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Vol. 2

TORONTO, CANADA, FRIDAY, MARCH 28, 1878.

Contributors and Correspondents. NEW BRUNSWICK

M EMINENT MISSIONARY GONE TO HIS REWARD—THE DOMINION CENSUR—DE-NOMINATIONAL FIGURES—A SHALL BAND

The death of Dr. Geddie, the oblast mis The tenth of Dr. Geddle, the oldest missionary to the New Heavilles, though not altogether unexpected, has failen with a heavy blow on the Church here. Dr. Geddie takes rank with the most eminent missionaries of any age. He was the first missionary sent to the heathen from these Lower Provinces. to the heathen from these Lower Provinces and it was fitting, that being the case, and it was fitting, that being the case, that he should have been a native of the Provinces. He was born in Pictou, was addrested in the institutions there in connection with the Prosbyterian (secession) Church of Nova Sootia, and after being its enseed to preach, was settled over a congregation in the Western part of Prince Edward Island. Shortly after his settlement he began to agitate the question of Missions to the heathen. He brought up the matter in the Bynod year after year. The only question in the Synod was one of expediency. The demands of the home The only question in the Synod was one of expediency. The demands of the house field were pressing, the ministers were few, and it seemed to be madness to engage in ocutaide effort when the requirements of the home field could not be half met. Mr. Geddle's perseverance was crowned with success at last. He himself was the first suscess at last. He himself was the first missionary. After taking counsel with the Samoan Missionaries of the London Society, the New Hebrides were selected, and in 1848 he landed on Ameiteum as the first white missionary that was settled there. He found things as bad as it is possible to conceive of their being. There were discouragements that were enough to inlimi-He found things as bad as it is possible to sonceive of thoir being. There were discouragements that were enough to intimidate a brave man. But he stuck to his post. In a few years he was joined by Mr. Ingits, from the R. P. Church of Scotland, then by others from Nova Scotic and from the churches of Aus. tralia and Now Zoalaud, until he saw some twelve or thirteen ordained Missionaries on the Islands, representing some seven different Synods, all of them being Colonial except the R. P. Church of Scotland. Anotheum has been almost entirely Christianized years ago. Only once in a period of 37 years did he visit his native land. That was in 1866. For some time past he has resided in Victor and the sound of the property of the property of the particular of the past he has resided in Victor and the past has resided in Victor and the past has resided in Victor and the past has the past he has resided in Victor and the past has the past he had been a past of the past had been always the past had b visit his native land. That was in 1886. For some time past he has resided in Victoris, Australia, superintending the printing of the Old Testament in Australianess; the New Testament was printed before. Last summer he accompanied the Dayspring on her annual trip to the Islands for the purpose of maximal trip to the Islands for the purpose. ner annual trip to the Islands for the pur-pose of meeting the Missionaries in the Annual Council, (they have now assumed to themselven the title of Synod.) and of holp-ing to settle the new missionaries, three from Nova Scotia and one from Victoria, the latter being his own ton.in-law. When on the Islands he had an attack of paralysis, on the Islands he had an attack of paralysis, which was the first very marked sign of the break down of his system. He was taken back to Victoria, and the capetation was that he might be spared to complete the supervision of the printing. A few weeks ago, however, word came to Halifax that no more work could be done by him, that he was not able to come home even to come the country of the coun spond the ovening of his days. Vory quick-ly followed the news of his death. He dud-in December last, aged 57 years. As soon as the news resched this country that his work was due, stops were taken to raise a sum of not less than \$6,000, to be invested for the benefit of himself and family. A beginning had hardly been made when the news of his death followed. It has been resolved to go on with the raising of that sum. His widow and daughter will need it and we there are the resolved to go on with the raising of that sum. His widow and daughter will need it and we there are the resolved to a sum of the resolved to sum of the raising of that sum of the raising the resolved to the raising of the resolved to the raising the raising the raising the resolved to the raising that raising the ra sum. His widow and daughter will need it, and when they cause to be dependent it will be available for other retired niesion-arise or for the families of deceased mission-arise, as cases may arise. Dr. Geddio was alight in frame, nover commanding, yet by devotion and sarreciness, and systematic application, he accomplished a great waifor Christ in the high places of the heath-a world. Ged heared him ratch, and he

Great interest is taken in the details of fired interest is taken in the details of the census, one volume of which has just been feared by the Guyt maint. Both the secular and the religious papers are discussing the results presented with great caracterises. One of the religious papers has been comparing at some length the roturns of the censur and the returns made to the denomination by the several congregations. nomination by the several congregation, during the Home Meanon Beard to attende no the spiritual destitution in at way brought out. In Nova Scotia and way brought out. In Nova Scotia and the second of follows:—In Nova Scotia, abyteriana, 106,500; Reman Catholies, LOGA Tagging of the Scotia, 106,500; Church of Eng.

red him aruch, and h

land, 55,124; and Mathodists, 40,470. In New Baunswick, Raman Catholics, 90,016; I aptidits, 70,507; Church of England, 45, 481; Presbyterians, 35,853; and Methodists, 20,845. In the target of patholics, 109,017; Daptiers, 144,017; Presbyterians, 143,901; Church of England, 100,455; and Methodists, 70, 715. It will thus be sear that Prochyter-lans are first in point of numbers in Na Bootts, fourth in New Brunswick, and third in the two Provinces combined, or almost Scotia, fourth in New Brunswick, and third in the two Provinces combined, or almost equal to the Beptiata—second. The returns of the census show how the c...inter of Pretou and Colchester are the strongholds of Presbyterianism in the Lower Provinces. In the former the Preshyterians are 20,077, the while population being 38,111; while in the latter they are 16,014, the whole population being 29,881. It is curious that Collestor hasmore of the Preshyterium church of the Lower Provinces than even Pieton, but that the Church of Scotland less not more than one, in ten compared with it in that County, while in Pictou the two churches are almost equally represented. es are almost equally represented. (the 142,000 Prosbyterians in the tw the 142,000 Prodyterians in the two Provinces, not more than 0,000 will be left, out when the Union now in negotiation shall be consummated. These 0,000 are Reformed Presbyterians of two denomina-tions, popularly known as Old Light and New Light, the former having at present four pastors and the latter two.

March 18th, 1878.

NEW EDUCATION ACT-DR. DUFF NOMIN ATED MODERATOR OF F. C. ASSEMBRY—THE ANTI-UXIONISTS—DIL JOHN CAIRD

Yesterday the Free Church Assembly's Commission mot in Edinburgh, and were principally occupied with the consideration frustor arising out of the New Education Act. especially the prospective less of a great deal of valuable school property without any compensation. Having been built partly by state aid the Government now claim the right of appropriating them for national purposes. Evidently the Free Church are realising, more than ever, the practical difficulties connected with the application of the Establishment principle. A sub-committee was authorized to potition Parlament for a Supplementary Act recognising and protecting their rights. At a private meeting subsequently held, Dr. Duff was unanimously nominated as next Moderator of Assembly, Dr. Miller having declined to act for reasons explained in my last letter. Yesterday the Free Church Assembly

Feeling between the union and anti-union parties has been running high—"fighting and mis ea'in an antiher like a wheen pick pockets," as an old man add to me the pockets," as an old man said to me the other day, and truly the amount of bitter personality amongst thom, especially as coming from mon inther to enment for Christian grace, has been most eleptorable. There is however a bill at present and it is gratifying to lean that some of the mon moderate antimunionists, as Mr. Moody Stuart, in Edinburgh, and Dr. Smith, here, with a cautions sections in December 2014. burgh, and Dr. Smith, hove, with a caustions are ceitoms in Rose-shire and the North, have distinctly intimated: Messra. Begg. Rennedy and Nixon, that even in the event of Assembly's adoption of the Mutual Eligibility Scheme they are unprepared to join them in any rash inclume of the Prec Church. Dr. Begg's eventue of the difficulty of manging his Highland following at last Assuably must now more than dishearten him in prospect of the next.

Rev. Dr. Jun Carrel, it seems, it to be the

Rev. Dr. Jno Carrd, it seems, is to be the successor of Dr. Darclay as principal of Glasgow College,—anoticer appointment which will be highly datasatch to the Evangeheal Section of Section Society.

CANADIAN ABROAD.

Glacrow, March Gilt, 1873.

The wafe of the lay. Morie d'Aubigna contannes to tach in her favorite Munday, school in Genexy, of which she has had charge fourtien years. Her husband's pe-cuanary assistation is no longer at hand, and the devoted woman is obliged to depend on friends to carry on her categrise. Her case is precented to the Predestant women of America.

PRESEVUENIAN WHOMOS

No n

Editor British American Preserventa

DEAN REIL—"Vindex," her appeared upon the stage. I do not intend to occupy much space in reply to his letter. The ungentle manily remarks it contains, it will be less to pass over in silence. A single centure pass over in silence. A single centures or two will be sufficient answer to all the

He starts by making two charges against me, viz:—bad laste and the circulating of crroacous impressions. Throughout the entire letter he has not made even an atentire letter lo haz not made even an attempt to show that either charge his augmentation. The second is repeated twice, and that is all the letter contains about either the one or the other. But he attempt to show that there are "inconsistences" in my letter. He quotes the following, as he ing my language: "If the General Assembly; is looking for a "popular preactor," or any "old minister that turns up will do." The first part of the sentence is a misrepresentation; the secretion contained in the second nowhere occurs in my letter. He The first part of the sentence is a misropresentation; the ascritou contained in the
second nowhere occurs in my letter. He
goes out to say;—"The above statements, al
far as they reflect upon the action of the
General Assembly, and upon the character
of our present professors and lecturers, are
both absured and unitries." The fact is that,
in my latter, I carrefully avoided making any
reference to the past acts of the General
Assembly in this connection. Here are my
words: "the sort of men that the church,
generally, seems disposed to push forward as
professors." Where is the reference to the
past "action" of the General Assembly or
any other assembly? "Vindes" ought to
know that the words, seems disposed, to
not, usually, refer to past actions, and that
the church generally and the General Assembly are not identical. But he goes on
to quote my language father. "Our present professors are non of 'well-known abinty." "Will Index be so kind,' he asks,
"as to reconcile this statement with the former?" "The arrow who can discount one." embly are not identical. But he goes on to quote my language further. "Our present professors are men of 'well-known ability." "Will 'Index' be so kind," he asks, "as to reconcile this statement with the former?" The person who can discern any inconsistency between them must have twisted eyes, indeed. The next "inconsistency" he adduces, about the age of professors, vanishes, like the jast, when my harguage is correctly read. Those remaining are not worthy of notice. He closes by saying that my suggestion about its method of electing professors "will not bear examination." saying that my auggestion about the method of electing professors "will not bear examination," but he has not told us why. He makes one more charge, however, against me, vis: "self-satisfied assurance." For "Vindex" to charge anybody with "self-satisfied assurance is, certainly, rather a good joke. My suggestions may not be the best that might be made; but I am doing what I can be consequent the charge and the property of the satisfied assurance is not a superior with the satisfied assurance and the satisfied assurance as a best that might be made; but I am doing what I can to rouse up the church to a sense of its duty is regard to the college, and I believe that I have misrepresented nothing. I am glad to know, also, that there are many sensible people who are of the same opinion. "Vindex" has assumed the prerogative of a patron of the College. What is he doing for it? Students are continuing that the present of the College. what is no could for it? Students are continuing to neare our college, and that in moreasing number. I have been trying to convince the authorities that effects must be made immediately to prevent that ovil in the future. And I would rather be a "neofrance," even it ough I should; sometimes be "inconsistent," than pulsate "Vindox's" clear her when the properties of the

be "inconsistent," than putsus. "Violext", plan, by playing "dog in the manger."

Lor pose now to venture a solution of the o'd an evezed question of what is to be done with the Laterary Department of Knox College. For the sake of some of your readers, I should perhaps, explain how it is carried out at present. The Literary Students have tor yours back been under the case of Profestor Young, who conducted some of their classes. For the rest of their works, they attended the classes of States of Dr. Darclay as principal of Chasgow Cullege,—anotice appointment which will be highly distraisful to the Evangeheal Section of Section Section of Chasgow College, Since Prof. Young who conducted the classes of Chaversity College. Since Prof. Young was removed to that College, the students who were formerly and rhis care have been pursuing all their studes, with the exception to distribute the classes of Rationalistic Sunday lectures in London, on the "Livelogy of the English Poets."
There is a hope that they may set to able to ablow the discatablishment party that they are not milliferent to nor powetless against curver. Their own immediate interests, too, may have some influence with them, as then the services are descried while the Broad and angueges. It consequence of this state of these cares of the state of the services are descried while the Broad angueges. It consequence of this state of the services are descried while the Broad angueges. It consequence of this state of the services are descried while the Broad angueges. It consequence of this state of the services are descried while the Broad angueges. It consequence of this state of the services are descried while the Broad angueges. It consequence of this state of the services are descried while the Broad angueges. It consequence of this state of the services are descried while the Broad angueges. It consequence of the state of the services are descried while the Broad angueges. It consequence of this state of the services are descried while the Broad angueges. It consequence of the state of the services are descried while the Broad angueges. It consequence of the state of the services are descried while the Broad angueges. It consequence of the state of the services are descried while the Broad angueges. It consequence of the state of the services are descried while the Broad angueges. It consequence of the state of the services are descried while the Broad angueges. It consequence of the state of the services are descried while the Broad a

never make up for this loss. But they continue to make their appearance at Knex College; and what is to be done? The oan which should be adopted seems to be plain. Bring the Literary Department of Ricor College to a close on time for a time, or, of or as tower-convers are cone ruch, and send them all to the High coloreds. The High School is the place for promining dulling, and for that informatic, granding work, which alone will inner the mind to hard study ond exactness of thought. And that kin I of driffing, very one, who intends to be a relotar, must have. If it is omitted at the beginning of the owners, he amount of college work will ear make up for the loss. Let every student, before entering Knox College, be marticulated in the University; no to make their appearance at Knex floge; and what is to be done? The required to matriculate in the University; and, as fer as knowledge of Classics, Matheand, as for a knowledge of Classic. Mathe-matics, History, and general English and jects is concerned, a higher standard must beconsarily have been reached, both as to extent of huowledge and exestness of method, than is commonly attained during the outers three years of the training, as it is done now. By all means let it be requir-ed of all at least to matriculary in the Uniis done now. By all means let is be required of all at least to maticinates in the University. Great advantages will thus be escured to the student. He will do more with his time, and his course will be far less espensive, living, as he will often be able to do, at home, or, at all ovents, where heard is very much cheaper than in Toron to. But, let all students be ciquired, after matirculating, to complete two years in the University course; and thus they will be able to attend the chases in Philosophy, Oriental Languages, English Literature, &c., and thus devote as much time to those studies as they do now, while they would be far botter prepared to profit by them. By beginning in the High Schools and those attending the classes of University College, they would moreover obtain an acquaint-ance with French and German—a thing they nover do now. Now I can see no difficulty in the way of adopting this plan. It will only require three or four years—just the time that students are required to spond under the present system. Considering the advantages of being near home while attending the High School, and the scholar-hips offered by the University, it will be erry much cheaper. They could then compete for the bursaries offered by Knox College to University students, while not a single bursary is open to them under the present system.

pet for the burnariae offered by Kno. College to University students, while not as single burnary is open to then under the present system. The course will be very much more thorough and satisfactory to themselves. And, best of all, if they could only be induced to go thus far in the University, they would be very hard to linder from going on to a degree. Of course its might be desirable to lessen the requirements; but alls used, cases could be dealt with on their own incrits.

Mr. Editor, I have now finished what I

with on their own merits.

Mr. Editor, I. have now finished what I wished to say about Knox College, and for the present I am done. I thank you for the space you have so kindly afforded mo. I have tried to avoid hurting anybody's feelings; I have tried to represent everything fairly. I believe my lettors have contained some useful suggestions. My aim has been purely the good of the College; and I venture to hope that what I have written has not been altogether in vain.

CHURCH MEMBERSHIP.

Reditor District Assistance Parenterman.

Br.—Human life is livined into infancy, childhood, youth and manbood. The charge of D. J., in your in Marchille and the critical state of crisions maney or hardware the provided of parkshing of the Lord's Supper. He often as one of his proofs the criminatures recorded in Ex. xit. 2-27. If D. J. would take his Hebrew Bible and look at the word translated sons and children as that passage, he would find that it is not the word meaning infancy and childhood at all, but youth—young men and maidons.

Another fact I would have him hear in

Supper.

