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ontributors and Correspondents. TATUS, OF MINISTERS WITHOUT CHARGE.

y British Atraican Presbyteman. DEAR Sile, -- In my former letter I onpayored to show that it is not "according the constitutional practice of Presbyrispiem" to drop from the roll of Presby. nes the names of retired ministers, and ence the remit on this subject by the last ssembly is, in point of fact, incorrect. All ministers of the word within the bounds re, in constitution and practice of most resbyterian churches, regarded and eurollas members of Presbytery and Synod. now propose to show that this remit is scriptural and unpresbyterian in point of

This appears to me to follow conclusively m the nature, functions, and perpetuity the office of the Gospel Ministry. While is office has been given by their exalted lead to the universal Church and for their diffication, yet its existence depends not on e will of the people or on the pastoral elation. As Dr. Smyth says, in speaking of ministers in an article in the Princeton Review, "the people can neither give nor take away their office, their call, their commission, their authority, their power of loosing and binding, their gifts and graces, their status as representatives, heralds and ambassadors of Christ." Again, "neither Elders nor Deacons, nor people, nor all combined, can, in the ordinary organized condition of the church, call or ordain to the office of the Ministry. They may call aman to become their minister and labor as their paster among them. But he may be and often is already a minister in the office, and if he is not, then other ministers must ordain him and install him with imposition of their hands." "Ministers," says Dr. Hodge, "derive their anthority from Christ, and not from the people. Christ has not only ordained that there shall be such offieers in the Church, he has not only specified their duties and prerogatives, but he gives the requisite qualifications, and calls those thus qualified, and by that call gives them their official authority. The functions of the Church in the premises is not to confer the office, but to sit in judgment on the question whother the candidate is called of God; and, if satisfied on that point, to express its judgment in the public and colemn manner prescribed in Scripture.

That ministers do thus derive their authority from Christ follows not merely from the theocratical character of the church, and the relation which Christ, it 3 King, sustains to it, as the source of all authority and power, but

(a) From the fact that it is expressly asserted that Christ gave some apostles, some prophets, some evangelists, some pastors and teachers, for the edifying of the Saints and for the work of the ministry. He, and not the people, constituted or appointed the spostles, prophets, pastors, and teachers.

(b) Ministers are, therefore, called the servants, the messengers, the ambassadors of Christ. They speak in Christ's name, and by His authority. They are sent by to reprove, rebuke, and exhort with all long-suffering and doctrine. They are indeed the servants of the church, as laboring in her service, and as subject to her authority—servants as opposed to lords-but not in the sense of dethe Church.

(c) Paul exhorts the Presbyters of Ephesus, "To take heed to the flock over which the Holy Ghost had made them overseers." To Archippus he says, "Take heed to the ministry which thou hast received in the Lord." It was then the Holy Ghost that appointed these presbyters and made them

(d) This is involved in the whole doctrine of the Church as the body of Christ, in which He dwells by His spirit, giving to each member his gifts, qualifications, and functions, dividing to everyone severally as he wills; and by these gifts making one an apostle, another a prophet, and another a worker of miracles. It is thus that the apostle reconciles the doctrine that ministers derive their authority and power from Christ, and not from the people, with the doctrine that Church powers vest ultimately in the Church as a whole. He refers to the analogy between the buman body and the c'urch as the body of Christ. As in the human body the soul recides not in any one part to the exclusion of the rest; and a life and power belong to it as a whole, though one part is an eye, another an ear, and another a hand; so Ohrist, by his spirit, dwells in the Church, and all power belongs to the Church, though the indwelling spirit gives to each member his function this subordination and subjection to one and office. So that ministers are no more another in the Lord implies that all Pres-

appointed by the Church than the eye by the hands and fect. This is the representation that pervades the New Testament, and necessarily supposes that the ministers o the Church are the corvents of Christ, selected and appointed by Him through the Holy

Does it not then follow, from these views of the office of the ministry, that ministers are not the representatives of the people, and their office as ministers does not depend on their relation as paster to any particular congregation? And if so, his office as a minister of Christ is in no wise affected by his being without a particular congregation as his stated sphere of labor. He may still discharge the duties of the ministry to the full extent of his ability. Why then should he not have his name enrolled among the other ministers of the Presbytery and meet with them and take part with them as he may be able in their deliberations. "Every ordained minister," as Dr. Smyth says, "is ex-officio, a member of Presbytery, which consists of all the ministers and one ruling older from every congregation within a certain district."

This same conclusion follows from the functions of the office. Ministers, as such, not as pastors merely, are not only charged with the preaching of the Word and the administration of the sacraments, but they are rulers in the house of God. They are invested with the power of the keys, opening and shutting the door of the church; and they are clothed with all these powers in v. tue of their office. "If sent," says Dr. Hodge, "where the Church does not already exist, they exercise them in gathering and founding churches. If they labor in the midst of churches already established they exercise these powers in concert with other Presbyteries and with representatives of the people. It is important to notice this distinction. The functions above mentioned belong to the Ministerial office, and therefore to every minister. When alone he of necessity exercises his functions alone in gathering and organizing churches; but when they are gathered he is associated with other ministers and with the representatives of the people, and, therefore, can no longer act alone in matters of government and discipline. We see this illustrated in the Apostolic age. The Apostles, and those ordained by them, acted in virtue of their ministerial office, singly in founding churches, but afterwards always in connection with other ministers and elders. This is in point of fact the theory of the whole system of Presbyterianism." This is further illustrated by the first Synod ever held, for it does not appear that all or any of the Presbyters who were present at that council in Jerusalem were pastors of particular congregations. They met there and took part in the deliberations by virtue of their office, and not as representatives of congregations or as pastors of congregations. Nor does it appear that the Presbyters whom Paul addressed at Miletus were in settled charges; for the flock over which they ware made overseers could not mean a single congregation in Ephesus, but included the whole of those who professed faith in and obedience to Christ, of whom there must have been at that time a very large number. In India, if not in China also, there existed, if they do not exist to this day, whole Presbyteries without a single pastor. Ought not the ministers of the Word, possessed of all the functions of the ministry, riving their commission and powers from to be reckoned among other ministers who may be related to particular congregations as their stated field of labor? Why should they not, and why should they not be allowed to exercise some or all the functions of the ministry as far as they are able, in conjunction with the other and their co-

presbyters of the bounds. Their office, too, is a permanent one. They can be deprived of it only on the ground either of heresy or immorality. Their resignation of a particular charge does not affect their office They are still Ministers of the Gospel, Presbyters of the New Testament, as much so as those who have particular spheres of labor. And are they not still bound to conduct themselves as Ministers of Christ, and exercise their gifts privately and publicly, as they may bo able and as they have opportunity in their Master's service? And ought not the Church to avail herself of such services as they may be able to render? Are they not also as ministers still under the jurisdiction of the church courts? But if they who have retired from charges, and from the more active discharge of the duties of their office, and others who are not in charges, yet laboring in the Gospel vineyard, are subject to their brothren, ought not their brothren in the same way and to the same extent be subject to them? And

bytories within the bounds should be memers of the Presbytery.

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Besides, if a minister filling some particular position in what may be regarded as in some respects the work of the Church, or occupying a nominal relation to some particular work of the church, as theological education, ought to have his name retained on the roll of the Presbytery in which he resides, how much more that minister who is engaged directly and constantly in the great work of the church, preaching the Gospel and dispensing sacraments; and, also, retired servants of Christ who are still the ministers of the Church under her jurisdiction, as ministers, and still it may be exercising their gifts to some extent in the grand work of the Church.

The remit is based on wrong principles, which cannot be fairly and impartially coried out. And hence it provides for exceptions among those who are equal, as to office, and among whom there should be no exceptions as to ministerial status. All that is required is a simple and Scriptural definition of whom a Presbytery consists, namely, the Presbyters of the bounds and a representative of each congregation therein. And then let there be a rule that no minister retire from the ministry or engage in any other calling, or accept of any other situation without leave first obtained from the Supreme Court, and there will not be any necessity to fear the results or to adopt a poor expediency, such as this remit indicates, which may be twisted in more ways than one and used with great partiality. Let the Church see that all her ministers are employed so far as they are able in the Lord's vineyard, and that they them forth in the full status of ministers of to bring across the ocean some of Napoleon's are sustained in the field. Let her send the Gospel, with all the rights and privileges pertaining thereto, whother they are called to particular charges or not, to do the work of ministers of the Gospel, and not lace herself up in a straight jacket, such as that proposed by this remit, in which she may strain herself to retain some in their proper status, as the last General Assembly seemed to do in relation to more than one esteemed minister; and labourers will the more readily and cheerfully enter the more difficult fields, and the land will be more quickly overtaken and evangelized.

This remit and proposed law, Mr. Editor, is untrue in point of fact; unsound in point of principle; un Presbyterian, as it ignores some Presbyters within the bounds of Presbyteries; inconsistent with Ministerial purity; and will, in my humble opinion, if passed into law, open the door to great partiality and unfairness, as it provides for exceptions among those of whom, so far as ministerial status is concerned, no exception should be made. Wherefore, instead of being approved by any, it ought to be rejected by all the Presbyteries.

Yours, &c., &c.,

April 26th, 1878.

THE END IS NOT YET.

Editor BRITISH AM R CAN PRESSYTERIAN

Sir,-I came casually, the other day, upon somewhat pretentious pamphlet, entitled "The Coming Battle," published some twelve years ago, but which has long ere this had its day and its destiny too, wherein is given a graphic outline of "the appalling convulsions" that will precede and usher m the millennial reign of the Messiah, as well as pointing out the times and the countries in which these events will transpire, according to the opinions of the Rev. Messrs. Bickersteth, Birks, Elliot, Cooper, and many others; with Drs. Cumming, Keeth, Croly, Duffield, and Seiss; and Bish ops Horsley, Newton, and Lowth; besides Knights, Lords and Dukes. In glancing over its pages I was not a little amused as well as amazed to find so much so confidently, so minutely foretold by it that has not come to pass, and so much that has come to pass which has not been by it foretold. And not only so, but many of these prognosticators have gratuitously given themselves, with self-assumed arrogance, to school, if not to scold, the world into their opinions, and hesitate not to denounce them for being so slow to believe all that immediate preparation. such would-be prophets have written.

In gleaning from the pamphlet I gather that although the years 1867-8 are clearly pointed out as the beginning of the millennium, the cleansing of the sanctuary, the end of the Jowish "seven times" chastisement, and the destruction of Anti-Christ; yet the coming of Christ in its first stage will most probably be about 1861-4, while in its second stage it will possibly not take place till 1867-8. At the first appearance of Christ his people will be removed from the earth and live with their Lord in the air, where the Prince | from the fact that, within the century, and

of the power of the air will be conquered and cast down, and there are good reasons for believing that this will take place about 1804. His second appearance will be upon Mount Olivet at the battle of Armageddon, for the final overthrow of all his earthly enemies. All the wicked will not, however, be destroyed; a few will be spared and converted and constitute the nucleus of the new population that will speedily refill the entire globe; and as the general conflagration will not take place until the end of the thousand years, most of the works of man's hands, such as buildings, manufactories, libraries, railways, vessels, &c., will remain for the use of the millennial population, who will thus commence the new dispensation under circumstances eminently favorable to prosperity.

Having satisfactorily shown that Louis Napoleon is the infidel Anti-Christ, and the Pope the "beast," the writer goes on to say that the extent to which Napoleon is likely to carry lus conquests is worthy of careful inquiry. He is to make, says this compiler, the nearest approach to obtaining a universal empire that the world has ever yet witnessed, for "power shall be given him over all kingdoms and tongues and nations." Upon the breaking up of the American Union by the secession of the Southern States, the diminished exports of cotton will cause riots and insurrections in England. In the midst of these Napoleon would find a good opportunity of invading England; yot, amid such attempts, which will most surely be made, it plainly appears that England will preserve her power and independence, up at least till 1864, if not to 1867. It is possible, too, that unforeseen political complications may arise, such as 600,000 French soldiers, and give them a foothold on American soil. When Napoleon, through the influence and aid of the Papal Beast, shall have gotten the throne of universal empire, and shall have marshalled under his leading the confederate armies of the world to the battle of Armageddon, mutual jealousies will arise and mutual slaughter will follow. Fire and brimstone will be rained down from heaven, while the earth will engulph thousands, so that few of that mighty multitude will be left to tell the tale. Meanwhile Napoleon, the infidel Anti-Christ, and t ie Pope, the false prophet, are cast alive into the lake of fire. This peculiar distinction is allotted to these two confederates in iniquity a thousand years sooner than to any other transgressors, or even than to Satan himself, who, with the rest of the wicked, would not be cast therein until the end of the millennum. As Enoch and Elijah ascended in their bodies many centuries before the resurrection of the righteous, so the Infidel and Papat Anti-Christs will be cast into the place of torment in their bodies many centuries before the resurrection of the wicked. This will take place about the period 1867-8.

Without gathering any more of this unripe fruit, which is neither pleasant to the taste nor fitted for preserving, I would merely add that the writer, supported by an array of some thirty names of more or less eminent men in Europe and America, shows how, from nine distinct biblical data, calculations have been made and conclusions drawn which severally and conjointly fix the period of the consummation of the present dispensation at 1867-8. In short the substance of the whole scheme and its issues may be summed up as follows:

1. That the first stage in Christ's coming to translate the first ingathering of His church, the 144,000, the first fruits, and to remove it before the great tribulation, will be about 1863-4.

2. That the second stage in Christ's coming to translate the second ingathering of His church, the harvest, and then to slay the wicked at the battle of Armageddon, will be about 1867-8.

