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Contributors & Correspondents.

NEW BRUNSWICK.

Translation of Rev. E. Annand—Exchange of Preachers—A Timely Hint—Mode of Electing Moderators.

From our own Correspondent.

The American Presbyterian Church seems to have very little scruples of conscience in taking a pastor wherever she finds one to suit her purpose from any other church or from any other country. Irish congregations and Irish colleges have been despoiled, and gaps have been made in England and Canada as well. We in the Maritime Provinces have in the past been let alone, at least no man of mark has been taken from us hitherto. Whether that was owing to the fact that our pastors were provincial and therefore hardly worth looking after, or because of the little intercourse we have had we were too little known, I in my modesty will not determine. If we have escaped hitherto, it appears we are not to escape any longer. One of our very finest young men who occupied one of the high places of our field has just now been taken. When Mr. Dunn of Boston was here last summer as the first deputy of our largest sister, he jocularly hinted that he was spying out the land for that very purpose. At all events the Rev. Edward Annand, late of Chalmers' Church, Halifax, has been invited and has accepted the invitation to labour in East Boston. We can ill afford to spare such a man. Our labourers are at the best too few, and then he was one of the most effective and most successful we had. Though so young he has proved his worth by his success in two of our charges and both very important. In December, 1864, he was ordained to the pastoral charge of Windsor, a thriving town on the other side of the bay from here, and it used to be the leading place for steamers from here on the main route to Halifax. There he laboured for six years as colleague to Mr. Murdoch one of the fathers of our Synod and with abundant fruit. Two years ago he was translated to Halifax, and there again, although there were some difficulties in the way, he proved most successful. He is an able preacher, but his marked traits are his earnestness and the magnetism which he puts forth in a loving manner, by which he binds the people to him in a strong personal affection. The only consolation which we have is that our loss is Boston's gain. We can only pray that in the still wider field on which he enters and in some respects the greater difficulties he will have to encounter, he may have a correspondingly large harvest of souls, as indeed we may not doubt he will have. A younger brother of his has just been licensed, but his services have been secured some time ago, more than a year since, by the Board of Foreign Missions. He will likely sail to the New Hebrides before the end of the year.

I notice an agitation has been made to some extent to have a Bureau established in order to secure an exchange of preachers in the summer months, the vocation period, between the Old World and the New. I believe something has been done in that way by some influential parties in New York. The Bureau so called provides expenses of travel and arranges beforehand for the supply of certain pulpits. The Steamship Companies when applied to showed that they were ready to deal on liberal terms with parties that wished to travel either way. I have been thinking that a movement of that kind between the Upper and the Lower Provinces, of course on a small scale, would be worth consideration. Would an arrangement of that kind during the summer months not do much to smooth the way for the Union that is now contemplated? We want to know one another better; that would be a practical way of diffusing knowledge of that kind. The ministers of the inland provinces would be delighted I am sure to breathe our sea breezes and lay in a store of health, were it but once in two or three years. Our Ontario friends would have the best side of the bargain, for while they would have the coolness of the Atlantic wind, and the Gulf stream fogs, those that would go from here would have to bear the western heats. But even so; a change would be for the better. What say the people of Montreal, Toronto, and other Western

cities and towns to the suggestion? The summer will soon be on us and there is no time to be lost, if anything is to be done this year.

The mode of appointing the Moderator of the Supreme Court of the Church is the same in the Presbyterian Church of the Lower Provinces as in the Canada Presbyterian Church, that is nominations are made by the Presbyteries; and the election, if more than one be nominated, takes place when the Assembly or Synod meets. It is only within the last three years that this mode has been in operation here. Previous to that the *modus operandi* was very vague, sometimes no one being thought of until the Court assembled. I need not say that such a plan as that, or rather want of plan, wrought badly. It is at the meetings of Presbytery that are held at this season, or previous to this that the nominations are made. It has occurred to me that the Moderator here, and I think the same may be said of the Church in the Upper Provinces, does not occupy the same prominent place throughout the year as the same official does in Scotland and Ireland. Here he occupies the chair during the ten or twelve days of the sittings and as soon as the proceedings are over he drops out of notice again being heard of no more until he comes forward at the meeting a year after to preach the opening sermon when his work is ended. The official standing which he has in the old country is much more prominent than that. The Moderator there is an *ex officio* member of the more important committees, indeed is the chairman of many of them, and besides has to appear in various ways, as the representative of his Church in various ways. In Scotland there is the Quarterly Meeting of the Commission which is not much less important than the Assembly, and in Ireland there is the bi-monthly meeting of the Mission Board, and in both the Moderator presides in virtue of his office. In the latter country too the Moderator is a member of several public boards, and as such he attends at the opening and closing of colleges, and is expected to give an address. Why so little notice is paid to the Moderator here in the interval between the annual meetings I don't know. A crusade should be got up on such an important point, especially by those that are candidates for the office.

H.

St. John, 80th April, 1872.

UNION VIEWED IN CONNECTION WITH THE THEOLOGICAL COLLEGES.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir: By Theological Colleges, to avoid circumlocution, I mean our two Colleges and also the Theological department in Queen's College and in Morrin College. In my previous remarks on the College question, I confined myself to the explanation and defence of the Assembly resolution. But in reference to the Theological colleges, nothing definite was determined on; as everything relating to them was included in the general statement, "that all other matters pertaining to the colleges be left for the adjustment of the United Church." All, therefore, I now wish to do is to shew that there are likely to be no insurmountable obstacles in the way of such adjustment by the United Church, and, of course, that the Assembly acted wisely in not including these matters of detail in the Union resolutions.

The only difficulties hitherto suggested have been in relation to the number, location, and expenses of the Colleges.

It is said that four Theological colleges are too many for the two Provinces; and that, giving four professors to each, we would then have to maintain sixteen Theological professors. But, why begin with so large a staff? All these colleges were in operation last winter, and, I suppose, doing good work with only six, or at most, seven professors. It may be said that each college, if fully equipped, would require four professors; and if not fully equipped we shall not be able to retain our students in the country.

I admit both statements fully. Still, while this number is to be sought, yet some time may elapse before it can be reached. The full equipment of the Colleges need not be a condition of union; for it is clear that if the Canada Presbyterian Church acts no more liberally in this matter than she has hitherto done, our own two Colleges,

even will not be fully equipped during the present century, if ever. There is no use in making a higher ideal than we are likely in our separate state for many years to reach, an immediately conditional consequent of union.

Admitting, however, most cheerfully the desirableness of reducing the number of the Colleges, with the view of securing the greater efficiency of those retained, what insuperable difficulty is to be anticipated in accomplishing this? If we were to give up one, our Kirk friends would no doubt also give up one, and we should thus have only two Theological Colleges in those two Provinces. Of course, I make no allusion whatever to Professors here; for, as it is admitted that the two Churches at present have not half enough, the services of all now employed would be required. Surely no one would propose that the Kirk should give up two Colleges, and that we should give up none. The only difficulty connected with the arrangement proposed is a local one. It is evident that if only two are to be retained, those must be Knox College and Queen's; but in this case we would have to encounter the opposition of Montreal. Although this would be nothing new, yet it would be desirable, if possible, to avoid it for the future. If we were therefore to retain Knox, Queen's, and Montreal Colleges, the number would not be too great—indeed, it would be no greater in proportion to the enlarged Church than we now have.

Morrin College might be compensated for the withdrawal of its strictly Theological department by making it, so far as Theology is concerned, a training school for French Evangelists, and Catechists, and, to a certain extent, Ministers. The United Church will, it is expected, be able to undertake the work of French Evangelization on a larger scale than has hitherto been attempted, or even possible, on this continent. Morrin College, with its substantial and commodious buildings, its ample endowment, its magnificent library, and its central position in the very citadel of Papacy, will afford the most desirable basis of evangelical operations.

As to the financial aspect of the question, the less we say the better for ourselves. We have seen that the Kirk Colleges are partially endowed, and that the Kirk people will bring with them into the Union sufficient resources to complete their endowment, or to meet any increased current expenses. When several individuals are about to form a business partnership, it is not the one who has no capital to put into the business who is likely to talk first of financial difficulties. It is not for us then to say whether we will enter into the Union without endowed Colleges; but it is for our Kirk friends to say whether they will consent, in such circumstances, to form a Union with us. This is the humiliating position in which we now stand. For this the General Assembly is not to blame; for, on passing the Union Resolutions, the Assembly adopted an Endowment Scheme, and appointed a large and influential committee to carry it out, confidently expecting that by this time the whole endowment required would be subscribed, and a third part of it actually realized. For this the Church, as a whole, is not to blame, as our people have had no opportunity afforded them of contributing to the endowment, although many were willing to do so, especially as the country was enjoying great financial prosperity.

Let us hold fast the idea that the financial difficulties connected with Union, so far as the Theological Colleges are concerned, are all on our side. The endowment for our Colleges must be raised whether the Union takes place or not, for we have learned by experience that, without an endowment, they cannot be efficiently maintained. And, if they are not efficiently maintained, however much we may indulge in prohibitory legislations, our students will go to foreign Colleges.

Whatever may be the value of my opinions or suggestions, enough has been said to shew that the Theological Colleges present no insurmountable obstacles in the way of union, and that the Assembly acted wisely in leaving the arrangement of their details to the United Church.

Yours, &c.,
ALIBUS.

The best cosmetic of all, is undoubtedly that which nature herself has so bountifully provided—pure, soft, rain water. Nothing else will impart such a delicious softness to the skin, and such a fresh, rosy color to the face, as this natural cosmetic.

HEATHENISM ON THE BANKS OF THE ST. LAWRENCE.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir.—A few weeks ago a lawyer named Michand died in Rimouski, Quebec. Speaking of this event, the editor of the paper which is published there expresses himself as follows: "Nothing is unworthy of God; but if it can be a cause of consolation, it is that he died in Holy Week—that week in which the Man-God also died to save our humanity."