For there were qualifications necessary for a participation of the Passover which hold poud respecting those who would commenment that of which the Passover was a type. I will class them as follows, I. Physical. An infant lacked the bodily trangits and shiftly to partake of the Passover at it does of the Eucharist. 2. Intollestual. See Ex. xu. 25-27, where the partake cats were to instruct their inquiring how and girls about this correctory. In circular count of was the colour that the various was the product that the various was the product that the various was the colour that the various was the product that the various was the various this is a very unsatisfactory way of doing things. Many students enter with almost no previous knowledge of Latin and Greek. The course is only three years; and in some cases it is shortened into two. From a variety of reasons, the work does in these classes can actibe on-parfect as it would be unschools operated and applied and equipped for that kind of work. It is just a case of students supping from the Common way that the January with the parents and in some cases are not of the Euclidean and girls about this corremony. In circumstant the thirt can odify about the correction of the Euclidean and prevents and the parents and evidence in these classes can actibe on-parfect as it would be unschool specially adapted and equipped for that kind of work. It is just a case of students supping from the Common School to the College—the intermediate in a case of students supping from the Common School to the College—the intermediate and necessary stepping-come of the Right should be the College of the Euclidean and the Common School to the College of the Euclidean and ability to parake of the Pass. The parkets of the Pass. The College of the Eucliments. In the parents and ability to parake of the Pass. The College of the Eucliments. In the parents and ability to parake of the Pass. The College of the Eucliments. In the parents and ability to parake of the Pass. The College of the Eucliments. In the parents and ability to parake of the Pass. The College of the Eucliments. In the parents and ability to parake of the Pass. The College of the Eucliments. In the parents and ability to parake of the Pass. The College of the Eucliments. In the parents and ability to parake of the Pass. The College of the Eucliments and ability to parake of the Pass. The College of the Eucliments. In the parents and ability to parake of the Pass. The College of the Eucliments and ability to parake of the Pass. The College of the Eucliments and ability to parake of the College of the Eucliments and ability to parake of the College of the Eucli

al. As this had to be be reparding the preference made by the dew or a dow, and the receivant made by the dew or a dow, and the receivant made at the Lord's disperse must be a superior of the present of the present of the law of th

is ancient.

The true, axic and scriptural ground which I take as this: Baptised infinits are not members of the vision butter in the full acceptance of the terminal context of the terminal context of the terminal context of the scripture of the property of the property

Theological Seminary, Columbia, S. C. THE "S. S. VISITOR" AND ANNEXA-

A PRESERVERIAN S. S. PAPER WANTED FOR CANADA.

Editor BRITISM AMERICAN PRESERVEBILLY.

DEAR Sis,—In your laste of the 7th of March Mr. O Bruce calls attention to an objectionable paragraph appearing in the "Preshyerian Sabbail School Visitor," of the 16th of February last. The somitment objected to struck me as improper to go to our children through such a modium as their Sabbail School paper, and with a their Sabbail School paper, and with a their Sabbail School paper, and with a their Sabbail School paper, and with settlers of the Editor of the "P. S. S. Visitor."

During remonstrance or in the Editor of the "P. S. S. Visitor.

ments, on the 24th of February I addressed the following remonstrance to the Edilor of the "P. S. S. Visitor.

"During the many years that I have been a reader of your excellent "S. S. Visitor," I have selven he occasion to utter a world of dissent to its teachings, at least of the occasion to utter a world of dissent to its teachings, at least of February 1978, the following paragraph occurs in the article antitled "Young Yoyagors," vis:— "These lost Canadas, it is true, are still a province of Great Britain, but it seems highly probable was at no distant day that, too, will become a part of the United States of America. Indeed so that the contraint of the United States of America. Indeed so the United States of America. In the States of America. Indeed so the United States of America. In the States of America is the United States of America. In the Ilgit Frank Sinclair speaks of. We do really value the "S. S. Visitor" and whell to continue it up to the United States, and our people school under my charge. School and our people school under my charge. School and our people school under my charge.

Canada, we feel, is no insignificant province, but a Dominion, extending from the Allanic to the Pacific, and our people cherish the hope of retaining possessence of the shorthern portion of the Continuent, believing that there is room for the two nationalities to live in amily and good-will towards concluded.

hattomaters to tree is simily and good-wanter towards once of the great United States, comprising, as they do, a diversified population, of their growing so a diversified population, of their growing so that I would, had I the opportunity unions. But I would, had I the opportunity children of the United States, and hope that the "S. S. Visitor," will not be f.-und from their loyalty to Canada. May we rely on the "S. S. Visitor," keeping elect of International Politics in the future?"

To this letter I received the following

Informational Polities in the truster.

To this letter I received the following reply.

Thitadelphia, 37th of Pebruary, 1878.

My Dear Sir.—Your kind note of removatrance is received in the same apiri; the fact at timat the southment of the writer did not attract my attention aspecially. We'll also kindly towards our friends in the north that we should be happy to be in one humas with them, but certainly not sulve view warmly desired it. I shall have an oye to my similar paragraphs hereafter—fee we'do not aim to foster the "aunazation" apirit.

Yours very truly,

only attenue do not also the "augmanume do not aim to foster the "augmanume do not aim to foster the "augmanume print."

Toura very truly,

John W. Dullers, Editor.

This little unper, I behave, is the herPre-byterena. Challers's Paper published,
buttif isundoubtedly temerican-and so are the
most of the publications of the Pre-byterena.
Board of publication. Still while to the days
thang for the Stabenth school, and favors usto obtain such papers and indeed every
other resplaints from other lands and other
demonstrations we must be content to see
remay a sentiment and fact egication of the
many a sentiment and fact egication of the
many a continent so and fact optimized the
most of other demonstrations and other consumitaI hope this master may be brought under
the notice of the consideration.

HELPS TO BIBLE STUDY.

BY REV. DR. TAYLOR, OF BROADWAY TABER NACLE, NEW-YORK, AT THE TABERNAUTH LAY COLLEGE, BROOKLYN, FEBRUARY ISTH.

I shall speak of helps to study the Bible available in the Luglish language, and my remarks will be founded on my own experi-once. It is essential to your work that you study the word of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. If what you say is founded on the word of God, it will make its mark on the concurred of your hearers. The profit of your discourse is in proportion as it is expository. Topical preaching has its value, but to might I present to you Scriptural exposition—su successfully find-ing out God's word you search not for your own mind, but the mind of the Spirit of God. Open your Bible—minister and people slike—make appeal to the word of God, willing to be instructed by God. While the minister speaks, they hear a voice, but see no man—he and they hidden behind the truth. Both minister and congregation must accept, her on, and live out the principles of the word of God.

First, make yourselves acquainted with the neuture of the d's book, "The prophecy came not in old time by the will of man. but holy men of Gost spake as they were moved by the Holy Gost at The Old Testament, written in Holyew, the New Testament in Greek, has been divided by the English translator. Books, chapters, and verses. You must guard against being misled by these actificial divisions into of the fifty second chapter. At the close of the seventh chapter of I be after the cutroversy of the rulers regarding Jesus, the last verse is. And every man went unto his own house:" then a new chapter commences with, "Jesus went unto the Mount Society of London has pullished an annogument. In the gaspet of Jean, you can thener in the cust.
see the design of the Apostio all the way: What a rivil idea we have here of David, through. Renan says there is no order the world, the Good Sievent the resur-rection and the 'de, the period example, the way, the truth, and the life different chapters, the vine, then the sender of the Paraclete, the Intercessor: the eighteenth and interests, the perfect sacrifice; the twentieth and twenty-first, the resurrestion and the life. The respect of John is not an informal and occurs definitions: all the way the son it years & h race and higher at the force of the and low the knee before h.m.

Suppose you are away from Lime and to the end of the part of the part of the end of the part of the end of the part of the pa and say. That we are read at night you do this and tells to the set for the deep for the letter by said of the letter by said to the said of the letter by said to the letter by were to be read as all to be the read as a letter by the said to whom there were ther were as see a read them at a contract tracread them at it will be a first tractates. You will be a first tractate of you try it. Textures of you try it. Textures to you try it. Textures to you try it was a first by a watchful eye can the entry mental works. that are in its best and but it in the original study fithe Bible by prayer. You believe lish version—I are very the property of the Bible by prayer. You believe lish version—I are very the property of the bible by prayer. You believe lish version—I are very the restrict of the property of the bible by prayer. You believe lish version—I are very the restrict of the bible by prayer. You believe the bible by prayer in the lish lish version—I are very the restrict of the bible by prayer. You believe the bible by the bible by prayer. You believe the bible by the bible by prayer. You believe the bible by the bible by prayer. You believe the bible by the bible by prayer. You believe the bible by the bible by prayer. You believe the bible by prayer. in the preface—their translation is not that prayer is to the student. If you want faultiess. Sometimes that backness come power, hand, understanding, go to your eil by works without knowledge. The poetic beauty of the nileteenth Psaim is hurt by the indies in the verses.— Day unhard by the falles in the verses—"Day on blessing—way should we take a meal of the do day interests resects, and night unto breat of life without asking his colleges. night showeth knowledge—no speech nor larguage—their vene is not heard! That That takes it up to the poets, his the stars.

John and James asked that they might the one on the right, the other on the left through impation, discipline, trial and suffering. Luther said one of his best institution was the give. The principles are sotablished it is not mine to give save to those for one of our best instructors is the justification. whom it has been prepared of my Father. The highest holiness obtains the highest

The marginal readings were considered by the translators not of as much weight as what they put in the text, yet of pullici-

that is the marginal reading, and I prefer it, also. In this ercoked and perverse gen-eration—smong whom same ye as lights in the world—it is better to repeat the imperative "shine ye." A version of the New Testament, revised by Dean Alterd, I think ative "shine ye." of value, though I do not agree with the conclusions at which its lamented author arrived. One pertion of the word of God casts light on another. There are also in-ternal proofs of the divine origin of the Bible. The Old Testament was written during a space of 1091 years, the New Tes-tament in about a hundred years, and many parts throw light upon each other. If you have a good marginal and reference Bible, you have the very best kind of help Some of them are more make bettef than real.

A bibliopole in London has a Bible with all the parallel passages in full below cacl. There you can get a full view on passage any particular subject. If you read the Psalms in the light of history, or bistory in the light of the Psalms, they help you to understand cach better.

Take David's cave-life-you find two Psalms had their root, one in the care of Adullam and the other in the cave of Engedi. The 57th and 142d Psalms-one is in a minor key all the way through till the close, and it ends in one of the highest strains of cestacy in the k. Out of the darkness light comes. You see the pictures of Rembrandt. The darkness in them throws a weird look over all things. Out of the darkness comes the day—the nightypens to the morning sunbeams -in the darkness the flower folds up its leaves, in the morning it pens its petals, and the tears of might become the diadems that adorn its head by chapters and verses—they were made by day. The little bird, when it sees the hawk men fallible as cars live. The division in the air, fires to its mether's wing is to chapters wis made in the thirteenth central day, and the division into verses was made to God. The sky-lark builds its nest on the by Robert Strees, hong a journey on ground, then rises and scars away upon its horseback from Paris to Loons in the year wings, so it cannot be seen, but can be 1445. They have their value—they are our heard; so Pavid rises and other routes. 1445. They have their value—they are our servants—but we deald not be mastered by them, or kept from a right understanding of the word of God. They are well sometimes, at other times they are inclinited our; you lose the thread of prophecy or argument, as the case may be. For instance, the fifty-third chapter of Isalah ought to have begun at the thereenth verse of the fifty-second chapter. At the close of this would work itself for all leave him in Saul. At one time we find great appreciation of Pavid, again revenge and enmity.

What was the cause of "2.5.5" Saul had a work will be with demonstration and with power. Day by day may you grow in knowledge and usefulness and when your work is accomplished your Meets and when your What was the cause of 'Lis' Saul had a quick temperament—he was impusive—this would work itself and leave him indifferent. What turned Lis appreciation of David to hate? Cush was Li of Saul's adherents—probably he sp ki ut against David whenever he bad a chance, and so prejudiced the king around David. When Saul's aw David, his pure nature would made an impress, har on him, but as soon mences with, "Jesus went unto the Mount of Olives," the certified by this direction of Olives," the certified by the division. Also in the several of Penans, the made an impresse up to han, but as soon is argument is interrepted by the division, as he leaves him, Cusho mes and poisons. The first and second of Hebrews ought to Sau's mind again. So you see Sau is that the Jesuits have no lucky hand. No have been one chapter. By not let the division into chapters and verses rule you. Read from the polyglet below. The Tract for hearest thou men's wirely says, "Where they build with unweared assiduty, but a Society of London has published an annotable David seeketh thy hur? If the Lord flood breaks in and waches it away or the fore hearest thou men's wirls saying. Be-hell David seeketh thy hur? If the Lord in parallelisms; so you can see, like the accept an firing, but a they be the child-rapid stroke of the wings of a bird, or the pen if men, carsed be they before the beating of the hear, the rising and sinking | Link | In Palms, we first to Lord of I of the verse. Bead the be ks in this way, have done this, if there is insquiry in my limb book at a sitting beauting to the link way. beating of the hears, the rising and sinking Lind. In Palains, we first O Lord of I of the verse. Bead the book at in this way, have done this, if there is inequity in my one book at a sitting from beginning to hands, if I have rewarded evil unto him end. If you stop at the close of a chapter that was at peace with me, let the enemy and say, "I have reading another portain," persecute my soul and rake it, let him tread you interrupt the connected plan of the ar-

and his consciousness of internal rectifude.

The gospels are written so that you may see Jesus is the Son of God. They are reset Jesus is the Son of God. They are resetion of God. They are resetion of God. relations of Jesus. You come in contact spect to the kingle m of God. "The kingwith the sublime Jesus, the out-radisting dom of God is not in word, but in power. sation of ar Lend with Needemas in reof the Sun of Righteoneness. In the first in The kingdom of God is not meat and of the Sun of Righteousness. In the mist sur The kingdom of God is not meat and chapter of this gespel of J lin, you read of the Lamb of God, in the second chapter, the temple; third, the anti-type of the brazens serpent; in the following chapter, the ment. The bedefin a future judgment the temple; tharm, the anti-type of the braze | texts are in other parts of the New Texts en serpent; in the following chapter, the ment. The bedefine a future judgment—water of life, the Sott of the Father, the what use do not make for it lady in Judge of all, the braze him, the aight of What o might story in lates? Fand A Lie resure televed -- a tas a more manage finte ect, be drew help from the rever lay life I st then more thy in ther? Who are then. The the ugar of the judgment-day should make they charitable to the brother. If a Christian brother, in your opinion, is not quite orth dox, who are then that judgest? Faul soils to form. not quite orthodox, who art thou that judg-est? Faul roll to the Countings, "With the lists small matter to the lond by you. The Lord is my live." He made his sp-perfer to me. "When the Gover-nor of Julea would hard immover to the tender to exist the lower local to I sp-pear to Casar, to the lower local to I sp-pear to Casar, to the lower local to I sp-pear to Casar, to the lower local to I sp-pear to Casar, to the lower local to I spsustance from To The Speaks of and am persuaded that he is able to ze I fai when I have committed netin the unigen. Second to children a name that he second a fell rest put in his in there are for a fell in the decime of his intement was not a capiear. Int a lune, of delimit

Y a can greatly help tourself in the pewer, and, understanding, so to your You don't take a mea wattout asking God's brea diffe without asking his guidauce who aspired up in your own personal experience you have belo. Your son asks bit ; you must grow into a knowledge of So you don't know what you ask of that God sometimes. You have to grow into it One of our best instructors is the instructor of experience.

There are many commentaries in the English language that are great helps, but The marginal readings were considered by the translators not of as much weight and not as a master. Mr. Beecher said the said importance to be put before the reader; like looking through a garret-window covered with spikers web. This was before the world. To read it by a commentary was like looking through a garret-window covered with spikers web. This was before the wrote The Life of Christ, and added another while world. Now, that he has attempted to spin a web, he must think there is something good in

commentaries after all.
John Calvin is the prince of commenta-John Carrin is the prince of commenta-tors. He gives a pure expectition of God's word. You feel as you read—here is a man who speaks and works as if on eath, determined to give the word of God, and the word of God only. If you can have no other commentary, get Matthew Henry's. I know it is not very fashionable to praise Mattnew Henry; men cry down his habit of turning everything to practical account. Dr. W. Alexander, of Edinburgh, and Dr. W. Alexander, of Edinburgh, and Davidson, commend him; and Dr. J. Ham-Davidson, commend lam; and Dr. J. mammond, of London, said in many respects Matthew Henry cycels all. I was reading W. Arnot, of Edinlurgh, on the Parables. I met him and said, "I see you have been studying German; but I found something in your questions from the German in Matthew Henry." They took it from him. Something that came under the name of Jonathan Edwards I also found was from Jonathan Edwards I also found was from Matthew Henry. Scott is not very learned but always juderous; he his honest and un-

affected, with no parade.

I owe more to Dean Alford, as a commentator, than to any one else. Where one studies for his daily bread, he has not much time for learned dissertations. A commentary should be as steel to flintseems to strike out some spark that neither possessed before. There are other learned commentators I have not time to refer to -as the "Gnomen" of Albert Bergal, Bis-hop Ellicot on the Greek text, Lange, and Fawcett Jamieson and Brown. Of Albert Barnes, America may be well proud. If you want to find the best explanation of Justification, you will find it in Albert Barnes, Galatians 3 16, Spurgeon, on the Psalms, has a special department at the close of every Psaim for cottage preaching. There is no jey in life so great as that of leading a sumer to the Lamb of God. If I were to live my life over again, I would give myself t the manistry of Christ's gospel with yet more intensity. All other pleasures are not to be compared with even the pains of the gospel ministry.

If the Spirit f G d g; with you, your

work is accomplished your Master will greet you with his smile and welcome. "En-

Society of London has put lished an annotation between the property of London has put lished an annotation between the looks are written have stirred thee up against me, let hum worm-eaten edifice falls to pieces in their in parallelisms; so you can see, like the accept an firsting, but of they before the third hands. The Oriental provert about the rapid stroke of the wings of a bird, or the ren of men. cursed be they before the Turks may be applied to them "Where flood breaks in and washes it away, or the the Turk sets his fact grass never grows."