8. That during all, or especially the latter part of the seven years preceding 1868, an unparalleled storm of Divine wrath is predicted to sweep over the whole world, hurrying thousands suddenly to an untimely grave, who for this reason should now (in 1861) be specially warned of the impending danger and admonished of the necessity of

4. That those who reject the views propounded in this pamphlet "preach only half Gospel and half a Christ. They preach just as much as falls in with human arrogance, just as much as serves the interest of man, without a proper regard for the glory of Christ. It is very doubtful if they shall have any part in the first rapture of 1868-4. These may be compelled to pass the fires of the great tribulation that they may learn to estimate the value of that which they have despised."

Now what are we to infer, Mr. Editor,

especiali- within the pact thirty years, from the days of the Millerite delusion down to the voluminous propoundings of our own Dr. Cummings, such an array of names have gone forth to certify that such and so are the predictions of God, while they have proved themselves to be only the speculations of pian. Are, then, the prophecies untrue and their predictions untrustworthy? Nay, verily. Still such conclusions have been come to, not simply in regard to the prophecies, but, in consequence, to the whole word of God, many looking on it as a book that speaks just as man bids it, or like a musical instrument playing whatever tune the performer may prefer. The true inference, however, is that while the prophecies are true, and their predictions frustworthy, such interpretations are simply the reverse, teaching even the wisest one of the hardest yet the most useful of all lessons, that mind can be mastered, that intellect is not ommpotent, and that the greatest wisdom may oftentimes be the knowing and acknowledging our own ignorance; besides, it forcibly illustrates the fact that men, either wittingly or unwittingly, may and do oftentimes bring their own opinions to the Bible in order to get for them its sauction, instead of drawing their opinions therefrom, and when we consider the doom of the false prophet in days of old, men should be very cautious in courting such a condemnation. Prophecy is evidently not intended to enable men to predict events, else it has ever been a lasting and lamentable failure; and it is very noteworthy that amid all the accusations, oft and severe, which our Lord brought against the teachers of his times, these were not, in a single instance, if we remember aright, because they did not through prophecy foresee and foretell future events. But because they did not, and would not, see in the events the fulfilment of the prophecy. It is ever a commendable canon of Scripture interpretation to interpret what is obscure by what is clear, so that when an interpretation of prophecy opposes on the one hand, or exceeds on the other, the plain preceptive parts of God's word, we may warrantably conclude that it is not God but man who speaks; for correct interpretations of the obscurities of God's word never change, but ever confirm its more plainly revealed principles; in short, prophecy over presents its own, if not its only interpreter, and that is, its fulfilment in the predicted event. In prophecy God makes a revelation so clear that all can see it to be a prediction, yet so obscure as, on the one hand, to prevent man proudly planning for the Almighty, or, on the other, to prevent him presumptuously endeavoring to frustrate God's design. The two-fold design of prophecy is to excite expectation before the predicted event, and then to confirm the truth of the prediction by a striking and unmistakable fulfilment. The cluef use of prophecy then is not to foster human pride in predicting future events, but after the predicted events have taken place, thereby to assure men of the universal providence of God, and convince them of that wisdom which forsees all future events, and that power which brings them to pass when the appointed period arrives. As miracles were proofs of revelation to those before whom they were wrought, so prophecies were proofs, not to those who heard them delivered, but to those who see them fulfilled; the former served this purpose in the first ages of the church, and the latter no less clearly in the last ages. Whenever, therefore, the all-seeing God has ocen disposed to lift, in some degree, the veil which conceals futurity, he has only done it so far as to excite a general and indefinite expectation of the event, by exhibiting its general character and features, but by no means so disclosing such circumstances of time, place, and instrumentality as would interfere in the least degree with the free agency and moral responsibility of man. Thus, Mr. Editor, while "the end is not yet," all goes to show that the lesson evidently is yet. "It is not for you to know the times or the seasons which the Father hath put in his own power;" showing clearly that the line of man's duty is not to be learned either from the unfulfilled purposes or prophecies of God. D.

Glenmorris.

Whon a man lives with God his voice shall be as sweet as the murmur of the brook and the rustle of the corn.—Emerson.

Let young men wear old gloves, hat and coat till they can honestly afford the new. It requires uncommon courage; but it will have good results. Men schooled to such deeds of heroism will refuse to endorse bad bills, will not vote for scamps, nor kneel in the mud to secundeds who give lavishly that they have gained lawlessly, nor take with pride the hand of a villain, however exalted.—Dr. John Hall. THE MYSTERY OF AFFIACTION

BY REV. WM. COOURAGE, M. A., BRANTFORD.

The world in which we live is full of mys. tery. The vast majority of truths taught us in Nature, in Providence, and in Rodemption must be received and believed, although but imperfectly understood. This is pra-eminently true of affliction. Why there should be so much misery and sorrow in a world, created by a loving Father, and more particularly why Christians should suffer more severely than other men in the present life, have been matters of profound study in all ages of the church.

To all such interrogations, it may be sufficient to-reply in the words of the Saviour addressed to Peter, "What I do thouknowest not now; but thou shalt know hereafter.' We know that it is the glory of God to conceal a thing, and that here even in our brightest moments, we see through a glass, darkly. We were never intended or capacitated to understand a fraction of the ten thousand mysterious providences that surround our pathway. They are sent to work in us patience to develope new graces and quicken our hopes of immortality, to teach us to wait submissively until the clouds and darkness are dispelled, and we shall know, even as we are known.

At the same time, it is lawful for us, within certain limits, to enquire into some of the reasons why God sends affliction. Even to the best of Christians these afflictions are painful and unwholesome. We need oceasional flashes from the other world to reveal their blessedness.

I. It is very evident from the Word of God that afflictions experienced by the pecple of God are sent reluctantly. "He doth not willingly afflict nor grieve the children of men." This of itself is a blessed consolation. It is God that afflicts and these afflictions are sent unwillingly. In regard to all afflictive dispensations, it is true they come from God, but only in respect to his own children can it be said that they are sent reluctantly. In one case they are penal, in the other remedial; in the one case they proceed from love, in the other from God's indignation at sin; in the one they harden the heart, in the other they break it and draw it nearer to the Saviour. It is needless to argue the proposition that God is a God of Love. His nature is love-his erowning attribute love. For IIIs people He cherishes an affection that time cannot diminish, nor eternity decrease. What a blessed consolation this to suffering saints, whose whole existence is a dreary pilgrinage, with but few and fitful gleams of hope to dispel the darkness? Christian, it is a father's rod that is uplifted; all your trials are sont and controlled by a watchful Pro-

II. The aflictions of the rightcons are disciplinary. The world is for the Christian a school of discipline, where he is trained and educated for future glory. The ten-der vine must be pruned and trained. The young plant must be headed back, again ain, in order to increase its fruitfulness. So in like manner Christian perfection can only be appointed by severe exercise, and painful self-denial. That affiictions sent upon Christians are disciplinary, read what Paul says, in his Epistle to the Hebrows, "My son, despise not thou the chas toning of the Lord, nor faint when thou art rebuked of Him, for whom the Lord leveth, He chasteneth and scourgeth every son whom He receiveth." Christians must not despise afflictions, but strive to learn the salutary lessons they are intended to convey. Nor should they faint under them, for these trials are intended to strengthen our faith, and make us cling all the closer to a covenant keeping God. These trials are not exceptions to God's mode of dealing with his people, but are the universal rule of His govern-But for these marks your sonship would be doubtful.

But apart from the Word of God altogether, many circumstances connected with these providential dispensations prove them to be disciplinary in their character. "They are never sent so heavy as to utterly crush us. It intended merely for punishment they would be travely as a sent to the providence of the sent to be much more severe. On the contrary "they have many alleviations,"—they are adapted to our strength to bear them, and when the special lesson designed has been loarnt, and the particular sin eradicated, the suffering is removed. They are sent gradually. It the heart is soft and impressible nally. It the heart is soft and impressible a single blow may suffice; if not heavier chastisements follow. If otherwise intended the heavier strokes would fall first, and uttorly crush us. That this is the case the trials of Abraham and Job abundantly testify. And this explains why it is that the most ominon saints suffer most severely. The severest afflictions are reserved for the strongest believers. It is no marvel then. why the best of men seem never to be re- the Garden of Eden, the first unportant leased from suffering from their cradic to event recorded in Antediluvian lustory was their grave. It is just because they are other feeling in Antendram instary was able to bear them. Strong trials are reserted to the fall by which the progenitors of the able to bear them. The tiny pleasure boat human race were turned out of the garden that floats over the surface of the placed into the willerness, to two amid a state of lake would sink in mid-ocean, over whose billows the strong built vessel leaps merrily. The slender sanling cannot endure the rude blasts of winter that play harmlessly round the giant oak.

III. Afflictions are intended to teach us lessons of heavenly wisdom. In the school of affliction we learn by experience divine truth. The dectrines of the Bible must be brought home to our soul. So long as the sun of prosperity shines brightly—so long az we onjoy health and strength, and death makes no in vasion of our households, it is hard to believe experimentally all that the Bible eays of sin, of God's anger and our moral ruin. But when we are brought face to face with misery in the world around us, and death in the seclusion of our own households

then our faith in God and Scripture is wonderfully increased. It was so with the Psalmist David, "Before I was afflicted I went astray, but now I keep thy statutes."
Prosperity in his east had fostered pride and
forgetfulness of God, and it was only when
the rod of chastisoment was uplifted that he returned to the paths of wisdom. Sorrow is a much more effectual preacher than the most elequent sermoniser. "One stroke of it often carries with it the combined experience of years," When the chill blast of rience of years." adversity sweeps around the dwellingswhen trials, kindred or personal, press down the soul—when the idol of the heart is snutched by death from our embrace, then, if not before, we are taught the utter worthlessness of all our earthly joys.

IV. Afflictions are intended to afford time for serious reflection. To many Christians this is the turning point of their life. It is true that every believer reflects more orless in the time of health. But amid the excitement and turmoil of a restless, busy world, we are apt to lose sight of our present position and progress. stand points of vision, wholce we can survey the past as well as scan the future. We need moments of leisure, when, with Gods word in our hand, we can enter our hearts and dissect unsparingly its hidden plans and purposes. There is no period more favourable to this, than a bed of affliction, if God in his morey leaves the mental powers unimpaired. Then eternty flashes back its light upon the soul, and shows us the vanity of living for this world alone. Then it is such questions as these that stand up before the awakened conscience. Whence am I What am I? What my past existence Whence am I? What my present life? Whither hastening? What the aim and end of all my plans and projects as seen in the light of the judgment day? Dr. Chalmers, in these still moments of affliction, regarded his past life as but a feverish dream. How many who ead those lines can thank God for those olitary hours of reflection.

V. Affliction is sent by God as an instru ment for our sanctification. The Holy Spirit uses affliction for this end, "that we may be made partakers of His holiness."
High Christian character cannot be attained without it. The noblest examples of Christian fortified and purity are produced by flory persecutions. "What are these which are arrayed in white robes?

These are they which came out of great tribulations, and have washed their robes and made them white in the blood of the

VI. Afflictions are sent to increase our dependence upon God—to wean us from the things of time, and cause us more car-nestly to long for eternity.

It is easy to admonish others, "not to trust in promises nor in men's sons," but hard to apply this maxim to ourselves. So long as the Lake of Galilee war cal in and peaceful the disciples had no need for the Saviour's protection, but when the storm arose, and the waves swept over their feeble bark, then they cried for morey and deliverance. So with all the applications of God's people; they show as how weak and helpless we are in all our undertakings without divino assistance—how useless are our plans and purposes if not seconded by omnipotent power; and when this feeling of dependence is fully developed the Christian can say in the language of the prophet,
"Although the fig tree shall not blossom, nother shall fruit be in the vine—the labor of the clive fail, and the fields yield no meat—the flock be cut off from the fold, and there be no herd in the stall, yet will I rejoice in the Lord, I will joy in the God of my salvation." But for afflictions we would become satisfied with earth. But by these instruments God teaches that this is not our He stirs us up in our feathered nests as the eagle does her young, and trains us to look upward for an eternal home. And just as in the darkest night we have the clearest vision of the stars, so in the gloomy hour of sorrow do we feel the value of a rest prepared in heaven. Reader! can you say with David, "It was good for me that I was afflicted?" or with Job, "The Lord gave and the Lord taketh away, blessed be the name of the Lod." It is comparatively casy to believe in general truths, such as that of the apostle, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of but it is a much harder matter for us to say, like the same apostle, "I take pleasure in my infirmities—in repreaches— in necessities—in persecutions—in distress for Christ's sake; for when I am weak then strong. la heaven shall appear light indeed; what blissful memories shall then be experienced! Soon these afflictions will be over. The trials of the present moment, like the storms of winter, are but the harbingers of a glorious

THE ANTHROPOLOGY OF THE BIBLE.

DR DAWSON'S CLOSING LECTURE.

