. 28.)

Our readers will remember that a few years ago an account of the first settlement of Upper Canada was published by Dr. Canaiff. The last of the edition of 2,000 Canniff. The last of the edition of 2,000 copies was disposed of about a year ago. Since then repeated calls have been made for the work. Although it sold rapidly in the hands of a competent agent, the author who incurred the expense of publishing, spflered a financial loss. Notwithstanding this he desires to issue a second edition; not merely to meet the public domand, but to place in the hands of the public a revised and corrected edition. He wishes to leave and corrected edition. He wishes to leave a record of facts only respecting the important events of which he has written. Lo this end, he solicies information from per tainly they made a good job of it, and sons who may have perusod the book, and brought a large and difficult enterprise to a who may have discovered any errors, or noticed important omissions. Several gentlemen have already responded to the request privately made, and furnished valuable information. A Canadian by birth, and a descendant of the U. E. Loyalists, Dr. Canniff week with much feware and who may have discovered any errors, or Dr. Canniff wrote with much fervour on behalf of his native country, and those refu-gees who formed the pioneers of Upper Canada. His book, no doubt, did much to arouse a feeling of Canadian nationality in this Province, and a deure to promote Confederation, whereby to perpetuate that nationality, and render annexation imposnationality, and render annexation impossible. We would ask our contemporaries to make known this request of Dr. Cannift to their readers, and would urge those competent to assist him in his national work

In the course of 1872 the Mission Board of the United Presbyterian Church (Scotch; says Tue Missionary Record, exclusive of \$1.250 remmitted since the 1st of January, 1873, to the Mission Populaire, Paris, conducted by Miss Monod, has voted the following grants : To the Union of the Evangelical Churches in France, \$2.500; to the Evangelical Society of Lyons, \$750; to the Evangelical Society of Geneva, \$1.250; to operations at Saucerre, \$250; to the Scotch colony at St. Martins D'Auxigny, \$250; to the Belgian Missionary Society, \$1.000; to evangelical work in Bohemia, \$1.500; to the Waldensian Church, more than \$1.600; to the French Canadian Missionary Socicty, \$500. Under the Theological Hall Missionary Society \$4.800 have been raised and voted for Italian missionary work ; all of which, with some minor grants, makes a

Miscelluncous.

Coal has been discovered in the diamond field of South Africa, and is sold there a \$11 per bag of 200 lbs.

Last year there matriculated in Hadel berg University 803 students, of smch number 32 were from North Am 1.01 and 17 from Britain. Among the number were one prince, eight counts, thirteen barons, and soventy-two whose names beest the prefix Von.

In a touching letter to his people, Dr. Ym. Adams resigns the pastorate of the Madison Square Presbyterian Church. He has held this position for torty years, and in it has acquired national fame. And now, at the ripe age of sixty-six, he goes, not into retirement, but to a professor of chair in the Union Theological Seminary of New York. Some men are made for long en-durance, and Dr. Adams is one of them. His graceful culture and firmly balanced character will make him an invaluable instructor of young men.

The Royal Geographical Sciety, the British Association, and soveral Chambers of Commerce, in Great British, are uniting to favor Arctic exploration. A new expedifrom England shortly.

Some workmen, in lately making excavations in the Ruhde Rennes, Pavis, near the Panteeon, discovered an ancient tomb, and in the mouth of the skeleton was a Roman obolus, buried with the body, according to custom, for the purpose of paying Charon for ferrying the deceased across the River

There is one universe in which each separate star differs from another in glory. One church in which a single spirit—the life of God, pervades each separate soul; and just in proportion as that life becomes ex-alted. does it enable every one to shine forth in the distinctness of its own separate individuality, like the stars of heavon. -Robertson.

Mr. Charles Nordhoff states that attendance upon schools is more general in the Sandwich Islands than anywhere else in world,) out of a school population of 8,931 (6 to 15 years of ago) 8,287 are in actual attendance at the 2,455 schools. The schools are under the supervision of the Government. Attendance is enforced by law; and, as a result, scarcely a Hawanan can be found who is unable to read and

Quite a lively correspondence appears in the London Record about the office of godfather and god-mother which is not very respectful to those household worthies. One writer claims that the original function of such sponsors, namely, the exercise of a religious supervision over their god-child, is obsolete, unscriptural; and another wishes it abolished as useless in these days, since no god-parent pretends to interfere with a child's natural parents in their case and instruction of it.

An exchange, under the caption, "Is it possible?" says:—"J. A. Froude, the great historian, gives it as his belief that the Church of England is now the chief source from which the Papal Church is recruited. The ascendancy which it enjoys through its connection with the State; the exclusive possession of the Old Catholics and parish churches; the tradition that hangs about it that Dissent is vulgar, and that to have Anglean, it not a Papist. is that to be an Anglican, it not a Papist, is ossential to being a gentleman, are weapons in its hands which it uses with a fatal ingenuity. The youngest curate affects the airs of the priest. He revives a counterfeit of the sacramental system, in which he pre-tends to have a passonate belief."