> Above all has the Society of Jesus devoted its best service to its native home of the universal monarchy of Spain. The result was the bankruptcy and depopulation of that once powerful kingdom, and its operated with the Inquisation for two undelence weakness till the very life of rebundred years in impressing their spirit on higher perishes from the scal and the church, the higher e-meation has been crushed, the scientific spirit strangled, and the country, rained in every department of life, is sun-behind every their cantry in Europe except Turkey, and, having no healthy internture of its own, has to feed on the literature of France.

They it was who brought on the German nation the Thirty Years' War and its results, and to them Catholic Germany ewes the helve of its selects and its ocusequent backwar ness in critical a and long intellectual sterility. It was they was completely undermined the ancient German and Cambole Empire, and the way for its fam.

In England, the destiny of the Catholics wish ratenting mindfel by the affinence of the Jesuite at R the and the intense Latred which they excited at home: and we have seen what a monstrous weight of misi. I the sta oppression they roued down on in survives I their hapiess ex-reign mists aw-den by mean of a bining factor in-Feed to the electronal with the help of hand S. gestiand, who was under their stadage. S. gestiand, in consequence, lest from the country.

ans of Stument, the false Demetrus, to estal ... I wish ... fluence, and bring the empire and nation into subjection to the see of Rome, but their proselyte and protege was kind and they had to qui the country. In P. and, they dominated the kings, the higher elergy, and the nobility for a long time; and Poland is destroyed.

In Portugal, they had King Sebastine en-tirely in their hands, and he lost his army and his life in Africa, in a foolish campaign suggested by religious enthusiasm, and plunged his country into an abysa of misery and ruin, from which it has never been able to rise to its former prosperity.

In France, the Jesnitz were the con-science-keepers of the Bourbons, and their spiritual children, Louis XIV and XV. paved the way for the Revolution and the destruction of the dynasty, or rather, one paved the way for the frevolution and the destruction of the dynasty, or rather, one may say, made it inevitable. And here, too, we must say of the French Church, that it was the Jesuits who, during the time they ruled it by means of the roy all patronage, so devastated and demoralized al pareoner, so devantated and demoralized it, that even in the eighteenth century it was powerfus to cope with Velletries, and was already falling to passe histor it was flowly or already to the total line.

RICHARD CAMERON, THE SCOTCH MARTYR.

Richard Cameron, hunted like a deer upon the mountains, went by night from place to place, wherever he could find some of the scattered sheep, till he came to Hyndbottom, where he preached to a large congregation, while a guard was set to give notice if the soldiers approached. After pressing Christ upon his hearers with the most thrilling eloquence, he closed by

"We offer him to all you that dwell hereabout; and what say to? Will ye take him? We take as testimony these hills and monntains, that we offered him to you this day. Look at them now, for they are all witnesses, and when ye are dying, they shall come before your face. And we take you to be witnesses, one against another, that we have invited and urged you to come to Christ, and 5e would not."

The whole congregation began to we Pausing again a few minutes, he added with great sweetness and solemnity:

"Angels are going up to report before "Angels are going up to report before the throne what every one's choice has been faith. The world has no building big enthis day, and will say, "There are some in these parishes that have received the Lord ship. Yet, though greater in number, and Jesus Christ, and he has become their much greater in essential differences than the races of marking—for differences than this will be welcome news there."

The whole congregation wept. men, as well as women and children, stood as one said, as if their faces had been washed with a shower of rain. And many ba! day declared themselves on the Lord's side.

It was his last sermon. As he passed away across the meer in company with they stand as irreconcilable as if they were they ran till he fell down exhausted, and There are "lords many and golds." as they raised him up the soldiers fired, and he fell, and they plunged into a ravine.
The soldiers passed on and left him, and his but one "pure and undefiled before God." friends returned. They found him alive; Guthrie, he knew them and said:

"I am dying, I am dying, but I am happy. Lappy, HAPPY; and if I had a thousand lives, I would willingly lay them all down, one after another, for Christ's sake. On, it is sweet to suffer for Christ's sake! Many a pleasant hour have I spent in re-ligious relinances; but I have never spent ter ye into the joy of your Lerd.

THE ILL-LUCK OF THE JESUITS.

Him whem my seul loveth and who gave himself for me. I know that God has received me for Jesus sake. I feel it. I feel with him? If he visits a sick one of his that the Jesuits have no lucky hand. No blessing ever rests on their undertakings. They build with unweared assidiaty, but a ligitus ordinances; but I have never spent a hampier season than since these balls "And do you know," answered the lady, hands on specific through my body! I shall soon see that we call him Sanshine, because where the me for Jesus sake. I feel it. I feel with him? If he visits a sick one of his day of redemption. I new die as a witness away, and the and single the lady, hand him seemed a substitute of his kindly sympathy. Then time steadfast in the faith, and not fear a he always leaves precious seed-thoughts, time steadfast in the faith, and not fear a he always leaves precious seed-thoughts, suffering lot for Christ.

"Oh, he is near me. I think I see him. I am just coming. Lord Jesus. I leave my ments, or any trouble that leaves the heart love to all my suffering brothers and sisters. I forgive my murderers. Father. forgive them, for they know not what they

Two or three hard breaths, and he was Spain. Themselves chadren of the Span with Christ. They gathered the blooming ish race. acter, for safty years they displayed their laid him down on the moor where he fell. Spanis, feeling throughout Europe; they and strewed form, and left him alone, and the universal managed of Safty want on their way to do and one, and went on their way, to do and suffer the like for Christ.

Oh, how far we have fallen from the vigloss of one possession after another, so that or of that prety! Is it not possible, by a by the end of the seventeenth century, to i voluntary effering of curse less to Christ, ty the end of the seventeenin century, to voluntary energy of curseives to Unrist, cite the language of a Spanish writer. It is cultivate something of such strength and had become an inanimate corpse, the skeler energy? Now almost universally, out ton of a giant. In Spain itself they con-ward prosperity generates in bilence, and apparated with the Inquisition for two indicates well are remitted for

EATTLING THE BESETTING SINS.

Paul laid no claim to perfection. He knew himself too well for that. He claimed no immunity from danger on account of List part has an aprate. He was a man fully pasters with hisfell wimen. And so are all the ministers of Jesus Christ. The same changer as lasts that have strick, a dearch product to count as ours the en lews Christians of high position at the lar, and in the Senate Changer, and in the Senate Changer, and in en lews Christians of high position at the tar, and in the Senate Children, and in the counting rom, have also left their vietims distraced stairs. A lecher us eye will as soon ruin the character of a mint as of a sinner. glass of strong drink will make a Christian artink just as soon as the lewest appler of the dram-shop. Many of the lest people in w hiving in the Church of Jesus Christ these who have daily batters to fight the ise who have daily bathes to fight required it the particular service to which will seem all appears and with sens that this call of summing han, nevertheless he that the interval bear them. We are learfully is not to the same of the semblement in interval. While he will have the duty to be all spirit in all of us a such that if or which was specially praced there, if, when the semblement is not to be such that if or which is all praced there, if, when the semblement is not to be such that if or which is all praced there, if, when the semblement is not to be such that if or which is a such that if it is a such that if it is not to be such that it is not to be such that it is not to be such that if it is not to be such that it is not to be such tha each the reacts that the other in a way I when he saw his fell in secretarits engaged in godines. Specified, who was consequence lest one. The "flesh is constantly steading since the country.

In the proof the Proof the Proof the Christian who nets up 12 i s watch even fire lay may be runed. He cany sefeguard with many is to keep away absolutely from all sight and hearing of dangerous temptations. is not every Christian who can be trusted to go tato certain social circles, or even to waik through certain streets in our great cities. Their "besetting sin" lurks there.

Paul had his besetting sins. Each one of us has "constitutional" i ndencies to sin that must be fought as the boxer fights his antagonist. And our pesetting sin is the one that jumps with our inclinations. The man with a craving appetite is the one who is in danger of gluttony. Many people are so constituted that they cannot tamper safely with a single glass of stimulant. Ardent temperaments may be the most useful and most enjoyable; but they are the most danearous Who knows how much of Paul's peril came from this quarter?

The battle with besetting sins is the battle that never code this side of Heaven's gate. And no Christian is safe unless he is continually collaring every evil passion of his nature and forcing it down into submission. To do this he needs the "whole armor." Nor can he gain a single success without the grace of God. "Thanks he to God who greath see the victory?"—Rec. T. L. Capter.

Committee to the same of the same

ONE TRUE RELIGION.

The sky, whether studded with azur-stars or hung in gold and purple, or one azure field over which the sun wheels his

azure neut over which the san wheels his glowing course, presents always a glorious, and occasionally a very extraordinary ap-pearance. Not one, but two suns are there; pearance. Not one, but two suns are there; and in the Arctic regions, as if to compensate for the long periods when their skies are left in perpetual night, there are sometimes three blazing away in brilliant rivalry, and shedding increase of light on sparking ice-bergs and the dreary waste of snow. Yet though there were not but three hundred cans only one of them could be a true sun suns, only one of them could be a true sun. The others, which are produced by a pa-culiar state of the acmosphere, being, though bright, yet mere images, are analogous, to borrow a familiar illustration, to the multiplied candles that shine on the silvered facets of a reflector. As with these suns, so t is with the various religions systems of the world. They are many; numbered not the worm. They are many; numbered not by units, but hundreds. Almost every new country that voyagers have discovered has, with new trees, and new flowers, and new animals, presented a new form of faith. The world has no building big en-Lord; then there will be a great shout, for the races of markind—for, differing in color and concern as the negro and the white man do, they meet in Adam; God having made of one blood all the families of the earth—among these many religions there is but one true, the rest are false—false as the mock suns of the Arctic sky. For as God is one, truth is one; and though the true may be separated from the false by a line as sharp as the edge of a razor, still parted by the whole distance of the poles.
There are "lords many and gods many,"
yet but one true God: even so there are

"OUR MINISTER."

"What a pleasant face your pastor has," said one lady to another, "and how cheery his face! His coming is like a gleam of

that are sure to bring rest and peace.

"If any one has suffered loss or bereave-Fring healing."

"But how is it that he is always so checa-ful?" wa- asked. "All Christians are not so. Has he been mercifully kept free from the losses and the crosses in which all seem to share?"

"Oh! no, answered the lady, and her voice grew soft with pity; "he has had heavy trials to bear, but he counts these trials as mercies. It is because he himself has suffered that those in sorrow are sure of his real sympathy. They feel that he knows by a how butter is their grief, and when he hist, speaks of comfort they listen. They know it and that out of his great sorrow his own heart out- has been lifted, and they are willing to be and led by him to the source of true comfort."

Into every heart where Jesus comes a Hite every neart where seems comes a weice me nest, there is rest, there is peace. It is written, "Thou will keep him in perfect peace whose min! is stayed on thee, because he trusteth in thee." And of Jesus it is said, "For we have a High Priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are;" and again, "For in that he himself anth suffered, being tempted, he is able to saver them that are tempted." To able to seem that are tempted." To be a it tout. My Lord and my God," is

THE SERVICE OF PATIENCE.

The was ar of the house has a servant when he has appointed to six in the hall sperhaps a ne and only attend to his bell when he has. This man may not often be required to the particular service to which their respective Tallings, running hither and thaner, he joined them, and so when the bell run, he was not in the only chair where he em ; estimetry hear it; and had, moreeve, placed houself in a position which rendered him unfit for the peculiar service required of him?

Neither should we expect the servant who knew it s lord's will to be unhappy and continually running up stairs and knocking impatiently at his master's door to know what he was to do next. The master had already told him what he was to dowait in the hall.

So now your service is plain enough; you must remember "Old Betty." Once the Lord seemed to say to her, "Go here, co there; do this, do that." "And now," the old there; do this, do that." woman said, "He says to me, "Bettie, lie still and cough." —Recollections of Emily Gosse.

The Chinesessay of mistakee: "The glory is not in never falling, but in rising every time you fall."

There is none like him. I would not ex change one smile of his lovely face with kingloins! Let others take their poor heaven in this life. Envy these not; but heaven in this life. Envy them not; neaven in the life. Envy these not; see let your soul, like a petitish and ill-bred child, object to all things and distinct them except one only. Either Christ or nothing! Bither the King's Rom of no benefit of the Ring's Rom of the

Subjuth School Teacher.

LESSON XIV.

April 6, 1878.

Israel-The New Name.

GEN. XXXII. 24-30. COMMIT TO MEMORY Verses 27, 28.

PARALLEL PASSAGES. — Hosea xii. 8-5; Judges xiii. 18; Heb. xi. 84.

With v. 24 study "the second man" in 1 Cor. xv. 47; with v. 25, 2 Cor. xii. 7; with v. 26, Matt. xv. 28; with vs. 27, 28, Gen. xxxiii. 4; with v. 29, Dout. xxxiv. 10; and with v. 80, John i. 18.

THE CENTRAL PRUTH is-when we are weak, then are we strong. See 2 Cor. xii.

INTRODUCTION.—A lesson of deep meaning and great value; to be atudied with care, and in the light of Jacob's part course. He was a strong man, ready and full of expedients, and had succeeded in his arms. But he was always mingling his own strength of will and skill with his reliance on God, in which he was not wanting; and he had used his strength improperly.

The coming of Esau (v. 6) reminds him of wrong done his brother and sin against wrong done his brother and sin against God, and drives him to prayer (v. 9). This was good, wholly. With his prayer huses all his prudence in the direction of his prayer. This was also good. But there was still in him—perhaps to God's eye even now—the spirit of undue self-reliance: and to fit him for his place, that has to be realled. expelled. Hence this event—a turning point in his life; a "restoring of his soul;" possibly an answer to his prayer in vs. 9—

The teacher will show that (a) Jacob had injured Esau; (b) was now sensible of it; (c) made amendment, and by his gifts and message owned Esau's right as elder brother, (d) and might well doubt how this step would affect his own standing to other parts of the birthright, when the event of the lesson occurred. Examine, in the first

1. The "MAN" WITH WHOM HE WRESTLED—when "alone," after sending his train over the ford, himself remaining to the last, as having the care of all, and probably in-tending to have a season of prayer. (A father quitting his old home for a new—his family and effects sent off—remaining to see that nothing is left—alone in the solitary dwelling—kneels—thanks God for mercies past and waits on God for the unknown future—an illustration.) This "man" is not a mere human being, nor a created angel, but He who afterwards became man for us. For (v. 28) he does divine acts, and is described (v. 30) as God. It is God's way by the bodily to lead to the spiritual; the outward and inward are always touching, as in the ordinances; the body is the instrument of feeling, and its acts show the movements of the invisible spirit, as the needle in a tolegraph office shows the movement of the closerie forces. ment of the electric force.

We need not try to conceive the manner of the "wrestling;" but we need not fear to think of real bodily holding each of the other, as is proved by (v. 25) the putting of the thigh out of joint. Hunger, pain, loss of limbs are all bodily, and employed by God for moral and spiritual ends, just as truly as the wrestling. It is wonderful that the Angel of the Covenant should stoop to it; but so it is wonderful that he should be born, be hungry, be in agony, be spit upon, buffeted, crucified, and show his pierced hands. "His name shall be called (Isa. ix. 6) Wonderful." .

We need not suppose that it was a contest of bodily strength; for the Angel, as he proved, could easily have disabled Jacob. It was rather as when a child clings to a father's neck. The father, physically, could dash the child to the ground. Morally he could not. His parental love would not let him. So here. When the Angel said, "Let me go, the day breaketh," he thought of the duties immediately to be done by Leach is machine and expressing Essu. Jacob in meeting and appeasing Esau.

2. THE INWARD PART OF THE WRESTLING. —Jacob had been "more than a match," as we say, for Esau and for Laban. He had contended and won with men. Can he always do so? Strong men are apt to think so. They can carry everything. He has been, in part, forced from this twice—at Bethel (ch. xxviii. 20), and now, when he prays. He must learn it thoroughly. So his limb is disabled. He cannot stand up any more—only, in his weakness, cling to the Superior Strength, and say, "I will not let thee go, except thou bless me."

He may have sought in the "blessing" -Jacob had been "more than a match,

He may have sought in the "blessing" the birthright in its spritual part—may have feared that his submission to Esau gave that back—we cannot tell; but we may catch the meaning from similar cases in the nearer and clearer New Testament.

Study Peter (John xxi. 15-19), who, like Jacob, was strong—had erred—was in the main true to his Master—had much more to learn and to do; is allowed to fall; is given an interview with Christ; is called by his old name "Simon" (Jacob); is reminded of his bodily weakness (v. 18); gots an opportunity of declaring his attachment to his master; and goes away with a new strength, to be a prince, of power with God and men. (See Acts ii. and iii)

Look at Paul's case. Prevention, not cure, is sought. He has revolutions; is in danger of pride; undue thinking of self; and a thorn in the flesh, is given him, lest he should "be exalted above measure" (see 2 Cor. xii. 7). So Jacob's "flesh" was touched and his weakness shown. He must not think that his own strength has won what grace gives freely.

8. THE MEMORIALS OF THIS EVENT. - Begin with the less important. You may see in the cities where Jows live a Hebrew sign over some butcher's stores, which you can-not read. Why is it there? Certain re-gulations regarding meat exist among Jowa which their own people only respect in killing animals. One of these is in v.82. Now, either this event made the custom, or the story was invented to account for the cusstory was invented to account for the custom. But how did the custom begin? What with words, as in the hundred and nine with words, as in the hundred and nine. Sure enough, han brace all religion and dectrine in one psalm, hear by were two or story without the first the story with words as in the hundred and nine. Sure enough, has near by were two or story without the first the story with words as in the hundred and nine. Sure enough, has near by were two or story with words as in the hundred and nine.

face of God' (v. 80); "I have soon the face of God, and God has sayed or deliver-ed me." Names often commemorate ey-Names often commemorate evonis-e. g., Independence Hall.

ents—e. g., Independence Hall.