Yesterday afternoon, in Erskine Church, Dr. Dawson delivered his closing lecture on the Anthropology of the Bible. There was a large audience. In commencing, the leeturer said. After the creation of man in God's own image, and his being [placed in things not conducive to their comfort or happiness and evidently not adapted to man's original condition. The earth was cursed for man's sake, and the present race is struggling with the same difficulties Adam contended with while earning his bread by the sweat of his brow. Eden is blotted out in consequence of the fall of man, but if Adam and his descendants had remained innocent the boundaries of earth's paradise would have been enlarged, and eventually the whole world wou'd have been transformed into an Eden. Sin, however, has brought about the present anomalous relations between man and the

The next Scripture statement to be noticed is that after the fall, and sin had time to corrupt the human race, it was divided into tribes or peoples—the Canites and the Sethites. Cain, the first murderer, was branded as an outcast, became a wanderer, and his children being adventurous, active, and sharp-witted, rapidly improved their condition. Their great success was partially attributable to their longevity, while their frames were stronger in proportion than those of the present race. Cain is said to have built a city. About that time the poet Lamcel flourished, a fragment of whose composition is to be read in Genesis. From that it is to be gathered that war and bloodshed existed then, and that the people of those days made a distinction between a man who slew his enemy in the battlefield, in open fight, and one who murdered him at unawares Certain of Cain's des. condants lived a pastoral life. They possessed sheep from the first, while the taming of the wild cattle and horses was attempted successfully in the course of time. Jubel, one of Cain's children, was a musi cian. Music was evidently an early gift to the Antediluvians. A still more important man was Tubal-Cain, who, of an enquiring and inventive genius, became skilled in metallurgy. His discoveries caused an immonse stride in antedduyan arts, sufficient to show that in scientific and mechanical discoveries the rate of progress of the Canites was not far behind that of the present generation. Among the Sethites less mechanical invention and civilization is per ceived. They followed a nomadic or shepherd life, and were no doubt simple-minded people, who had far more of the higher civilization-a love for God-than their "goahead" neighbors. As these nations grew. and overspread the earth, coming more in contact as their civilization advanced—in a similar manner to the people of the 19th century-it is recorded that "the sons of God saw the daughters of men that they were fair; and they took them wives of all which they choose." The natural consequence of this connection was that a new physical stimulus was given to the races, but as happens now, the stronger nature of scrupulous Canite. full of wealth and wie kedness, reared wicked children, and the latter went from bad to worse. Polygamy was also introduced at this time. Autodiluvian civilization had now about reached its climax. Giants walked the earth-mighty men, and of renown. Full of their physical superiority these beings no doubt oppressed the weak, and, as at present, one nation was often at war with another. The condition of things just previous to the flood was lamentable. Sin had borne fruit; strength of body, vigor of mind, beauty of person, the no doubt vast increase of the human race since the creation, and its great material success, had filled the Antediluvians with yain glory, and they were now to be cut off.

THE DELUGE.

Before the flood it is likely the earth was arger and rander than subsequently There were lighty forests in those days where are now seas. The vast plains over which sweep the German Ocean and Irish Sea, were inhabited, while the basin of the Mediterranean was an immense river val-ley—perhaps that of the Gilion. It is very probable man was introduced to the world while in this condition, the Camtes going more to the east of Eden, while the Seth ites went west over modern Europe, and the vast, perhaps enormously fertile valley of the Mediterranean. The population was large. Great communities lived in the centres of civilization, where the mechanic arts would be carried on, while emigrants—wan-dering tribes—kept leaving their homes seeking a living in the forests of the West-ern Continent. Everything favors the idea that this part of the world was densely peopled; large cities, as now-a-days, stood amid well cultivated fields; flocks prowsed on the Savannas; the hills were covered with mines; while an active, working, and manufacturing people gave life to the whole scene; eventually, there is no doubt, bringing themselves up to a point when there was a struggle for existence amid the masses, as is now seen in the older countries of Europe. 'cople emigrated, and the nations mingled, while the wandering tribes penetrated the forests and lived much as do our

Among the ancients there are four great classes. first, that which used chipped stone implements, second, one supplied with carved stone knives, &c., of better workmanship, third, the age of bronze or brass, and fourth, the Roman period, when from was generally employed. There are no written records left of the first period, but a few bones and implements found in caves tell the tale. These are met with in Western Europe, Wettern Asia, and North-ern Africa, and are the remains of a very primitive people, whether antediluvian or postdeluvian has been debated. If the former, they were not of a civilized race, for though no remains of a primitive civilized race have been discovered, the Deluge may have obliterated all traces of their cities, which may now lie fathoms deep in the Mediterranean. That there was an ancient race, acquainted with many chemical and mechanical secrets, is proved by the fact that the Egyptians and Chaldeans received their civilization from Noah's followers. The building of the Ark is a proof of the latter's advancement. It was not exactly a ship, but a great house, built so as to float, and its construction is not considered miraculous; the Lord only giving Noah the limensions, and some minor instructions. Many believe the Deluge to have been uni-This question is not raised in the Bible. Moses professes to give the narrathe ark, who was an attentive observer as the flood increased, destroyed mankind, and floated the ark away. The animals taken were only of certain kinds, likely from the region of country cultivated. There is no mention of larger carnivorous beasts, of which there were no doubt numbers escaped The flood was universal as far as destroy the wicked, but still may have been confined to a comparatively small portion of the earth.

AFTER THE FLOOD

Mon did the same as before. They fought, speculated, and invented, grew wicked, forgot God, and oppressed the poor and needy. The Hamites took the position before occu pied by the Camtes, and became the leading race. Another class, the Horites, or cavedwellers, were a tall, muscular perple. Skeletons answering to this description have been found in the North of Italy, resembling the forms of Mongolians, or out In-dians. These men were six feet high and well developed, but it is impossible to say well developed, but it is impossi? 'c whether they are postdiluvians, or lived be foro the flood.

In conclusion the lecturer compared the times of the Antediluvians with our own. There was the same struggle amid the over-crowded people in contres of civilizaion for subsistence; immigrants wandered off to the ends of the earth in search of it, and necessarily this caused the same mixture of races, as described in Genesis. The parallel could be drawn farther; the same degenerate human nature existed now as before; it was if anything of a more dangerus type, refined by 19th century civilization, and as before, there must be a cul-mination of evil, and then came God's fearful punishment. Let them turn to Rev. vik. and 8th verse: "Babylon is fallen, is In another verse men are strictly warned not to wership the beast. He thought this passage was just as applicable to the present age as to the people of the latter day. The Gospel was to be preached to every one. Each one chose a course of action accordingly, and then the hour of judgment would come, God's justice would e made manifest. In these days, as be fore the flood, men will forget there is a Creator at all, false religion sare taught and believed. God's warning to the Antedila vanus is being preached to the people of 1873, from the Revolations, and it was to be feared with a like result. The world is very wicked. Infidels, papists and pagans form a large portion of the inhabitants, and before the trumpet sounds, there is the Antedduvian example telling them that mediaeval idelatry and modern infidelity, two hydras hand in hand, will lead the people after them to run. Let this be a warning to Christians and so-called Protestants not to be lukewarm, nor ashamed of their religion, but serve that God who has the entire control of them, and whose warnings against modern sinners are equally sure of fulfilment as those so long ago confirmed by the flood.

This deeply interesting lecture closed the series for the past winter, which has undoubtedly led all its hearers to study more closely, and apply personally the truths haden in God's history of the Anteddu-

THE REV. DR. WYLIE ON ULTRA-MONTANISM.

The Roy. Dr. Wylie 18 well known as a very able man who has for many years made the Romish controversy a speciality. For twelve years he has presided over the Protestant Institute of Scotland, and has delivered lectures to different classes of students all that time. On the 29th of March the prizes for the season were distributed in the Protestant Institute Hall, Edinburgh, and Dr. W. gave the following closing address on Ultramontanism:

Gentlemen, before proceeding to declare

the result of the competition, and to award

the prizes, permit me to cast a glance back upon the history of the Institute within whose walls you have this winter been studying the great controversy between Protestant truth and Popish error. This Institute was founded and endowed by the Free Church of Scotland, acting through a committee appointed by its Assembly, in the year 1860, an appropriate and auspicious year, being the tercentenary of the Reformation in Scotland. The other Protestant bodies of the country co-operated in providing the funds received. providing the funds necessary to carry on of instruction here communicated so that the seminary is entitled to style itself the Protestant Institute of Scotland. The object for which the Institute was erected was the initiation of the theological and other students of all our Churches in the distinctive doctrines of the Protestant and Popish theologies—in short, of the whole field covered by these two systems, for there is nothing appertaining to either that is not distinctive. This object I have steadily kept maxiew, and endeavored to the utkept in view, and endeavored to the ut-most of my power to carry out over since my appointment to the chair of this Insti-tute in 1861 by the Free Presbytory of Edinburgh. I may say that I have been upheld in these my efforts by the decided predilection shown by the students of all 'communations to become familiar with the outlines of the Popush controversy. The class, as you are aware, is a voluntary one; have no enactment or deed of Church Court securing attendance on my lectures ; I have nothing to bring you around me save the importance you attribute and the interest you take in the study, and yet now these dozen years and more I have not failed to see, winter by winter, a large, a deeply interested, and a very intelligent class of students assemble, both in Edinburgh and in Glasgow, for the study of this branch of theological science. I have had the farther pleasure of seeing the class joined by not a few from other countries—from Germany, from France, from America. Not fewer, I should think, than between one and two I should think, than between one and two thousand young men have passed through these classes, and are now filling stations of usefulness in various parts of the globe as ministers of the gospel, as lawyers, as as ministers of the gosper, as lawyers, as medical men, or as thembers of other professions. The curriculum of study in this Institute, as you are aware, comprehends three courses of lectures, extending over as many years—the dogmatic course, or ex-

positions of the dootrines of Pofory; the political course, or the hearing of the Popish principles on civil liberty and national independence; and the ritualistic course or exposition of the new Popery, or rather old Popery with a new name that is rising in England. This permits a tolerably complete discussion, or, I ought to say, disanced of the whole subject. That the proficiency in the study of those who have strended the lectures in the Institute is not contemptible, I had a very pleasure precipation of London offered come testant Assciation of London offered come twenty prizes for the best competitive papers. testant Assemtion of London charge come twenty prizes for the best competitive pap-ers on "Barrow on the Supremacy of the ers on "Barrow on the Supremacy of the Pope." The competition took place on the same day in the three kingdoms. The centres were London, Dublin, Bristol, Liver, pool, and Ediuburgh. Upwards of an hundred young mon took part in it. The highlred young men took part in it. The high-or prizes ranged from £50 with a gold medal to £10; the others were of smaller value. All the higher prizes were carried off by those who had been students in the Protestant Justitute of Scotland. The win-ner of the £50 and gold medal was the Rer. William Park, of Ballymena, then a sin-dent in the Justitute, and one of the meddent in the Institute, and one of the most distinguished I over had the pleasure of distinguished I over had the pleasure of enrolling. As regards the financial condition of the Institute, I am glad to be able to say that by the beneficence of the Free Church, which gave a general collection for the ondowment, and by the liberality of not the condess of the cause, and in constitutions. few friends of the cause, and in especial of the late Mr. Morrieson of Harviesion, its funds are now sufficient for the work it is at present carrying on. Not only so, but the Institute gives free accommodation within its buildings to the Scottish Refer mation Society, an association which is perfectly independent of and distinct from the Institute, but which has kindred objects, and whose welfare it therefore seeks to promote. But I am still somewhat hampered as regards prizes for my Edinburgh class. There is an inequality on this point between my Edinburgh and my Glasgow class which I fain wish I were able to remore. A very generous merchant of Glasgow, although resident in London, gives me year by year £10 as a first prize for my Glasgow class; and his liberality has been attended with the most marked effects on the class in the west. I wish much that I had an equally generous donor in the cast to enable me to give a £10 first prize to my class in the capital of Scotland. Is there no one east or west who is willing to this extent to further the objects for which the Protestant Institute of Scotland has been erected, and which it is striving to carry out? And here I must not omit to mention a very liberal egacy of £500 left us last year by the late Mr. Hay of Edinburgh, a gentleman who took a deep interest in the question, and who was often in the hall during the lecture hoar. The importance of the study of this great question is not diminishing. No one who casts an intelligent glance over Europe at this hour can fail to see that its interest and importance is growing. Out of the action of Popery—that is, of the Ultramontanes—come all the great conflicts that at this day distract Europe. In Germany it is struggling to break up the Empire and recover the political position it lost by the Franco-German war. In France it is plot-ting to restore absolutism and place a Bour bon on the throne. In Spain the priest have incited the deluded peasantry to take up arms and begin a civil war. In Italy it has cursed the new Government and seeks to everthrow the new kingdom. In Eng-land it is still the grand misched-maker, as all successive Governments in Pritain know to their cost. And last and most alarming of all, it lass seized upon the English Establishment, and is slowly, craftily, yet not unsuccessfully, carrying over the rich endowments, the magnificent organization, and the leading intellects connected with that Establishment to the side of that which is the avowed enemy of the truth-that Establishment which was erected to propagate and defend, and which burned the and illustrious men who founded it. In the presence of these startling events one cannot but see that Popery remains to his hour, despite all the disasters that have befallen it abroad, a great power, as determined a plotter as ever, as truculent an enemy as ever of the liberty and peace of nations—of the purity and progress of Churches. That man looks a very little way below the surface who thinks that this power has been disarmed, and that the great controversy with it is at an end. It is at this hour coquetting with the masses. ill shake hands with Carlists in Reds in France, Internationalists in Germany, infidel clubs, Broad Churchmen, all inougrel sects, opinions, and parties; if become head of them all, and will lead them m a great crusade in all countries to over throw the gospel, trample out order, and destroy liberty. Papiets I pity, profoundly pity, they are the victims. I have now made the tour of all Christendom; I have wandered over its various countries, which the system of the Papacy. I have marked, almost heart-broken, the piteous sights it has presented to my eye: the ignorance, leave the ignorance, and idlocy beggary, debasement, disease, and idocy with which it has covered all these once powerful and civilized countries. I would have had the heart of a stone or the intellect of a slave if I had not pitted those on whom the Papacy had inflicted so terrible a terrible a rum. But to the system itself I bear deadly enmity; I detest, ablior, condemn it , and will resist and fight against it to my latest breath. Did I cherish any other feelings to that system I chould regard myself as but a half-hearted friend of liberty, and a most unworthy professor of the blessed gospel.

The Rev. Capel Molyneux, the Low Church minister who recently resigned his lang at St. Paul's, Onslow Square, London, on account of the ritualizing tendencies of the English Church, has been pre-sented by his late congregation with about \$18,000. This was presented to him with an address, which, while offering no opin-ion as to the course he has adopted, expressod the warmest sympathy with Mr. Molyneux in the pain he must have felt in sovering the ties formed during a forty five years ministry.