There has been some correspondence in the Methodist newspapers in reference to the little interest taken in the meeting of the little interest taken in the meeting of the Alliance by that denomination, which was oviden by the small part taken in the proceedings by the Methodists. The Chris-tian Advocate, one of their leading news-papers, give a very candid explanation, which may be summed up in one word—a most unworthy reason—jealousy. It says that the "whole affair assumed a Presby-tain elegator from hegipning to add." terian character from beginning to end."
It adds that perhaps this was well, for "corsplendid success. ing our in getting up the matter, so they had, perhaps not unjustly, the post of honour all along the line." It confesses also, and this seems to us to be a very can did and proper confession, that the Mothodists of nct only New York, but of the whole country to a great degree, ignored the Conference until it had become an assured success." If it fell into Preseyterian hands, therefore, it was chiefly because there were no other hands stretched out to give it an impulse. From what I have learned I presume that it is true that the money of Presbyter ans paid largely the expenses of the Conference. No matter; it was money well expended.

SERMONS FOR SALE .- In one of the Church of England newspapers there was recently found an advertisement to the following effect :--

lowing effect:—

Sernons.—Good, sound sermons by an experienced clergyman, adapted to the Church's year. Subscription, 13s. 6d. per quarter Single MS for any Sunday, fifteen stamps. S. P. G., Confirmation Hospital, &c., 2s. 6d. each. Clergy only.—Address," &c. "Sernons.—Sound, practical, and original. Edited by an Oxford graduate. Strictly confined to the clergy. MSS. for the season and S. P. G. (2s. 6d.) now ready. A specimen 1s. 6d.—Address," &c. "Sernons.—Earnest, original, practical, upon the Sunday Gospels, Epistles, and Old Testament Lessons, by an experienced priest. Specimens free on approval to Clergymen. Sermon for an Assize, Volunteer Corps, &c. Skrict confidence. N. B.—These sermons have been highly commonded by many eminent and earnest clergymen.—Address," &c.

This is surely cheap in these dear times,

This is surely cheap in these dear times, total of over \$15,000 for continental and, but it intimates, to say the least of it, a very curious state of things.

The Roy. W. Cochrane, M.A., lectured in Palmer's Hull, Brantford, last week, on "Manitoba." The audience was large and respectable. Of the lecture it sell the Courier remarks :- "It would be an act of suporfluty on our part to attempt anything like a report of the lecture, as it would simply be impossible to do either the lecture or the lecturer instice. Those who did not attend cortainly missed an intellectual treat, and we would advise them not to let another opportunity to gain so much information pars unimproved. We would suggest the propriety of having the same lecture delivered in the same place some time during the winter. We are sure a very large audience would be present. It took two hours and a half for the delivery of the lecture; and the scenes alone which the Rev. gentleman exhibited were well worth the price of admission.

Commercial.

PRODUCE.

The market has been quiet but steady both in trade and in prices all week. Stocks continue on the increase, and were on the 15th inst. as follows - Flour, 7,190 barrels; wheat, 144,429 bushels; oats, 5,233; barley, 25,920; peas, 14,901; rye, nil, and corn, 17,990. There were in sight on the 6th December 8,497,000 bushels of wheat, and 1,850,000 of barley, against 4,878,000 of wheat, and 2,401,000 of barley in 1872.

FLOUR.—A steady enquiry has prevailed all week at firm but unaltered price. Sales have been made nearly every day at \$5.60 to \$5.65 for extra, \$5.25 for spiring wheat extra and \$5 to \$5 to for superfine. Superior extra sold on Tuesday at about \$6. The market yesterday was steady, with sales of extra at \$.62½ and \$5.05, and of spring wheat extra at \$5.25 f.o.c.

OATMIAL -Is generally unchanged, a car sold at equal to \$4.75 here, small lots sell at \$4.90 to \$5.25.

WHEAT .- Prices have continued to be firm WHAT.—Prices have continued to be firm-but very little movement is reported. No. 1 fall sold on Tuesday at \$1.28; No. 2 fall brought \$1.24 and No. 1 treadwell \$1.22 f.o.c. last week. Yesterday unaspected fall sold at \$1.23 f.o.c. Nothing has been done in spring-all week, but it is worth \$1.13 to \$1.16. Street prices \$1.25 to \$1,26 for fa'l and \$1.12 for spring.

OATS—Have been rather scarce and firmer Car-lots have been selling at equal to 38 to 39c in balk on the track which would still be paid.