The Patriarch asked, "Tell me, I pray thee, thy name," He who knows a little of God wishes to know more. (See Moses, Ex. xxxiii. 18; Ps. xlii. 1, 2; David, Ps. lxm. 1; John xiv. 21, and Phil, iii. 10.) The Divine visitant says, "Wherefore," &c. (v. 29), probably meaning, "What need to ask?" It was suggested by the question, "What is thy name?" which recalled his supplanting ways and old life, now to be changed in life and in name, and to be called "Israei," one who contends and conquers. He had prevailed as to Esau and as to God, in both cases by yielding, which disarmed Esau, and by throwing himself on divine gree. and by throwing himself on divine grace. This becomes the name of his seed, and all true saints to the end.

Among "lessons" the teacher can se-

(1) What good care God takes of his own! (See ch. xxvii. 20.) Laban followed Jacob with anger; parts with a kiss. How ever Esau set out, he meets Jacob with a kiss. He has all hearts in his hand. "When a man's ways please the Lord (Prov. xvi. 7).

(2) How needful that we should be taught! God condescends to this for the instruction of Jacob. So He sends losses, trials, pains, mars our plans, that we may learn truth and exercise our graces.

(8) How good to be taught by God in any way! "O happy loss of Jacob! He lost a joint and won a blessing"

(4) How much prayer glorifies God! Ps. 1. 15. Why?

(5) "Prayer and pains go together." Neither displaces the other. This prayer helped Jacob on the way, as saith the homely proverb, "Prayer and provender hinder no man's journey.'

(6) What results one interview with God may have! Moses at Horeb; Saul and Jesus.

A CHEERFUL HOME.

A single bitter word may disquiet an en-re family for a whole day. One surly tire 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 paths, full of freshness, fragrance, and beauty, so do 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 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 the daughter long after her head is pillowed in the dust of death; and fatherly in the daughter long after her head is pillowed. 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 sourcess 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 the 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 trouble to those disaster to themselves and trouble to those round them.—Friends' Intelligencer.

GIVING GRUDGINGLY.

There are many professing Christians with whom giving to the cause of Christ is not a matter of conscience, or of love to Christ and men's souls, and who, if they were not solicited to give, would seldom give anything at all. If their munister now and then calls for collection, they wilf for respectability's sake respond to the appeals for aid. But to assist in adding to the Lord's treasury, often and liberally, purely out of love to Christ, and that, too, without being solicited to do it, is a thing purely out of love to Christ, and that, too, without being solicited to do it, is a thing which their sense of obligation does not seem to require. If they gave a trifle when solicited, they feel that they have done all that their consciences demand. The frequent and voluntary consceration of their money to the Lord forms no part of their creed. Biethren, I hope you are aware that all you have is the Lord's gift, and that He as really demands of you, according to your ability, frequent appropriacording to your ability, frequent appropriations of money for His cause and service, as the demands your heart, your prayers, or the setting apart of one day in seven for His service. There is no need of your waiting for your minister to solicit you to give. And if you love Jesus, show it in this way, among others:—by giving Him from time to time a portion of that which the world loves supromely—money. The Master hath need of all the offerings you can spare; and if you have given him your hearts, I soo not how you can withhold from him your In the words of Paul I would afmoney. In the words of Faul I would affectionately charge you. "See that ye abound in this grace also '—that of giving freely to the Lord.—W.—In Weekly (Lon-

There never was a man who suffered more than David. His life is a true tragedy. There is nothing like it among the Greek. We are all poor schoolboys compared with him; we have indeed the same spirit, but no-where are such gifts as his were. He was a great rhetorician. He could weave one subject into a vast web, with words, as in the hundred and nine teenth Paslim. He could be brief, and embrace all religion and decirine in one passing, as in the headredth and tenth. Lather. He was a great rhetorician. He

Our Joung Solks.

CHRIST FOR ME.

For me He left His home on high, For me to earth He came to die, For me He in a manger lay; For me to Egypt fled away: For me He dwelt with fishermen, For me He slept in cave and glen, For me abuse He mockly hore; For me a crown of thorns He wore, For me He braved Gethsemane, For me He hung upon a tree, For no His final feast was made For me by Julias was betrayed, For me by Poter was dealed, For me by Pilato or o fled, For me His precious blood was shed For me He slept among the dead; For me He rose with might at last; For me above the skies He passed; For me He came at God's command For me He sits at His right hand,

PEOPLE WHO NEVER GO TO SCHOOL

A STORY FOR SMALL BOYS.

"I wish I never had to go to school another day I' exclaimed Harry Dean, impatiently, while hunting around the sitting foom to find his school books one morning.

"You needn't go to school if you don't want to, my son," said Mr. Dean, quietly laying down his newspaper.

Harry looked astounded for a moment, and then burst out:

"Oh! needn't I? Won't that be jelly! What times I'll have!" And he bounded off with a shout, to tell Neilie that he was never going to school any more.

"Well, you may be a dunce, then, if you like," said Nellie; "for my part, I prefer to know something:" and she walked off with dignity.

Mr. Dean was a peculiar man. He had a way of letting his children earn by their own experience, and did not so much govorn them as teach them to govern themselves.

Harry had a grand time that morningat least, he persuaded himself that he did— though he had to admit that playing alone was not so nice as having some one to play

After dinner, Mr. Dean asked him if he'd like to ride that afternoon.

"I wan't to show you some people who never go to school, but spend their lives 'having a good time,' as you boys say. If you are to spend your life so, of course such people are those you will like best to live with."

"What sort of people are they, father?" asked Harry, with interest.

"Oh, you'll see!" was the reply, as they went out to the buggy.

They rode through very pleasant woods, and over charming rolling prairie, for about ten miles, when Harry was surprised to see his father drive up to a tree and prepare to tie his horse.

"Why do you stop here, father?" he asked.

"Just in that grove are the people we came to see," answered Mr. Dean.

Harry looked more closely, and saw thre

or four wigwams. "Oh, Indians!"

"Yes," answered his father, "Indians ar the only people I know of who never go to school, even when they have a chance, and that is the life you have chosen."

The horse was now tied, and they drew mearer. There were several wigwams, buil of broad pieces of bark laid against pole stuck in the ground. The poles came to gether at the top, and a hole was left for chimney. Out of each one came a this smoke—which was a sign that it was near supper time.

Mr. Dean went up to a door, and tol Harry to look in.

In the middle of the hut was a fire, an over it hung a black kettle, with some ho seen in pictures, with pleasant face and graceful fringed wrappings.

Far from it. An old, horrid calico jacket and cloth petticont were her clo hes, and a blanket by there to be put over her when she had finished her work.

The men outside were lounging around, each wrapped in a blanket. Some were smoking, but most of them were not even doing that. Sitting or lying round, they seemed like so many dogs. They paid no attention to the visitors, so they walked around at their leisure.

When the meal was ready they had the pleasure of seeing how they took it. The squaw merely took the kettle off the fire and stood it on the ground. The family squatted around it, each putting his hand into the dish, and each seeming to try and see how fast he could stuff himself.

"You see the women have a telerably easy time of it, Harry," said Mr. Dean: "no dishes to wash; only when nothing remains in the pot but bones, to stand it out for the dogs to lick, and then it is ready for the next meal."

"But what makes it smell so horrid in the wigwam?" asked Harry.

"Partly the oil in which they cook their meat. By the way, wouldn't you like to tasto it? and Mr. Dean started to go in, but Harry took his arm.

"Oh, no, father, please don't! I should choke!"

Mr Dean smiled:

"The smell comes partly from that, partly from the dried fish hanging on the walls, and partly from the Indians themselves."

"Well, I'm sure I nover want to put my héad in ag in," said Harry. "It isn't vory pleasant. Let us go and

look at those papooses." Sure enough, hanging from a low tree near by were two or three poor little Indian

Do you know how they take care of In-dian babies? They take a board a little longer than the poor little thing, lay the baby on it, and wind lots of cloth around bund up, clear to its chin; arms and legs all tied up; and there it stays all day, look ing around, but never crying. Sometimes it hangs on a tree or bush, sometimes it stands against a rock, and sometimes hangs on the mother's back, with its drell little head and sharp black eyes peering out upon

Harry looked at and pitied the babies, but soon turned to some boys who were amusing themselves with bows and arrows. Mr. Dean, to try then skill, threw some pennies up in the air, and they shot at them, never failing to hit the penny.

the world.

But now Mr. Dean said they must go, and soon they were on their homeward

"Father,' said Harry, "what do you sup-pose they had in that kettle to cat?"

"Boiled dog, perhaps," said Mr. Dean.

BESSIE.

Bessie was the daughter of a distinguished lawyer, who, I am very sorry to say, was a profane and wicked man. But though much given to profanity, he nover allowed himself to swear in the presence of his family. His little daughter he almost idolized. That she loved her papa yery tenderly was most evident; but she loved the dear Saviour also, and had been taught that profanity was exceedingly wicked. Two years ago this winter, a famer was delivering some wood at her father's wood pile, and the latter went out to give some directions about it. The fence was between the two mon, the lawyer being on the side nearest the house. For some reason or other he became excited, and swore terribly at the farmer. Soon, however, he went into the house. but his attion was instantly attracted by his darling Bessie, who was crying as if her heart would break. 'Why, Bessie, what is the matter?' he inquired in a subdued voice. Getting no reply, he went out, supposing it to be some trifling matter, but upon returning in a few minutes, he found her still subbing dearly, and he here's the matter is the subbing dearly and he here's matter. sobbing deeply, and he took her up tenderly on his knee, and began to press her for the cause. 'Are you sick, Bessie?' 'No, papa; but I went out on the stoop a few minutes ago, and heard two men talking, and one of them used very wicked words, and I was afraid it was the one on this side of the fence. Was ever a home thrust made more delicately or more directly? 'I was afraid it was the one on this side of the

The appeal was more than the profaue father; could withstand. It soon became most evident that the little preacher, though drawing her bow at a venture, had lodged an arrow where it had taken effect. Her father found no peace till he had welcomed the Saviour to his heart, and became a de-cided and earnest Christian, exchanging the language of profanity for that of prayer and praise to God; and he is now a regular attendant upon the weekly prayer-meeting, and takes an active part in all religious movements.—Zion's Advocate.

UNIFORM LESSONS FOR 1873

	UNIFORY LESSONS FOR 1873.
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Dec. 7 Jesus before the Governor. Matt.27, 11—23 " 21. The Resurection

FATARAQJARHAR.

Afflictions, if we make a discreet use of them, are messengers of love from heaven to invite us thither.

Going into a village at night, with the lights gleaming on each side of the street, in some houses they will be in the basement and nowhere else, and, in others, in some middle chamber, but in ne house will every window gleam from top to bot-So is it with men's faculties. of them are in darkness. One shines here, and another there, but there is no man whose soul is luminous throughout. Beecher.

A good man shall have what he needs, not always what he thinks he needs. Providence intends the supply of our necessities, but not of our desires. He will satisfy our wants, but not our wantonness. When a thing is not needful, a man cannot properly be said to want it; when it is needful, a good man shall not be without it. What is not bestowed upon us may not be so beautinot nostowed upon the shap no desire it; or everything is beautiful in its season. He that did not want God's kindness to renew him shall never want God's kindness to supply him; his hand shall not be wanting to give where his heart has been so large in werking. Charnock.

IRISH ECCLESIASTICAL APPAIRS.

The Irish Prosbyterians are busy putting forward names for the next Moderator of the General Assembly. The present incumbent of that office. Rev. Wm. Johnston, was named by the correspondent of a Belist was a clock where we have the correspondent of the corresp fast paper for re-electu-n, whereupon the reveren I gentleman intimates in the same journal that he would not permit himself to be nominated again, stating, with commendable handsomenes, that e-elections were untain to many worthy men who were qualified for the office, and whose claims quanticities the office, and whose climas thereto were as strong as any one who could be re-elected. Several Presbytories have nominated the Rev. George Bellis, of Belfast, and a correspondent very ably discusses the clams of the Rev. Wm. Magill, of Cork. The Rev. Dr. Porter's name is not mentioned, achievally in he had not gone that the United States let was a be recalled. to the United States last year he would be very likely to have been chosen Moderator instead of Mr. Johnston.

The Law, Hugh Hanna had an Episcopalian clorgyman preaching for him in his splendid new church, on Sunday evening last. The net has provoked discussion, and last. The net has provoked discussion, and the subject of the validity of Presbytenian ordination is likely to be pressed upon the Diocesan Synod of Down, in such a way that the opinion of that body cannot be declined. A one-sided interchange of pulpits is an interchange which no Proshytorian minister ought to respect. It is simply an insult.—Cor. American Exchange.

EUROPEAN LANGUAGES.

A recent calculation relative to the principal European languages shows that Eng-lish is spoken by 90 millions of persons, in-habiting Great Britain and Ireland, North America, the Bermudas, Jamaica, Cape of Good Hope, Australia, Van Diemen's Land, Newfoundland, and the East Indies; Ger-Newfoundiand, and the East Indies; Germany by 55 millions in their own country, Switzerland, Austria, Hungary, Russia, North and South America. La Plata, Australia, and the East Indies; Spanish by 55 millions in Spain, Cuba, Mexico, the republics of South America, Manilla, &c.; and French by 45 millions in France, Belgium, Switzerland, Canada, Cayenne, and North America.

Anndom Rendings.

He sees thee in thy poverty and wretchedness, and knowest thou hast nothing to pay; therefore he freely forgives, and gives thee all.

Keep your soul in an attitude of heartfelt trust in God, and the more you are encom-passed with troubles and infirmities, hope the more steadfastly in him.

Our life is a warfare, and this world a place of masteries, wherein the greatest garlands are allotted to those who sustain the greatest labors; for by the smart of our stripes is augmented the glory of our reward. When one asked what was the best ser-

vice of God, which pleased him best, Dr. Martin said, "To hear Christ, and be obedient to him." This is the highest and greatest service of God. Besides this, all is worth nothing.

I have known a vast quantity of non-sense talked about bad men not looking you in the face. Don't trust that conventional idea. Dishonesty will stare honesty out of countenance any day in the week, if there is anything to be got by it.—Dickens

No man's spirits were over hurt by doing his duty; on the contrary, one good action, one temptation resisted and overcome, one sacrifice of desire or interest purely for conscience sake, will prove a cordial for weak and low spirits far beyond what either indulgence, or diversion, or company can do for them.—Paley.

Study to attain a holy simplicity; look straight before you, and do not dwell upon all those dangers which you tell me you foresee. You take them for armies, and they are but willow trees, but all the same you may easily stumble while you are gazing upon them.

To maintain their place, and to be leaders of men, preachers should feel the necessity of devoting themselves to severe mental and spiritual training, and by studying, praying, thinking, by close self-denying labor, that sometimes sees the stars grow pale, to obtain a deep and broad culture.—Prof. Hop-

The gospel is like a "fresh, soft, rool breeze in the great heat of summer, a comfort in anguish of conscience; not in winter, when there is already cold enough (that is in tune of peace when pepole are secure); but in the great heat of summer—that is, in those who truly feel terror and anguish of conscience, and God's anger against them."

Strause, of Strasburg, discovered that by taking silex and potash, and borax and red lead, he could make a very good imitation of some jowels, but before that Satan found out that he could imitate the Lord's jewels. A composition of orthodox faith good works has made many a child of the devil look like a child of the Lord. Nevertheless, borax, potash, silex, and red lead are not jewels.—Talmage.

Life is not one hattle but many. It is made up, too, of detents as well as victories. Let us not be unduly troubled or grow moody when a battle is lost. There is al-ways time to win another; and such a thing as flight or demoralization should be unknown in the army of the living God. It is the lost buttles of the world (like Ther-mopyle) that have told rost on a nation's liistory.

Think not Christ will do with you in the matter of suffering as the Pope doth in the matter of sin. You shall not find that Christ will sell a dispensation, or give a bankupt's protection against crosses. Crosson according to protection against crosses. Toose as are proclaimed as common accidentators. In the saints, and in them standeth a partition of our communion with Christ; but there lieth a sweet casuality to the cross, even lieth a sweet casuality to the cross. they are sanctified. class in other denominations. Indeed, as

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British American Bresbyterian

FRIDAY, MARCH 28, 1878.

TOPICS OF THE WEEK.

The Gladstone Ministry 'as resumed its place after the conservative leaders had declined the responsibilty of forming an administration. It r mains to be seen whether or not it will demand of its followers as a proof of their renewed confidence that the Trish University Bill be put through. We scarcely think they will.