On these words I shall now make a few remarks. I shall express no opinion whatever regarding the state of the deceased in the eternal world. I leave him with his God, who can do nothing but what is right. I must, however, say that the editor of *Le Courrier de Rimouski* is a "miserable comforter." There are only two events in the history of Christ for the commemoration of which we have Scriptural authority. These are His death and His resurrection. Now, I defy any one to prove that he who dies at the Lord's Table on the Sabbath is in the least degree benefitted merely on that account. But as Holy Week is a season for the observance of which there is not the faintest trace of a Divine warrant, the reasoning under consideration is of course utterly baseless. If the doctrine of *Le Courrier de Rimouski* be true, then it follows that if a man commits suicide in Holy Week he shall at last go to heaven. Of course, then, every one born on Christmas Day is saved. This certainly proves too much. According to this doctrine, though a man may have been a rogue, a swearer, a drunkard, and an adulterer, yet, may die in the "horrors," uttering blasphemy with his last breath, yet, if he died in Holy Week, his friends whom he leaves behind have no reason to "sorrow as those who have no hope." This is true only of Papists. The Church of Rome sends all Protestants straight to the bottomless pit when they die, it matters not how holy they may have been. There is no purgatory for them.

Greater heathenism than this could not be found on the banks of the Ganges. But *Le Courrier de Rimouski* is published on the banks of the St. Lawrence, 180 miles below Quebec, under the eye of a Romish Bishop. It dares not utter a word contrary to his will. As his lordship has said nothing against the doctrine under consideration, it is plain that he is another who believes it. Alas, for the people who have such a spiritual guide.

The person concerning whose death the editor of *Le Courrier de Rimouski* uses the language already quoted, was buried on Good Friday, but the funeral service for him was not sung till the Monday following. The reason for the delay was the ceremonies peculiar to Holy Week. The deceased had, therefore, to suffer for three days the awful agonies of purgatory without being in the least degree benefitted by the prayers of the Church. It is to be hoped that he shall, on that account, be released from them three days sooner. If he be not, then the conduct of the priests was most cruel. If an ox or a sheep should fall into a pit on the Sabbath or a holiday, any reasonable person would at once say that it would be a great cruelty to refuse to take it out because the day is the one or the other. If this be true of one day, it is, of course, still more so of three. But a man is much better than a brute. Again, in the case supposed, the conduct of the priests was altogether contrary to the Word of God. There we are told that He "will have mercy and not sacrifice." On these words Ryle very justly remarks: "Christ lays down the great principle that no ordinance of God is to be pressed so far as to make us neglect the plain duties of charity. The first table of the law is 'not to be so interpreted as to make us break the second.' We find Christ taking the part of his disciple when they, one Sabbath, plucked ears of corn and ate the grain which was in them to satisfy their hunger. We find Him doing the same with regard to David and those who were with him when they, for the same reason, ate the show-bread which, in ordinary circumstances, none but the priests were allowed to eat. The conduct of the Romish priests in Rimouski would, therefore, have been altogether contrary to Scripture, even if Holy Week were of divine authority. But, as I have already observed, it is a mere human institution.

I cannot see how a Papist who dies in Holy Week can be in the least degree benefitted thereby, unless his sufferings in Purgatory are shorter than they would otherwise be. If a man dies in the Church of Rome, it matters not at what season of the year he is, according to her teaching, sure to go to Heaven sooner or later. The blunter the axe is, the more strongly the people wielding it must use, so the more wicked the departed may have been, the priests must just pray the harder, but of course the friends must pay the harder. If the people pay little, the priests will pray little.

Yours truly,
UN MINISTRE HERETIQUE.

MR. SPURGEON ON LONG SERMONS.

In course of an address delivered recently to workmen, Mr. Spurgeon commented on the excuses people made for not going to church. Some persons, said Mr. Spurgeon, complain that they cannot understand the sermons they hear. The reason was that the ministers would use big words. He (Mr. Spurgeon) always endeavoured to get rid of all the big words out of his sermons and was as particular as their wives were to get the stones out of the plumb-putting. They would get in somehow, but the main thing was to preach as simply as possible. Long sermons, also, were a great evil. If a person preached a long sermon it was because he had nothing to say. It might appear odd, but it was nevertheless a fact that when people had nothing to say they took a long time about it; but when they had something worth telling they got it out at once. Therefore, he repented, when a man makes a long sermon, he sets out with a very little, and begins to spin, spin, spin. He was of the same opinion as Dr. Chalmers, who was once asked how long it took to make a sermon. That, he replied, depended upon how long you wanted it. If your sermon is to be half an hour long it will take you three days. If it is three-quarters of an hour it may take you two days or perhaps only one; but if you are going to preach for an hour, why there is not much occasion to think a great deal about it. It may be done in an hour.

TEN HARD DOLLARS.

Those people who are interested in hard money, will perhaps be profited by reading the following story from the *Christian Weekly*, by Dr. J. Spaulding:

"My father was a poor man. A large and growing family was dependent on him for its daily bread. Coming home one wintry evening, from a week's toil in a neighbouring town, with ten hard-earned dollars in his pocket, he lost them in a light snow. Long and fruitless was the search for them. After the snow was gone, again and again was the search renewed with the same result. The snow fell and melted again for a whole generation, and still the story of the lost dollars was fresh in our family circle; for a silver dollar to a poor man in those days was larger than a full moon.

"About a mile away lived another father of a family in similar circumstances. He, too, knew how much a dollar cost dug out of the heart of a rocky farm. At least once or oftener every week, for forty years he had occasion to pass our door, giving and receiving the common neighbourly salutations, and every time with a weight increasingly heavy on his conscience. But all such pressure has its limit; and when that is reached, the crash is greater for the severity of the strain. In this instance it was as when an old oak rends its body and breaks its limbs in falling.

"One day, completely broken down, he came to my father with tears, confessing, 'I found your dollars lost in the snow forty years ago. They have been hard dollars to me, and I can carry them no longer. I am come to return them and ask your forgiveness; and as soon as I can I will pay you the interest.'

"The scene was like that when Jacob and Esau met 'over the ford Jabbok.'

"He did not live long enough to pay the interest, but quite long enough to furnish a practical comment on the text: 'The spirit of a man will sustain his infirmity; but a wounded spirit, who can bear?' Who will say that conscience, though slumbering in this life, will never awake to punish the offender in the life to come?"

If any man wants hard money, let him get it dishonestly, and he will find it the hardest money he ever saw;—hard to keep, hard to think of, and hard to answer for in the Judgment Day.

Selected Articles.

IN TWENTY YEARS.

In twenty years, all twenty years, Be calm, the leaves of duty thy years; These callings of the morning stars, Will cease to be in twenty years; In twenty years, ah! twenty years, In less, perhaps, than twenty years.

Who are the bitter grief and woe That thine were in the long ago? There memory dim and vague appears, 'T' will dimmer seem in twenty years, In twenty years, ah! twenty years, In less, perhaps, than twenty years.

The tongue that stung with venom'd word, No more in love or hate is stirr'd; And hands that once aimed poison dart, May powerless lie on pulseless heart, In twenty years, ah! twenty years, In less, perhaps, than twenty years.

Wouldst learn the happiest way to live? Thy ill's forgot, thy wrongs forgiv'd; Think on them as will one day seem Thy whole of life a check, real dream, In twenty years, ah! twenty years, In less, perhaps, than twenty years.

Our Father's home hath "no more sea," There mansion fair is waiting thee; Thy bark o'er now the bright shore nears, It moored may be in twenty years, In twenty years, ah! twenty years, In less, perhaps, than twenty years.

BE ALWAYS GIVING.

The sun gives over, so the earth— What it can give, so much its worth, The ocean gives in many ways— Gives baths, gives fishes, rivers, bays, So, too, the air, it gives us breath— When it stops giving, comes in death— Give, give, be always giving; Who gives not, is not living The more you give, The more you live.

God's love hath in us wealth unheaped, Only by giving it is repaid; The body withers, and the mind Is pent in by a selfish rind. Give strength, give thought, give deed, give self Give love, give tears, and give thyself. Give, give, be always giving; Who gives not, is not living The more we give, The more we live.

WOMEN IN THE CHURCH.

The "women question," as it is vaguely termed, seems continually turning up in some of its aspects, asking the attention of those who chronicle the progress of thought. Just now the ecclesiastical side of the subject comes prominently forth in the question: Should woman take an active part as teacher or exhorter in the public services of the church, and in social prayer or conference meetings?

No one questions her right to take part in the common devotions of the church, as in responses and singing, nor the value of her labours in the Sabbath school and in meetings of her own sex, at home and in heathen lands; and the widening field for it, are more and more appreciated daily. The question hinges upon the propriety of her public participation in the promiscuous assemblages in the church. In the affirmative the following positions are earnestly advocated:—

1. That there is abundant evidence in Sacred Scripture that women in not a few cases exercised spiritual gifts, and, in some cases, supernatural gifts, for the benefit of the church. Miriam and Deborah and Huldah were prophetesses in Old Testament times, Anna and Philip's four daughters under the New Dispensation, while Phoebe and other good women were "fellow helpers" with the apostles in the work of Christ. Why shall not woman, now that education has fitted her far better for the work, be permitted to take even a more prominent part in religious service?

2. It is urged that there is something peculiarly winning in the exhortations and prayers of godly females, which will be far more likely to subdue the rough natures of men than the colder addresses of their own sex. Inasmuch as by the preaching of men many more women are converted than men, possibly if female preachers were encouraged and multiplied, we might find this disparity removed. Woman's influence over men is almost unbounded in other spheres, why would it not be so in the pulpit, if she were properly educated for the high ministry?

3. It is argued that God's blessing has most unquestionably followed the public ministrations of devoted Christian women in the conversion of many souls; that noted female names, both of the dead and living, have won hardened and reckless men to Christ who had resisted all other influences, and therefore it must be that God approves of their service, or he would not so bless it.

To these arguments it is replied:—

1. That while there are few cases in Scripture of supernaturally endowed women exercising religious functions, there is no conclusive evidence that they occupied any official position in the public services of the church, but that, both in the Old Testament and the New, men only were called and set apart to lead the services of the church; that Christ chose twelve men—no women—for his personal witnesses and apostles for the church; that in the Acts of the Apostles men only were ordained to the gospel ministry; and that when women did take part in a social religious meeting (see 1 Cor. 11, 8-16, and 14, 34), the inspired

Paul first reproved them for the manner in which they conducted themselves, and then enjoined upon them silence. To neither in the churches; and again, in 1 Tim. 11, 1-11) repeated the prohibition in positive and unambiguous words. To the suggestion that possibly God meant only to forbid the poor ignorant converts from heathenism in Corinth to pray or prophesy, but did not forbid intelligent and talented females in these times, those in the negative reply that there is no hint of this limitation in the text; and further, that the reason given why women should keep silence is based in the relation of the sexes, (1 Cor. 11, 8, and 1 Tim. 2, 13-11,) and holds for all time.