BARLEY.—The demand is active; the supply small and prices are higher. No. 2 sold last week at \$1.14 and No. 1 inspected at \$1.20 on Saturday, and on Tuesday. The market yesterday closed firm with sales of No. 1 in spected at \$1.20 on the track and of No. 2 at \$1.18 f.o.c. Street prices have riven to \$1.23 to \$1.23.

PEAS.-The market remains nominally un changed, but holders seem to be firmer. Carlots are worth 60c. to 62c. Street prices 60

RYE-Sells at 70c. on the street.

PROVISIONS.

BUTTER.—Some movement has occurred in consequence of an enquiry for New York, sales of dairy have been made at 21c. to 24c and of

CHEESE—Is easy; a lot of 50 boxes sold at 11 16c.; small lots unchanged at 13 to 13 1/2c.

EGG-Are abundant and weak in price.

PORK-Is nominal at \$17 to \$17.50. Bicon.—Cumberland is very quiet at 8½c. for lots for future delivery 7½c. is refused. Hams are fairly active at quotations.

LARD-Is active and firm, tinnets have sold

in lots of 25 at 93/ to 10c.

Hogs—Are searce and firm; lots for December delivery are selling at \$6.

SALT.-Liverpool and Cagliari are offering

HIDES, SKINS AND WOOL.

HIDES.—Receipts have fallen off somewhat, and farmers have advanced to 5½ to 6c, other sorts unchanged.

SHEEP-KINS. - There are not very many offering; prices are unaltered at \$1 to \$1.10, unless for a choice "Christmas skin."

Woot.—Is almost nominal, there is none offered or wanted and prices are weak.

FREIGHTS.

GRAND TRUNK R. R. RATLS. — Winter rates from Toronto stand as follows: — To Halifax, \$1,10 for flour and \$5c. for grain; to St. John. \$1.02 for flour and 51c. for grain; to Montreal, 50c. for flour, and 25c. for grain; to Portland, 85c. for flour and 43c. for grain; to New York, 90c. for flour and 45c. for grain; to Bosten, 90c. for flour and 45c. for grain

At Hawthorn Glen, East Oxford, by the Rev. J. I. Murray, of Woodville, assisted by the Rev. W. T. McMullon, of Woodstock, H. M. McKuy, M.D., M.R.C.S., Eng., I.R.C.P., Eddin, to Mary, closest daughter of the late Henry Peers, Esq., of East Ox-

At Morvyn House, Jarvis-st., Toronte, on the 4th, by the Rev Principal Caven, of Knox College, the Rov. John M. King, M.A., Minister of Gould-street Church, to Janet M., daughter of the late Eagh Skinner, Eeq., Hamilton.

DIED.

At the Prince Albert Mission, Saskatchewau, on October the 7th, Thomas James, infant, sea of the Rev E. Vincent, agod 4 months and 10 days.

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Enjoyment stops where indoloned begins. -Pollok.

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colonial missions. Balente meist bei batel barafarellenn gengen

The Chalued Host.

The potate famine in Ireland was nowhere telt races severely thus in that part of the country where the following story is told as a true trie.

In a small village in one of the most bar-ren districts in the west of Ireland there lived a pour widow, whose sole inheritance from her husband were two healthy children, guls, of the respective ages of three and five. Paintuily, and by the utmost efforts, she contrived to pass two years of her corrowtal widowhood. Bad and sounty food, obtained by labor too great for ker delicate trans, had at last thrown her Spon her sick bed, and death, in pity, re-moved her in a few days and without great suffering from her earthly troubles.

The poverty of the whole parish was so great that nothing could be dens for the poor orphans. All the neighbors with the atmost desire to help, were too famine-stricken, and heard their own cuildren too often cry in vain for broad, to assist others.

"It the children could only be get to Kilburn"—a village some unics distant—said ene of the neighbors, after the poor mother had been buried, "a brother of their father lives lives there, and he could not possibly refuse to take care of them."

"But if matters are as bad there as here, replied another, "and I fear they will be no better off there."

"It cannot possibly be worse than here, for nothing but starvation stares them in the face. If we send them to their relations we have done our duty. We cannot possibly keep thom here.

All were at last agreed upon this; and se there was a carrier who was on the next day was going near to Kilburn no was re-quested as an act of charity, to take the shildren with him. The man readily concented, and the neighbors telt satisfied that they had done all that could be required of them.

The carrier, as agreed, came the next day and took the two girls-Lizzie was seven now, and Mary five—in his cart with him. The timid children kept very quies and close together, the carrier hardly looked at them. Towards noon they reached the spot where the cart would turn off. The man lifted them out, showed them the road to the left, and bade them go straight forward, and if they did not turn from the highroad they would, in about two hours come to the place. He then drove off. The shildren sebbed out "good-bye," and looked as long as they could see the last speck of the cart, and then they both began to

Lizzie ceased her crying first, she took hold of her little sister's hand. who had seated herself on the grass, and said "Got up Mary I we must not stay here, if we wish to get to Kilburn. We cannot stop wish to get to Kilburn. here on the road."