Subbuth School Teacher.

LESSON XX.

May 18, 1878.

JOSEPH MAKES HIMSELF KNOWN.

Gen. xlv. 1-8.

COMMIT TO MEMORY VOISES 4, 5.

PARALLEL PASSAGES.—Acts vii. 18 :
Faalms ov. 17—10,

With v. 1, read Matt. xxviii. 10, 16; with v. 2, 3, Matt. xiv. 26, 27; with v. 4, Isa. xl. 2; with v. 5, 2 Cor. il. 6, 7; with v. 5, Mic. vii, 19; with v. 6, 7, Gen. 1. 20; and with v. 8; Matt. x. 29—81.

CESTRAL TRUTH,—Evilcan be overcome with good. (Rom. xii. 21.)

Let us carry on the history in our minds The first supply of corn being exhausted, the brothers, with difficulty, and by the urgent plea of Judah, induced Jecob to let Benjamin go (ch. xlii. 2, 9, 11). Then father counsels a present, which is taken, and double money (v. xii), and gives them a parting blessing, though much dispirited

Joseph, glad to see Benjamin, entertains them handsomely, releases Simeon, asks after their father, and sunprises them by placing them according to age. It is of note that they sat (83), an Egyptian custom, instead of reclining, and that Herodotus mentions the custom of sending double portions to henoured guests.

Would they envy Benjamin, he asks, practically, as they did him? He put the affection of the brothers for Benjamin to a still soverer test, by having his cup put in his sack (th. xliv. 2). If they eared little for Benjamin, they would, of course, leave him in his hands. They appear well in this affair (v. 13 onward). No more elequent speech than Judah's (v. 18-34). A model for simplicity, force, directness, pathos, but most of all, for the elequence of deed in it, in affering to be taken for Benjamin. It had its effect. The evidence is complete that they do not feel to Benjamin as to him. Here our lesson begins, with

I. Joseph's reserve to the Eoyptians.

—1. 1, he could not keep back the avowal of the true state of the case. His heart years over them. He is conviaced of their good faith, is moved by Junah's unsolfishness, longs to be reconciled not a word of reproach against Benjamn has he heard, though he seemed to be the immediate cause of the trouble. He sends overy stranger out from him. Why?

ia: The deepest feeling of this kind does not wish for witnesses.

ib) He has a certain dignity that he must preserve before the Egyptians.

deeds of his brothers to Egyptians who could not, without details, understand this strange interview. See John iv. 7,8.

(d) The Egyptians could not comprehend his view of the famine, and his mission as he would have his brothers to understand it. He is, throughout all this, a most prudent, considerate ruler, an able administrator, far removed trom the mere man of impulse, and there is no shame of his poor relations; too great for that meanness, for he afterwards brings them to Pharaoh and introduces them.

II. His outburst of feeling to his brothers. "He wept aloud." So do all eastern persons. (See ch. xxvii. 34; 1, 10, 11). Abruptly, and in the rapid words of strong feeling he tells the story—"I am Joseph!" How they must have felt! Am maxement, then terror, yet only momentary, for he instantly asks a re-assuring question: "Doth my father yet live?" which plainly, says, "I have all the old home teeling." Besides the risk of his life has just been spoken of (ch. xliv. 31). But it is hard to feel at ease; they do not dare to meet him with any endearment, till he says, "Come near to me, I pray you; for they were troubled "tv. 3). They might have been expected to implore him, but he beseeches them. The "fear that hath torment" (i John iv. 17, 18) is on them. He would give them confidence and set them at ease. He has fergiven their sins; he would have them forget it. So generous is love. To this magnanimity to man he is helped by

III. His PISTY TOWARD GOD.—He traces the result to God's wise providence, that is, "seeing before" (v. 5). He overlooks the ovids he had endured, and dwells on the kind purpose of God to "preserve life." He discerns God's will controlling and using human will even when it errs. So should we (Acts ii. 23, 24).

He dwells on the gracious aspect of this providence to them (v. 7), "to preserve you a posterity in the earth." Thus the Egyptians could not comprehend. He does not now enter into particulars of his own history which they fould only in part understand. There will be time enough for that.

He shows great delicacy of feeling—not a word of the dreams, or a sign of vulgar triumph over them—or the least conscious superiority to them.

He owns God's hand in all his advancement. Already there has been a hint of his deep religious feeling teh. xhi. 18), "for I fear God." His steward had caught his spirit, ("like master like man," as we see in ch. xhii. 28, how he avows that God advanced him (v. 8), using a phrase which eastern rulers often apply to their confidential advisers and trusted friends, "father" to Pharaoh (see John xvii. 10). He as little takes credit to himself, as he lays blame upon them.

He believes God's word as to the future, v. 6. "Five years" have yet to be endured without plaughing, for which "earing" is the old word, thise the latin arrare), or harvest. This points to his plan of bringing them all into Egypt

There are clear illustrations in this his tory of (1) truth and of (2) duty.

1) Truth. (a) The brothers made to remember their sin; fear its consequences; conscience awakened; alarm raised. So have sinners to remember, fear and feel. How could they be at peace with God; and indifferent as to their sin against Him?

(b) It was after this that faith and friendship became possible. He sees that they are concerned for their sin against hun, and will not repeat it with Bonjamin. They see that he freely forgrees them. The reconcilation then takes place. How could impenite men have peace with God?"

(c) Christ's way with sten is seen here, not in one person use one person can typify him) but in several. Judah shows him as a surety, standing for others. Joseph shows him fully forgiving, praying for murderers, and his exaltation after wicked men had shin him, God's way of blessing men. Evil can be turned away and turned to good in God's grace (Isa. 1, 18).

(2) Duty is here illustrated. Love does not put away prudence. High rank does not kill love. Humble friends are not forgotten. Vengeance is not thought of. Evil is overcome with good. Josepl. is a model of modesty and humanity. He is a fond brother. Fidelity to pledges is good. The strong point with all the brothers, and in which they appear best, is when they agree that Benjamin must on no account be given up. Boys! be strong, true, manly, courageons, and remember the highest courage omes through fearing God.

ILLUSTRATIONS,

"I am Joseph." The natural voice, the native tongue, for he now spoke not by an interpreter, the long remembered features, would all at once, says Dr. Murphy, strike the apprehensions of the brothers. The remembrance of their crime, the absolute power of Joseph, and the justice of revenge would rush upon their minds. No wonder they were silent and troubled at his presence.

"In Egypt, an inferior kisses the hand of a superior. Friends saluting each other join the right hand, then each kisses his own hand, and puts it to his lips and forchead, or breast. After a long absence they embrace each other, kissing first on the right side of the face or neck, and then on the loft, or on both sides of the beard. The kissing of the beard after long absence is still observed.

"Earing" is an old English word, which means plowing the land. Shakespeare says, "Let them go to ear the land." Jamieson supposes from this expression that the famino was caused by an extraordinary drought, which provented the annual overflow of the Nile.

"BOYS WILL BE BOYS."

Nover lose heart or stop praying because your boys are a little wild. While you sad ly call to mind the things they have forgotten, you are ignorant of the things they remember. It is the fashion for boys to appoar indifferent to the counsels of parents. They have an idea that it is rather the manly and mandsome iming to take good advice in a dogged sort of way, just as they take medicine, and a very brave thing to dare your threat. All this is written in the code of boyhood. We can't quite say with Emerson, that it is the bad boy that makes the good man and you we have a great declar and handsome thing to take good advice in good man; and yet we have a great deal of sympathy with that overflowing spirit of youth which is sometimes a little reckless, and which frequently leads into mischief Just sit down, if you have such a son, and recall your own early days. It may be difficult for you, just now, when you are in middle life, to see the fun which the boy finds in what appears to you to be utterly foolish, or perhaps wantonly evil; but if you will turn to the early chapters of your own biography, you will find yourself stopping up the spouts of the old country house just to see the rain pour over like a waterfall, and you will recall the fun of the old gentle-man's embarrassment, as he rushed out into the ram, bareheaded, to find the cause of the trouble, and thereby got an attack of the rheumatism which laid him up for a couple of weeks. Well, your boy is going through the same experience, and by-andby he will regard it, as you do now, as an unutterably foolish thing, and wonder where in the world the fun was. The truth is that these pranks are as necessary to boyhood as the measles. They are the re-sult of natural animal spirits, which can no more be repressed than can the waters that come bubbling up out of the sand. We remember that when we were very young a wild colt presented his heels to us in such a will coit presented his neets to us in such a forcible manner that before our surprise had vanished we found ourselves in a little disgasted heap on the other side of a fiveral fence. At the time we thought it an unhorsely thing to do, and felt exceedingly like politing the creature with stones. But like polting the creature with stones. But he came up to the fence with such a demure and abashed look, and put his head between the rails and snuffed at us in such a repentant mood, that we concluded it was part of the necessary experience of the animal, and cheerfully forgave him. Now boys are coltish. They never think of consequences. They only have the fun of the thing in

Don't stop praying, and praying hopefully, for your children at such times. By keeping close to the boy's heart, and trying to appreciate his side of the matter as well as your own, you will keep control of him.—Working Church.

Nothing procures love like humility, nothing hate like pride. The proud man walks along daggers pointed against him, whereas the humble and affable have the people for their guard, in danger. To be humble to our superiors is duty, to cur equals, courtesy; to our inferiors, generosity, and these, notwithstanding their lowliness, carry such a sway as to command men's hearts.—Owen Feltham.

hearts.—Owen Feltham.

If over man on earth was in right earnest it was Christ — If over man looke, on his, and on the world, and on the sma and sorrows of men in their reality, and spoke as one that did, he did so. No one that heard him could ever feel that he was trifling with him, that he was mocking his misory, that he was playing with his disease. He spoke as one who felt himself in the presence of awful powers of death and woo, who knew all, and in the depths of his soul felt all. This the common people loved; this they welcomed as the thing they needed, the only thing that met their case. Therefore, they heard him gladly. Let his servants go and do likewise, and they will hear them gladly, too.—North British Review.

Our Houng Loths.

TRIFLES

BY REL. S. D. HILLMAN.

The gentlest breeze
That to hes,
The phoid waters will quiver,
The phoid waters will quiver,
The simuliost brook
From the sylvan gook,
While words unkind the broadest river
A single word
The neart oft hath stirred,
And wakened feelings of pleasure,
While words unkind
Sorrow and paid, without measure
The tiny seed
May supply a need,
If cared for and duly protected

"Bess
without
provide
family a
is need
but thei
done, at
paymen
of Wint
rendy fr
and Wy
and Wy
and I'll
The fi

Destroy the gorm,
No harvest nucle for the expected
A drop of due
Will brighten the hue
Of the faded flower so tender
And one warm ray
From the orb of day.

Will add to its look of splendor

"A friend in need
Is a friend indeed,"
And who friendship's ties would sover?
Butone rash act
Hus sundered in fast,
Affection's fond ties for over.

Will often by all
Be suid to have value and beauty
Where'er we turn
What lessons we learn
Pertaining to life and duty:

That which is small

DO IT NOW.

Don't live a single hour of your life with, out doing exactly what is to be done in it, and going straight through it from begin ning to end. Work, play, study—what ever it is—take hold at once and finish it up squarely and clearly, then to the next thing, without letting any moments drop out between. It is wonderful to see how many hours these prompt people contrive to make of a day; it is as if they picked up the moments that the dawdlers lost. And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret. Take a hold of the very first one that comes to hand, and you will find the rest all fall into file, and follow after like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. You may have often seen the ancedote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the roply, "when I had anything to do, to go and do it." There is the secret—the magic word now.—Selected.

THE BOOK OF THANKS.

"I feel so voxed and out of temper with Bon, said Mark, "that I really must—" "Do something in revenge?" inquired his cousin, Cecina.

"No; look over my Book of Thanks."

"What's that?" said Cecilia, as she saw him turning over the leaves of a copy-book nearly full of writing, in a round-text hond. "Here it is," said Mark, then readaloud:

"March 8. Ben lent me his het.' Here again: 'January 4. When I lest my shilling Ben made it up to me kindly.' Well," observed the boy, turning down the leaf, "Ben 12 a good boy, after all."

"What do you note down in that book?" said Cecilia, looking over his shoulder with

some curiosity.

"All the kindnesses that are ever shown me; you would wonder how many they are. I find a great deal of good from marking them down. I do not forget them, as I might do if I only trusted to my memory; so I hope that I am not ungrateful; and when I am cross or out of temper, I almost always feel good-humored again if I only look over my book."—New Jerusalem Messenger.

THE SPIPER'S BRIDGE.

One chilly day I was left at home alone and after I was tired reading Robinson Crusoe, I caught a spider and brought him into the house to play with. Funny kind of playmate, wasn't it? Well, I took a wash-basin and fastened up a stick in it like a liberty-pole or a vessel's mast, and then poured in water enough to lurn the mast into an island for my spider, which I named Crusoe, and put on the mast. As soon as he was fairly cast away, he anxiously com menced running round to find the main land. He d scamper down the mast to the water, stick out a foot, get it wet, shake it, run lound the stick and try the other side, and then run back up to the top again.
Pretty soon it became a serious matter with Mr. Robinson, and he sat down to think it over. As in a moment he acted as if he wanted to shout for a boat, and was afraid he was going to be hungry, I put melasses on the stick. A fly came, but Crusoe was nt hungry for thes just then. He was home sick for his web in the curner of the wood shed. He went slowly down the pole to the water, and touched it all around, shaking his feet like a pussy when she wets he stockings in the grass, and suddenly a thought appeared to strike him. Up he wont like a rocket to the top and commenced playing circus. He held one foot in the air, then another, and turned round two or three times. He got excited and nearly stood on his head, before I found out what he knew, and that was this, that the draught of air made by the fire would carry a line ashore on which he could escape from his desert island. He pushed out a web that went floating in the air, until it caught on the table. Then he haved on the rope until it was tight, struck it several times to see if it was strong enough to hold him, and walked ashere. I thought he had carned his liberty, so I put him back in his woodshod again. Hearth and Home.