2. To the second argument above it is answered, that woman's confessedly great influence over men is always most effectively exerted in quiet gentle ways, rather than on the platform and in the promiscuous assembly; and that just in proportion as she departs from what they claim that the Bible teaches to be her relation to man, will she lose the influence she now has over him.

3. To the third position, that God's blessing has followed the public services of woman, it is said: Doubtless this is true. He constantly blesses the honest effort of his children to serve him, though they err in the mode of their service. If he did not overlook our failings of judgment, sad would be the state of the best Christian. Nor can any one wisely conclude that the same women who seem to be blessed in their public services might not do more for God and the permanent order and welfare of the church, if they would exercise their gifts in what all admit to be the chief channels of their influence.

Such seems to the writer to be leading points upon each side of the question, so far as they can be compressed into this limited space. The final decision to every Protestant who accepts the Bible as his only rule of faith and practice, must rest upon a fair and full view of what that Bible teaches. What says the Word of God? is the vital spot.—N. Y. Christian Weekly.

JUBILEE OF THE REV. DR. HODGE, OF PRINCETON.

The following address to Dr. Hodge has been signed by the principals and professors of the Theological Faculties of the Free Church at Edinburgh, Glasgow, and Aberdeen. It is to be presented to him at the great jubilee commemoration meeting at Princeton, towards the end of this month, along with other addresses of a similar kind. We understand that Dr. M'Cosh, President of Princeton College, has been requested to present it, as no Free Church professor will be present on the occasion. The address has been written on vellum, with illuminated letters, and is enclosed in an elegant morocco case.

"To the Rev. Chas. Hodge, D.D., Princeton
"Rev. Sir,—We, the Principals and Professors of the Theological Faculties of the Free Church of Scotland at Edinburgh, Glasgow, and Aberdeen, desire to offer our most cordial congratulations to you on your entrance on the fiftieth year of your professorship in the Theological Seminary at Princeton.

"We only express to yourself what, on occasions without number, we have expressed to others, when we say that we regard your services in the cause of revealed truth, extending over half a century, as of incalculable value, and that we look on you as one of the chief instruments raised up by the Head of the Church, in these times of doubt and contention, for maintaining in its purity the faith once delivered to the saints.

"While the Princeton Review, under your management, has continued from year to year to bear testimony fearlessly, yet firmly, for the truths of God's Word, and to commend them alike to the understanding and the conscience, and while your Commentaries have placed these truths in a singular light before the mass of readers, your Systematic Theology, the crown of your labours, has brought together the invaluable information and reasonings of your articles and lectures, and forms a treasury of evangelical truth, expressed in a spirit eminently calm and Christian, which will extend still more widely the wholesome influence of your life and labours.

"We congratulate you further on the honourable and distinguished place you have ever had in the esteem of the whole Presbyterian Church—of all Churches that prize evangelical truth—on the affectionate regard in which you are held by your students past and present, and on the happy domestic influence which, through God's blessing, has given to the Church sons like-minded with yourself, following in your footsteps, and aiding in your work.

"It is our earnest prayer, and that of the whole Church with which we are connected, that you may yet be long spared to your family, your seminary, and the Church universal, and eminently blessed in such further labours as your strength may enable you to undertake, and that in God's good time an entrance may be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

In science, read by preference the newest books; in literature, the oldest. The classic literature is always modern. New books revive and decorate old ideas. Old book suggest and invigorate new ideas.—Bulwer.

The art of conversation consists in two fine qualities. You must originate and you must sympathize; you must possess at the same time, the habits of communicating and listening. The union is rare, but irresistible.

RELIGIOUS SISTERHOOD.

From Boston Advertiser.

The commotion caused by the preaching of Miss Smiley in the Lafayette Avenue Presbyterian Church of Brooklyn is promoting in a wide circle a full and free consideration of the office and work of woman in the church. However the question concerning the propriety of pulpit ministrations by them may be determined there is likely to result from its agitation an increased conviction of the fitness of woman for some sort of Christian ministry and of the duty of calling upon them to engage in it. In these days of wide-spread intelligence and various Christian activity, the ministerial work out of the pulpit become, if not quite as important as that in it, yet so important that it can rarely be well done by the same person who does the other well. What some of our religious friends are in the habit of calling pastoral work, to distinguish it from the preacher's work, is rapidly outgrowing the capacity of any divided energy, and perhaps it would not be far wrong to say the same thing concerning the preacher's work. A church in a wide-awake community at the present day demands more and more diversified labour of a clergyman than any not extraordinary man can perform. If any special department of it is done in a superior manner, the inevitable result in nine cases out of ten is that some other part is neglected. The individual church of the Congregationalists, the parish of the Episcopalians, is, we imagine a less symmetrically-developed, complete and sufficient institution in former times. This may be true without any reflection upon the vigour and power of the general organization of the churches which has accomplished by centralizing energies and aggregating influences great works, and will continue to do so. It begins to be thought, if we rightly interpret several recent manifestations of sentiment, that a more than just proportion of attention has lately been given to consolidating the corporations, and that which is now most needed is a reciprocal fostering of individual responsibility and diffusive efforts.

One of the signs of the times is the movement in the Protestant Episcopal Church, both English and American, looking to a revival of the order of deaconesses and the establishment of sisterhoods. The existence of such an order in the primitive church is too well authenticated to be seriously questioned, but for some reason it did not survive the dark ages. It is easy enough to account for its decay without supposing any inherent weakness of its conditions which would make its reestablishment and successful working in this age impracticable. Within a short time, that is to say, during the present century, this order has been revived, most successfully in Prussia and France, but also in Switzerland, Holland, Sweden and England. In 1833, Pastor Fliedner of the Lutheran church, amidst much opposition, brought about the opening of an asylum with one inmate in the summer-house of his garden, under the care of a deaconess ordained by himself. There are now in Protestant Germany between thirty and forty "mother-houses" and more than 1700 deaconesses. The institution founded by Pastor Fliedner at Kaiserwerth on the Rhine, called a school of deaconesses, has received wide notoriety because it was to it that Florence Nightingale resorted to acquire that training as a nurse which enabled her afterwards to do such noble work in the Crimea and in hospitals at home. Her success and fame directed the attention of the English people to this school, and aroused serious thought in the English church concerning the long abandoned order of deaconesses.

In the Quarterly Review for September, 1860, Dr. John Howson wrote ably on the subject. Last year five bishops of the English church adopted and published a form of general principles and rules to govern the establishment of such an order, which may be found by such as care to read them, reprinted in connection with a thoughtful paper on the subject in the January number of The American Church Review.

Last summer a committee of bishops, clergy, and laymen made a report on the subject of sisterhood and deaconesses to the Board of Missions of the American Episcopal Church in session at Baltimore, and since that time the subject has been much discussed in the church papers, and is receiving so much consideration that it seems altogether probable something will yet be accomplished to utilize more efficiently the work of women in the Episcopal Church. One of the most suggestive and helpful of all the contributions to the solving of the difficulties that are supposed to lie in the way of the practical consummation of the end, is a paper read before the branch of the Ladies' Missionary Society, in the neighbouring city of Cambridge, by Mrs. Charles S. Peirce, which has been published in recent numbers of The Churchman. One of the points made prominent by Mrs. Peirce is, that married women should be eligible to the office of deaconess. She would have at least half the deaconesses in every parish married women, and

expressed well-considered doubt whether in this time and this land it be either desirable or possible to effect great results by the establishment of the order. It is advanced in a report of the Board of Missions, candidates for the office are required or expected to consecrate themselves entirely and exclusively to its duties in a life of celibacy. The duties of deaconesses, as defined by Mrs. Peirce, would be, training the young, parish visiting, care of the poor, the homeless and the sick, and various kindred services obviously appropriate to the capacity and the disposition of pious women.

Closely connected with this subject of deaconesses is that of sisterhood. Although the former has received in this country more discussion than the latter, it has not made so much experimental progress. Already in New York, Washington and this city, probably also in other cities, there are Protestant sisterhoods organized and at work in the ever-white field of charitable service. The Episcopal Church, into whose pulpits nobody expects women will enter,—we will not say ever, but for a long time to come, is really advancing faster than the other denominations towards ordaining women to the honourable work of the ministry. This step forward commends itself to the intelligence and better sentiment of the community, and promises to effect great and blessed results. It is true that women do Christian work without any special ordination, but the authority, dignity and liberty which ordination confers is certainly as great an advantage to one sex as to the other.

PAPAL EDUCATION.

While Romanism has always denounced secular education, yet never has it manifested such violent opposition as at the present time. This general and inveterate hostility is no doubt attributable to the increasing popularity of the public school system in this and other civilized countries. As intelligence is detrimental to the growth of Romanism, that ecclesiastical system seeks to overthrow every institution which aims at the education of the masses. Hence our free schools, being a serious obstacle in the perpetuation of ignorance, are attacked by the Papal Church.

In conducting this war against unsectarian schools, the Jesuits exhibit their proverbial cunning. They have suddenly become the defenders of public morals, and are earnestly appealing to the people to save the rising generation from the contaminating influences of our popular system of instruction. In the most forcible language they describe the demoralizing tendency of State schools, and call them "godless" and "heathen." Their periodical priests, with one accord, demand the division of the school fund, so that Catholic children may be educated in institutions under the control of that Church. These Jesuitical leaders are endeavoring to create sympathy by affirming that the parents of Catholic youth cannot conscientiously place their children in the unholy atmosphere of irreligious schools. It is remarkable that Protestants do not condemn these "godless" schools, and seek to abolish them, because their children are there in greater numbers than those of Catholic families. And yet no complaint is made by the various religious denominations of the land.

But is it true that Roman Catholic schools exert a more moral influence than those under the control of the State? In determining this question, we must take the Saviour's rule: "Wherefore, by their fruits ye shall know them." In Papal countries we have striking illustrations of the moral effect of Papal education. The prevalence of superstition indicates the degrading influence of Romish schools. The children are taught to believe all the absurd traditions and pretended miracles of their corrupt Church. Hence, even in this enlightened Protestant land, Romanists are as superstitious as they are in Italy. This seems unaccountable, and yet it is the fruit of Papal instruction. These ideas are instilled in the minds of the young, and are never eradicated, because there is no opportunity for investigation. For this reason Romanists are not permitted to read their own version of the Bible, and desire all versions excluded from our public schools. They are more anxious to make their children bigoted Catholics than to have them intelligent, moral citizens. It is not surprising, therefore, that the Papal leaders are endeavoring to overthrow the common school system.