"I'm so hungry," sobbed Mary, "we have had nothing to cat all day.

And again they both began to cry; for Lizzie was equally as hungry. The poor children had gone to bed without food the night before; it was a long time since they had had a full meal; the neighbors where they had stayen since the death of their mother, had not given them any breakfast, as the poor people had really themselves nothing to uat. It was now dinner time, but there was no dinner for them.

"Come, Mary," at last said Lizzie, "wo must try to get to some house, we may perhaps get a little bread, or a few potatoes. If we stay here we shall starve; no one will-bring its anything to eat here."

"Oh! if our mother were but alive!" exclaimed the little ones, getting up with dif-Coulty.

The children were weak, and could only drag themselves slowly along. Hand in hand they tottered on. Several times Mary declared that she could not go any further, and sat down on the high coad, and it was with difficulty that Lizzie perand it was with difficulty that Lizzie per-suaded her to get up again, and to pursue their way. At last Lizzie thought she saw a house, and pointed towards the spot. "Now," says Mary, "we shall soon get something to eat; we shall find kind people there.

It took them more than a quarter of an iarminonse. her such it proved to be. With hesitating ateps they entered into the house, for they ad never begged before, in spite of their former misery. But at this moment they could think of nothing else but their tor-rible hunger. When a few steps from the house they heard the farmer violently scolding one of his men. Then he went into the house, fiercely closed the door after him, so so to make the windows rattle, continuing his abuse all the time. The children, terrified and with beating hearts, stood still at the door until the voice ceased. Then Lizten and the door with the voice ceased. zie opened the deor, and both children ensered. The farmer sat in an orm-chair by to fire.

"Well, what do you want?" he harshly asked the children, who were too frightened to utter a word, and to tell their errand. "Can't you speak?" he asked still more

Lizzie at last took courage, and said ently. "Oh, if you would be so good and give us the least little bite to cat—a small piece of broad, or a few potatoes."

"I thought so," shouted the farmer : "I was sure you were nothing but beggars, although you do not seem to belong to this neighborhood. We have plenty of those hore, and do not want them to come from other parts. We have not bread for our-selves in these hard times. You will get nothing here. Be off this moment!" The children, dreadfully frightened, began both to cry bitterly.

"That will not do you any g at, timed the man; "That kind a s is nothing new to me, and won't crove me. Let your parents food you; but they no doubt prefer iding rather than getting their living by honest labor."

"Our pur-nis ere dead," said Lizzie.

"I thought so," roplied the farmer. "Whenever children are sent out to beg, their father and mother are always dead, or at least their father. This is a more ex-cuse for begging. Be off this minute!"

"We have not cuten a morsel the whole day," pleaded Lizzie; "we are so tired that we cannot move a step. If you would but give us the least bit to cat we are so

hmgry. "I have told you I would not. Beggars

get nothing hexe."
The former get up with a threatening look. Lizzie quickly opened the door, and drew her sister with her. The children again stood in the farmyard, but knew not what to do. Suddenly little Mary drew her hand from her sister's clasp, and went to the other side of the yard where there was a fierce dog chained; his dinner stood before him is a wooden basin. Mary put her hand in the basin and began to catwith the dog, Lizzie went nearer and saw that in the basin there was some liquor in which a few pieces of bread and some boiled po-tatoes were floating. She, likewise, could not resist, she had but one feeling—that of the most gnawing hunger; she took some of the broad and potatoes, and ate them groedily.

The dog, not accustomed to such guests, looked at the children full of astonishment; he drow back a little, then sat down, and left them his dinner, of which he bad caten very little. At this moment the farmer stepped into the yard; he wished to see whother the children had really left, and then he saw this singular scene. The dog was noted for his fierceness, and feared with he ald and young he was allied. alike by old and young, he was obliged to be constantly chained. No one dared come near him except his master. Even the servant put the food before him in the most cautious manner.

In the first moment the man thought of nothing but the fearful danger in which the nothing but the tearnul danger in which the children were, and quickly walking towards them he exclaimed, "Don't you see the dog? He will tear you to pieces!" But suddenly he stopped, as if rected to the ground: the dog had got up again, and gone near the children, then he locked up this mester and we good his tail. It seems at his master and wagged his tail. It seem ed as if he wished to say, "don't drive my guests away!" At that sight a great change came over the man; the spectacle before him acted like an electric shock, and feelings such as he had never had before seemed to stir within him.