WHEN IS THE MINISTER'S SALARY DUE.

In an argent call for funds to aid the Home Mission Board in the U.S. Presbyterian Record of a late date are some excellent statements in the following language

"Besides, Winter is at hand. Winter, without means in the missionary's hands to provide against its inclemencies, for his family and himself, is Winterindeed. What is needed is not the box of clothing only, but their money due when their work is done, at the end of each quarter. Prompt payment by the Board is the great antidote of Winter and want. The snews have already fallen in Montana, Utah, Colorado, and Wyoming; and the missionaries are calling for over due money to prepare for still heavier storms."

The fact that any ministers should not be paid promptly "when their work is done" is deplorable indeed. And especially is it painful when we remember that multitudes of worthy, talented and educated ministers, when they get the "money due," receive less than ordinary workmen for unskilled labor. There can be no doubt that hundreds of able preachers receive far less than a fair and legal interest on their education alone, and some not more than the value of the interest, duly compounded, upon the cost of their libraries only. Surely they should receive the "money due;" but when f

Says the writer we have quoted, "when their work is done, at the end of each quarter." Now, I am free to say, as the paster of a church which pays the salary quarterly in advance, that the end of the quarter is not the time when salary is properly due. It is not the true plan to compel ministers to support thereselves for three months before the church begins to support the Gospel. It is setting the mark too low. It is a moral weakness to tell the churches that if they support the ministry by paying when the work is "done," they have fulfilled their whole duty.

The truth is, that in the starvation and robbing of ministers in this country, our Lord Jesus Christ has been deeply wound ed, as the day of judgment will declare with an emphasis that will be startling. What seems to be needed is to educate the public conscience about this matter, to set the standard where it belongs. When the people are reminded of their duty let it be their whole duty, and not such a part of it which, if it is done, will still expose them to shame in the great day of reckoning.

It is not long since a gentleman was complaining of his pastor. He had lost his in fluence by incurring debts. How, let us inquire, could be avoid incurring debts, if his salary was not paid in advance? Could he and his family subsist for three months on air and water and snow?

The Sustentation Committee are doing a noble and encouraging work. Other signs of progress appear here and there. Let this be the time to inculcate vigorously an improved code of morals, with regard to the treatment of the uncomplaining. Alf-denying men who who serve Christ in the ministry. At best they will, many of them, contribute to their own support about as much as all other persons will give in the aggregate. Preaching the Gospel is a work so delightful, that for the privilege—to say nothing of the inner constraining and imperative call—thest ministers are willing to sacrifice life, labor, patrimony and all carthly prospects. And they count it a small thing to bring from all available sources as much as the sum total they receive from the churches.

But what shall we say of the balance of the money pledged? When is it due? Let the conscience of the churches be taught what things are free from robbery and cruelty, pure and of good report.

GOD'S STEWARDS.

The things that we have, whose are they?

House, food, raument, ability, elequence, power to exhort, persuasion, fame—whose are thee? Are they ours? Men say, yes. They are proud of their ability, and beast of their possessions. In the know that we have nothing makes as humble. Everything is God's. There is not a thing that belong to you. that belongs to you. God entrusts them to you, to use for him. Shall we steat them for our own use, as this unjust steward of 1? If we do, before God we are unrighteous and unfaithful. God knows all. it that some who were at first warm heart ed and unceasing in preaching now have no heart, no carnestness? There is no foundation of hving water in the earth. Only God has it. Why is it you go for joy to the world and worldly things? They cannot satisfy. If you go on and try it the devit will tempt and deceive you more and more. You may feel a kind of peace at times; but it will be like that of Saul after God's Spirit had left him. While David stopped, his peace was gone. Finally, he wont and sought the dead Samuel. Why? I have thought much about this for two or three years past. I think that while Samnel was hving, Saul had always felt, when trouble came, I can go to him, and tell him, and he will pray with me, and help me, because the Holy Spirit is with him. New that God's Spirit had left Saul, there was no true, permanent peace for him. So, if you go away from the duty to which Go? calls you, and pursue plans of your owr, though I cannot tell what business you will go into, I can give you the general tener of your history. It will be trouble! trouble! trouble! trouble! and, like Saul, you will only go and little while before you cannot destruct. on a little while before you come to destruc-tion.—Rev. Hu Yong Mi of China.

Does not God hate sin more to-day than ever? We know He does. Then how can we see Him until purged from sin? Christ will make us clean indeed if we bend our wills and accept his outstretched arms.

If a man can grasp the thoughts that inmorality ever carries with it, his own will tend toward the duties devolved on him while in the flesh.

Grace caunot be severed from its fruits. If God gives you St. Paul's faith, you will soon have St. James' work.—I'opaldy.

Scientific and Ageful.

INFLAMMABLE DRIESES,

Multitudes of intelligent admirers sympathized with the great poet Longfollow in the crowning surrow of his life, when his accomplished wite was burned to death by her dress taking fito in the act of her sening a letter with wax, a part of the flaming material having fallen on the gauzy fabric. The husband was in an adjoining room; at hearing her shricks he was instantly by her side, but it was too late, she breathed the flame into her lungs, and all was over. If she had instantly thrown herself on the floor, and the husband, on his re shing the spot, had thrown a carpet or banket, or oven his coat, over her, she could not have been fatally burned.

The whole subject could be indelibly impressed on the minds of a family of children in ten minutes thus: Ciethe a doll with the finest mustin or paper, hold it upright and set the dress on fire; in an instant almost the head will be enveloped in flame. Clothe it again, set it on fire and instantly lay it on the side, and it will be seen that the face has not been touched, and instead of trying to put out the flame with the hands throw over it any cotton material, the flame will be increased; then throw over it a woolen material and it will be instantly put out.—Hall's Journal of Health.

AN OBJECT LESSON FOR CHILDREN.

Suppose you wanted to convince children of the injuriousness of eating too fast, and the advantages of cutting up food in very small pieces and chewing it deliberately. Have two glasses half filled with water, take a piece of ice and divide n equally, cut up one piece into pea-sized particles and put them in one glass, put the other piece in one lump into the other glass; note the time, stir each one with a spoon, thus showing how much longer it will require to molt the one lump than the many, dissolving, as they all do, from without, inwards. Then explain that the food in the stomach is dissolved from without, inwards; that the sooner it is dissolved the botter, and the quicker it will be ready to be appropriated to the uses of the system; such an illustration could never be forgotten, and the whole philosophy of digestion would be thereafter fully comprehended.—Ib.

HOUSE FURNISHING AS AN ART.

We have plenty of elegant houses in our large cities and their surroundings, but few homes; plenty of furniture, but few comforts; plenty of food, but poor service; plenty of dress, but small comfort in wearing it. Why is all this? With all the means of elegant, and comfortable, and healthy living, why this universal unrest? We cannot answer our own questions in detail, but will add a few words on the uses of furniture in promoting the health and happiness of a family.

First: Let all furniture be selected, primarily for use, secondarily for decoration. To furnsh your front hall so elegantly as to feel obliged to take your company in at the basemen, door, would be no greater folly than to furnish your parlor so expensively that you stand in mortal fear the moment you open its doors for use, or throw open its windows for light and air. The country "Aunt," whose "bost room" was too mee for "ordinary company," made so many enemies by her individious distinctions, that her best room, small as it was, was ample to hold all the friends she had left by the end of the first year's experiment. A good rule in furniture, as in dress, is, never to bay an article which your means will not allow you to use on all proper occasions, and replace, when, by reason of use, its utility or beauty has been destroyed.

Second: Harmonize the different articles in each room, or suite of rooms, and balance the whole household around one central thought, so that you can exhibit your house as a whole, without shaming the meagreness of one department by the richness and display in another. Let comfort guide you in every selection—your own, rather than your neighbors; your children's rather than your own, if either must yield—and you will have a home where good taste will never be offended, and where earthly happiness may reign undisturbed.—Cabinet Maker.

PACKING FOR MOVING

Now the first principle in packing is to have the articles so firmly fixed that no amount of jostling or jarring can move them ; and the manner in which the pack mg material is crowded in, so that it will keep the whole box firm, is of much more consequence than the quality or quantity of Glass and chin -wear should be wrapped up a soft paper or newspapers; the bottom of each box thickly covered with hay. Then put in the dishes, the heaviest at he bottom, and so placed as not to touch each other, but not over half an inch apart.
Wrap each plate and saucer in paper, and
put in piles. Stuff in the hay with a small stick, between the dishes; make it as firm and solid as a lock. A bed quilt, or some blankets, can be tightly crowded in upon the top, after laying hay all over the dishes. Packed in this way, the most fragile articles can be carried thousands of miles without injury, and ever the roughest wagon roads I knew of poisons moving from New York to Colorado, who employed packers from the largest china store in the city to pack their highly prized china and glass, and when they arrived at their destination there was not one whole piece out of the various sots. Nothing was to be seen but brightly tinted pieces of glass and china. They didnot understand their business.

Valuable furniture must be sewed up in mattings, and entirely protected. Large hogsheads are better then square boxes for packing fragile articles, as they can be more easily handled, and if pucked in as I have described, there can be no fear of their being injured.—S. O. J. in Country Gentleman.

In this world, full often, our joys are only the tender shadows which our sorrows cast.

A spiritual life consists in Christ every-, where active is the soul, as the blood is in the body.

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British Imerican Presbyterian.

FRIDAY, MAY 9, 1878.

TOPICS OF THE WEEK.

The civil war raging in Spain is being carried on by the Carlists with more, if possible, than their traditional brutality and blood-thirstiness. These are the sworn soldiers of the church and are professedly doing battle in the highest of causes. Alas for the cause that has such champions. In their successes, cold-blooded murder has been the least of the outrages that have marked the progress of the Ultramentanists in the Peninsula.

The Modocs in their lava beds are giving their neighbours a good deal of trouble. It is only what we expected when we find a large number of the most respectable organs of public orinion on the other side denouncing in strong terms the incessant cry that has been raised for the extermination of the native tribes. The policy of fair play and honest, upright treatment he had as yet but a very short trial in the U.S. A large and influential section of the community is, however, determined that it shall be carried through. Had it been in force for the last fifty years the Indians at the present day would have given Uncle Sam very little trouble.

The political struggle at Ottawa still goes on. We have been very backward to believe that any of our public men could be guilty of the conduct charged against the Ministry by Mr. Huntington, but the manner in which, at every turn, obstacles have been put in the way of a full and immediate investigation, by those whose conduct is ar. raigned, completely staggers us. Consciously innocent men would be eager for every particular being most rigidly sifted, and that at the earliest possible day. They would say "Espy, look in, we care not, and publish, tell, we care not." We do not say that the conclusion is to be drawn that from this continued effort at delaying the accused in this case are to be regarded as guilty, but we must acknowledge it gives the whole thing an unpleasant appearance, and will make many suspect who never suspected be-

The struggle between the German Empire and the Ultramontanists still goes on. Bismarck, with the overwhelming majority of his countrymen at his back, has come to the conclusion that Ultramontanism is not so much a religion as a conspiracy against all free State action and national independence, and that either it or the German Empire must go to the wall. So far the balance of success has been with the "terrible Major." This next move may, perhaps, be looked upon as quite as questionable as his expulsion of the Jesuits; but he is apparently determined to put it through. All persons educated for the Roman priesthood in Germany, and proposing to exercise their minstry in that country, must henceforth pass through a full course of literary and scientific training at one of the German Universities. Bismarck is determined that those who go to other countries to receive an education that has a direct tendency to alieniate them in feeling from the great mass of their countrymen, and make them hostile to the institutions of Fatherland. shall not be permitted to act as spies and onemies under the guise of religious instructors, in the dominions of the German Kaiser. We fear that this is carrying matters too far and that it looks mightily like persecu tion. To be sure, these priests are State stipendiaries, and the State may claim to have a right to say on what terms it will continue to pay the salaries of so-called religious it tructors. The only proper course. however, for Governments, is to cease pay ing such stipends altogether, and allowing only free churches in free lands. If Roman Catholic priests plot against the State let

them be parished, but it is rather hard to telerate them and at the same time say that they shall not receive that kind of education which they regard as alone worth having. It is, however, very significant that all kinds of Governments, absolute and republie, heathen and christian, have apparently been forced to the conclusion that the presence of Jesuit priests among their people is always incompatible with political quiet and national independence. From their very nature, appasently, these stirring Fathers will always be meddling with things that do not belong to them, and it is little wonder, there fore if they have often got their fingers burned.

KNOX COLLEGE

The subscriptions for re-building Koox College still come with gratifying liberality and promotitude. The people generally recognize the need of such a building and give willingly and cheerfully. Of course, as always will be the case, there are a few who do not see their way to lending any assistance, but these are very few and perhaps they will come in by and byc.

Professors Caven and Gregg are going into the work with a great amount of energy and the people meet them in a similar spirit. Upwards of \$20,000 have been subscribed in Toronto, and another five or six thousand are still expected in the city. In Guelph upwards of \$2,000 have been subscribed, and in Galt more than \$1,500. It 18 fully expected that each of those towns will raise at least \$8,000.