The predominance of crime in Roman Catholic countries does not speak favorably of the elevating tendency of their schools. From the most authentic sources, it appears that, while in England there are annually four murders of a million of inhabitants, in Papal France there are thirty-one; in Lombardy, forty-five; in Sicily, ninety; in the Papal States, under the immediate watch and control of the Pope, one hundred to a million; and in Naples, equally under him, two hundred—that is, just fifty times as many as there are in Protestant England. The Roman Catholic nations of Europe and South America present

a similar record. Surely our secular schools, though denounced as "godless" and "heathen," are more moral than those Papal religious institutions, which curse those lands in which they have the controlling influence.

The priests in France made an effort, a few years since, to procure an act of the General Assembly, restoring to the clergy the entire instruction and control of the national schools. Before the time of Napoleon Bonaparte, every school, even the primaries, was instructed by a priest; and very little was taught in them except the creed and the elements of the Papal faith. This system was entirely changed by the Emperor, and every priest was removed from the schools. The Bourbons, at their restoration, restored the priests; but the last revolution set the schools free again. The recent effort to bring them again under subjection to the Church called forth some caustic utterances from the eloquent Victor Hugo. He said to the priests, "Ah! we know you! We know the clerical party. It is an old party. This it is which has found for the truth those two marvellous supporters, ignorance and error! This it is which forbids to science and genius the going beyond the Missal, and which wishes to cloister thought in dogmas. Every step which the intelligence of Europe has taken has been in spite of it. Its history is written in the history of human progress, but is written on the back of the leaf." After showing how the great scientific discoverers of the past were persecuted by the Popes, this earnest French patriot thus addressed the priests: "For a long time already you have tried to put a gag upon the human intellect. You wish to be masters of education; and there is not a poet, not an author, not a philosopher, not a thinker that you accept. All that has been written, found, dreamed, deduced, inspired, imagined, invented by genius, the treasure of civilization, the venerable inheritance of generations, the common patrimony of knowledge, you reject." The fearless author then referred to their opposition to the Bible, and closed with these significant facts: "And you claim the liberty of teaching. Stop; be sincere; let us understand the liberty which you claim. It is the liberty of not teaching. You wish us to give you the people to instruct. Very well. Let us see your pupils! Let us see those you have produced. What have you done for Italy? What have you done for Spain? For centuries you have kept in your hands, at your discretion, at your school, these two great nations, illustrious among the illustrious. What have you done for them? I am going to tell you. Thanks to you, Italy, whose name no man who thinks can any longer pronounce without an inexpressible filial emotion—Italy, mother of genius and of nations, which has spread over the universe all the most brilliant marvels of poetry and the arts—Italy, which has taught mankind to read, now knows not how to read. Yes, Italy is, of all the States of Europe, that where the smallest number of natives know how to read. In Spain the same dark picture presents itself.—F. Chang.

AN IMPOSITION ON NEWSPAPER PUBLISHERS.

Many advertisers have a practice, even when they have but a small advertisement in a paper, of getting up a puffing article for an editorial, from ten lines up to a hundred or more, and then modestly asking the publishers to insert it as reading matter, "free gratis for nothing." Now, at the moderate rates of ten cents per line, which most papers charge for inserting business notices in reading matter type, the free advertising that is thus coolly requested would come to considerably more than the advertisement which they pay for. It is true that there may be some great public enterprises which are worthy of a liberality on the part of the publisher in the way of free notices, but as a general thing, those who ask this free puffing, have no greater claims upon the press than any other advertiser. A publisher's advertising columns are his main source of income, and no one has any more right to ask for the gratuitous use of the same than he has to request the freedom of a clothing store, that he may help himself to what suits him. Another imposition on newspaper publishers is practised by magazines, which expect, for an exchange, a notice every month, at least equal in value to their magazine for a whole year. Not long ago, just after we had given a leading monthly a notice which at our regular rates amounted to just about a year's subscription to the magazine, we received a polite circular from the publishers stating that their exchange list had become so large that they regretted being obliged to discontinue sending it to many papers, and we have not received it since. It is not time that newspaper men determined no longer to submit to such impositions?—Journal, Fishkill, N. Y.

Finally, be calm and tranquil; cultivate a spirit of patience. Charge not that God is a slow worker; though the vision tarry, it will certainly come.—H. M. Seydler.

THE OLD BARN.

Be kety, old and crazy,
Shingleless, lacking some doors;
Had in the upper story,
Wanting boards on the floor;
Beams straggling thick with cobwebs,
Ridgepole yellow and gray,
Hanging in helpless innocence
Over the mow of hay.

How the wind, turned around it—
Winds of a stormy day—
Scattering the tenant hay-seed,
Whisking the straws away;
Stroaming in at the eaves,
Spreading the clover smell,
Changing the dark old granary
Into a flowery dell.

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

Palace of King couldn't match it,
The Vatican loses its charm,
When placed in my memory's balance,
Beside the old gray barn!

And I'd rather scent the clover,
Piled in the barn's roomy mow,
Than sit in the breath of the highlands
Poured from Appennine brows!

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

To the Rev. the Presbytery of Toronto:—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

V. In regard to "The Service of Praise" in the Sabbath School, while the Psalms were recognized as occupying the highest position in the service of the sanctuary, it seemed to be the desire of the Conference to procure a Hymn Book free from the many objections chargeable against those now in use. And your Committee deem that it is acting in accordance with the wishes of the Conference in recommending that action be taken to prepare a book of hymns suitable for both old and young that may be used together with the Psalms in the service of the School.

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

Your Committee is convinced that the Conference has not been without good results; believing that Divine presence and blessing were realized by many present, and your Committee recommend that such meetings be continued from year to year.

J. M. CAMERON,
Sec. of Com.

DIAMONDS IN THE DIRT.

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

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

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

MUCH NEEDED.

Trained ministers are wanted everywhere. We need men who have studied the Bible thoroughly, and mastered it from beginning to end; who are drilled in biblical exposition; who can compare one part of the Bible with another, explain the relation of the old Testament to the New, the types to the reality, the order, system, and intent of each and every part, and expound skillfully in public discourse. It is a mortifying fact that students preparing for the ministry are but partially drilled in Bible knowledge. When they leave the seminary they ought to know the Bible by heart, and have skill to stand before the people and explain it. They now aim to excel in orations on religion; they ought to excel in expositions of the Word. Why can they not interest their congregations in expository sermons? Because they fail to make them interesting. They lack skill; do their work badly. It is possible to expound the Scriptures so that every one will be interested. But it requires study, training, hard work, to do it. And such trained preachers are what is needed.—*N. Y. Baptist Union.*

THE CONVICT AUTHOR.

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

"The dawning of the third day after the crucifixion was looked for with fervent and hopeful solicitude by the apostles. The time dragged slowly and heavily as they watched for the realization of the last prophecy of Christ; 'After three days I shall rise again.' Twice had the sun gone down on the earth, and all as yet was quiet at the sepulcher. Death held his scepter over the Son of God. Still and silent the hours passed on; the Roman guards still stood by their posts, while the rays of the midnight moon gleamed on their helmets and on their spears. The enemies of Christ exulted in their success; the hearts of his followers were sunk in despondency and sorrow, all unconscious of the angels of heaven hovering near to behold the approaching event. At length, the morning star, rising up in the east, announced the approach of light. The third day began to dawn on the world, when, on a sudden, the earth trembled to its centre, the powers of heaven were shaken, and an angel of God descended to the holy sepulcher. The guards shrank back in terror at his presence, and fell prostrate on the ground. His countenance was like lightning, his raiment was white as snow. He rolled away the stone from the door and sat upon it. But who is this that comes from the tomb, from the bed of death—he that is so glorious in his appearance, walking in the greatness of his strength?

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

We know there are many clergymen, and we suspect there are a few editors, even of religious papers, who could not sustain a flight of eloquence like that. M. Renan's book "La Vie de Jesus," came to the notice of this convict, and he addressed him a letter wanting some information on important points which the Frenchman who wrote this book to prove that Jesus was not the Christ, has not yet had time to communicate. The following is the conclusion of the convict author's letter:

"I was taught that the prophecies which relate to the Messiah were literally fulfilled in Christ. In the books of the Old Testament it is distinctly foretold of him what he is to be: of whom descended; what kind of a life he is to lead; what sorrow he should endure; how he should sustain himself under them; what should be the manner of his death; what indignities should attend it; and that the Jews, of which nation he should come, should reject him. All these things are clearly written, and if they do not mean Christ, will you please tell me whom they do mean? But, perhaps, it is all an allegory. If so, will you be so kind as to tell me where the allegories commence, and where end, and how to distinguish them from the balance of the writings? I wish to be a consistent man. Will you have the kindness to tell me how I can be consistent in accepting certain portions of the Bible and rejecting the balance? Will the same rule of consistency, which I doubt not you will be able to give me, be a proper one for my friends, who may choose to make a sweeping rejection of all but one paragraph. 'Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities?'"

"You say that Jesus of Nazareth was but a common man; tell me, were the twelve apostles, and Saul of Tarsus (a

pupil of Gamaliel), and the countless early martyrs, all addeperated men, who laid down their lives for an idle infatuation?"

"Whence but from heaven could men un-killed in arms? In several ages born—in several parts. We were such a horning thrush; or how, or why should all conspire to cheat us with a lie? I pushed their pains, ungrateful their advice, starving their gains and martyrdom their price."

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

"Anxiously waiting your reply, I am, respectfully,

"PRISONER 294, M. S. P."

TREASONING IN CHRIST.

BY REV. THEODORE L. CUYLER.

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

One man defines faith to be an assent to the truth of the Gospel—to the "record" which God has given to us. But this is a mere intellectual act. Very important, but not soul-saving act. For the Bible declares that except we *repent* we cannot be saved, and that without holiness no man shall see the Lord. Intellectual belief in the Gospel may exist without the slightest penitence, or the faintest shadow of holiness. There are intellectual believers in hell. "The devils also believe—and tremble!"

Faith has been defined as "taking God at His word." This is a capital description of a certain act of the mind which is essential to true faith. If a man does not take God at His word he can certainly never become a Christian. But does any "word" of our Heavenly Father save our souls? Did the Apostles ever preach "Believe a word and be saved?"