The children had risen, terrified, at the call of the man, fearful of punishment for having eaten against his command. They stood with downcast eyes. At last, after several minutes' silence, the farmer asked, "Are you really so fearfully hungry that you do not even despise the dog's food?" But without waiting for an answer he coutinued, "Come in then, you shall have something to eat, and as much as you like." And taking them by the hand, he led them into the house, calling out to the servant, "Biddy, get some hot bread and milk, and so quick, for these children."

The dog had shamed his master-the brute had shamed the man. Touched by what he had seen, the farmer was auxious to make amends for what his conscience to hake amends I what is considered the children at the table, sat down by them and kindly asked them their names.

"My name is Lizzio," said the eldest, "and my sister is called Mary."

" Have your parents been dead long?" "Our tather has been dead two years, but our mother only died last week,

At the thought of their recent loss, both children began again to weep.

"Don't cry, children," said the farmer kindly, "God will in one way or another take care of you. But tell me, now, where do you come from?"

"From Loughrea," replied the child.

"From Loughrea?" asked the man,

"from Loughrea? That is strange?" He
began to suspect the truth, and said, hesitatingly, "what was your father's name?"

" Martin Sullivan," replied Lizzie. " What—Martin—Martin Sullivan ?" he exclaimed, jumping pu at the same time and casting a pieroing look at the children, thoroughly frightening them. His face grew red—then tears came into his eyes— at last he sobbed aloud. He took the youngest child in his arms, pressed her to his heart, and kissed her. The child atruggled, and called for help to her sister; she could not think what the man meant.

Then he put down the little one, and did the same to Lizzie, who took it more quietly as she had seen that the man had not hur, her sister. At last becoming composed, he dried his tears, and said, "Do you know my name, children?"

"No," replied Lizzie.

"How happened it, then, that you have come to me?" he asked. "Has any one sent you to me?"

"Nobody has sent us," roplied Lizzie. "We were to go to Kilburn, where a brother of our father lives, and they said he would gladly receive us. But I do not be-lieve it, for our mother always said that he is a hard-hearted man, who does not care for his relations."

Your mother was quite right when she said so," said the farmer. But what will you do if the hard-hearted man does not

receive you?"

"Then we shall have to starve," answered Lizzie.

"No, no," exclaimed the man quickly; "it shall never come to that—never! Dry your tears. The merciful God has had pity on your helplessness, and has made use of a fierce brute to soften the hard heart of your uncle, and therefore, He will never forsake you-never !'

The children looked at the man in atter bewilderment; they dul not understand what he said—his words and nis behaviour were alike strange to them. This he soon perceived, for he added "You were going to Kilburn to Patrick Sullivan; you are already there! I am your uncle, and now that I know you are the children of my brother Martin, I make you welcome." The childrens tears quickly changed into

smiles, and the meal which Biddy inst then put on the table for them made them

forgot their grief.
Patrick Sullivan had taken this farm near Kilburn about a year before. A kind Previdence had directed the children's steps to him; but if the dog had not taught him a lesson of kindness, who knows what might, after all, have become of the poor orphans? But He who is the Father of the failierless would surely not have forsaken them .- Chatterbon.

Ohinese Children.

Some curious customs observed in the bringing up of children in China are described in an erticle in All the Veer Kound. When a son is born a "milk name" is given him in connection with the reposenge of the family. This corresponds with our pot names. Later the boy receives his regular names. The important ceremony of binding the wrists is observed in connection with the thank offerings of the goddess mother. It varies in detents. A common plan is to tie a piece of red cotton loosely round the wrists; another is to fasten some ancient copper coms on the wrists for sev eral days by means of red cotton. In some families thus is not anally removed from the infants wrists for several months, though it is more usual to take it off after fourteen days. The idea is that this bind-ing of the wrists together will prevent the baby from being wicked and disobedient, not only in childhood, but also in after life-In allusion to this singular custom, when children are troublesome or naughty, they are asked if their mothers neglected to bind

When the baby is a month old the head is shaved for the first time, and in the case of a boy this ceremony is performed before the Amestral Tablets. A feast is also given, to which the relatives and intimate friends are invited, and it is customary for them to bring presents of toys, food, money, etc.; they also frequently club together and sond the infint a silver plate, on which they inscribe three characters, meaning Longovity, Honor, and Happiness. Shortly after this, the parents make their acknowledgments to their various friends for their congratulations, and for the presents which they have sent; this is commonly done by sending a small present of cakes in return. At a subsequent entertainment, which sometimes takes place when the child is four months old, the "happy father," it is said, "bows down before the goodess ('Mother,') and begs that the child may be good-natured and easy to take care of, that it may grow fat, that it may sleep well at night, and that it may not be given to cry-

The maternal grandmother, when a boy is a year old, sends him a present of a cap and a pair of shoes, as well as some other garments, and on this occasion another family feast is held to celebrate the birth-

Our mothers, whose children are back ward in walking, will be amused at the fol-lowing piece of Chinese nursery supersti-tion: "It is the custom in many families, when the child is just beginning to walk alone, for a member of the family to take a large knife, often such as is used in the kitchen to cut up vegetables, and, approaching him from behind as he is toddling along, to put it between his legs, or hold it a little way off him, with the edge downwards, and then to bring it to the ground, as if in the act of cutting comething. This is called 'cutting the cords of his feet,' and the motion is repeated two or three times. It is done in order to faciliate his learning to walk, and is supposed to be of great use in keeping the child from stumbling and falling down."