During this week the Professors have been at w rk in London and its neighborhood. We have not heard with what success, but we are quite confident that the liberal friends in the West will not be behind hand. The deputation comes to Hamilton to-morrow, where they will conduct divine service in the Presbyterian churches on Sabbath, and make a thorough canvass of the city and neighborhood on the following days. The Presbyterian element in Hamilton is very strong and we have no doubt but the members and adherents of the church in that city will show their characteristic liberality on behalf of a cause which is so intimately connected with the future progress of the whole church. We are not nformed of the course to be pursued by the Professors after having finished with Hamilton. All the congregations will as far as practicable, we presume, be visited, and our own conviction is that a large sum will be derived from strictly rural churches. Some of them have a large amount of wealth, and we are convinced, the will to part with, it as

A new site-one of the best in Toronio, -bas been purchased provisionally; and if this be sanctioned by the General Assembly, the present by ld ug can be used till the new one is ready, and be then sold for a handsome sum, as the site is very valu-

Ministers and Churches.

The Rev. Dr. Waters, of St. Mary's, has, we are glad to say, seen fit to decline the call to Brooklyn, and remains at St.

The Congregation of McNab Street Familton, held an anniversary soirce on the evening of the 2nd inst., to celebrate the completion of the first year of the Rev. Mr. Fletcher's pastorate among them. The attendance, though respectable, was not so have been had the night been favorable. The Rev. Messrs. Inglis, of Toronto, and Grant, of Ingersoll, with the resident Presbyterian Ministers, and Rev. Mr. Hunter, W. M., were present, and took part in the proceedings of the meeting, which was a very agreeable one Mr. Fletcher's first year in McNab Street Church has been an exceedingly prosperous and pleasant one,—a happy augury, we trust, of very many more of which the same thing shall have to be said with ever despening emphasis.

The Rev. Mr. Fenwick, of Metis, makes periodical tours along the line of the Intercolonial for the purpose of preaching to Protestants and others who may be engaged in constructing the railway. We are obliged to him for notes of his last ourney, of which we make the following ontline: The first place visited was Rimouski, 30 miles from Metis. Two services were held there, but the attendance was small, as the railway was newly finished, and there are scarcely any resident Protestants. The next place was Cansapser l, about 60 miles from Metis in the direction of New Brunswick. The snow was very deep, and the difficulties of travel considerable. The most of the journey was along the Meterpedia road, which is described as excellent. There, as everywhere, the evils of shanty tavorns, with nothing to dispose of but whiskey, were very manifest. In all that distance of 60 miles, to all appearance, the population is very sparse, and Mr. Fonwick a opportunities of preaching were but few In due time he arrived at Cansepscal, where wrvice was held, as well as at

anothe. ace on his return journey.

Nook Notices.

GOLDEN HOURS, -This excellent little magazine for boys and girls is deservedly popular. Such literature for the young cannot fail to inspire a thirst for knowledge and stimulate a taste for reading.

THE LADIES' REPOSITORY .- This " Home Magazine" is very different in maay 10 spects from the periodicals usually published for ladies. It is a safe book for the household, and we cordially commend it to our

SCRIBBER'S MONTHLY .- The literature in scribner is . healthy," and the prominence given to social and motal questions is a distinguishing feature of this excellent periodical. Dr. Holland invariabley handles the "Topics of the Time" vigorously and fearlessly; and in the current number he discusses and condemns the plea for suicide recently advanced by Prof. Nowman. We quote the closing paragraph in another column. "The Insanity of Cain" is a clever satire on American criminal justice.

HARFER'S MAGAZINE.—The May number of Harper opens with an exceedingly interesting article entitled "Life under the Ocean Wave," in which submarine mysteries are described in a very popular and attractive manner. The illustrations to this pricle are unusually good. Vienna. at present crowded with visitors from all parts of the world to see the "Great Exposition," affords the subject for an aproposarticle which will be engerly read by those who are forced to remain at home. The editorial departments are, as usual, full of instructive and entertaiving maiter.

THE CANADIAN MONTHLY .- The Monthly for May opens with articles on "Our New Provinces," British Columbia and Manitoba, the latter of which is written by Professor Bryce, of the Presbyterian College, Winnipeg. The articles contain much useful and interesting information, and will make readers of the Monthly botter acquainted with those distant provinces. Prof. Goldwin Smith replies to an attack in the Contemporary Review, celled forth by his recent lecture on "The Labour Movement; and in "Carrent Events" the Editor discusses, independently and vigo rously, the most notable questions of Canadian and general

Contributors and Correspondents.

WEAK CONGREGATIONS.

would be taken more directly by our church

Editor BRITISH AMERICAN PRESETTERIAN. Sin,-I have long hoped that some step

so as that the strong would assist the weak from know experience our church is losing every year by our present system. If our church had adopted the plan that the Free Church did in Scotland, I think we would have been much larger to day. To show this I will give you a case well known to me. Seventeen years ago, there was a few of our people settled in Osproy. They sent a petition to the Presbytery of Toronto, then in connection with the Free Church, asking supplies, and stating what they were able to give. Mr. N. McKinnon was sent three Sabbaths. The next few summers they were supplied by students from KnoxCollege. After that Mr. Greenfield had charge of the field. He gave it up and it was again supplied from knox College by students. These supplies were only for the summer. Then we got Mr. Knowles and he was there five years, but on account of frost and removals, and building churches and a manse, they were not able to keep him. He left them heavy in debt and very few in numbers. A few of them are paying their seat rents as regular as when they had their minister, to try and get out of debt. But now being without preaching they are getting smaller. There is something wrong in our church. The Methodists have their Ministers in that very field, keeping stations even where they have in some instances only two or three members in a station, and none in that township have paid more, for their ability, than some of our people. If Osprey is a sample of our church's new fields I do not wonder that we do not stand higher in the census than we do I admired your article on how to raise the Missionary income. If it was known-the struggle that this people has in striving to maintain the means of grace, and often could not raise their bread, and how they are now left to sink under a load of debt that they are not able to pay in their present circumstances, some would help them. If the weak congregations in Scotland had been left in this way the Free Church would have been very small indeed.

Hoping that there are better days coming I remain.

A PRÉSBYTERIAN.

[We do not know the circumstances of Osprey, but as there is no offensive references to individuals in the above, we give it pub herty on our well-known plan. The ev.l complained of is evident, but how to provide a remedy? That is the question.-ED. B. A. P.].

UNION .- No. 4.

THE ODVANTAGES OF UNION.

4 Another advantage resulting from the Union would be that it would advance the cause of God and earnest Christianity, as it would promote the efficiency and influence of the Presbyterian Church at home and abroad. In 1825 there were not more than 20 Presbyterian Ministers in all Canada. In 1880 the Presbyterians were reported as 80,000 with ome 80 or 82 Ministers; 14 of them in Lower Canada. In 1885 there were about 20 ministers of the Church of Scotland in Canada, 15 of the United Synod, In 1861 the Presbyterians had increased to Assembly has now a good staff of Mission over 860,000, that is about 1,200 per cent. in 80 years. In 1873 the Ministers of the though Foreign Missions had not previously Canada Presbyterian Church-viz. Ministers on the roll and probationers, number about 850, and the Synod of Canada 150, besides some 10 others, 510; Presbyte.ian Church of the Lower Provinces,127; Church of Scotland in do,40; other Presbyterian ministers in do.,18-180 m the Lower Provinces, mak ing in all nearly 700 Presbyterian ministers and 545,000 people in the Dominion, being an increase of 1860 per cent in 48 years. And all of these, save 18 ministers, belong to the charches negotiating for Union.

As was to be expected, the ratio of in erease was greater during the early perious of our lustory than of late, though the actual increase has continued to rise. Our increase has also been much greater than that of some other churches. In 1985 there were 40 clergy of the Episcopal Church in Lower Canada, and the bishop of Quebec; and 43 in Upper Canada with two Archdeacons, that is about twice the number of Presby. terian Ministers. There are now 483 Epis- (1861) that it is perhaps too soon to waropal Ministers, 383 in Ontario, and 150 in rant any general deduction from its brief Quebec. If all the Presbyterian Churches were united we would have nearly 700 mmisters under one General Assembly. Yea, pecually in the way of preventing disputes we might ere long expect to have a Gener. al Assembly as large as the Church of Scotland before the disruption, as a great increase of ministers is needed to keep pace with the rapid increase of our people. We may and do hope that the time is not far could arise about which we would divide distant when the General Assembly of the upon our old lines." Presbyterian Church of B. N. America will meet in turn at Hahfax, N. S., St. John, N. B., Quebec, Montreal and Toronto.

It is indisputable, other things being equal, that a strong church has far more power for good than a small, weak church. Leet of Missions Home and Foreign, as one Our anited resources would be under more | may know who has given sufficient aftenefficient control, and our leading minds be | tion to the topics that obtained groatest promcalled to positions of wider influence, and as the result of this their own resources would greatly increase, as our people would have more confidence in the management of a large and influential body. We would then have more power to advance the cause of to this matter of paramount importance to Christ, and of Scriptural Christianity at the welfare of any church, and a deeper inhome and abroad.

5. This Union would promote the juter ests of good order, liberty and progress in Canada Presbyterianism has done much in this respect for every country where it prevails. It has contributed largely to the staid, industrious, orderly, law-abiding, and | liberty-loving character of the people of Holla Central Committee or by Presbyteries. land, Scotland, Ulster, and of the Presbyterians of France, Switzerland, Germany Hungary, the United States of America, and the British Colories. Presbyterianism secures and combines liberty and order in a very light degree. It presents in its own government i the model for the Representative system, which secures justice to all classes, as every man is tried , his peers, and also by a body of impartial judges. It is opposed both to desp tism and lawless democracy. The stronger we can make such a system the better for any country. The people of Scotland owe nearly all their greatness and in. fluence among the nations to the Presbyterran Church. It is since the Reformation they have become distinguished, in conse. quence of the efforts of John Knox and the Prechyterian immisters to promote the education of the masses, and the general elevation of the people. This enlightened and patriotic spirit, combined with sound doctrinal teaching has been the chief source of Scotland's noble position among the na tions of the earth. It is not the great ability of a few, but the general intelligence and moral elevation of the masses that give a high character to any nation. Let us then endeavour to do for the Dominion of Canada what Presbyterianism has done for Spotland, Ulster and other lands. This we can only accomplish by uniting all our forces and resources. We never can take the high position which it is our duty to seek while divided into comparatively small and weak bodies. This is also the opinion of some of the . .ding minds of the country. not especially interested in this matter. A large body has more influence and attractive power. A minister at a late Anti-Union meeting in Toronto argued against Umon because it would be used for political purposes. It is strange, indeed, to hear such language from a Presbyterian minister. Above all churches, the Presbyteman avoids interfering in party politics-her

people being found in connection with both

parties. Does any Presbyterian minister

fear that the influence of his church wi not ever be on the side of good order, liberty justice and the rights of all classes? With then speak against the Union on such a ground as this? We fear the interests of Presbyterianism are not understood by sta persons, or are everborne by other consider.

6. Union promotes a Missionary spirit C. Union promotes a Missionary spirit;
This has been evidenced in connection with
the several Unions that have taken place.
One of the first results of the Union of the
Synod of Ulster with the Secession Synodwar
a greatly increased missionary spirit in the
Presbyterian Church of Ireland, which had
at once to their sending forth several missionaries to India, (where the Irich Conand a few others, perhaps about 40 m all. sionaries to India, (where the Irish General arres), and to the Jews in Europe and Asia; received much attention from either branch of that church. They also took a far deep. er interest in the wolfare of their own people who had gone forth to the various British Colonies, where a goodly number of their ministers are new labouring successfullyespecially in Australia. Indeed from the time of the Union (1840) may be dated their active efforts as a church on behalf of other lands In like manuer the missionary spint received a great impetus in Scotland from the union of the Associate Synod with the Relief in the present U. P. Church of Scot. land. A noble work has been done by that church in Jamaica, West, and South Africa, India, and lately in Italy and Spain-which shows that their Union has also greatly promoted the missionary spirit among both ministers and people.

The Union so Imppily effected between the Presbyterian Church of Canada and the U. P. Church of Canada, is so recent history. Yet, on the whole, it has already borne good fruit and fair to look upon, esamong the members of the respective Synods and a general spirit of harmony and cooperation, among both ministers and peo. ple, so much that it has been said by one of our leading ministers, that " no question

Since the Union we have made great

progress-measuring and mapping the ground

for future operations-placing here a pin and there a stake. Yot withal there has been increased attention given to the subinence in the meetings of the higher church court for the last few years. More has lately been done to adjust plans for future operations than for many years before; and I doubt not increasing attention will be given terest will be taken in mission work from year to year. The Union which we new seek to accomplish would enable the Presbyterian Church of the Dominion to give her united energies to this grand and primary duty of the Church of Christ. This is not the place to discuss the mode of carrying on the work of Hemo Missions, whether by The adjustment of all such matters may be safely left to the wisdom of the General Assembly of the United Churches. We are strongly of opinion that these extensive operations could be more efficiently managed by a Secretary and a Central Committee or Board, after the plan of the General Assembly in the United States, and the Wesleyan Church in Canada, who could collect correct and definite information respecting all portions of the field, and allocate labourers according to the importance and necessities of each district. We conclude from the experiences of other churches, and from the nature of things, that an mereased missionary spirit and increased resources would result from the union contemplated, and that the destitute places of our land would be better supplied with the means of grace, and thus the interests of Presbyterianism would be greatly promoted.

Were all branches of the Presbyterian

Church in the Dominion of Canada united under one General Assembly we might hope soon to witness far greater efforts put forth to supply the whole of British America with Presbyterian missionaries or pastors, and the wilderness be made to blossom as the rose.

AN APPEAL FOR AID.

Editor British American Presbyterian.

Sin,-The Presbyterians in Carlow, finding the School houses in which their services are conducted altogether too small to accommodate the congregation, have resolv-At a meeting ed to erect a new church. held on the 7th of April, they appointed a building committee, with instructions to prepare the m derial for the church during the summer and coming winter, and to erect and finish it the next summer.