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

Paul and Peter and John were wiser than to direct a poor dying sinner to a system, however sublime or heavenly. They pointed guilty men, not to a system, but to a *Personal Saviour*. To an Almighty Person, to a loving, compassionate Person, to the ineffable Son of God, they sent every anxious seeker who enquired "What must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved." Not in Christianity, but on Christ!

Mark that little, yet great word on. It is not enough to believe in Christ Jesus. Millions of unconverted people believe in Jesus, just as they believe in Howard as a noble philanthropist, and in Washington as a pure patriot, or in Newton as a profound teacher of science. But they do not trust their souls to Jesus. They do not rest on Him for salvation. They do not build their hopes of Heaven on Him. When a miner looks at the rope that is to lower him into the deep mine, he may coolly say, "I have faith in that rope as well made and strong." But when he lays hold of it, and swings down into the tremendous chasm, then he is believing on the rope. Then he is *trusting himself to the rope*. It is not a mere opinion; it is an act. The miner just let go of everything else, and bears his whole weight on those well braided strands of hemp. Now that is *faith*. And when a human soul lets go of every other reliance in the wide universe and hangs entirely upon the atoning Jesus, that soul "believes on Christ." That soul is entrusting itself to Jesus, for guidance, for grace, for strength, for pardon, for final salvation.

Is not this the real core of faith? Is it anything else than simply *trusting ourselves to Christ*? Can there be a simpler, clearer idea of Bible faith than this? If so, we never have discovered it.

In the Westminster Confession, faith is defined as "receiving and resting on Jesus Christ alone for salvation." Here are two good words—*receive* and *rest*. But the Bible is more pithy still: it uses only one word—*trust*. How often too it is used! In the Old Testament it occurs more than two hundred times. "Blessed is the man that trusteth in the Lord." In the New Testament the corresponding words are "believe" and "faith."

If we examine the Greek word "*πιστεω*" we find that it signifies "to rest on," to entrust ourselves to. We read that at a certain time "Jesus did not commit Himself to them." That is "He did not trust Himself in their hands." This same Greek word is used by Paul in that immortal flash of heavenly light, "Believe on the Lord Jesus Christ and thou shalt be saved." *Trust yourself to Christ and you are safe!* That is what the Holy Ghost tells us through the lips of Paul.

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

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

A CHEERFUL HOME.

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

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

Toward the cheerful home the children gather "as clouds, and as doves to their windows;" while from the home which is the abode of discontent and strife and trouble, they fly forth as vultures to rend their prey.

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

TOLERANT?

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

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

Not the least of God's mercies is the apparent decay of the faculties by age as a provision for death. It is the ripening of the apple, that it may fall without violence.—*Amos.*

British American Presbyterian.

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TO CONTRIBUTORS AND CORRESPONDENTS.

Letters and articles intended for the next issue should be in the hands of the Editor not later than Tuesday morning.

All communications must be accompanied by the writer's name, otherwise they will not be inserted. Letters for this office should be addressed simply BRITISH AMERICAN PRESBYTERIAN, Box 660, Toronto, Canada.

Articles not accepted will be returned, if at the time they are sent, a request is made to that effect and sufficient postage stamps are enclosed. Manuscripts not so accompanied will not be preserved, and subsequent requests for their return cannot be complied with.

We invite the active co-operation of friends in every section of the Dominion, in order to secure a large circulation for the BRITISH AMERICAN PRESBYTERIAN; and to promote the interests of the paper by furnishing early intelligence of Church, Missionary and Presbyterian news suitable for our columns.

ADVERTISING RATES.

Table with columns for Space, 3 Mo's, 6 Mo's, 1 Year. Rows include One column, Half column, Quarter column, One-sixth column, One-eighth, One-sixteenth column, 15 lines or 1 inch, 8 to 8 lines, 4 to 6, 4 lines and under.

No double columns; cuts 25 per cent. extra; special in reading matter 15 cents. per line each insertion.

British American Presbyterian.

TORONTO, FRIDAY, MAY 10, 1872.

TOPICS OF THE WEEK.

A little more life has been displayed in our Parliament during the past week, and there has been greater appearance of the business of the session being actually set about. The Finance Minister made his yearly statement, which gave a very encouraging view of the condition of the country, and showed a handsome surplus on the transactions of the year. No changes of the tariff was proposed. It was hinted that in the event of the duties on tea and coffee being abolished, as they have since been in the States, it would be necessary to make some change with reference to these articles, so as to prevent smuggling. No definite statement, however, as to what is to be actually proposed has as yet been made, and grocers are accordingly in difficulty about their proper course. The number and extent of the public works to be speedily undertaken in various parts of the Dominion give promise of a time of great prosperity and the expenditure of a large amount of money. Railways in all parts of the country, the enlargement of the canals, the improvement of harbours, the deepening of the St. Lawrence, the more thorough opening up of the North-West, besides the large amount of building everywhere going forward, will absorb a very great amount of labor, and give a great stimulus to the whole business of the Provinces. The risk of overdoing things is, in such circumstances, considerable. Speculation is apt to be pushed to an extreme, and the reaction which almost certainly follows such excitement is correspondingly great and disastrous.

The measure for ratifying the Washington Treaty has been at last introduced by Sir John A. Macdonald, in a long and very plausible speech, which occupied between four and five hours in delivery. The debate on the measure is still going on. It would be somewhat hazardous to conjecture what may be the character of the division on this subject. Both sides anticipate that it will be comparatively close. The necessity of Canada giving any decision on the point at issue is even yet somewhat doubtful, as there is still the likelihood of the Cabinet of the United States adhering to the claim for consequential damages, and thus bringing the whole negotiation to an end.

The nomination by the Cincinnati Convention of Horace Greeley for President was not anticipated, but is regarded by many as quite as good as could have been made. It will not, however, carry with it the entire force of the Democratic party,

as it was hoped, though perhaps groundlessly, the nomination of Adams would have done. The result in all likelihood will be the nomination of three candidates and the election of Grant for a second term.

Nothing of much importance has transpired during the week in Europe. The Gladstone Ministry has suffered no more defeats, though evidently its prestige and power have been sensibly lowered. The latest rumour is that if Mr. Gladstone is under the necessity of resigning he will withdraw from Parliament and politics altogether.

The most important news from the other side of the Atlantic during the week has been about Dr. Livingstone, who is said to be all safe and about to return to England with Mr. Stanley, the Commissioner of the New York Herald. Should this intelligence turn out to be authentic, the whole civilized world will unfeignedly rejoice.

The three Provincial Synods of Hamilton, London, and Montreal, in connection with the Canada Presbyterian Church, have had meetings during the present week, but no business of any importance was transacted.

The question of Union with the "Kirk" and the Church of the Lower Provinces is still being discussed in the sessions and congregations of the C. P. Church, and generally, though not always, the result is favourable.

The "Kirk" Synod meets in Kingston on the fifth of June; the Canada Presbyterian Church in Hamilton about the same time. It is peculiarly desirable that there should be a full attendance of Elders at both meetings.

The General Assembly of the Presbyterian Church of the United States meets this year in Detroit, in the course of next week. We have no doubt that a large number of Canadians will avail themselves of the opportunity of attending this meeting of the Supreme Court of the largest Presbyterian body in the world.

The question of Union among the various branches of the Methodist body in Canada is being discussed with a good deal of interest, but we doubt if with any present practical result.

In Ireland it is to be noted that the first popular election of a Bishop has taken place in the lately enfranchised Protestant Episcopal Church of that country, and with great satisfaction to all concerned.

NOTES TO CORRESPONDENTS.

Already in the course of our short connection with the BRITISH AMERICAN PRESBYTERIAN, we have been under great obligations to our correspondents. They have supplied valuable contributions; cheered us with words of kind encouragement; thrown out very useful hints; and pointed out in a very friendly spirit some of the more evident defects of our publication.

We thank them all heartily for their good word, kind words and friendly wishes, and hope to hear from them often, and from many others who have not yet favored us with any communication. We shall not promise to publish every thing we receive. That might in some cases not be fair to our readers nor kind to some of our correspondents themselves. We shall, however, do our best to let all who wish to speak to the public, have an opportunity of expressing their views, and when, sometimes, letters may never appear, or come before the public somewhat curtailed in their dimensions, and as the writers may imagine, shorn considerably of their beauty and eloquence, let not our friends take the pet and write no more. These letters may have served a very good purpose and supplied very useful hints, though in some respects not suited for publication at the time they were sent, and in the form in which they were cast. Let our kind friends study brevity; use only one side of the paper; cultivate a distinct, legible handwriting; punctuate fairly and stop whenever they are done, and we shall be always glad to hear from them.

Our excellent correspondent from Elmira, Ill. will have noticed that he has been anticipated by our beginning a course of Sabbath School lessons before receiving his of the 24th of April, so that it will not be in our power to avail ourselves of his kind offer, for which we

are very much obliged. Such a publication as he contemplates would, we have no doubt, be very useful, and we hope, when he puts it out in a separate form, it will have a wide circulation.

J. D.—Thanks for your facts, which we shall be happy to use when occasion offers.

We are very much obliged to our esteemed friend "OBSERVER" for his zealous defence of us against what he regards as the hard words of LIBERALS. We think he rather misapprehends the drift of the communication to which he refers, which struck us as acknowledging that there was a good deal of force in what "Justitia" had advanced. We quite agree with "Observer" that, considering all the circumstances, the wonder is not that we suspended publication for two weeks, but that we did not suspend it much longer; not that misprints in some of our numbers have been so many but that they have been so few.

"A FATHER" writes us to say that a son of his, a lad of fourteen or fifteen, when reading the PRESBYTERIAN last week, put in the remark "Why don't writers in Presbyterian newspapers and ministers in Presbyterian churches explain to us young people all about Presbyterianism, as the Roman Catholics and Baptists and Congregationalists do to their young folk? I don't have a single idea why I am a Presbyterian and I don't like it. Our minister never tells anything about it, and how can he expect us to understand and defend what he never explains?" We hope the experience of this young lad is not so very common as "A FATHER" fears; though we rather suspect that Presbyterians in their zeal for preaching the Gospel may not be in some cases so careful as they ought in explaining and defending the scriptural character and special excellencies of the Presbyterian form of church government. Presbyterians have certainly no cause for being ashamed of their system of church order, which, it is really no more than truth to say, is found to be so suitable for settling difficulties and securing substantial justice, that our friends of other denominations find themselves glad, in perplexing cases, to have recourse to it in all its substantial features, though with the drawback of its being, in such instances, temporary in its application and more or less imperfect in its arrangements. We hope the hint of "A Father," will lead Presbyterians to give a little more attention to this matter; and we intend to do our part by supplying our readers, both young and old, with materials for answering the question,—"Why am I a Presbyterian?"