After the shaving of the head at the end of the first mouth, it is a common practice to allow a patch of hair to grow on the top if the child be a boy, and on both sides if a girl; the hair is braided into tight little quoues, which stick out, and give the children a very comical look in their earlier years. When a girl, however, renches womanhood, she ceases to wear these queues.

A Millenial Celebration.

The Cologne Gazette says:

Icoland has in contemplation next year to celebrate the thousandth year since the settlement of the island—874. As early as 800 a Dane named Gardar was drifted from Scotland in stormy weather, northward, to an unknown coast. He wintered in the country, and called it Gadarsholm. Shortly thereafter a Norwegian, Naded, was also drifted there. In 868 the island was visited by another Norwegian, Floke, who re-mained for a year there, and called it Island. Ingolf, driven into exile on account of the cruelties perpetrated by the Norwegian King, Hagar Hasarngor, proceeded in 874 with his foster-brother to Iceland, and there founded the earliest settlements. These were near the place where Borkjavik, the capital of the island, now stands. Others followed the two brothers, and the island was soon inhabited. From Iceland, Greenland, as is known, was discovered, and from it hardy Norse seamen, about the year 1000, reached that part of the coast of the American Continent new forming Massachusetts. It is, consequently, not without some his-torical justification that the celebrated Norweg an violinist, Ole Bull, has been collecting subscriptions at concerts among his countrymen to erect a monument to the Norwegian, Lief Erikson, the first discoverer of America, as the latter touched American ground from 400 to 500 years be-fore Columbus, and there are indications that the Genoese were not only acquainted with the voyages of the old Norse anilors to America, but that they were not without influence on his plan and its execution.

"Follow peace with all men, and holi-Is a connection intimated here between these things? Surely one is a means to the other, and indispensable to it.— N. Adams.

Ged loves you; let this thought equalize all states. Let Him do with us as with the waves of the sea, and whether He takes us to His bosom, or casts us upon the sand that is, leaves us to our own barrenness, all is well .- Guyon.

Once when Dr. Martin lay ill himself and the physician felt his pulse, and found him changed for the worse, he said, "Here him changed for the worse, he said, "Here I sm. I stand and rost here on the will of God. To Him I have entirely given my self up. He will make it all right. For this I knew certainly; I shall not die. For He of the Resurrection and the Life, and whoseover liveth and believeth in Him

The Ecclosiastical Struggle in Gormany.

BY PROF. CARL VON WEISSICKER.

We of Wurtemburg joined ourselved to Prussia because we were seeking political unity and reeded her strong military loadership. But in other matters in the department of spiritual attairs we had at first no ground for hearty confidence in the guidance of Berlin. This has entirely changed We have entered into the second period of the regeneration of our Fatherland, and are fighting a second great battle (this time not with the French, but with Rome); and this battle, in its turn, is waged in magnificent style by the Emperor, through Bismarck's advice. In Germany during the greater part of this century princes and courts have been intent only in their opposition to every kind of treedom and its development. And it seemed to them an excellent means of opposition to toster the Romish Church in every way and permit her to work in the interests of absolutism. Thus the old union of church and state, over less fitted for the times, was supported and strengthened for the benefit of an evil political purpose, yet really to the damage of the state.

In Rome, since 1866-70, it has been perceived that, with the great political renova-tion of Germany, all this would be changed; and, accordingly, offensive steps were taken against this renovation. The measures against the Romish Church on the part of the state ere, therefore, pre-eminently de-fensive; but the conflict has already as-sumed, and inevitably, such dimensions that the matter at issue is no other than the world-historical antagonism of churchly rule to state and Gospel. You see this clearly at present in the remarkable correspondence of the Pope and Emperor, lately published at Berlin. All Germany is stirred by this, and all Europe watches with eagerness the issue—a part in sympathy, a part with antipathy. Even you beyond the ocean will give us sympathy; and when the matter concerns a contest active the wide and descript of Rena. Will against the pride and deceit of Rome, will always think that in such a case to the whole world is applicable the enying, tua res agitur. I am far from supposing that we will be be at once done with anti-Christ at Romo, for I well know from Church history how slowly great spiritual changes are accomplished; nor would I wish to have it otherwise, for in a great part of Christendom the matter so stands that to the court the Romeh religious would be a second to the court the Romeh religious would be a second to the court the Romeh religious would be a second to the court the Romeh religious would be a second to the court the Romeh religious would be a second to the court the Romeh religious would be a second to the court the Romeh religious would be a second to the court that the take away the Romish religion would be to leave none at all. But this I believe, that the events of the present time will enable us to take a great step in advance toward the victory of the true Gospel of Christ over the false Christianity which men have