The great struggle between the car-hook murderer and the law has at just terminat- for the historical evidences of Christianity." ed in the defeat of Foster and his being hanged by the neck till dead. Every possible influence was brought to bear upon MISSIONS OF THE CANADA PRES Governor Diz, but he stood firm and let the law take its course. All honour to him for his unchanging resolution, though really we cannot see what else he could have done. if there was to be anything like capital punishment at all. There was not one by the Rev. R. H. Warden, of Bothwell, at mitigating circumstance in the whole case a meeting of the Chatham Canada Presbyand the fact that the murderer belonged to | tery, on the 7th of January last, and has what are called the respectable classes was | been published by request of those who only an additional reason why he should heard it. The wide circulation through pass to his doom. We say nothing of the the Church of this tract would, we are conpolicy or impolicy of capital punishments, but if there is a law to that effect, then the stirring up the different congregations, not interests of society require that except in 1 only of the Chatham but of an the other very special cases it should be acted upon or repealed. Mercy to murderers is an injury to society and an encouragement to

Our Local House is still in session through it is understood that it will soon be prorogued. It will be a great mercy when it is, for it has not, during the last three months, presented a very dignified and attractive spectacle to the country. The strength of the total abstinence element among the electors was again seen during the past week in the House unanimously adopting a memorial to the Dominion Parliament praying for the enacting of a Prohibitory Liquor Law. Nobody bu-Mr. M. C. Cameron had the honesty to oppose the proposition though not a few are the very reverse of being in favour of such a measure. All watch however the tide of .public opinion and so far regulate their con-> ductaccordingly. In the House of Representative at Ottawa, the same curious speciacle presented itself. With the greatest cordiality ! a special Committee has been named to consider certain petitions in favour of a Prohibitory Liquor Law, and every one who spoke seemed more anxious than another to have such a measure carried Dr. Samuel Johnson went to the root of the matter when, in answer to the question "How does it comes to pass that we are pleased by flattery even when wo know that the speaker is not sincere?" he said, "Because it shows that we have so much power over him as to force him to the meanness of telling a lie." We are convinced that not a fifth, aye, not a tenth of our legislators believe in probibition or personally act on the principles of total abstinence, but like all time serving politicians they look to what is likely-to influence coming electrics even though they may be four years hence. It is a very grim jest when one thinks of the personal habits of those zealous advocates for prohibition and of the manner in which, unless they are sorely, belied, they gamed their elections.

The Dodge scandal has occupied a very the week. It is a very melancholy case, view it in any light one possibly can. It is very evident that Mr. Dodge, in concocting a letter which purported to have been sent by Dr. Clarke to Canon Ramsay, so as to influence the election of North York, was guilty of fraud and alsehood. It is also quits as evident that the Roverend Canon the Wesleyan Church began the present was a consenting party to the whole transaction and that, but for his having failed to extract \$2,500 as hush money nothing a slight deficit to start with. It is a noticewould ever have been heard of the affair. Nor is it less manifest that if Mr. Dodge thy members of the Presbyterian churches: had voted with the Opposition at Ottawn, contribute in no degree so liberally in prothe disauring revelations would never have portion as the poorer ones, and still less so

gives a most saddening glimpse into the current morality in political matters. Very far indeed are we from saying that Mr. Dodge is a fair specimen of the average politician, or that Canon Itamsay may be taken as a typical representative of the that it is too much believed that every thing is fair to gair a political sictory for self and party. It is all right that such ravelations as have been given in this Dodge matter should be made, but to say that they were brought forward exclusively or even chiefly in the interests of morality and truth would be felt by every one in Canada, come to the years of discretion, to be perfectly ridiculous and absurd. And yet to such a point of unressoning parlizanship have we got that some are defeading Dodge as if he was a martyr, while others in bitter political rancour shower upon the fallen man every foul epithet that a coalheaver could think of or a scolding fishwife utter. One word of pay or one expression of regret that any one should forget himself so much or degrado himself so far, has not appeared. It seems pretty evident that our current Christianity, when it zan newspapers, has very little in common with the religion of the New Testament.

PRESBYTERIAN COLLEGE, MON-TREAL.

We are requested to announce that the closing lecture of the present session will the delivered by the Rev. John Campbell, M. A., in Erskine Church, on Wednesday, April 2nd, at 7:80 p. m.; subject—"A plea

BYTERIAN CHURCH.

A very interesting and all paper on 'the statistics and general working of Home Missions in Canadian Churches" was read vinced, do a very great amount of good in Presbyteries in the body, and in leading to greater liberality and effort in the great work of Home Evangelization.

From tables of statistics given it appears that members of the New Connexion and Wesleyan Methodist Churches contribute to the various schemes of their denominations, apart from Ministers' stipends and church building, nearly double of what is is given by members of the Canada Presbyterian Church. This will be seen at a glance by examining the following table which we extract from Mr. Warden's pamphlet:-

Çaanda	Baptist	Epheopal	Primiti	Westoys	Now Co	Nanio
Çaanda Presbyter'n		at Moth	Primitivo Mothodist	Wesleyan Mothedist	Nuw Con, Motheelist	Namo of Church
176	£	101	<u>ج</u>	155	اء	Fields under charge of Home Mission Committee
19,772	16,791	20,083	7,000	C5,812	7,991	Committee Total me mkerskip of whole Church
11,90	H22,H	1:1 300	9,712	91,070	\$ 12,0~3 \$ 1	Contributions to Home Missions
ŝ	*	¥	¥	Ę	\$ 1 61.3	Average per mem- ber to Home Mis- sions
31,474	10,373	12,900	9,712	910,016	\$ 12,170 \$	Contributions to all Hissions
ε_	2	£	1 38	-	\$ 1 50 \$	Average to all
19,130	12,318	18,000		000,001	\$ IJAN	Contributions to all Church Schemes
		æ		1 2	\$ 1 70	Average do.

This table tells its cwn story very significantly, and Prestylemans should read. Wesh rans, it will be seen, contribute 994,.] 016 for Domestic Messions, and that sum does not include what the people in those mission fields raise for the support of those ministers who labor among them. Of that sum, \$14,000 was collected in the form of juvenile offerings, and upwards of \$10,000 was raised in sums of \$25 and upwards. given by individual subscribers. One perprominent place in the current gossip of son gave as much as \$680. Others gave \$690, 590, and \$400, and so on down to \$25. There are no such contributions to be noted in the Presbyterian Church, though on the whole there are more wealthy and influential men among them than among the Methodists. The consequence of this liberality was that after meeting all liabilities Jear with \$15,000 in the Mission Treasury, while the Canada Presbyterian Church had ble fact that as a general thing the we alththe left. The whole affer in chort, when compared with the corresponding faither. The state of the state of the state of

rule, except in the Eastern part of the Church in connection with the Montreal College, the wealthy Canada Presbyterians have searcely done anything for the cause of Christ during the past year, Canadian elergyman with strong political though in general they have enjoyed all but leanings. But there is not a doubt of it, | unexampled prosperity, and in a good many cases have indulged in a very large amount of what might justly be called extravagance in personal expenditure. We believe Mr. Warden will be borne out in his statement to the effect that the Canada Presbyterian Church has not, during the past year, received for all her missions put together \$1,030 in sums of \$100 and upwards. In the Wesleyan Church, on the contrary, upwards of \$7,000 was so received. Nor has it been different in past years. What has been done among the Fresbyterians has been done for the most part by the poor and struggling. Perhaps this is not to be wondered at, as in all ages of the Church the same thing has too much prevailed. But if not to be wandered at, it is to be deplored as what is far from creditable. There are men who are making their five, and six, and ten, and even fifteen thousand dollars a year, whose contributions to all comes to embody itself in the pages of parti- the schemes of the church they belong to could not come up to anything like \$100. Mr. Warden suggests various plans for interesting the members and adherents of churches in the various missionary enterprizes of their different denominations. There ought especially to be for wider and more systematic diffusion of missionary intelligence. Paople cannot in the nature of things be int rested n what they know nothing about. The missionaries who are ngaged under the Home Mission Commitee, it is to be presumed, report regularly, but the Church never hears anything of these reports. What is being attempted, what may be the special hindrances, what the amount of success might surely be made public with some advantage. But there is scarcely anything of the kind attempted. All is as silent as the grave Our columns have been open for the last twelvementh for missionary notices, but scarcely any have come. The Record is equally barren of intelligence. people say, something worth knowing might be published about these fields of missionary work. And seeing there is not, unfavorable conclusions are drawn. There is no need of sensational statements. All that is required is a plain, unvariabled statement of facts, and if that were periodically circulated among the churches, the beneacal effects, we are persuaded, would soon be visible.

To carry on the extra-congregational work of the Canada Presbyterian Church for 1870 we are told the sum of \$56,000 will be required. That is on an average amount. That, however, is merely to over-take the work in hand. To extend its lalors to any such degree as it ought, this Church, according to Mr. Warden, would require about \$70,000, or about \$1,40 per

We hope this sum may be secured.

THE PRINCIPALSHIP OF GLASGOW UNIVERSITY.

It is understood that the Rev. Dr Caird is to be appointe. Principal of Glasgow University in room of the late Dr. Barclay. Some were thousand have the Rev. Dr. at last accounts official intimation had not been given, it was understood that Dr. were delivered by neves. 11. Gosson, Dr. in fav cot its in required in include a sensition of the countries of the count made it known in a way to reach the ears of the Lord Advocate that the appointment of the Lord Advocate that the appointment of the Lord Advocate that the appointment of the Chirch was also much universed with music scientiously opposed to it would refrain from the choir. The friends through whose all its members. Broad Church section of their paster, hev. M. Danby, with the sum their paster, hev. M. Danby, with the sum the character of the choir of the ch a favour with the powers that be, if we may judg- by recent preferments in the gift of current expenses had been met. Mr. Danby the Crown.

KNOX COLLEGE.

We are glad to understand that active measures are being taken to raise a sum of by the Giver of all good.—Com. money sufficient to erect new and com modious buildings for Knox Coilege. It is mark, and inwardly digest its lessons. The i high time that this were done, and if the mattemen ho have taken in hand the work of collecting the necessary funds set about the matter with that zeal and energy characteristic of those who really believe in what they are about and are determined at all hazards to put the matter through, we have no doubt the whole money will be in hand, and the building crected before very long. We believe some are giving subscriptions to the extent of \$1000 each. This is reasonably handsome, but not more than it ought to be. It is not any thing like what a good many gave last year to gain seats in Parliament either for themselves or others. Too often is it the case the the children of this world are wiser, and, for their favourite schemes, more liberal than the children of light. Now that this effort for Knox College is begun it will be in the last degree disgraceful to the Canada Presbyterian Church, if it fall through for want of adequate support. What do the alumni past and present say on the subject. Surely they ought to be up and doing with or

Ministers and Churches.

The presentation of a handsome writing desk, and gold pencil and pen, was made by a few young friends to Rev. G. Burnfield, B. A., on the occasion of his leaving Cookstown to take charge of the congregation of Scar-

A congregation of the U. P. Church. Glasgow, wishes to call Dr. McAnslane, a Congregationalist minister of London. It has been told that this is not possible the Dr. asks for admission into the Presbyterian Church, and has been actually admitted.

Dr. Murray Mitchell was to leave India for England about the beginning of last month. He is not likely to return. The Doctor has occupied worthily the place in Calentta left vacant by Dr. Duff, and his removal is deeply regretted.

The Rev. Capel Molynenz has finally and fully seeded from the Church of England, and has begun to preach to large congregations in St. James Hall, London, England. The Rev. Richard Gardner, vicar of Christ's

Professor McVicar, of the Prosbyterian College of that city, was a few days ago presented with the sum of six hundred dollars, hy a few friends of the College, as a slight

From the la . statements given, there was a serious deficiency in the sustentation fund of the Free Church of Scotland, as contributions of congregations but in the Legacies. Still it amounts to the large sum of £2700. It is to be hoped it will come all right before May.

Chair of Church History in Edmburgh University is still causing a large amount of Spectator,-"broad" as its views on church matters are, thinks the appointment very unfortunate for the Church of Sectland, and likely to give increased ground for people believing that church is becoming more stone,

There seems very likelihood that the mueverwhelming majorities in the Free Church General Assembly, and that in spite of all about \$1,1d per communicant, and surely it threatening there will be no secession far cught not to be a difficult task to raise that less a disruption. Indeed the very fact of its being notorious that the majority have made up their minds to carry this matter through at all hazards has had a very quieting influence upon the fiery spirits who have so long indulged in talk about leaving the church. The measure will be carried and there the whole question of union will rest for all are agreed that a would not be wise to attempt more at present.

> On the evening of Tuesday 4th inst., the M. Danby, who has lately been ordained and of \$56.39, being the amount leahzed after expressed himself in a mplimentary terms in regard to the kindness and liberality of the people towards him, he also hoped that divine blessing would alundantly accompany his labors among them and that they | service. would be amply rewarded for their kindness

KNOX COLLEGE METAPHYSICAL AND LITERARY SOCIETY.

prizes offered by the Seciety were awarded, meat, on account of their using too great and the officers for the ensuing year elected. The prize for secular reading was awarded to Mr. E. W. Panton; for Scripture reading, Mr. W. H. Rennelson, M. A.; for public spenking, 1st, Mr. J. Seringer, forms of religion of course is net relished M. A.; 2nd, Mr. W. H. Rennelson, M. A.; for essay writing, Mr. D. McKeracher.

The following is a list of the officers

Mr. H. H. McPherson, M. A., President.

- D. McKeracher, 1st Vice-President. P. Ricol, 2nd Vice-Prosident
- W. Reid, Recording Secretary.
- A. P. Tully Corresponding Socretary.

 J. H. Rawilli, Treasurer.
- D. McKa Curator
- H. McKay, D. McKenzie, D. D. Fraser, Conneiliors.

After the appointment of Mr. Nicol-as critic, the retiring 1st Vice-President dewithout authority from the central Com- livered a most appropriate valadictory adLECTURE ON HUGH MILLER.

On Monday night last the Roy. J. McColl, of Hamilton, delivered a lecture in the Pres. byterian Church, St. Thomas, taking for his subject "Hugh Miller." The aim of the Roy, lecturer was to show that neither the obscurity of a man's birth nor the loneliness of his early social position could prevent a successful career to a place of uso. fulness, eminence, and honored distinction in the world. He maintained that, let a man's lot be east where it may, he will still find opportunity for cultivating the heart and for developing those manly qualities that are at once the grace and the glory of human life. He showed that deep religious feeling and a careful study of the Bible were conducive to true intellectual strength and culture, and attributed much of what was great and glorious in the Scottish character to the hallowed influences of early religious training to which the children of that land are the happy subjects. These positions were illustrated and enforced by the incidents and more prominent features of the life of the selftaught geologist of Cromarty, who not only made the rocks sound the praises of their Creator, but loft writings behind him which display a degree of montal refine-ment, classical taste and intellectual energy Church, Winchester, has followed his example.

We are pleased to learn from the Men
treal Witness of a recent date that the Rev which no other uneducated genius, save summers, and was left to the tender care of an excellent mother, from whom he imbibed those sentiments and feelings which afferwards gave energy to his talents as the defender of rovealed truth and the acknowledgment of his great exertions on its behalf and the marked success that has set out to make his acquaintance with a set out to make his acquaintance with a marry of life of labor and restraint in a quarry of eld red sandstone, in which nich field he carried on in a practical way his geological studies. After spending fifteen years of his hie as a stone-mason Hugh Miller became compared with what it was at the same an accountant in a bank in Cromarty—a time last year. The deficiency is not in the position which he filled for five years. His elebrated letter to Lord Brougham, which drew from His Lordship when he i st read it: "The man who wrote this letter is both a gentleman and a scholar"-attracted the ittention of those engaged in the contest The appointment of Dr. Wallace to the House of Lords in the Auchterarder case, and he was called to the post of editor of the Edinburgh Witness, the chief organ of the Free Church Party—a paper which atunpleasant feeling. Even the London tained great success and intituonco-no doubt owing to the many fine political, terrary, ecclesiastical and geological articles which his pen contributed to its editorial columns. The principal works of Hugh Miller are. "The Old Red Sandbelowing that church is becoming more and more rate nansine, and "famous for non-natural interpretations of religious phraseology."

There seems very likelihood that the muas an author that the lecturer dealt with tual eligibility scheme will be carried by his subject; but as the self-taught, personal vering, aspiring, proud and independent nobleman—nature's nobleman—who acsings, and social influence only to wield it for the good of his fellow-men.—Home Journal.

THE "ORGAN QUESTION" IN BRANT-FORD.

A vote was taken in Zion Church, Brantfor I, ϵ n Sabbath the 9th, in regard to introducing a rorgan to aid in public worship.

By a very large majority, both of members
and adherents, the congregation resolved ask that it be introduced. Only thartyseven members and six adherents voted people of the Bayfield Road Congregation nay. The organ has been used for years held a very successful soirce. The Rev. M. Danby, who has lately been ordained and inducted into the pastorate of this congreturating the decision of the ression that gation, presided. After tea able speeches such a vote should be taken, stated that were delivered by Revds. H. Glson, Laying field, L. O. Rice, Bayfield, P. Scott, Cromarty, and T. Thomson, Blyth. The even- time he tracked that no one who was con-

> In a number of English Episcopal churches, aa extra communion servico is head in the evening, for the benefit of church-members who are unable to attend in the forenoon. The result, in many cases, has been very gratifying, the attendance being sometimes larger than at the day

The proposed Japanese journal, Tai Gei Shimbun, has come out in London. Its leader discusses the nature of the English press. Next is a description of Windsor Castle, and then an illustrated article on Naroleon. One article introduces Roman letters for Japanese, to acquaint its readers The last meeting of this Society, for the session 1872-78, was held on Friday evening, 21st inst., in the College, when the last meeting of this Society, for the session 1872-78, was held on Friday evening, 21st inst., in the College, when the last meeting of this society for the session 1872-78, was held on Friday even whole crop of newspapers, many of which have been nipped in the bud by the Government. with our alphabet, as has been done in India. liberty of speech.