Although the land is excellent, and the people very comfortable, yet they are not sufficiently wealthy to finish the church they are going to erect, and intend through the Students' Missionary Society under whose control they are a present, to solicit assistance from their more privileged and wealthier brothren, which they hope and pray will be gladly lent.

Yours truly,

CHINESE MISSION.

Our renders are aware that some time ago the Canada Presbyterian Church re solved to establish a Micsion in China, and that the Rev. G. L. Mackay was selected as the pioneer Missionary. Mr. Mackay was led to establish himself in the Northern part of the large island of Formosa. and has ever since been pursuing his evangelistic work with great energy and devotedness. The following letter has lately been received from Mr. M. by Rev. Mr. Me-Laren, the Convener of the Foreigh Mission Committee :-

REV. WM. McLAREN:

MY DEAR BROTHER,-On the morning of the 8th ult., I left Tamsui—went into the interior and spont three weeks there. I travelled across the same table land over travelled across the same table land over which we passed in the spring, remained the first night at Tiong lek, and the second in Tek-chham, a walled city with 50,000 inhabitants. The third day I proceeded along a winding path, not far from the waters of the Formosa channel, and towards evening arrived at Sin-Kang, which I desired to visit. It is in a fortile also at the second to visit. sired to visit. It is in a feetule plain three miles from the shore, along which extends a bed of sand. During the south-west Monsoon this sand rises like snowdrifts, but the plain is protected by intervening hills. On the eastern side five mountain ranges (densely wooded), rise one above the other; among these are roaming tribes who approach so near at times that the smoke of their fires can be seen. In the plain are three Sek-hoan villages, viz: Tang-sia, Sai-sia, and Lam-sia. In all, more than 1000 aborgence who speak the Chinese language, submit to Chinese teaching, and bow before Chinese objects of worship. The young and middle-aged are attracted by the outward display of Chinese idolatry, but the aged are not satisfied with this vain and worthless servitude, and Thelieve would east tablets and idels into the flames, but at present there exists the foar of man. They are evidently afraid of the Jandarin, and thus trample upon their own consciences and quietly submit. Whilst amongst them I cujoyed the hospitality of an old man who seemed anxious to embraco the gospel, and declared that his forefathers worshipped the true God. The appearance and disposition of himself and many more with hoary locks reminded me of Scotch Highlanders in their native land and Canada. On Sabbath I preached twice; in the forenoon 40 were present, and in the evening the room was crowded with men, women, and children, and not a few around the door. After distributing portions of the Bible in the three villages, I left fully persuaded that the Lord in His own time and way will open a door of access to the hearts of these perishing ones, which all the despisers of His Eternal Truth can never shut. Finding that one day's journey would take me to Lai-sia twhich was visited in Spring) I set out, and passed through a very interesting part of the north, which was not unlike a new set-tlement in Canada. The stumps of camphor trees were quite numerous in the fields, and all the surroundings told the passer-by that a few years ago it was the hunting ground of the roaming savage. In-deed, though thus driven back, there was evidence of their presence in the vicinity. For Chinese laborers in their fields were guarded by armed men, who stood watching lest the hated foe should rush down upon them from their mountain retreats.

Arriving at Lai-sia I received a hearty
welcome from the Christians there, and before leaving had the pleasure of meeting Dr. Dickson and Mr. Campbell, who came up from Tai-wan-foo. Returning to Tek-chham I was invited by a Sek-hoan in the employ of the mandarin to preach in his house that evening. Thirty Chinese were present, and many came again the following morning, and the same day I distributed tracts in that city which is "wholly given up to idolatry." A few months ago a man came from a Chinese village up the river about 10 miles, and attended worship several evenings, their returned and began to tell the villagers about the gospol. A few weeks afterwards ton came, and from that time till the present from six to twelve come down the river in the village junk every Sabbath morning. I went to their village and read the Commandments in the house of one who appeared to exert con siderable influence there; he immediately sucrable minones there; no immediately removed a picture of Confucius from the wall and pasted a Commandment sheet up, in the presence of twenty villagers. He was here last Sabbath and 15 more with as I have only a small space covered over, in which people can assem-ble, and as it was raining, several were quite wet. I need scarcely state that I am in need of a chapel in Tamsui. This is the rainy season, however, and I must wait until spring, then I trust the way will be clear to build, otherwise the cause must suffer. As mouth succeeds mouth I be-come more and more convinced of the uccessity of medical work amongst the people, in order to remove prejudices and thus pave the way for the reception of the overlasting Gospel. Is there in our Church a young man of medical skill who will volunteer to come to this needy part of the heathen world and labor for our Lord and Redcemer Christ Jesus? If so, I know yourself and the committee will send him forth and means will be forthcoming, for th Lord will provide. I have several times referred to the importance of this work, and I am glad to know that men who have been long in China lay great stress upon the same. Not long ago the Rev Teo. Smith, of Swatow (of E. Pres. Rev Teo. Smith, of Swatow (of E. Pres. Ch.) rote thus to me: "I think you should not cease to urge upon your Mission Committee the appointment of another Missionary to colve out at once. I would advise you to plend for a medical man,"

There is another part of the work which must not be overlooked. Very few of the people can read the characters; but in five or six months men, women and childs a can learn to read and write the Roman colloquial, and by the labors of Dr. Max well the whole Bible in the Roman collequial will ston by in their linnes. To teach

Jesus will continue to be an important work in Formesa. And owing to the se-cluded custom which provails among Cha-nese women, female teachers would doubtless be able to reach this class with the Word of Life better than other laborers. Several young men here are able now to read and write the collequal, and I trust next summer will be enapleyed to teach others, but the worl cannot be earned on without materials such as copies and pens. Will some one who loves the Lord Jesus, and desires His Kingdom to advance amongst the benighted heathen, send out a supply? They are needed now. Praise be to God for the encouraging statements contamed in your last letter, respecting another laborer for the scattered tribes in our own land in the north, and for those who have offered their corvices for India, and for the brethren who are looking forward to labor in these ends of the earth, where there are thousands of famished souls gong down to everlasting woo without hearing of Han who came to save-died to save-arose to save-ascended to save-lives to save-and commanded his servants to go forth in His name to save, for whosoever believeth in Hun shall be saved. I thank God for bringing me to this spot, and although I am shut out from Christian fellowship, I am not lonely, no, for I enjoy the goodness of the Lord from day to day. Jesus is faithful to His promises. I love to declare it. "Go ye into all the world, and, lo, I am with you always." He is, blessed be His glorious name for ever. Without His guidance, what could an orring creature do? Without His power, what could a helpless sinner do? Without His presence, what could a poor worm of the dust do? My dear brother, you pray for Northern Formosa and the cause of Josus here. I do ask for the prayers of God's people in Canada. I need the prayers of our Church continually. And now may the Great Head and King of His Church guide and direct in everything done for the advance ment of His own cause in Northern Formosa. Remember me kindly to Mrs. Me-Laren and family—to your olders and others I met in Ottawa,—and to all who love the Lord Jesus. May God bless your labors in Ottawa.

I am, ever yours sincerely, GEO. L. MACKAY.

It will be observed from this that Mr. Mackay is very anxious that a medical missionary should be sent out at once to reinforce the Mission. We are glad to understand that the Foreign Mission is looking out for a competent person to despatch on that most important work.

We shall next week give a later letter of Mr. Mackav's.

S. S. TEACHERS TRAINING-CLASS. MONTREAL.

DR. MACVICAR'S CLOSING LECTURE.

The closing lecture of a series which Dr. MacVicar has been giving in the Knox Church during the winter on the "Art of Teaching" was delivered in the basement on Tuesday evening of last week. The 'ecture was a brief recapitulation of the main points of the course. It was necessary to ascer tain the scope of the lesson and to divide it into parts. The truth to be illustrated must be selected carefully and the illustrations must be objective and real. In descriptive iliustrations, especially to younger children, details must be given. In questioning, the language used should be simple, direct, and definite, and questions should be employed to discover the ignorance of the pupil and sometimes of the tracher, to subdue pride, to disclose principles, and to prepare the pupil for instruction. pupil for instruction. The ways to secure attention were to have the class in a semicircular form, and as much as possible isolatest from other classes, by change of pos-tion, such as the teacher standing up, and sometimes by his making the class stand up; by keeping a strict watch on the pupils; by the use of questions and illustrations, and recapitulation. Conscience is the judge of right and wrong, simply giving decisions according to the evidence laid before it by the understanding, and therefore the great work punil, that it might lay the proper evidence before the conscience. In dealing with the chaotional nature, or the heart, care must be taken not to weaken the emotions by exciting them, without the excitement 'eading to action, as passive liabits were weakened by repetition. Active habits on the con-trary were strengthened by repetition, such as for instance the habit of giving or of doing any cortain thing.

After the lecture had concluded, Rev. Dr Burns, Rev. Mr. Gibson, Mr Theodore Ly-man, and others, spoke in high terms of the good which the lectures had done, and hoped that another series would be given next winter, and it is probable that this will be done and the subject will be the "Evidences of Christianity." Mr Arthur McMaster of Christianity." Mr Arthur McMaster presented Dr. MacVicar, on behalf of the class, with between two and three hundred dollars, as a slight token of their apprecia-tion of his efforts on their behalf. Votes of tion of his efforts on their behalf. thanks were passed to the proprietors of the Wieness for their voluntary and gratuitous insertionof notices of the meetings, and to the deacons of Knox Church for the use of the lecture-room and for lighting and heating it. The inceting was concluded with singing and prayer.

QUEEN'S UNIVERSITY—CLOSE OF THE SESSION.

The Session 1872-8 of the Q cen'; Uni versity was brought to a close Thursday afternoon. May 1st, at 8 o clock, with an address delivered in the Convecation Hall There was a pretty large attendance of la There was a pressy argo attendance of addies and gentlemen, among whom were Rev. Professor Snodgrass, Principal and Primarus Professor of Divinity; Revd. J. B. Mowat, Professor of Languages, Biblical B. Mowat, Professor of Languages, Biblical Criticism, and Church History; Royd. James Williamson, M. A., Professor of Mathematics and Natural Philosophy, Rev. John A. Mackerras, M. A., Professor supplied where formerly they of Classical Literature; Rev. Geo. D. Fer.

Mison, Professor of History and English Literature; J. Watson, Esq., Professor of Logic, Motaphysics and Ethics, Fife Fow-ler, Esq., M. D. L. R. C. S., Professor of Materia Medica; M. Lavelle, icsq., M. D., Professor of Obstetrics and Diseases of women and shildren; O. Yates, Esq. M. D., Professor of the Institute of Medicine and Santary Science; M. S. Ilivan, Esq., M. D., Professor of Surgery and Surgeral Ann-

The professors and old graduates assembled in the Sonate Chamber entered the Convocation Hall (which was beautifully and tastily decorated with evergreens and bunting), at 8 o'clock, and took seats upon the platform, the undergraduates and new graduates being in the body of the hall in academic costume. The trustees of the College were also on the platform. Principal presided, and opened with pray-or, after which the Registrar, Prof. Mownt, read the minutes of the last convocation. which were approved. Then came the announcement of class prizes, which were distributed by the several professors to the successful competitors, who were heartily applauded as they stepped forward. The names of the scholars, passmen, and honor men were also announced by the Registrar; and by the Principal the names of the University prizemon. The Registrar read the names of the new graduates in Arts, Theology, and Medicine, to whom the sponsio academica was administered and laureated, and retired amid applause.

The Principal, in that lucid and impressive style which usually characterize his public utterances, addressed the graduates, congratulating them upon the high University honors which had been passed upon them, and the brilliant future that lay before them by the cultivation of moral liabits and uprigit principles, which alone are the true foundation of this world's great ness

In the course of the chairman's speech he alluded to the worthy assistance to the College fund and encouragement to students which graduates and the public could afford by donations for special prizes, several of which were provided through the munificence of different liberal persons and presented to their creditable winners. He urged upon his hearers mereased generosity in this respect. He likewise adverted to the Endowment Fund, the receipts towards which amount to over \$100,000; but the paid up subscription to which fell about \$10,000 short. He trusted the deficiency would be forthcoming, so that above what was wanted for immediate purposes the authorities would be in a position to make certain necessary improvements. He pronounced a handsome tribute to the superior status and efficiency of the Kingston Collegiate Institute, from which most of the leading students received their pre-paratory training; and remarked that with the establishment of a Normal School, Kingston would be the centre of education in the Eastern section of the Province of Ontario.

Prominent among the occupants of the dais we noticed Mr. H. S. McDonald, M. dats we noticed Mr. H. S. McDonaid, M. P.P.; Rev. Mr. McLennan, of Peterboro; Rev. Mr. Bell, of Clifton; Rev. Mr. Macdonell, of Toronto; Mr. Moylan, Penitentiary Director, and Mr. Cysler, of Ottawa. In the audience were a number of clergymen, leading gontlemen, and a large attendance of ladies .- News.

MISSION TO THE LUMBERMEN.

The following circular has been issued by the Convener, and we doubt not will be checifully responded to by mary who take an interest in the work

OTTAWA, April, 1878.

For the past five winters the Presbyterian Church of Canada in connection with the Church of Scotland has conducted a mission to the Launbermen in the Valley of the Ottawa. The Mission, though under the direction of the Presbyterian Church, is strictly non-denominational in its charncter. The Committee carry on the work of the Mission by means of (1) the services of such clergymen as may be able, during part of the winter, ') visit some of the lumbering districts, and preach the gospel to the Shantymen, and (2) the distribution of varied and suitable literature among the

During the past winter the Committee secured, for part of the season, the services of two clergymen, and they have distributed, through the co operation of many of the lumbering firms, a great amount of appropriate publications, in English and French, such as tracts, a large quantity of "British Workman," "Lo Messagers des Familles," "Leisure Hour," "Sunday at Home," "Cottager and Artisan," &c., &c.