Old Catholicism has also become an important matter. At first I had no great confidence in it, because it seemed to me to lack the strongth which can be imparted only by a positive faith, and upon which the future of a religious body is wont to depend. But the present conjecture con-fers upon even this partial witness for the truth a great significance; and the men who are at the head of the movement deserve this testimony, that they defend with dignity the views they represent. It is now not improbable that the schism of the Catholic Church in Gormany will assume greater dimensions.

It is very painful to notice in this connection, that the French, on the contrary, have committed themselves entirely to the perverted course. The Romish religion in all its worst forms is there fostered by falsehood and fraud; and this is to help the narather, be thereby placed in the path to new and mighty revolutions. The French, indeed, think they must thus also oppose Germany, since they are just now taking the side of the Pope. But this also the side of the Pope. But this can only lead them to destruction. However we do not believe they will soon venture upon the war which is their ultimate aim. They have war which is their ultimate atm. They have at present no allies. Germany has a good understanding with Italy, and even Austra, from motives of prudence, does not stand aloof from us. This alliance will, for the present, at least, if not forever, give guarantee of peace.—N. Y. Independent.

Origin of Tyndale's Bible.

It is very interesting to mark the dawn of Tyndalo's great purpose of translating the Scriptures into the language of the peoplo. The words last quoted must have been suggested by a striking passage in the "Exortation" prefixed by Erasmus to his addition of the Greek Testament. "I would," says the great scholar of the Re-formation age, "that all private women should read the Gospel and Paul's Epistles; and I wish that they were translated into all languages, that they may be read and known, not only by the Scotch and Irish, but also by the Turks and Stracous. Let it be that many would smile, yet some would receive it. I would that the husbandman at the plough should sing some-thing from hence, that the traveller might beguile the weariness of his journey by antrations of this kind." But even before he listened to Erasmus this subject had been in Tyndale's thoughts. It is remarkable that almost the only remuniscence of his childhood should be connected with the labor of his I fe. In his work on the "Obedience of a Christian Man," in the course of an argument that with special propriety may the Bible be translated into English, because the Greek and Hebrew tongues agree so much more with English than with Latin, he says: "Yoa, and except my memory fail me, and that I have forgotten what I read when I was a child, thou shalt find in the English chronicie how the King Adolstone (Athelstane) caused the Holy Scriptures to be translated into the tongue that then was in England, and how the prelates exhorted him thereto."—Professor Moulton.

There is one universe in which each sepa stir differs from another in geory. One church in which a siegle spirit—the life this I know certainly; I shall not die. For He is the Resurrection and the Life, and whosaever liveth and believeth in Him shall never die, and even if he die, he shall live. Therefore I commit it all to His will, and leave Him to order all."—Lather.

Scientific and Asolul.

DRY METHOD OF CLEANING SOILED TABLES,

Great progress has been made of late years in the method of cleaning soiled actiyears in the method of cleaning soiled acti-cles of dress, by removing tar, grave, etc., from wool and other raw material, this, as it appears, being accomplished be t by the so-called dry method, rather than by the use of a watery substence of soap or other alkaline substance. This originally con-sisted in subjecting the articles in a proper amoratus to immersion in benzine, as oline. apparatus, to immersion in benzine, gasoline, bisulphate of carbon, etc., with continued rotation of the apparatus. More recently, however, it has been ascertained that the repeated that the liquid substances themselves, the articles thus treated being much more thoroughly penetrated, and more rapidly than in the old way. The articles are placed on a grating over the liquid, the vapor from which pone-trates them completely as it is carried over into the reservoir, where it is cordensed and is collected. In this form it continued is collected. In this form it contains grease in solution, which may be removed by a second distillation, while the hydrocarbon is obtained in a form for further use .- Harper's Monthly.

THE STOMACM.