It is evident that Protestantism is not to be established in Mexico without oncountering bitter and possibly violent opposition The law granting freedom of worship to all by the Catholics, and they protest a inst its enforcement at every opportunity. Not long since, says a Mexican journal, a priest clad in the garb of his order appeared in the streets of the capital and publicly denounced the liberalizing law, but the Governm it the liberalizing law, but the Government remains firm and declares that it must do fully observed. Under its operation Protestantism is making good progress throughout the Republic, which gives great offense to the priesthood, who are using every means to circumscrabe jts influence. Their conduct has been the ranke of some outbreaks intely, one case being reported outbreaks intely, one case being reported when a crawd of fanatics, excited to frank by the sermons of some priests, made in attack upon a congregation of Protestants in Sandaus and injured a minister of week disper.

Ecclesiustical.

PRESBYTERY OF SIMCOE.

This Presbytory met in the Barrie Prosnyterian church on the 4th March 9 ministers and 5 olders were present. A large amount of routine business was transacted. Several session records were examined and found to be fully and correctly kept. Applications from Stayner congregation and Duntroon mission for aid from central fund were favorably commended to the General Assembly's Committee, to which was also made the suggestion of laying down more specific rules to guido Prosbyteries in regard to grants in aid. The esteemed and efficient Treasurer of the Presbytery, Mr. A. Macnab, having, against the carnest wishes of the court, resigned his office, Mr. D. B. Cameron was appointed his successor. The question of the hapidation of some old standing arrears due by the Mustaka neonle, was referred to the Assemble. koka people, was referred to the Assombly's Home Mission Committee. Reports on missions, on the state of religion, and on the circular anent the increase of stipends were given in, and occasioned considerable discussion of a pleasing character. It was found that the interest in missions is growing, that the state of religion engages much carnest attention, that four congregations had augmented the stipends of their respective ministers, and a fifth was expected to do so. An interesting debate arose in connection with an overture submitted by the Rev. D. B. Cameron, of Bradford, recommending the appointment of the Rev. J. McTavish as successor to Prof. Inglis. The mind of the majority of the Presbytery was that the movement was promature, and was expressed in the following terms:and was expressed in the following terms:—
"That, inasmuch as the Chair of Systematic Theology in Knox College cannot be regarded as vacant until the resignation of the Chair of Theology in the control of the Chair of the Chai Prof. D. Inglis, D. D., has been considered and accepted by the General Assembly 26 its meeting in June next; and as, moreover, it is premature for any Presbytery to move in the appointment of a Professor in said college until the supreme court of the church, under whose special charge the Theological Colleges have been placed, has taken action on the question, this court, while cherishing a very high appreciation of the eminent piety and abundant labors in the Lord's vineyard, as well as of the su-perior ministerial qualifications and execl-lencies of Mr. McTavish, nevertheless decline to adopt and transmit said overture. Roys. Messrs. W. Fraser, J. Gray, and D. B. Cameron were appointed by election, and Rey, Messrs. R. Moodie and R. Knowles by rotation. as commissioners to the General Assembly, along with Messrs. D. Macalium, H. Truman, A. Macnab, Jas. Borrowman and Thomas Dallas, elders. Messrs Moodie and Borrowman were appointed members of the committee on bills and overtures. The Rev. W. Reid, M. As was unanimously nominated as Moderator of the ensuing General Assembly. Mr. J. Gray laid on the table his resignation as clerk of the Presbytery. The Presbytery declined to entertain an application from the Rev. W. Wright, of Muskoka, for readmittance into the Canada Presbyterian Church. On account of the pressure of business, two important matters were postponed till next meeting, viz .: 1. An overponed till next meeting, viz.: 1. An overture on missions by Mr. Rodgers; 2. The question introduced by Mr. Moodie of procuring a supply of the Word, with the psalms and paraphrases, from the National Bible Society of Scotland. The next meeting of Declaration was a varieted to be ing of Presbytery was appointed to be held in the Barrie Presbyterian church, on the first Tuesday of May, at eleven o'clock, a. m. During the afternoon sederunt telegrams were received from Prince Albert and Toronto, intimating that calls from Lindsay and Scarborough to Mr. G. Burnfield. B. A., minister of Cookstown, &c. had been respectively sustained by the Presbytories of Ontario and Toronto. A special meeting to consider these calls was appointed to be held in the Barrie church, on the 18th March. The Presbytery accordingly met, and after reading the several papers in the case, and hearing the respective commissioners, as well as the express wish of Mr. Burnfield to accept of the Scarborough call, agreed to loose him from Scarborough call, agreed to loose him from his present charge on the 18th April next, after passing the following resolution:—

"The Presbytery, in taking leave of their co-presbyter, would place on record the expression of their appreciation of Mr. Burnfield's talents and acquirements, as an acceptable preacher of the Gospel, their regret at losing his efficient services within their hounds, and their best wishes and their hounds, and their best wishes and prayers for his abundant comfort and success in his new sphere of labor.--Com.

PRESBYTERY OF BRUCE.

The Presbytery of Bruce held a special meeting at Teeswater, and within the Culross church there, on the 18th inst. The
Rev. D. Cameron, moderator, protem,
preached an excellent discourse from Rev.
iii. 9. Who weighful and strangther the iii. 2, "Be watchful and strengthen the things which remain, that are ready to die." At the close of the service a call was mo-At the close of the service a call was mo-derated on to fill up the vacancy in that congregation which came out most unani-mously and heartily in favor of the Rov. Poter Currie, of Aldboro'. The call was signed by 75 communicants and 151 ad-herents. The salary promised is \$700. On motion of Mr. Davidson, seconded by. Mr. Gordon the call was sustained and Mr. Gorden, the call was sustained and transmitted to the clerk of the Presbytery of London, with the request that it be put into Mr. Currie's hands for his acceptance at as early a day as practicable. The Roy.

Mr. Cameron was appointed commissioner
to prosecute Mr. Currio's translation before to prosecute Mr. Currio's translation before the London presbytery. There were read a call and relative papers from the congregations of Port Elgin and Dumblane in favor of the Rev. D. G. McKay. The salinary promised is \$6.0. The call was signed by 74 members and 112 adherents. After hearing Mr. John Falconer, commissioner from the congregations, on motion of Mr. Forbes, seconded by Mr. Ballagh, the call was sustained and transmitted to Mr. Mc. Ray for his scooplance. A. G. Forners,

PRESBYTERY OF OWEN SOUND.

This Presbytery met on Tuesday, 11th March, in Division-street Church, Owen d, the Rov. C. C. Stewart, Modera The Committee appointed to examine Mr. Wrigley, a candidate for the ministry reported through their Convener, Mr. Stew art, that they examined Mr. Wrigley in Theology and were satisfied with the result; hat they assigned him a subject for a discourse to be read at this meeting; and that they gave him employment as instructed. The report was received and adopted, and thanks tendered to the Committee for their diligence in the matter. Mr. Wrigley then read a discourse on the words, "Except a man be born again he cannot see the Kingdom of God," which was approved of by the Presbytery. Mr. Down brought for ward an overture to the General Assembly on the method of appointing professors to our Chairs of Theology, and praying for its adoption and transmission. After discus-sion thereon, it was moved, duly seconded. and agreed to, That the overture be adopt ed and transmitted. Mr. Dewar was appointed to support it before the General Assembly. The Presbytery then proceeded to elect Commissioners to the next General Assembly. The following ministers were elected:—Messrs. Dewar and Stewart, with The following ministers were Mossrs. Durie and McNabb, elders. Messrs. Stewart and Duric were appointed members of the Assembly's Committee on bills and overtures. The Rev. Wm. Reid, M.A., of Toronto, was unanimously nominated Moderator of the next General Assembly. A circular letter from the Presbytery of Toronto was read, intimating their intention to ask leave of the General Assembly to receive as minister of our church the Rev. George Clarke, formerly a minister of the United Presbyterian Church of the United States. Mr. Alexander Nicol, a member of the Owen Sound congregation, appeared before the court and made application to be received as a candidate for the ministry. The following members, Messrs Stewart, convener, Cameron, Dewar and McLennan, were appointed a Committee to confer with him, and report at an adjourned meeting to be held at Owen Sound, on the 2nd Tuesday of May, at 2 p. m. According to previous notice, Mr. Cameron submitted a motion to change the time of meeting of Presbytery from 2 p. m. to 10 a. m. The motion was agreed to. The remits from the General Assembly were then takon up. In reference to the one bearing on the status of retired ministers, the Presbytery agreed to receinmend the re-enactment of the old law. The remit arent the ap-pointment of a Mission Secretary was also considered, when the court came to the following deliverance thereon :- It is the opinion of the Presbytery that it is inexpedient in the meantime to make such an appointment. The next ordinary meeting of Presbytery was appointed to be held in Division-street Church, Owen Sound, on the 1st Tuesday of July, at 10 a. m. - D. J. McInnes, Pres. Clerk.

SABBATH SCHOOL CONVENTION.

The second annual convention of the South Dumfries Sabbath School Association was held in the Wesleyan Methodist church, St. George, on the evening of Tuesday the 4th inst. At the appointed hour the Rev. John Dunbar, Glenmorris, president of the Association, took the chair and opened the meeting with devotional exercisos, when, after the report of last meeting was read, received and adopted, Alex. Me Roberts, Esq., of St. George, was chosen president for the coming year. Reports were then read from the various Sabbathschools in the township. The chief topic for discussion during the evening was "Sabbath-school Libraries," which was ably opened up by the Rev. Mr. Dunbar and spoken to with much effect in five minutes speeches by other members of the Association. The gathering was exceedingly good, showing the interest taken in Sabbath-schools by the township.

On next forenoon in the same place the Fourth Annual Convent.on of the County of Brant Sabbath-school Association was held. In the absence of H. B. Lecnung Esq, the retiring president, Dr. Clarke of Paris was called to take the chair, when, the meeting being duly opened with devotional exercises, Rev. John Dunbar, Glenmorris, was elected President, Alex. Mc-Roberts, Esq., of St. George, V.ce-President, and Rev. Thos. Lowry, Brantford, Secre-

The Rev. Mr. Dunbar, on taking the chair, thanked the Association for the honor conferred upon him and mashort addess reminded the American of the great and growing importance of Sabbath school work. The attendance at each of the three sessions was exceedingly good, and especially in the evening if was very large. The chief business of the Convention is briefly embodied in the following resolutions which were adopted.

I. "That in view of the importance of due preparation for the duty of teaching, the Convention would exceeding recommend to all Teachers the desirableness of carefully securing tune to prepare the lessons for their classes, and of diligently employing the hest helps within their reach to and them in this work; and would are fectionately enjoin on them the necessity for much prayer, in this connection, and of godly living, without which all other means will be of little use."

II "That in view of the prominence given in the Word of God to the duty of children to obey their parents, and the solomnity with which this duty is insisted on;—in view, also, of the lamentable neglect and too often gross violation of the leot and, too often, gross violation of the Divino precept in this regard; - this Convention would most earnestly and affectionately enjoin on all connected with the Sabbath Schools within the bounds of the Association, that special attention he directed to this mutter.'

IV. That the Convention regarding the relation which Ministers of the Gospel sustain to the Teachers and Pupils of Sabbath Schools as peculiarly sacred and highly important, would earnestly recommend that Pastors and Sabbath School workers should cherish, as far as possible, mutual conference and co-operat on."

V. "That the cordial and unanimous thanks of this Convention are due, and are lereby tendered to the retiring President, H. B. Leeming, Esq.; to the President, Rev John Dunbar; to the Secretary, Rev. Thos. Lowry; and to the Executive Committee; also, to the Trustees of the Wesleyan Methodist Church, to the Choir, and to the Church prode who have seen and to the Christian friends who have so kindly extended their hospitality to delegates and others attending this Conven-

The Rev. Mr. Andrews of St George gave the closing address to the Conven-

The President then gave a short address, when after announcing that the next annual meeting would be held in Paris, the tion. Convention was closed with the usual devotional exercises.

CONGREGATIONAL REPORTS.

We have received several annual reports, from which we glean the following information:-

ST. GABRIEL CRURCH, MONTREAL.

The pastor—Rev. Robt. Campbell, M. A. in his report, eays:--

"The number of families adhering to the congregation now amounts to 168. Of these 13 have identified themselves with us since this time last year, while we have lost only 4 families in the same period. There has been a corresponding increase in the communion roll, which now numbers 895 communicants. The net increase for the year 1872 was 25, the names added to the roll amounting to 44, while 19 were removed by death or otherwise."

The total receipts amounted to \$2,861, 39; total expenditure, \$2,854,58. The total receipts of the Missionary Association amounted to \$424; the Sabbath School collection to \$17,84; Young Men's Association, \$21,00; Dorcas Society, \$94,00.

"Besides the amounts embraced in the several foregoing accounts, considerable sums were raised during the year in the congregation by extra-endosiastical agency -about \$180 towards the erection of a church in Owen Sound; \$40 towards supplomenting the salary of Mr. D. B. Patterson; special donations to the French Mission, and other minor objects; in all, say

The managers decided to increase the ministers salary \$200.

CHALMER'S CHURCH, KINGSTON.

Total receipts for the year, \$2,930.72; disbursements, \$2,874. The debt on the church, amounting to 9884.52, was paid early in the year by a special collection. The bulk of the funds is raised by the weekly offering scheme; the ordinary collections amounted to \$408.34; No. of famihes 95; names on communion roll, 187; added during the year, 21.

CENTRAL CHURCH, HAMILTON.

The managers' report shows the following gratifying exhibit:

"The ordinary revenue shows a considerable increase both in seat reas and Sah bath collections; part of the seat rents, however, are arrears from last year, which the congregation will remember were larger than usual.

The following are the totals for the two

vears :--Soat Rents collected 1871 | \$2427 92 | 4 | 15,2 | 2855 60 ____ Increase 417 00 Ordinary Sabbath Ccl-

1671 1915 73 " 1372 2137 29 lections,

Total greense of ordinary or a Special Collections 1871 \$881 25 til ad Doctonse - J 2

Leaving a let increase of ____ \$ 700 28. "On the third day of September the last instalment of debt and interest on -ce Manse, amounting to \$1,118.87, was paid off, and the congregation is now in the satisfactory position of possessing all its property clear and uninoumbered.

The gross receipts amounted to \$6,557.24; disbursements \$6,255.60; balance on hand

We have reports from King and Gould St. Churches, Toronto, and from Cote St. Church, Montreal, which will be noticed

II. "Th' Convention, regarding the work of Infant Classos as being of primary importance, would strongly recommend importance, would strongly recommend that, or far assiant be praticable, every that, or far assiant be provided, together with Blackboards, Pictures, moveable Carlis, &c., and especially tares, moveable Carlis, &c., and especially that the most suitable Teachers that can be found in the several Churches, be appointed to this department."

The oldest foreign missionary now living labor or more pay, is that about one-half labor or more pay, is that about one-

OPENING OF A NEW PRESBYTERIAN CHURCH AT COLUMBUS.

Something over two years ago the Canada Presbyterian Congregation worshipping at Columbus, feeling that the church they occupied was unsuited to the requirements of the congregation, and wanting in the reapactable appearance that should characterize a building dedicated to the service of Almighty God by a well-established and prosperous congregation, elected a Committe James Shand, Chairman, John Ratcliffe, Secretary ; James Burns, Treasurer ; Duncan McLaron, Robert Ormiston, John Smith, John Hopburn, and Alex. McKenzie, to attend to the construction of a suitable edifice. A more eligible site was procured, and plans were sought. It was intended,in the first instance, to build at a cost of about \$5,000; failing, however, to secure plans at that cost, the matter was put in the hands of T. P. Johnston, Esq., of Bowmanville, who had designed a neat and commodious church for the Canada Presbyterian Congregation there, with injunctions to be moderate in regard to the expense of the building. Plans being secured, the contracts were let to Messrs. Pearson, of Ashburn, for stone work; Edwards & Cameron, of Oshawa, for bricklaying and plastering; Creech, of Etobicoke, for carpenter and joiner work; and Marsh, of Port Perry, for painting and glazing. Material was collected, and the work progressed till on Sabbath, the 16th inst., without accident or injury to the workmen, or difficulty between them and the Committee, the house was completed, and occupied, and set apart for the service of Jehovah. Rev. J. M. King, of Gould-street, Toronto, preached in the morning and evening, and Dr. Thornton, of Oshawa, in the af ernoon. The attendance in the morning was thin, on account of the storm which raged. The house was filled in the afterno on and evening. The collections amounted to \$129.

On Monday an entertainment was provided by the ladies of the Congregation, when the church was well filled and the sum of \$280 realized. After speeches by Rev's. Mr. Morrison, E. M., of Myrtle; Thom. C. P., of Port Pe ry; and Ballantyne, C. P., of Whitby, the Secretary read the report of the Bulling Committee, to the effect that there had been expended in the effect that there had been expended in the purchase of the lot, building, furnishing, insurance, &c., the sum of \$8,186, besides gratuitous labour to the value of at least \$2,000; that after the collections and receipts from tickets sold, there still remained \$2,500 unpr. eded for, and recommended that arrangements be made at once for pay-Mr. John McKenzio. seconded ing it off. by Mr. Hugh it ss, moved the adoption of the report, what was carried. The Pas-tor, Rev. J. B. 1 knouson, who occupied the Chair, then called for volunteer subscriptions. The Building Committee led off with sums of \$150 each; other sums, from \$200 down to \$5, were premised, till the Chairman announced that the whole amounted to \$2,845, which was received with hearty cheers.