Perhaps some of our correspondents will kindly resolve the difficulties of a "NOVICE." He says that he has been under the impression that "ruling elders" are so integral a part of every Presbytery that there is no such court where there are no such "elders." If a minister, then, is ordained by the laying on of the hands of the "Presbytery," does that not, he asks, imply that as such a court is constituted simply, for ruling, not for teaching, and as there is no Presbytery possible without these ruling elders, that such ordination necessarily involves the active co-operation of every member present, and not merely of the clerical members? If not, then he argues, it is not the Presbytery that ordains, but a mere committee, made up of certain of its members.

"A Novice" is also in perplexity about the ordination of elders. Is the laying on of hands necessary in that proceeding? If so, who are entitled to lay on hands? Surely, he says, not the minister alone, for then he would become something of a bishop. If the laying on of hands is not necessary for the ordination of a minister? Our correspondent's difficulty seems to have originated from his seeing a number of elders ordained simply by a few words of prayer, and the minister thereafter shaking hands with them—and he wants to know if that is all right. Perhaps some of our readers will enlighten him.

People talk of originality. What do they mean? As soon as we are born the surrounding world begins to operate upon us, and so on to the end; and after all, what can we truly call our own but energy, power, and will? Could I point out all I owe to my great forerunners and contemporaries, truly there would remain but little over.—Guth.

DIFFICULT QUESTIONS.

The next General Conference of the Methodist Episcopal Church, which is to meet in Brooklyn in the month of May, will be constrained to face some questions which will require skillful guidance in the leaders of that body.

1. The bench of Bishops must receive six or eight additions. Death and disease have reduced the number of effective workers among the Bishops to three or four, and the ranks of the Superintendents must be recruited. But in the forebodings of this important election, the inevitable African makes his appearance. A black Bishop—one at least, if not more—is the demand made by some of the radical leaders in the Methodist body. Nothing less than this, in their estimation, will demonstrate the equality of races in the Church, or show that the spirit of slavery is absolutely dead in the land. We think the majority of the Church do not favour this, and that unless some man shall appear who towers above his race so conspicuously as to attract the attention of the white race, or who shall win the place by his eloquence or learning, the day of a Bishop of the African presiding in Methodist Conferences, and assigning the itinerants to their fields, has not yet come.

2. The advanced woman of the Methodist connection propose a movement in force upon the next General Conference, their purpose being to open the door to the pulpit that they may go in thereat. A Conference of women who desire entrance into the ministry has just been held in St. Louis, as the papers inform us, and a memorial addressed to the General Conference has been adopted. Whether they wish the privilege of being enrolled among the brethren in travelling connection, or whether they are to be simply local preachers or wandering evangelists, we do not know, but we have no doubt that they will fully make known their minds to the Conference when assembled. Beyond this, however, emerges another question, which in a few years may demand an answer, to wit:—Why may not a woman, being an elder, and travelling a circuit with due regularity, be eligible also to the Bishopric, and sit with authority on the platform of the Conferences, general and local? We see not how, if she is declared competent for one grade of the ministry, she can be excluded from any.

These questions which are now presenting themselves for solution to our brethren of the Methodist Church, are not questions which other churches can afford to disregard. They will inevitably push themselves into other communion, and the other ecclesiastical courts. The question as to the African, Presbyterians have already settled. Numbers of coloured men are now Presbyters in our Church, and are, as we believe, scriptural Bishops, by virtue of their own official designation as pastors of particular Churches. They have been members to all our Church courts, from Church session up to the General Assembly, and there is no law, if the General Assembly should so choose, debarring any of them who are competent from presiding as Moderator in the highest court of the Church. Twenty years ago we saw a coloured man, pastor of one of our churches, presiding over the Presbytery of Philadelphia, and doing this, without affording any cause of wonderment or regret to the venerable men, ministers and elders, who sat before him.

Whether the women of the Presbyterian Church will ever invoke the General Assembly to open the way for them into the ministry, is, of course, possible, but we believe extremely improbable. Opposed to such a movement are all the traditions of the past, the usage of the Church, which is its common law, the unequivocal deliverances of the General Assembly, and in the judgment of a vast majority of her ministers and people, the declaration of the word of God. Over these barriers no woman can pass into the Presbyterian ministry, without a contest such as will breed painful divisions in the Church. Nor do the women of our churches, we are thankful to say, desire such a translation from the sphere which it is their honour and happiness to occupy. Their field of service to Christ is well defined, and constantly becoming wider and more interesting. In the Work of the Church particularly in the Foreign and Home Mission Work, they are making their power and influence felt most effectively, and manifesting an aptitude and earnestness in carrying forward their plans which is full of promise to the Church. The establishment and management of homes, hospitals, and orphanages, gives opportunity to others, and the tact and zeal and hearty sympathy which they show in such labours of love make it surprising that the Church has suffered so great a power for good to slumber so long. We do not believe that women, who see so clearly the positions in which they can serve Christ and his Church, and who are using the opportunities they have so well, will aspire to be public exponents of the Word of God, or disputants in the courts of the Church.—Presbyterian.

ARCHBISHOP DENISON ON THE CRISIS IN THE CHURCH.

The Ven. Archdeacon Denison, at a visitation at Taunton, delivered a charge to the clergy. He said:—A time of transition is generally a time of delusion. Those who have grown up under a system which is passing away, do not readily incline to belief that it is passing away, and shut their eyes to the evidence of accumulated and accumulating experience. It is thus that men cling to the belief that the old relations of Church to State here in England are not passing away, notwithstanding that they are passing away, is not a matter of opinion, but of fact. All I will say here is that there is one thing worse than disestablishment and disendowment, and that is establishment and endowment which shall be of no particular form and faith. There is a great many of us inside the Church as well as out of it who are labouring to keep the Church established and endowed on this condition only—on the condition, that is to say, that it be no longer Catholic, but a compound of "all denominations," and therefore creedless and unceremonial, so that it may become "national," not in the true sense of the word, but in the sense of including all religions and no religion. I am not speaking thus of the Church of England as she is herself, but as she is by law established. These two things are very different things. The Church of England as reformed, that is, formed again upon the primitive model, is a part of the Church Catholic, and has existed in this country from very early times of Christianity. What is called the establishment is three hundred years old. It is an accident of the Church only, not the essence of it. If any man care to know when I finally ceased to think the Establishment worth keeping—and, more than this, when I came to the conclusion that it was bad for true religion that it should be kept, and why I came to think so—I will tell him. The "when" was in 1870; the "why" was the adoption by bishops, clergy and people, in the name of the Church, of the (so-called) "elementary education act." When I saw these things done "favente adjuvante Episcopatu, Clero, populo," I ceased to think the Establishment worth preserving. Whatever may be the material advantages of the nineteenth century, I doubt its possessing the advantages, intellectual or moral, which are commonly claimed for it. Certainly, standing fast and holding the truth at whatever cost is not a conspicuous feature of its history. Compromise has laid hold of all politics, and is eating its hateful way into religious truth.

WELLS OF SALVATION.

Even in our own favoured country, where streams of water are so abundant, we know what a prize it is to have a good, unfailing well of cold water at our very door. What must it have been then to the Orientals, who lived in sparsely watered lands, where, perhaps, in a range of fifty miles there would be but one available well? To them it would have been a forcible figure to speak of the "wells of salvation," and of "drawing water from them with joy."

Such a well is the Bible. A deep unfailing well, with waters for refreshing and cleansing. It is a deep well, and we must labour to draw the water. But the toil sweetens the joy of tasting, and the reward is ample. We are always well paid for searching the Scriptures. Careless reading will do us little good. "Mother," said a young convert, joy beaming in her face, "O, mother, why did you not tell me what a book the Bible is? It is wonderful. I never knew any thing about it before." She had been accustomed to read it from childhood, but now it seemed like a new book to her. She had been labouring to draw water from this well of salvation.

It is an exhaustless well, as thousands have proved. Professor Wood said that upon entering on his duties he feared that going over the same Scriptures so often, his interest in them would abate. But after fifty years of close study it was his experience that with each class his interest increased.

There is no source of earthly joy so great as drawing water from this well of salvation. It is said that no physical suffering is so great as that of perishing with thirst, and no enjoyment of sense so great as that of drinking when so distressed. So it is with the fainting perishing soul, which really longs for God's help. Here he finds something for all his needs. Can we imagine a person in such a condition that there would be no verse of Scripture adapted to his case?

The Bible, of all others, is the invalid's book. Every thing in his case makes it peculiarly suited to his wants. And though laid aside from many other sources of improvement, his soul may grow fat on such heavenly manna. "I have reason to bless God," said Dr. Wayland, in a time of illness, "for setting me aside, on a side bench at school alone to read his word, and call upon his name. I have read the Bible more than ever." I did in the same time, and at every new reading I have found more to love and admire.—S. S. Times.

Sabbath School Teacher.

SABBATH SCHOOL LESSONS.

MAY 19TH.

The Scribes and Pharisees.—Matt. xxiii. 1-12. Prove that men have a Saviour. Repeat Psalm 107, 29-30. Romans 11, 88. Shorter Catechism, 76.

NOTES FOR THE USE OF TEACHERS.

To whom does Jesus speak? He wishes every one to hear his condemnation of the Pharisees. How far were they to be listened to? v. 2-3. They are said to sit in the seat of Moses; this means they, as Scribes, teach the law of Moses. The Old Testament was written in Hebrew; but from the time of the captivity the Jews were unable to speak the ancient Hebrew, and required it to be interpreted. See Neh. viii. 8. "They read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading;" this was to sit in the seat of Moses; and whilst the Scribes taught what Moses wrote, they were to be followed. That the whole of their teaching was not to be obeyed is plain from v. 16, and also from Matt. v. 21-48. What are they blamed for?

Lessons. 1. Only those who teach the truth as it is contained in Scripture are to be followed. You guide yourself by your watch so long as it keeps time with the sun; but if it goes too fast or too slow, you cease to make it your rule. The word of God is the only infallible guide. Deut. xii. 82; Prov. xxx. 6; Gal. i. 8. 2. They who say one thing and do another are hypocrites, and are to be shunned; they have their faces to heaven, but walk backwards to destruction.