In our present calightened age of science and spelling made easy, most of us know and spelling made easy, most of us know that one of the first receiving houses for food is a double-mouthed bag, lightly slung in the space below the end of the breast bone, and called a stomach; that this bag is rather a complex structure, furnished with blood vessels and glands, which keep which tolograph to the brain when the working is out of order. The middle and outer soats of this bag have some muscles handily interwoven, and these are more plentiful and stronger at the lower mouth of the bag, and act the part of doorkeeper, of the bag, and act the part of doorkeeper, to prevent refractory morsels of foed from bolting through the opening as raw recruits for the bowels. Then for the blood-vessels —the very term implies the function—and the glands, what are they for? To secrete juices which shall help to digest the food; while the nerves are the telegraph system which penetrates the whole structure, and signals very distinctly to the brain when blood-vessel, gland, or muscle is failing to do its respective duty, or doing this duty do its respective duty, or doing this duty inefficiently. If, then, we can bear in mind two great facts connected with the stomach—namely, that it has, first, a set of bloodvessels, and therefore can beinflamed; and, secondly, that it has nerves, and therefore can be pained—we may perhaps feel more disposed to be cautious in our treatment of the same. Luckily for us, it is a good stout bag, and will stand plenty of wear and tear; but the proverbial same has its back broken by the last straw, and the stoutest leather will occasionally give way, instead of stretching to circumstances; se, is it to be wondered that the stomach some times strikes work?—Food Journal.

VALUE OF CASTOR OIL

We have used neats-food oil both in its simple form and prepared in various ways, also the much-puffed and highly-vaunted harness and leather preservatory oils, sold in cans at the stores; also all the cleaginous, butyraccous, and other lugubrious enbstances known to the farm kitchen, but we give the preference over them all to caster oil. We have had boots a year old that we oiled with it and the leather was soft, smooth, and vater proof to the last time they were used. We apply it clear, with-out heat. A little lamp-black might be used on old coather, but it is seldom necessary on new, as the oil itself seems to keep the blacking on and renders the leather black and of fine appearance. Those who have been annoyed with hard, cracked, water-seaked boots, the surface of the leather rough, with blacking, and the leather shrunken and wrinkled so as to chafe, gall, and otherwise punish their feet, will find castor oil, well applied, to be in overy way satisfactory. We have used it for waggons and buggios and find that it is in every way superior. It will wear longer, lubricate better, and is the least objection. nonable to anything we know but very little at once, not enough to cause it to rub off and eatch dirt at the end of the hubs .- Cor. Germantown Telegraph.

SCIENCE IN CHINA.

Mr. Robert K. Douglas confribules le the October number of the Popular Science Review an article on The Progress of Science in China." Mr ouglas says that since the close of the Ming dynety, in 1644, there has been less indisposition than before the close of the Ming dynety, in 1644, there has been less indisposition than before the constitution of the constituti fore that time to the introduction of foreign innovations. It appears from historical records that a considerable amount of unite scientific knowledge existed in China in very early times. In the time of the Emvery early times. In the time of the Emperor Yao (B.C. 2300) an astronomical board oxisted, the members of which were employed in watching the motions of the heavenly bodies, and in making the solstices, and equinoxes, and in forming the imperial calerdar. In the Chow-Pi, a work on trigonometry, of the date 1100 S.C., & great advance is exhibited in the knowledge of mathematical principles. But after this time, up to the accession of the Yuen dynasty (A.b. 1280-1878), soionce declined, and its followers were persecuted. With the accession of the Ming dynasty (A.D. 1361) the reign of darkness again began. Latterly various scientific works of celebrity in Europe have been translated into Chinese, and a translation denortment has been established. and a translation department has been established at the arsnal at Shaughai, presided over by Mr. Fryer, for translating into Chinese the most vaniable English works; and many ovidences are being given of the determination of the Chinese to imitate the example of the Japanese in availing themselves of the best resources of Western science. For some time past arsenals have been established at Tientsin, Nanking, and Procedure of the State of the S Foochow, and subsequently a dockyard for the production of ships of war, an arread for the production of large and small arms, for the production of large and small arms, and a gunpowder manufactory has been es tablished at Shanghai, now become the

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HAMILTON-At Hamilton, in the Central Church, on the 2nd Tuesday of January, at 11 a m.

ONTARIO-At Port Perry, on Tuceday, the 13th day of January, 1874, at 11 o'clock, a.m. Tenoxro -In Knox Church, Toronto, on the 1st Tuesday of December, at 11 a m., when Session

Conoung .--- At Peterboro, on the third Tuesday of January, 1874, at 11 a.m.

Records will be called for

GERLTH.-In Knox Church, Acton, on the 15th January, 1874, at 11 a mi.

PARIS.-The Presbytory of Paris will meet in Zion Church, Brantford, on Tuesday, 9th December, at two p.m. Conoung-At Poterboro, on the 3rd Tuesday of

Junuary next at 11 a.m. CHATRAN. In Adelaide Street Church. Chatham

or Tuesday, 23rd December, at 11 a.m.

BRUCE.-At Paisley, on the last! Tuesday of Decombor, at 20 clock p.m Kingston -- Adjourned meeting in Rapance on

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To Clubs of 20, we shall furnish the paper at \$1.75, and to clubs of 40 and over, at \$1