Congratulatory speeches were deltered by Rev. J. M. King, C. P.; A. Dawsen, C. P.; Montgomery, B.; and Gaurd, B. C.; and votes of thanks were passed to the speakers, the building committee, the ladient of the congratulation of the congratulat dies, and the choir twhich, under the leadership of D. G. Ratchff, with Miss Palmer at the organ, rendered in o teellent style and taste some beautiful anthems and selections), and to Mr. Rundle, for the use of the The large audience-who were highly delighted with the whole entertainment—sang the Dexelogy, and were dis-missed with the bonediction.

The church, which is of red brick, with white dressings, is 64 x 40 feet. There is a stone basement, handsomely built, with land stone, squared and laid in regular courses. It is light and airy, being 11 feet in height, and contains, besides the large room 50 x 40 feet, a room for an infant class, and a vestry 100m. Two coal furclass, and a vestry 100m. Two coal furnaces in the basement furnish heat for the whole building. The church proper is the whole size of the building. Steps inside the tower lead to a spacious vestibule, over the building and the commendation college. which is a commodious gallery. The pulpit is of modern design, being simply a very handsome desk, on a platform about two feet above the level of the floor. An elegant sofa and chairs fill the back part of the platform. The ceiling rises to 32 feet in height, exposing the principels, which are painted in light drab. Desk, seat fronts, and ends and gallow front are grained ask is of modern design, being simply a very and ends, and gallery front, are grained oak, and light oak standards support the lamps to light the building, which is seated to accommodate nearly 500. The exterior has . . rot oldity us well as grace, buttresses

be ur placed on each corner of the church and tower, as well as between each window, which are of stained and enumelled glass, The lower rises to the height of 126 feet, is elegant in form, as will as substantial, and the whole reflects cred t on the head that contrived as well as the hands that executed the work.

1 : the words of the Psalmist, "Peace be within her walls and prosperity within her princes." May the glory of God be seen the re, and may a be the airthplace of many souls.--Con.

The Russian Government has authorized the academy of Medicine of St. Petersburg to resupt nem to lady an endewment for a course of medical instruction for women.

One of the results of the foolish agitation of the tradesmen of New Ye k about loss

SOCIAL PROGRESS.

The Oshawa Vindicator refers to the fact that among the apprentices in the general machinery department of the Hall Works are: a son of a retired army officer, the son of an ex-Cabinet Minister, and the son of a Judge. They are indentured for the regular apprentice work without fear of the dirt or favor from the foreman. The same paper further remarks that Canadian newspapers every now and then contain para-graphs deprecating the rush there is to-wards the protessions of law and physic, resulting in over-crowding and genteel starvation. Manufacturors are just as honorable and are sure to furnish prizes more lucrative and as satisfying to an honorable ambition, as any profession. To obtain these prizes ability, education, skill, and experience are necessary. We are glad of an indication of the recognition of these facts, and it will be a happy day for the country when it becomes generally accopt-

Elihu Burritt is to lecture in Belleville

Stanley declares that Dr. Livingstone never could have ondured the climate of Central Africa if be had not been strictly temperate. A drunkard, or a man of vicious habits, must have died there.

Among the vast material enterprises of our time, remarks the N.Y. Christian Union, we must not fail to note one which, if it succeeds, will have enormous political re-sults upon this continent. We refer to the project undertaken by our neighbors and cousing just over the Canadian border, to build a railread from a point near Lake Nipssing to a point on the Pacific coast, thus traversing a region which is larger than all Europe, and is capable of furnishing comfortable homes to millions of mankind. Sir Hugh Allan, already famous for succeesful undertakings on a large scale, has this one in hand. Surely, the people of the Dominion are too enlightened and too energetic to succumb under the difficulties of this heroulean task. Success in it will do much to make them a united and great nation.

Official Announcements.

MEETINGS OF PRESBYPERIES.

TORONTO.—At Toronto, in Knox Church, on the third Tuesday of April, at 11 a.m.

OTTAWA —At White Lake, on the first Tuesday of August, at 10 a.m.

BROCKVILLB.—At Prescott, on 5th day of May next, at 2.30 p.in.

Bruce.—The Presbytery of Bruce will hold its next ordinary meeting at Kineaudhie on the last Tuesday of April, at 2 o'clock, P. M.

CHATHAM.—The Presbytery of Chatham will-meet in the Weilington st. church, on Tuesday, 25th March, 1873, at 11 a m Eldors' commissions will be called for, and representatives to the Gene-ral Assor bly elected.

MONTREAL.—At Montreal, in Erskine Church, first Wednesday of April at 10 A. M.

Commercial

BRITISH AMERICAN PRESBYTERIAN OFFICE, March 27, 1878. [PRODUCE.

There has been very little change in the state of the market since our last. The enquiry has not been very active, and the tendency of prices not been very active, and the tendency of prices has varied in dinterent cases. Stocks on the 24th inst. were as follows:—Flour, 28,910 barrels; wheat, 426,090 bushels; oats, 7,150; barley, 54,55; peas, 49,101; rye, 700 and corn, nit. There were in sight on the 15th inst. 7,335,000 bushels of wheat and 1,365,000 of barley, against 9,469,000 of wheat and 1,794,000 of barley in 1872.

FLOUR. -The market has been quiet and prices rather weak. Letta sold on Monday at \$6.45 on the track. Fancy remained steady all through at \$5.50. No. 1 super sold last week at \$5.50 for a lot of 1,000 barrels. Fine sold on Monday at \$4.50 f.o.c. The market closes quiet with No. 1 super offering at \$5.45 to \$5.50 without buyers and aney steady. ancy steady.

OATMEAL. — There has been no enquiry for carlots; they would probably bring \$4.70 to \$4.75. but choice brands are worth 25c. more. Small lots sell at \$4.90 to \$5.00.

WHEAT.-Holders are not anxious to sell and buyers are not inclined to pay as much as isasked. There have been sales of both fall and spring on There have been sales of both fail and spring of p.t., the only lot reported being a cargo of spring for \$1.31 at a point east for May delivery. There are buyers at quotations. On the street fall brings. \$1.20 to \$1.45 and spring \$1.22.

OATS—Have been slow of sale. Car-lots sold last week at 39c. on the track and 41½ bagged f.o.c. Cars are now offered at 39c. but do not find buyers. Street price 40 to 41c.

BARLEY-Has been in active demand at ad-BARLEY—Has been in active demand at advancing prices. Sales of No. 1 inspected were made last week at 70c. f.o.e. and of No. 2 at 55c. in store. On Monday 11,000 bushels of No. 2 sold for 60c. f.o.b. at a point east, and No. 1 at 70c. f.o.c., and on Tue-day 10,000 bushels of No. 1 for 73c. f.o.b. at a point east on opening of navigation. There was nothing reported yesterday. Street price 65 to 67c.

Presentance bear sold.

PEAS—Have been quiet but steady; carlots would bring 67 to 68c. On the street 68 to 69c, is paid.

CORN-Car-lots sold last week at 49 and 500 on the track, and this week at prices equal to the

same figures. SEEDS—Car-lots of clover have sold at about \$5.40 to \$5.50; dealers sell at \$5.50 to \$5.75; Timothy is firmer; common sold at \$3.25, choice would bring \$3.60; dealers sell at \$3.50.to \$4.00 Tares are scarce and wanted at \$1.75 to \$2.00.

PROVISIONS.

BUTTER.—Demand and supply seem both to have doclined. The only sale reported was that of a lot of 240 packages of mixed qualities at 12½ delivered here. The season may be regarded as

CHERSE—Is quiet but firm; small lotsgenerally sell about 13 to 13 1/2c. but inferior goes at 12 1/2c.

Eggs-Are scarce and firm at 18 to:19c. PORK — There is little movement; stocks are slight and holders firm.

BACON—Is fairly active; 200 sides of Cumber and sold at 7/20; 100 sides and a lot of four tons at Sc.; a lot of 250 hams brought 12/20.

LAPPE-Seems to be firmer; small lots

noving at 5% to 10c.

Hors. -- Small lots are moving slowly at 32 00

One good result of the recent General Conference of Missionaries, held at Allahabad, is the collection of accurate statisties of the number of native Christians in India. Mr. Sherring, a missionary, appointed to propers a paper on the progess and prospects of Protestant India missions, reported a native Christian community of a quarter of a million—an increase, in ten years, of sixty-one per cent. The following summary, which we take from the Friend of India, contains most important intol-

"Ten years ago there were 189,731 native Christians in the whole of India. This number bassines then increased to 224,161 that is, to the extent of 84,480 persons, that is at the rate of 61 per cent. During the preceding eleven years, or from 1850 to 1961, the rate of increase was about 53 per cent. Considering the several Provinces of India, the increase has been as follows: at the end of the year 1861, there were, in Bengal, including Behar, 20,518 Christians. At the close of 1871, there were 46,968, while the communicants advanced from 4,620 to 18,502. In the North-western Provinces, the Christian community has nearly doubled. In Oudh, the increase has been at the rate of 175 per cent.; in the Punjab, of 64 per cent.; in Central India, Punjae, of the per cent.; in Central India, of nearly 400 per cent.; and in Bombay, of 64 per cent. The greatest aggregate increase in all India has been in the Madras Presidency, where there are 160,955 Christians, in contrast with 110,078 ten years ago. In Burmah, the Christian community has continued almost stationary, the numbers being 59,866 in 1861, and 62,729 in 1871. In Ceylon, the increase has been about 15,000. Altogether, the increase in three countries has been upward of 100,000.

"In several missions, the increase has been very remarkable, and is worthy of special attention. For instance, at the commencement of the last decade, the American Baptist Missions in the Telugu anistron Dapist Anistrons in the Lengus country had only 23 converts. They have now 6418. In Chota Nagpore, the increase has been from 2531 to more than 20,000, a little more than two-thirds of whom are attached to Gossner's Mission, the remainder being associated with the Society for the Propagation of the Gospel. The Christians Propagation of the Gospel. The Christians of the American Episcopal Methodists have advanced from 305 to 1835, or at the rate of 500 per cent. The converts of the American Reformed Church have increased from 796 to 2476, or more than 200 per cent., and of the American Lutherans, from 367 to 2470, or upward of 500 per cent. In the two Provinces of Tinnevelly and South. two Provinces of Tinnevelly and South-Travancore, the Christian community has increased from 72,652 to 90,968 persons. Generally speaking, a greater proportional increase has taken place in smaller mission-stations—that is those which in 1821 onstations—that is, those which, in 1861, constations—that is, those which, in 1861, contained only a few Christians—than in the larger and older stations. It is a healthy sign of progress that, in the ten years, the number of central mission stations in India has increased from 319 to 423; of native ordained ministers, from 97 to 226, and of communicants from 24.076 to 52.813. communicants from 24,976 to 52,818. Of the entire number of converts added to the Protestant Church in India during the de-Protestant Church in India during the decade, three-fourths, at the very least—that is, considerably more than sixty thousand persons—are from low-castle and aboriginal tribes, which, everywhere, for the most part show themselves much more susceptible to Christian influence, and much more free from presiding they much Hindogs." from prejudice, than pure Hindoos.'

It will be seen from the above that the record of our own Church in India is highby honorable to the laborers we have sent there. In the work of general education, also, the fruits of Christian mission are most cheering. In the year 1861, there were, in all the missions in India, 75,975 numis under instruction: in 1871, 188,072 pupils under instruction; in 1871, 122,872, an increase of 46,897. Of these pupils, 1621 have passed the entrance examination in the Indian Universities; 154 have taken the degree of Bachelor of Arts; 18 the Master's degree, and 6 the degree of Bachelor of Laws. In this work of higher education, the Free Church of Scotland has taken the lead of all the other churches.

As to the mission presses in India, Burmah, and Ceylon, here are some facts:

"They have published, in the course of the last ten years, no fewer than 3410 se-parate works, mostly of a Christian and educational character, in 31 languages and dialects. The number of copies of books and tracts printed amounts to 12,817,172, as follows:

Number of copies of the entire Bible in the Vernacular languages.....

Number of copies of Christian Books. 2,812,495 Number of Christian Tracts in the Verna-cular languages 5.707.355 Number of School Books.

Number of other Books....

We leave the sceptics who insist that missions to the heathen do not pay, to digest these facts at their lessure. To earnest Christians they furnish occasion for thankfulness.

200,270

"IS IT WICKED TO READ FICTION?"

That depends. We never knew of a man's receiving serious moral or intellectual injury from reading the Parables of Christ, the Pilgrim's Progress, or Milton's Paradise Lost. Some of the truest books ever written have yet been fictions in form. If by fiction you mean such books as Adam Bode, or John Halifax, or Robert Falconer, we do not think reading fiction an unpar-donable sin—nor indeed an offence. But if by fiction you refer to such fiction as one finds in dime novels, the lower order of Sunday-school books, fulsome religious bio-graphies, and the campaign lives of public men, we have no hesitancy in saying that it is a great waste of time and attention, and frequently injurious to morals to read them .- Christian Union.

Nations and men are only best when they are gladdest and deserve heaven when they onjoy it .- Richter.

SHEEP-STEADING.

A late editorial in Good News opens with these words, "Sheep-stealing is usually ra-garded as the meanest kind of stealing." There is very little doubt that it is so regarded, though it might be hard to say exactly on, the again thingut to many is say cannot why. Ferhaps it is because of the unocent and helpless habit of the sheep itself; at any rate, and whatever the reason may be, that is the general judgment.

But we under she herds find certain sus-picious characters prowling around our folds, and even occasionally making away with a straggler or so. Is not that merely a superior article in the way of sheep-stealing?

Here is a person of the high, prelatical turn of mind. He peers stealthily over the fences, or lies in ambush by the way, looking out for a weakling or a giddy youngling. Sometimes he "salts" them with flattering words or ingenious attentions. ling. Sometimes he "saus mon distanting words or ingenious attentions. And if they prove tame enough, so that he can rub their noses (with flowers, perhaps,) or scratch their heads (with books), how deftly and unctuously he does it! It is really sheep-stealing made a fine art. For all at once there is a pounce, a feeble, bleating struggle, and the silly sheep is gone! gone !

Here is a somewhat amphibious character-a man that will wade up to his waist any day to catch a sheep, or even a lamb (if it isn't too young).

He haunts the river-banks and other such places, often in a very rough and disagree-able manner. For he is satisfied that if he can only shove a sheep into the water, it is won. Sometimes he makes a mis-step, and gets only his plunge for his pains, and is seen retreating empty-handed—to the delight of all honost people.

But not to wear out my metaphor—
the practice of proselyting has gone
unwhipped so long that those who practice,
it begin to hope that it will soon prove both
safe and reputable. It is full time, therefore to speak out that the there fore, to speak out; not that these muttonists can be persuaded or taught, but that our flocks may learn how to receive them and in what spirit to repel them.

It is intrinsically and necessarily a discourtesy, and is no more entitled to respect-ful reception than is any other ungentle-manly conduct. It preceeds from the as-sumption that the other Church (whichever it is is so much better than ours that it is a mere charity to haul us over the fence or squeeze us through between the rails. For, whatever such men may secretly think, they are not likely to say that they want us for the Church's benefit! They must at least imply that our position is so unscriptural and injurious that they ought to interfere for

Now, have my readers thought what that Now, have my readers thought what that means? The Presbyterian who is asked to join the Baptist Church, for example, is asked thereby to say, and all his life to maintain, that when his parents dedicated him to God in baptism they enacted a solemn that is in their years. farce, solemn-that is, in their regard-but in fact empty and sinful. He is invited at overy communion season as long as he lives, to assume an attitude, not merely of superiority, but of exclusive correctness, toward those whom he most reveres, and has most reason to revere. Such invitations are an insult which only supreme necessities of truth and holiness can endure. But who sees, in that or any other Church, such flaming tokens of sounder truth or greater holiness-nay, of the only truth and holiness—as the case requires?

So with the prelatical personpriest; he modestly asks you to consider him the proper shepherd, and your own pastor the "thief and robber." Nothing less will answer to the conclusion of his argument or his constant pretensions. Either we are vain pretenders, intruders upon God's (and the bishop's) domains, or he—is trying for extraneous sheep.

There are a great many who see these things in the proper light, and resent them accordingly; but others are thoughtless and short-sighted, or allow themselves to be beguiled by a polite and kindly manner. I invite all such to reflect, and to see clearly before they commit themselves, precisely what they are requested to do. And Tarly what they are requested to do. And I call on honest men every where to combine together and put down sheep stealing. - Cor. Southern Presbyterian.

The early Britons wore coarse bags of hide, made all of one piece, and tied round the ankle, but the Romans introduced daintier foot-gear, and from them the Anglo-Saxons learnt to make both boots and shoes Saxons learnt to make both boots and shoes of leather, both being generally of one piece, laced from the toes all the way up with strings, and sometimes protected at the sole with a sort of wooden clog. A pair of shoes worn by Bernard, King of Italy, and grandson of Charlemagne, were recently found in his tomb. "The soles were of wood and the upper parts of red leather," says an Italian writer. "They were so closely fitted to the feet that the order of the toes, terminating in a point at order of the toes, terminating in a point at the great toe, might easily be discovered. Finer, neater, and greater ornamentation came to be employed in later times. Some one with a deformed foot is said to have first had shoes pinched at the coe, and the innovation was so much admired that, in state of the depuncations of records and spite of the denunciations of monks and priests, it was widely followed by courtiers and gallants of the Middle Ages. There were scorpion-tail shoes and ram's-horn shoes; the long curly points being stuffed shoes; the long curry points being studied with tow as well as toe. Shoe-toes became more natural, but high heels, then called chopines, were introduced in Elizabeth's regn. This fashion also came from Italy, and Coryate reports that in his time the change was a common that the capacity. chopine was so common that no one could go without it.