What sort of burdens were these? They insisted on keeping the Sabbath, for example, so strictly that when Jesus cured the sick on that day, they said he broke the Sabbath. They were also rigid censors of morals, yet very immoral. See Rom. ii. 17-24.

Lesson.—Our profession and life should agree, as the face in the glass agrees with our own face. Always say in your life what you say by your lips.

What was the chief delight of these Scribes? To be gazed at and talked of. What pious men! What holy men! What are phylacteries? Strips of parchment with the following passages of Scripture:—Ex. xiii. 1-10; Ex. xiii. 11-16; Deut. xi. 18-21. These they put up in a little box, and bound around the forehead and arm. The Pharisees made theirs broader than others. How came they to enlarge the borders of their garments? A fringe with a ribband of blue was a part of Hebrew dress, to distinguish Israelites from the heathen. Num. xv. 38-40. The Scribes were ostentatious in broadening this fringe.

Lesson.—We may deceive men, but not God. He sees the heart; the most serious words or looks are nothing without sincerity.

What places did the Scribes covet? Why did they frequent the markets? The greetings were respectful salutations. What title did they desire? Rabbi was a name only then coming into use; it signifies, My Master. What titles are forbidden? Rabbi, Father, Master. It is to be observed that it is not the mere use of the word Rabbi or Father that is condemned, but the slavish spirit which gives to men undue honors. The Pope signifies Father; he is also called Holy Father, and yet calls himself "Servant of Servants!" Why are such titles not to be used?

How will a really great man show his greatness? By becoming a servant. It is he who works most that is the true ruler. How great are the apostles, because they forgot themselves and lived for Christ! How were the Pharisees, who exalted themselves, abased? In a few years they were utterly ruined. Compare Ezek. xxi. 25-27.

Lessons. 1. It is an honor to be a servant, that is, to work for Christ. He himself became a servant for us. Nothing should be scorned that he commands, and that is done for him. 2. Beware of pride. It goeth before destruction. Jas. iv. 6; Rev. iii. 17. 3. Humility is the first step in the ladder that reaches to heaven. Aim high, but begin low. Matt. xv. 27; Tim. i. 16.

MEMORIZE.

One thing that is common to question books and scholars' lesson papers is the text of the Bible lesson, and that, after all is the most important thing in either of them. To urge scholars to memorize that text is within the capacity of every teacher, and to do this is a work as good as it is simple. Memorizing Scripture is not the end of Sunday school teaching, but it is the beginning. In adding thoughts about the lesson to the earlier lessons of merely reciting its text, it should be a plea to love all there was of the Bible in the old-time habit of storing the sacred words passages of Holy Writ. Let the scholar commit to memory some

Our Young Folks.

CHILDREN PRAISING GOD.

Heavenly Father! we adore Thee As the God of love and truth; See us children now before Thee, Smile upon us in our youth.

Thou art holy and all-seeing, All our ways are known to Thee; Thou hast brought us into being, Made us for eternity.

Turn our hearts from sin and folly, Wash them in the Saviour's blood; Make us truthful, make us holy, As thou art Almighty God.

Oft bestow on us thy blessing; To our souls salvation send; So eternal life possessing, We shall have Thee as our Friend.

Make our hearts thy habitation, Temples of the Holy Ghost; That we all may shout salvation, And go forth unto the lost.—

Telling of the gospel story, Of the greatness of thy love; Pointing sinners to the glory— Waiting saved ones above.

GOOD COUNSEL TO YOUNG MEN.

Dr. Noah Porter, the eminent scholar, now president of Yale College, gives excellent advice to the pupils of that institution for their future course of life. He tells them to read the newspapers and advertise, and to do other things not less essential to their temporal and eternal welfare. Dr. Porter says: "Rise above the envious and jealous. Fire above the mark you intend to hit. Energy, invincible determination, with a right motive, are the lovers that move the world. Don't drink. Don't chew. Don't smoke. Don't swear. Don't deceive. Don't read novels. Don't marry until you can support a wife. Be in earnest. Be self-reliant. Be generous. Be civil. Read the papers. Advertise your business. Make money and do good with it. Love your God and fellow-men. Love truth and virtue. Love your country and obey its laws."

THE POLAR BEAR.

If God has not given to the lower animals reason, he has supplied them with a remarkable sagacity that answers its purpose very well.

The great white Polar bear, though she must be quite unused to hunters' wiles in these far-off lands she inhabits, yet shows a wonderful caution when a snare is laid for her.

A ship captain once desired to secure the skin of one, without being injured by shots—so he laid a coil of rope, skillfully arranged, and placed in the centre a piece of burning meat, which a great bear, prowling along, would scent afar off. The bear, sure enough, espied the tempting morsel, and drew near to examine it. She saw the rope, and the moment the men on shipboard tightened the noose around her leg she forthwith unloosed it with her other paw as handily as if it had been a set of fingers. Again the trick was tried; and this time she coolly brushed the rope aside, and took the meat and walked away defiantly. Seeing that she was too shrewd for them, they laid another trap, burying it in the snow. The hungry animal came for the meat, but she scented mischief as well. Perhaps the snow looked as if it had been disturbed. However that may be, she pawed it aside, and at once pushed away the rope, and helped herself to the meat that had been left for her. They were compelled to own that she had outgeneralled them completely.

This old bear, though so fierce and wild, is yet the most devoted of mothers. Nothing but death itself can separate her from her little ones; and even when a cub is killed it is harrowing to see how she will cling to it, and try and persuade it to follow her, or take the food she brings it.

THE NEW COMMANDMENT.

A boy was hissed at in school, because he said he could not give a dollar to the subscription that his class had made to present their teacher with a silver pitcher on Christmas. The boys called him mean, they said he was a miser, they tormented him dreadfully about it. The truth was, that he was a brave boy. He knew how hard his parents worked, that he might be respectably educated; he knew that if he gave that dollar, his mother would save it out of something she needed for herself, for they were really poor. He preferred hearing the ridicule of his class to seeing his mother deny herself; but oh! how it hurt this generous child to be called a miser, to be so misjudged by those he had thought were his friends. The trouble was that they had thought evil of him. If we could only see into each other's hearts, how much happier we should all be! It is so much better to think well of our friends. Did you ever put on a pair of green spectacles? How green everything looks through them! If you get in the habit of thinking evil, everything looks hateful and unlovely. Don't wear dark spectacles when you look at your friends. Use the kind, clear eyes that come from the Lord, and all the world will be bright to you. To think no evil is the very greatest kindness.

Have you ever heard of the Eleventh Commandment? I dare say you know it. It was given us by our dear Lord Jesus, just before he died. He said, "A new Commandment I give unto you, love one another." If you read your Bibles carefully, you will see that Jesus said this very often just before he died. I think he knew what it was to live without love in this world. I think he knew how happy the world would be, if we all loved each other; how dreary a place it was without love. He felt sorry for us. He was going back to heaven, and we could never see him on earth, nor hear his loving words, and know that Love itself was with us. So he gave this commandment, "That ye love one another," and then he added, "By this shall men know that ye are my disciples, if ye love one another."

Oh, what an easy thing it ought to be to love one another. Think what a glorious thing it is to be a disciple of the Lord Jesus! And to live with him hereafter in heaven! If we are his disciples, we shall do this.

What an easy thing it is, we are told to do, to prove ourselves his disciples—only to love one another.

It should be easy surely. If it is not, it is because we are not yet like our loving Lord. And the nearer we draw to him, the easier it will be for us to obey his commandment, and we shall become kind and tender-hearted, and we shall find what comfort and peace there is in loving one another.—N.Y. Observer.

A BEAUTIFUL INCIDENT.

Rev. Dr. Adams, in his book of "Thanksgiving Memories," gives us the following incident: "In the Cathedral of Limerick there hangs a chime of bells which were cast in Italy by an enthusiast in his trade, who fixed his home near the monastery where they were first hung, that he might daily enjoy their sweet and solemn music. In some political revolution the bells were taken away to some distant land, and their maker himself became a refugee and exile. His wanderings brought him, after many years, to Ireland. On a calm and beautiful evening, as the vessel which bore him floated on the placid bosom of the Shannon, suddenly the evening chimes pealed forth from the cathedral towers. His experienced ear caught the sweet sounds, and he knew that his lost treasures were found. His early home, his old friends, his beloved and native land, all the best associations of his life were in those sounds. He laid himself back in the boat, crossed his arms upon his breast and listened to the music. The boat reached the wharf, but still he lay there silent and motionless. They spoke to him, but he did not answer. They went to him, but his spirit had fled. The tide of memories that came vibrating through his heart at the well-known chime had snapped its life strings."

It was this incident that suggested to Moore the song of "The Evening Bells." As Moore is not so much read as he used to be a quarter of a century ago, we reprint the lines, as they may not be familiar to some of our young readers:

"Those evening bells! Those evening bells! How many a tale their music tells Of youth and love, and that sweet time When last I heard their soothing chime. Those joyous hours have passed away, And met a heart that throbs no more; Within the tomb now darkly dwells, And hears no more the evening bells. And thus 't shall be when I am gone, That tuneful peal shall still ring on, And other birds shall walk those dells, And sing your praise, sweet evening bells!"

SYSTEMATIC GIVING.

The Central Presbyterian sum-up the benefits derived from the systematic contributions which have been secured in the Second Presbyterian church, Richmond, by the agency of the "envelope system." It says:

For three years it has been in operation, and at a recent congregational meeting, the trustees reported the church as free from debt, every obligation had been met, and a contribution made to each of the schemes of benevolence. The entire amount contributed was nearly nine thousand dollars. During the last two years a spacious lecture room had been built, which, with other improvements, had cost the church \$5,400. This financial success was attributed by the trustees in great part to the envelope system of collections, which insured regularity and faithfulness. While this last year has been so full of temporal blessings other and richer have been received from the Lord, for the Holy Spirit has been present in his power and grace) and over eighty persons have been added to the membership, a very large proportion of whom have been gentlemen and heads of families, in the prime of life, bringing with them strength and activity for church work.

CARPETED FLOORS.

When a carpet is taken up to be cleaned, the floor beneath is generally covered with dust. This dust is very fine and dry, and poisonous to the lungs. Before removing it, sprinkle the floor with very dilute carbolic acid, to kill any poisonous germs that may be present and to thoroughly disinfect the floor and render it sweet.

Scientific and Useful.

TURKISH BATHS

May be very good in some forms of disease, when they are judiciously administered; but they so frequently kill people that it would be better never to take one, unless by the special advice of your family physician, and even then it should be submitted to only when under the special personal superintendence of a respectable, educated, medical man. Miss Lillie Peckham, a young lady of great promise and of unusual talents and ability, took a Turkish bath at Milwaukee, and was so debilitated that she died in a few days. Dr. Trall, one of the most able hydropathists, says that more than twenty seriously injurious or fatal cases have come to his personal knowledge, not from the dangerous nature of the baths themselves, but from their injudicious administration by the hands of ignorant hirelings. Turkish baths are very good for dirty people, such as have not had a good cleaning off in a year; but we never could imagine the utility of putting a decent man into a steam boiler hot enough to skin a lobster, and then filing off his hide to the very quick, by kneadings and remorseless scrubbing.—Hall's Journal of Health.

WHAT FOWLS ARE MOST UNPROFITABLE.

We are inclined to think there is too little attention given by farmers' wives to the raising of poultry and eggs. The small, skinny things that are palmed off as dressed poultry in our markets are little better than crows to eat, and would be consigned to the manure heap by an English farmer. There is no reason why our common barnyard fowls should not be improved by crossing with better sorts, just as well as our native cattle are improved by crossing with other breeds. For large, plump fowls, fair layers, good setters and mothers, and easily fattened, we should cross with Dorking or Brahma. For good everlasting layers, give us the Polands and Hamburgs. For fine quality of flesh and eggs generally, combining the qualities of laying and setting with hardiness and ability to forage for themselves, we give the palm to the game fowl. But whatever breed is selected to cross with should be persevered in by the use of pure bred males of that breed; for it is useless to attempt improvement unless it is fully carried out. Promiscuous interbreeding of different varieties will only result in valueless mongrels.

VENTILATE YOUR CELLARS.

We all know how prevalent low fevers erysipelas, carbuncles, etc., are toward the end of winter and in the spring. The best medical authorities agree that these depend almost entirely upon hygienic errors, and chiefly in the water drunk and the air breathed. From the severity of our Canadian winters, necessity compels the hermetical closing of all external openings into cellars and basements. The result is that there is no ventilation, and noxious gases accumulate there, and are slowly and insidiously diffused through the whole house. The poison is not in quantity sufficient for the sudden prostration of the unfortunate residents, but is gradually absorbed into the system, and being cumulative, the process goes on, until on some luckless day, the body being well saturated with the septic poison, the flame is lit by some slight exposure or cold, and a formidable and often fatal malady is initiated. We would, therefore, most earnestly urge every household to at once remove all bunkings up of cellar windows, and open out and ventilate them. A death or a lingering illness and big doctor's bill, may be spared by an obedience to this simple hygienic law.

SHOEING HORSES.

If a person will study the anatomy of the foot of a young horse that has never been shod he will readily perceive that more skill is required to fit a shoe correctly than simply to nail a shoe to a block of wood. Every blacksmith should procure a foot of some horse that has not worn a shoe for a long period, so that he may the more readily perceive and understand how to fit the shoe to the insensible shell of the hoof. The wear and tear incident to travelling falls almost entirely on the sharp rim of the hard shell of the hoof, when the foot is not shod. When a horse is to be shod, the shoes should be fitted to the feet, rather than the feet to the shoes; the weight of the animal should rest on the hard shell of the hoof, and not on the soft sole on the inside of the shell. Besides this, the frog, which answers the same purpose beneath the foot as the large rolls of India rubber under railroad cars, should never be pared away. The frog will wear away as fast as any portion of it will need to be removed; hence every proprietor of a horse should charge the horse-shoer not to remove any part of the frog. A great many country smiths who do not understand what office the frog performs, will cut away a large proportion of it every time a shoe is fitted to the foot. Another thing should never be allowed, that is, applying a hot shoe to the hoof to burn it down level, rather than shave it. A hot shoe injures the elasticity and tenacity of the hoof; hence a blacksmith should never be allowed to fit the shoe by burning the hoof.

Random Readings.

"Who swoops a room as by God's laws, Makes that and the action fine." "The baby wept— The mother took it from the nurse's arms, And soothed its grief and stilled its vain alarms, And baby slept." "Again it weeps— And God doth take it from its mother's arms, And present pain, and future unknown harms— And baby sleeps."

A little girl described a snake as a "thing that's a tail all up to the head." Getting into debt is like a mouse in a trap: very easy to get in, but very hard to get out.

At night thou must go in prayer as a beggar, if by day thou wilt carry thyself as a king.—Saadi.

Real happiness is cheap enough, yet how dearly are we in the habit of paying for its counterfeit.

An opponent, speaking of Mirabeau, said, "That man would do anything for money,—even a good action."

James Russell Lowell says, "Blessed are they who have nothing to say, and who cannot be persuaded to say it."

Humility is the lesson of science. It is by measuring ourselves against the unsolved mysteries of science that we learn our feebleness.

Dr. Franklin says that "every little fragment of the day should be saved." The moment the day breaks set yourself at once to save the pieces.

There are two reasons why some people don't mind their own business. One is that they haven't any business, and the other is that they have no mind.

The husks of emptiness rustle in every wind; the full corn in the ear holds up its golden fruit noiselessly to the Lord of the harvest.—Whittier.

Great and even fatal errors, so far as this life is concerned, could not destroy my friendship for one in whom I am sure of the kernel of nobleness.—Margaret Fuller.

A clergyman once said, "When I come to die I shall have my greatest grief and greatest joy. My greatest grief that I have done so little for my Lord Jesus, and my greatest joy that my Lord Jesus has done so much for me."

An English writer advises young ladies to look favorably upon those engaged in agricultural pursuits, giving as a reason that their mother Eve married a gardener. He forgot to add, however, that the gardener lost his situation in consequence of the match.

How fast time flies when you are working against it; how slowly when you are working to fill it up! What a difference between trying to get your work done before your dinner hour, and trying to fill up your hour before dinner with work!

Insincerity in a man's own heart must make all his enjoyments, all that concerns him, unreal; so that his whole life must seem like a merely dramatic representation. And this would be the case, even though he were surrounded by true-hearted relatives and friends.

If we think of religion only as a means of escaping what we call the wrath to come, we shall not escape it; we are already under it; we are under the burden of death, for we care only for ourselves.—James Anthony Froude.

Every minister should be a Bonapartes, "a son of thunder," as well as a Barnabas, "a son of consolation." There was an earthquake and a whirlwind before the still, small voice came to Elijah. We must show the people they are condemned, and then show them how they must be saved.

In speaking of the humour of the Scotch people, Sidney Smith said to Robert Chambers: "Oh, by all means, you are immensely funny people; but you need a little operating upon to let the fun out. I know no instrument so effectual for the purpose as the cork-screw."

All ceremonies are in themselves very silly things; but yet a man of the world should know them. They are the outworks of manners and decency, which would be too often broken in upon, if it were not for that defense, which keeps the enemy at a proper distance.—Chessterfield.

"Mother," said little Ned, one morning, after having fallen out of bed, "I think I know why I fell out of bed last night. It was because I slept too near where I got in." Musing a little while, as if in doubt whether he had given the right explanation, he added, "No, that wasn't the reason; it was because I slept too near where I fell out."

John B. Gough tells the following story, though the joke is at his own expense: Once, while on a lecturing tour through England, he was introduced to a large audience in these words, "Ladies and gentlemen, I've the honor to introduce the distinguished lecturer, John B. Gough, who will address us on the subject of temperance. You know that temperance is thought to be rather a dry subject; but to-night, as we listen to our friend, the orator from over the ocean, we may 'ope to 'ave the miracle of Sampson repeated, and be refreshed with water from the jaw-bone of a lion."

NEW YORK AND ERIE RAILWAY.

We meet with a paragraph the other day which is very descriptive of this grand thoroughfare of the world, and now give it for the benefit of the Canadian public: "The railways here, that is in England, are not better than our own. Either the English roads have deteriorated, or else our own have improved. I assume that the fastest train on the direct line between Liverpool and London may be taken as a fair sample, and compared with similar trains on the New York and Erie Railway at 10.10 with which I am most familiar. From Liverpool to London, two hundred and twenty miles, through first-class fare is thirty-five shillings—say five dollars. On the New York and Erie, from New York to the west end of Suspension Bridge, in Canada, distance upwards of four hundred and fifty miles, in drawing room coach, the fare is nine dollars and twenty-five cents. We ride in by far the most elegant coaches on the Erie than here in England, and at only one half the cost. We ride as fast, too, on the Erie as in England, about thirty-five miles in either case. In smoothness there is no comparison. Motion on the New York and Erie is like riding on oil; but here we rattle in our seats like tin balls in a wheelbarrow. Here there are four wheels under a coach, on the New York and Erie twelve! Here one wheel falling necessitates disaster; on the Erie we can spin from one to six, and, if judiciously selected, the coach is still mobile and not a wreck. Here it is difficult to talk, and impossible to write; on the Erie I do both intelligibly. I am proudly surprised, after an absence of some years, to find an English railway no longer superior to every traveller—no, not even in the matter of dust and ashes."

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The labor of getting THE ALDINE ready on the press is so great as to require it to be printed quarterly. With the exception of a small number specially reserved for binding, the annual of 1871 is already exhausted and it is now a scarce as well as valuable book.

New Features for 1872.—Art Department.

The enthusiastic support so readily accorded to their enterprise, wherever it has been introduced has convinced the publishers of THE ALDINE of the soundness of their theory that the American public would recognize and heartily support any sincere effort to elevate the tone and standing of illustrated publications. That so many weekly wicked sheets exist and thrive is no evidence that there is no market for anything better—indeed the success of THE ALDINE from the start is direct proof of the contrary. With a population so vast, and of such varied taste, a publisher can choose his patrons, and his paper is rather indicative of his own than of the taste of the country. As a guarantee of the excellence of this department, the publishers would beg to announce during the coming year, specimens from the following eminent American Artists.

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LITERARY DEPARTMENT.

Where so much attention is paid to illustration and get up of the work, to much dependence on appearances may very naturally be feared. To anticipate such misgivings, is only necessary to state that the editors of THE ALDINE have been entrusted to Mr. Richard Henry Stoddard, who has received assurances of assistance from a host of the most popular writers and poets of the country.

THE VOLUME FOR 1872, will contain nearly 300 pages, and about 250 fine engravings. Commencing with the number for January, every third number will contain a beautifully tinted picture on plate paper, inserted as a frontispiece.

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