The changes of fashion in shoes and boots during the last two or three centuries may be traced in familiar paintings, such as Hogarth's.

I think the first virtue is to restrain the tongue, he approaches nearest to the gods who knows how to be silent, even thought he is in the right. -Cato.

PRAYER AND THE PRAYER GAUGE

This is the title of a discourse by the Rev. President Hopkins, of Williams College, de-livered in the First Presbyterian Church in Troy, at the invitation of several of the pastors of that city. The subject is treated not in the spirit of controversy, but with the simple wish of aiding candid minds in the solution of its difficulties. As stated by Dr. Hopkins, the question when reduced to its simplest terms. its simplest terms, is merely whether prayer is a means that will cause events and there issues to be different from what they there issues to be different from what they would have been had no act of prayer taken place. Now changes are produced in two ways, either by what we call immutable law, or by the exercise of free will. Immutable law belongs to matter. Otherwise there would be no basis for physical science, and experience would lose its value. Free will on the contrary, belongs to mind. will, on the centrary, belongs to mind, which is a domain of a different character. In matter, as subject to law, there is only necessity. There is no place for an alternative. A stone cannot roll half-way down the kill and then turn round and roll back. But in freedom there is no necessity. There is room for an alternative. Accordingly science, in the sense of the physicist, can never come into this region. While the river come into this region. While the river runs and the iceberg floats downward by immutable laws, the will of man comes between these laws and their results as they would be without that will. Without his will the stream would float on uniformly. By the interposition of that will, the water is made to set head and the results have a light and the results and the results and the results and the results are results and the results are results. is made to set back, and turn his mill-wheel. He stands at the sluice way and directs the flood. But he does this through the very immutability of the law of gravitation. In-flexible laws in their relation to will are like inflexible sticks of timber. But by the in-terposition of will, inflexible sticks of timber may be arranged into different shapes. In like manner, inflexible laws may be so adjusted among themselves as to work out very different results. The action of the will on fixed laws, however, cannot be understood without a clear perception of the significance of the terms, natural and supernatural. Nature is defined by Dr. Hopkins as the region of necessity in which nothing begins to be that is not caused by some thing external to itself. This is the exclusive domain of physical science. The supernatural is the region above nature, in which action can be originated, the region of will, of choice, of personality. In this definition, the reader will perceive that Dr. Hopkins coincides with Coleridge, and other subtle thinkers of a recent day, and discards the ancient theological conception. Of course, he makes the actions of man supernatural as far as they are free. An act which has its origin in free-will is just as much beyond any power of nature, and therefore just as supernatural as it would be for an angel to descend from the sky. That would be supernatural, Dr. Hopkins maintains, but not miraculous. Unless we make a maracle merely a wonder, the appearance of the angels to the shepherds was not a miracle. A miracle, according to Dr. H., is a physical effect in which the elements of nature are controlled by a direct act of of nature are controlled by a direct act of the will, revealing a personal force superior to the laws of nature in the control of mat-ter. Applying these principles to the phi-losophy of prayer, Dr. H. argues that pray-er has the power to produce changes in the physical course of nature, by invoking the aid of a higher personal will. It is a great error in men of science to recognize im-personal law to the exclusion of the influence of a divine personality. The remainder of of a divine personality. The remainder of the discourse is mainly occupied with an examination of the views of Professor Tyn-dall, whose language fairly interpreted, the author claims, covers the same ground as his own. He charges Professor Tyndall, however, with various inconsistencies, which all centre in the conception of physical law as something more than a flexible instrument in the hands of God. President Hopkins has no fear of science, nor of immutable law, but he protests against that view of the divine attributes which gives infinity in one direction only to impose limits in another. His discussion of the theme will be welcomed by numerous readers whose minds have been exercised by difficulties that they were unable to overcome. He handles the argument with equal vigor and charity. With no appeal to popular prejudice, he trusts to the light of reason and the force of religious sentiment for the support of the views which he sets forth with grave and impressive eloquence.-N. Y.

SENSATIONALISM IN THE PULPIT.

Zion's Herald administers a well deserved rebuke to the ministers of the present day who endeavor to attract an audience by day who endeavor to attract an audience by the eccentricity of their sermons, and men-tions the fellowing case in point: "We have just now seen a cara printed for circulation by the pastor of one of the oldest Congre-gational Churches in Central Massachusetts; a church which has long been blassed with a church which has long been blessed with the labours of the most cultivated ministers and men of the finest tasto. These cards bear upon one face the appointed hours for Sabbath and weekly services, and invite general attendance; than which nothing could be more proper and worthy of imitation. On the reverse side, however, of the card, we were astomshed to read the following topics of discourse in order for the Sab ropics of discourse in order for the Sabbaths of the current month: 'Deformed Feet, 'The Strange Contents of a Lost Trunk,' 'The Tragic History of a White Lie,' 'Frosted Locks,' 'Go to Jericho,' (we can easily see under this topic, how an admirable practical application of the subject might be made to the procedure). might be made to the preacher) 'Beautiful Shoes; their Prophetic Suggestiveness,' 'Salt Again.' And this is preaching the Gospel, in the year of our Lord 1873; and in the centre of Christian civilization. We in the centre of Christian evilization. We are not at all surprised to learn from a friend, who heard him, that the preacher entered his pulpit with lavender kids upon his hands, which he only removed as he commenced his sermon. Neither are we surprised that the house is crowded.

O wisdom, with how sweet an art doth thy wine and oil restore health to my healthless soul! How powerfully merciful—how mercifully powerful art thou! Powerful for me, merciful to me.

SPIRITUALISM.

In the first place, if there is anything in spiritualism, nothing could be easier than to demonstrate its truth. Why do wo behove, it is asked, in the revelations of the electric telegraph? Because we submit them to crucial experiments every day and every hour of the day. Why don't we believe in the revelations of mediums? Because they observe our days of the day. cause they always evade a crucial experi-ment. Take a simple case. President Lincoln's assassination was known throughout America within an hour or two after it had happened. Subsequent evidence of course confirmed the truth of the report. If a spiritualist had announced the event in England before it had come to us by any ordinary means (the submarine telegraph was not then laid down) we should have been convinced instantaneously that spiritualists possessed some mysterious power. If, in fact, they possess the means of know ing what is happening at distant times and places, they can place the reality of their claims beyond all conceivable cavil. They can prove their power fifty times a day But any one proof would be sufficient. If a single revelation were made such as that of Lincoln's accusation. Lincoln's assassination, it would be enough. Why has no such proof ever been given? For the simple reason that the power does not exist. All the alleged wonders of this kind depend upon what A said to B, and what B repeated to C, and so on. If a single witness has lied or made a mistake, they are valueless. A man claims a power of communicating with disembodied spirits; if he has it, opportunities for demonstrating it in the most public manner are open to him every day and all day long; and yet it is never done. And for this reason we recommend ordinary inquirers to wait. If the alleged power exists, it will prove itself. If it does not, they had better not waste time in examining into it. Mr. Home, indeed, suggests a reply, and a wonderful reply it is. The spirits, it seems, are capri-cous. It may be so, but a philosopher is bound to accept the simplest explanation consistent with the facts. Perhaps, when a watch is missing from my pocket and is transferred to that of a notorious thief by no visible agency, a spirit may have done the trick; but it is safer to assume that the the trick; but it is safer to assume that the thief managed to do it without my seeing it. The same argument applies to Mr. Home's spirits. So long as their caprice leaks them always to shrink from a crucial test, it is simpler to assume that they don't exist. Give us a phenomenon otherwise insoluble, and we will accept your explanation; but so long as you give nothing which may not be explained by assuming a certain quantity of roguery, imbecility, or, it may be, morbid action of the bram, we shall not go out of our way to assume the existence of spirits. The spiritualists prove a great deal too much; if a tenth part of what they say is true, they have the means to publicly demonstrate their supernatural powers.
They never do. What is the obvious inference? If it were declared that the heir to an estate who had been lost really existed; if he might recover his property by simply showing himself in Westminster Hall; if he obstinately refused to come, but offered to produce a number of affidavits from people who had met him in dark rooms, or talked to him for a minute in his attorney's office, what should we think of him ?-Saturday Review.

WHY WOMEN ARE EXTRAVAGANT.

Somebody once said that the women of o-day are so extravagant in dress, and so helpless in other respects, that none but rich men can afford to marry; and foolish people have been saying the same thing, or some-thing very like it, ever since. Every time a man fails in business people take a mental inventory of his wife's wardrobe, and cry out: "Poor fellow! he was ruined by her extravagance

No account is taken of his club expenses or his unnecessary restaurant bills, or his fast horses, or the vanity which prompted him to buy a bigger or finer house than he needed. Nothing is said of his dress coats made by some one who charges extra price because he calls himself an "artist tailor." because he calls himself an "artist tailor."
The man may have gambled his money away, or have lost it in reckless speculation, for all anybody knows to the contrary; while his wife, believing him to be rich, has dressed and lived only as his circumstances warranted, doing it, too, only for his sake, that he might not he ashumed for his sake, that he might not be ashamed to introduce her as his wife. Or, if she had been as extravagant as he, the fault is his so long as the fact remains that any proper man can lovingly control the course of any proper wife. Women are often ext. avagant. The fact cannot be denied. But that they are more so than men is by no means true. As a rule, every woman wishes to live withm her husband's income, and in nine famiher nusuand s income, and in nine immiles out of ten, all the economizing is done by the wife. This constant iteration of the charge against women, however, has secured a kind of passive acceptance for the theory, and nothing is more common now then for roung war with calculate of two than for young men with salaries of two or three thousand dollars a year to lament their inability to marry, because women are so extravagant. One of these has recently told the public through the newspapers how it takes all his salary of two thousand dollars to support a single man, and looking over his bill of items, and find-ing that it takes fifty dollars worth of perfumery to keep him sweet, we quite agree with him that he should not marry.—Hearth

THE DANGERS OF OCEAN TRAVEL

A correspondent of the Scientific American points out the dangers of ocean-going ships, laden with material very easy to ships, laden with material very easy to burn, even if not dangerous from spontan cous combustion; and he asks what would be thought if the railroad companies should baild two story cars, the lower floor being devoted to highly inflammable goods and the upper floor to passengers? Yet, he says, this is exactly the arrangement on an ocean steamer. He suggests the employment of separate vessels for passenger traffic, and states that ships of higher speed than any now in use could be built especially for the purpose.

Scientific and Aseful.

LOBSTERY AND LIZARDS.

If a lobstur's claw is broken off below the third joint, another will soon appear in mimature at the end of the stump; about the third year it will overtake in size the one on the other side. This explains why the pugnacious creatures are so frequently noticeable with one large and one very small pair of fighting shears. At a particular season, the males engage in feroclous combats, outling each other in pieces if they can. Nipping off the sword-arm of an opponent is a point of saugumary ambi-tion. They quarrel worse than a congregation of tailors on a strike.

When, by accident or otherwise, a Bra. When, by accident or otherwise, a Brazilian lizard's tail is missing, another crops, out immediately, requiring considerable time, however, to develop into full proportions. It is to themas indispensable an ap. pendage as a balancing pole in the hands of a rope-dancer, in maintaining their contres of gravity while racing through the top of of gravity while racing through the top of a tree in pursuit of prey. Could a fox run without a tail? But a second one never grows, so he is crippled for life when that is gone. Some of the newts have a new eye generated, if gouged out, which will ultimately exactly correspond with the old one in color, function, and visual perfection.

IMPROVED COOKING VESSEL

For some time past we have employed in our domestic establishment one of Warren's improved cooking vessels, and find it to be an important and valuable addition to the culinary service. It is, in fact, an automatic cook, and performs its allotted duty with a great deal better judgment and far loss fuss than the best forty dollar-a-month French cook that ever officiated over a stew pan. The patent cook consists of a series of combined vessels, and, in using it, you simply place your roast beef, steak, mutton, ham, fish or game, and the various vegetables, each in its separate division, and set the vessel on the fire; where it remains for a specified time without any attention. It cannot burn, over do or under cook, but when the time is up you have the finest cookery that can be imagined, executed on strictly scientific principles. That is to say, the cooking is done at a temperature of not over 210 ° Fah., which, according to Liebig, is the correct heat. A higher temperature is the correct heat. A higher temperature coagulates the albumen and renders meats tough and stringy. This machine is not a steamer, but a roaster; but you can make it a steamer, if desired, by shifting one or two of the covers. By the ordinary methods of cooking, one-third of the original weight of the meat is lest by the approximation. weight of the meat is lost by the evapora-tion of the juices; but with this improved device this loss is to a great extent prevented, and the cooked food is greatly improv-

STONE-COLORED WASH.

I painted a board fence and a rough outa painted a coard lence and a rough one-building two years ago, and it is nearly as good to-day as it was when finished, and it cost comparatively nothing. The fence is a common, rough board fence, with a capboard nailed on the top; and I have leaned on the fence a bundred times and it will on the fence a hundred times, and it will not soil a black coat, or any garment, by so doing, but appears slaty, with no disposition

"Take two pounds of flax seed and boil it in a common wash boiler for an hour or more, in four pails of water; after thoroughly boiling, strain it into an old tight barrel; put in one peck, in bulk, of common land plaster, one peck of nicely sifted wood ashes, one quart of wheat flour, and one quart of salt. Put in your barrel a good stick as large as a hand-spike, and stir it until it is as thick as cream; let it stand in the sun for a week, and every time you go by the barrel, stir it thoroughly, and by the end of a week it won't settle, but will remain incorporated, and is fit for use."

The above was made in quite warm weather, and worked up like sponge batter, two or three times, before putting it on; but a good stirring would, in a minute or two, reduce it again to its creamy consistency. It is now as hard as slate, and is certainly valuable in preserving the wood, and is a cheap luxury in good looks for fences or second-class buildings, and I know it is no humbug.-Rural Home.

CHATS WITH SEDENTARY PROPLE.

John Smith, a book keeper, asks what he shall do. Dyspepsia, nervousness and all that sort of thing have got hold of him. He has no time to get the fresh air, no time to exercise—no time for anything, and would I advise him to change his occupation.

"John Smith, what time are you doe in the counting-room in the morning?"

"About half-past eight."

"Could you put it off till nine ?" "Well, perhaps so, if I didn't let my work get behind hand."

"And you want to know whether you had better change your business? I advise you against a change. A man should not change his occupation lightly, and you, John Smith, his occupation lightly, and you, John Smith, need not change yours on account of your health. Book-keepers may be as healthy as cartmen, it they are willing to embrace their opportunities. Let me tell you how to manage it, and I will promise that the advice I am about to give you is exactly adapted to half the population of this city.

1st. You must retire at nine o'clock every

2nd. During the spring, summer and autumn you must rise at five o'clock. During the winter, at six o'clock.

3rd. Beginning moderately, you will soon onjoy two hours of out-door walking and recreation before broakfast. Ninety-nine persons in a hundred, including both sexes, between ten and sixty years of age, will, if they begin the early morning exercise gently and prudently, within three mouths rejoice over a happy change in their health and spirits, and they will mourn over the great loss for so many years of those precious hours of the early morning."—To-Day.

Men willingly believe that they wish to be true. - Casar.

We desire to callst the heavily services of a large number of canvassers throughout the Dominion in order to give the PRESBY-TERIAN a wide circulation during the comingyear, and to this end submit the following liberal

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Yours truly, GEO. C. FOUT.

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NEW-YORK TRIBUNE.

1873.

Now, as heretofore. The Thindse strives to be first of all and preeminently a news paper.

France a Republi — England and Germany gradually perincated with Republican theas—Spain swaxing in the incredess grasp of a ruler too good for a King and toward for a Republican. Who is unable to govern the great island that blocks the entrance to our Guif of Maxico, and equally unable to give it up—the German-speaking peoples agitated by a new Prote dantism separ-ding from the See of Rome on the d-gina of Papa Infailiability and assuming to recognize the "Old atholics"—he whole Continent pervaded by the intellectual friment that conces of the conflict between old ideas, philosophical, theological material, and the advance of physical Science—Russia and Great Britain running a race for the nal gains that shall determine Asiatic copremacy—China scenning ready to abandom her advances and reclose her half opened gates—Japan abolishing foundaism and in ring Western civilization to invalute Western commerce to entich her long hidden empire—such are phases of the news from abroad which the mais over all Continents and the wires under all Seas are daily bearing to us. With able and trusted correspondents in the leading capitals, and wherever great changes are in progress, The Train as a line, at whatever cost, to las before its readers the most prompt, complete, and popular presentment of these diverse and conflicting motionents, it rough all of which, as it fondly trastite to toling masses are everywhere struggling up toward larger recognition and a brighter future.

At home the struggle for freedom seems over. The last slave has long been a citizen, the last opposition to emancipation, engan his emisent, equal rivil rights, hes formally been also here to which, as it fondly trastite to toling masses are everywhere struggling up toward larger recognition and a brighter future.

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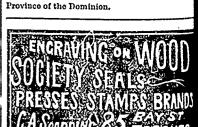
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