The Committee have received much encouragement in their labor, and have reason to believe that the Mission is really ac complishing a good work. During the past season they have considerably extended the distribution of papers, magazines, &c., being able to forward these to many sections which the Clergymen, engaged in the Mission, could not visit. They here with earnestly request assistance. Supscriptions will be gratefully received by the Treasurer, at the Bank of Montreal, in this city.— DANIEL M. GORDON, B. D., Convener.— Presbyterian.

ONTARIO SABBATH-SCHOOL MIS-SIONARY UNION.

We have been requested to publish the following appeal from the Committee of the Ontario Sabbath School Missionary Union, which we do with pleasure : -

The Ontario S. School Missionary Union, organized in 1869, for the purpose of establishing Schools where there are none, has by its agents visited the more re-mote and destitute parts of Ontario from Essex to Frontenac.

A large number of Schools have been planted and furnished, wholly or in part, gratuitously, with the necessary books; thus stated means of religious instruction for the young on the Lord's day have been supplied where formerly they were in great

· Missionaries of the Union have gen-Po. orally be on welcomed by the people; the Schook so up have for the most part con tinued, and beginnings, by come large and self supporting; the address of the Missieneries have led sincors to Jesus, and places once a moral wilderness have been planted with trees of righteoneness.

and in another In one year by Schools, 66 Schools were established.

The present agent, Mr. Crassweil, or, for merly connected with the Landon S. School Umon, has done a good work this winter in Muskoka and its surroundings. In less than two months he organized 15 Schools, to accomplish which he travelled upwards of 500 miles, 400 of which were on foot through deep snow and frequent storms.

The field is large and the demand ur gent, but the means at the disposal of the Union have been limited—at present there are no funds in hand. The Union casts itself under God upon the Churches, Sab-bath Schools and Christians of Ontario for help. It is entirely undonominational Schools are organized without help by the Missionaries, leaving it with the people, or the Churches where there are any within reach, to name and care for them, therefore it confidently looks to all branches of the Church of Christ for countenance and sustenance, so that the work in its hands may be sustained and extend-

Reports of the proceedings of the Union when published, will be sent to all donors, and contributions will be thankfully received and acknowledged by (for the Committee,)

WILLIAM MILLARD, Secretary.

Toronto, April, 1878.

PRESBYTERY OF MONTREAL

This Presbytory met at Montreal, in Erskine Church there, on the 2nd, 3rd and 4th days of April, 1873; the Rev. R. F. Burns, D.D., moderator. Dr. Burns was nominated modermoderator. Dr. Burns was nominated moderator of the Synod of Montreal; the Rev. William Reid, A. M., was nominated as moderator of the General Assembly; and the Rev. John Campbell, A. M., was recommended for appointment by the General Assembly to be Professor of Church History and Apologotics, in the Presbyterian College, Montroil. Overtures were adopted anent temperance, a mission to Roman Catholics in Glengarry, and designation of Principal to Presbyterian College, Montreal. The following were appointed commissioners to the General Assembly: Wm. Ross, Daviel l'aterson, Jas. Hanran, John M. Gibson. John Jones, Donald Stewart, R. M. Thornton, Dr. Macvicar, Dr. Taylor, Jas. Watson, John McKay, ministers; and James Court John McLenuan, James Hossack, David Aikman, Peter McLeod, Donald C. Munroo, James Brodie, James Mackie, Alex. Clarke, Warden King, and John Campbell, elders. The Rev. W. B. Clarke tendered the resig-nation of his pastoral charge at Quebec. It was resolved to apply to the General Assembly for leave to take on trials, in order to because the following students:—G.McKay, license the following students:—G.McKay J. McIntyre, R. D. Fraser, A.M., M. Para J. McIntyre, R. D. Fraser, A.M., M. Paradis, J. Wellwood, H. McGregor, Gustavus Munroe, B. A., F. McLeod, B. A., and D. H. McLennan, B. A.; also D. C. Johnson, conditionally. The following minute was received and adopted by the Presbytory, viz.: "The Presbytery having accepted the resignation of the Rey, Alex. Young of the pastoral charge of St. Joseph street Church, Montreal, unanimously agree to put on re-cord their high estimate of his character and labors as a member of the Presbytery for over twelve years. They look back with af-fectionate interest on the lengthened period of their intercourse with him, during which they had abundant opportunity to mack his gonnine and unaffected piety, prudonce and sour 1 judgment. As paster of two congregations within the bounds, he has been faithful and conscientions. When clerk of Presbytery he discharged his duties in a manner which commanded the admiration of all. In the public business of the church, his disinterested and invaluable services have been on all occasions most cheerfully rendered. In view both of his labors and of the spirit in which he discharged them, the Presbytery deeply regret that they are to be deprived of his co-operation in the work of the Master; and they pray that God may continue to own and bless him wherever his lot may be cast." Other matters of local interest were duly considered and determined,-JAMES WATSON, Pres. Clerk.

DISASTROUS FIRE.

About 2 o'clock a. m. on Friday morning last we were aroused from our deepest slumbars by the dread cry of fire and the violent ringing of bells-all the more terrible because our village has suffered ten times from fire within eleven years. A dark night was converted into day by the great illumination, and a high wind carrying blazing pieces of board and shingle kindled fires a mile away. But for herculean exertions the whole village would have been a heap of ashes. As it was, one harness shop out of two, one watch-maker's shop out of two,one druggist's shopout of two, two grocers' shops out of four, two hotels out of three, our grist mill, town hall and Presbyterian church, and some store-houses, were destroyed within three hours. The estimated value of the property consumed is \$25,000.

Our church cost over \$4,000, and the people have been yearly taxed for improvements. Since our ordination a gallery was first put into it; then 12 feet were added to the length, surmounted by a spire 65 feet high; a lecture room was the last addition. We were just beginning to feel comfortable when this trouble came. Our people are all struggling to live themselves. They are liberal to their means and numbers, having contributed during the last year at the rate of \$20 per family, or \$15 per nomber. The loss comes hard, but the Lord will provide. MADOC.

100,000 SOLD ! !

This does not, probably, represent one-fifth of the real number of Tilton Steam Washers which have been sold. The press everywhere give testimony that Mr. T.'s Woman a Friend is the best made or yet invented. Said a neighbor the other day, "There's no doubt about it; Titten's Washer takes away the drudgery of washing and makes clean work with the clothes. I pity the family that is without it." There are over seven million families in the U.S. to be supplied with this great blessing. Over seven million need and want this Washer. Mr. Tilton maker offers to those who are in earnest, who are not lazy, and who are willing to take hold with hun, and who have a small capital to with him, and who have a small capital to aid him in supplying these seven million families with his Woman's Friend. His offers are simple and plain, and very liberal and without risk. Our cities, our villages, our country headquarters, are full of men who need work. To all these Mr. Tilton offers planty of work and good pay, and we carneally used all to write me on to Mr. Til. earnestly urge all to write or go to Mr. Tilton, find out his terms, and begin business at once. See his big advertisement in another place. Mr. T. is honest and reliable, and the statements in his advertisement can be rclied on.

HOW TO BEGIN AN ARTICLE FOR PUBLICATION.

A great many people are apt to hit upon happy ideas in society, and when they go home they write them out for publication, and most of these good folks know how hard it is to begin an article satisfactorily. A word to them: commence with your vary finest warms are to the titled. very finest writing and most beautifully rounded sentences. Introduce your subject in your most elaborate style, be poetical, rhetorical, didactic, as your mood may be, and when you think fit, gradually drop into the discussion of the subject-mat-When the article is finished, begin at the opening sentence, and read it until you find you have commenced to say something to the point. Stop at this place; strike out everything before it, and let your article begin j ist thore. You will then probably find that it opens well, and that by collecting al. your labored composition m one place where it can be readily strick-en out, you will have saved yourself all the trouble that would have been necessary had it been scattered through the article.— Frank R. Stocton, in Scribner's for May.

A telegram from Rome says Garibaldi is seriously ill.

The British Evangelical Alliance closed its annual conference in Brighton, April

A new Atlantic cable is to be laid immediately between Iroland and Heart's Content, Newfoundland.

Strong as our passions are, they may be started into submission, and conquered without being killed.—Colton.

Greatness stands upon a precipice, and it prosperity carry a man never so little beyond his poise, it overbears and dashes him to pieces.—Colton.

We must not imagine that a man has spoken powerfully whon he receives much applause. This is sometimes given to merolly onamental cloquence.—St. Augustine.

The new Swiss Church law is being put into practice. The parish of Trimbach, Solothurn Canton, has elected itself a pastor. That makes the third Old Catholic parish in the same Canton.

From carefully prepared statistics in regard to the health and lives of foreign mismissionaries it is stated that of eighty-four missionaries that have been sent out to Asia from the United States since July, 1865, only three have died. Of fifty-six have gone to Burmah not one had died during seventeen years.

The Rev. Dr. Murray Mitchell says there is "a general and deep persuasion in all Northern India that the glory of the Divine Gunga (the Ganges river), and the officacy of its waters to purge from sin, are to pass away within a generation." He further reports that there is "a decline in, the manufacture of images for the Durga-Poojah, a great Hindoo festival which is daily falling in the estimation of the natives."

ILLUSTRATIONS.—Dr. Guthrie overloaded his sermons with illustrations in order that each one of his large audience might carry away the idea that he was a sinner and needed a saviour. He said, "When I was in my first parish, I used to have a class of young people whom I questioned about my sermons. Thus I learnt what parts were last armombered; and I found that they also. best remembered; and I found that they always remembered best the parts that had illustrations. So I resolved never to shoot off an arrow without winging it.

SUICIDE.—Dr. Holland has a "Topio" in Scribner's for May, on the recent discussion of suicide, from which we quote the closing paragraph. "If man is nothing but an animal, if this life is all there is on his existence, and the question simply concerns the amount of comfort to be got-out of it in this transient world, why, let him do as he likes with himself and his friends; but he who regards the present friends; but he who logards the present scene as only the foreground of an infinite-spiritual future, through which, if one faithfully tread the prescribed passages of pam as well as pleasure, he shall find himself in higher pathways, as a consequence, at the last,—we say he will take life, whether it be convenient or inconvenient, and hold it as the gift of God, inalienable by any reason of infirmity or suffering, or hopoless discuse, or cost to other life through-necessary ministry. The doctrines of Prof. Novman and Mr. Tollomache are un-Nowman and Mr. Tollomache are un-christian doctrines. They carry us back into barbarism—back into the darkness in which children killed parents that became a burden to them, and mothers strangled infants that could only inherit their own sufferings. It is an infamous criticism of the divine wisdom, an insult to Providence, an assault upon the safeguards of society, and a rellection upon human nature and human destiny, from which all Christian manhood recoils as from the touch of a sement.

IMPROVISINGS.

BY THE LATE KORMAN MAGLEOD, D. L.

A KOTHER'S TUNERAL

Ab, rase yell ley yer mitter door In her lanely bed and narrow: But till ye're sleepen' by her side, You never meet her marrow!

A listher's love is strong and doon. And ready is a trither's,-& sister's love to pure and awork-But what love's like a mither's?

To making greet over mitchle, taling Az round the fire ye gaither, And see the two chairs empty then Of mither and o' faither:

Nor diama let pur hearts be dreich. When wintry winds are trawin', And on their graves, wi' angry such. The snelly drift is maxin';

But think of blither times gane by-The many years of blessing. When sorrow passed the door, and name Frac mang to a were missing.

When the out-door wark was ending, And after time, when said gray heads Mi Tours in Preast mere pendin. And think how happy baith are non. Abcon a' thocht or tallin .

For they're at hame and young again

And mind the pessels' glosming boun

Within their Father's dwellin'. See, gin ye wish to meet up there Yer father and yer mither. O love their God, and be gade bairns. And O love ane anither?

TREPORA MUTANTUR.

Nick! tick! tick! my heart is sick To hear how time is flying; For at break of day I must haste away And leave dear Kitty a crying.

O cruel clock. Why dort thou mock My heart so sick With thy tick, tick, tick? Go clowly !

n. Tick-tick-tick-my beart is sisk To hear how time doth terry For at break of day I will haste away. My own dear Kitty to marry.

O cruel clock. Why dost thou mock My heart so sick. With thy tick-tick! So slowly?

SUNDAY IN THE HIGHLANDS.

What holy calm is this! The mountians sleep Wrapped in the sun mist through which heaven

Kiss their old foreheads till they smile in dreams Of early youth, when rising from the deep Baptized by God, they shared man's sinless days:-Dreams, too, of Restoration, when shall cease Creation's groans in universal peace. And harmonies of universal praise

But hark! From yonder gien that kirk-bell rings Where lambs at play midst purple heather bleat

And larks make glad the air, while shepherds meet Te worship Christ. Good Lord! Thy world now

ಭಾರಾ The hymn that londer jet shall fill the sky, Of "Peace on earth! Glory to God on high!"

GENA.

ET SARAH TYTLER, AUTHOR OF "CITOTENNE JACQUELINE," "SISTERS AND WIVES," "THE EUGUENOT PAHILY IN THE ENGLISH VIL-LAGE," LTC., ETC.

(CONTINUED.)

Sir Francis was too proud, too wary, and too lukewarm, after all, in his love, to covet a half repentant bride, who might sigh and hang her head, and take to accusing herpossibly even her husband, every time the thought of the rebellious curate came

Sir Francis wrote to Mr Clifford, thank nospitality, and for the honor that he had been willing to con-fer on Sir Francis, but the latter feared there was a misunderstanding which might render matters awkward and unpleasant for Miss Clifford and her family, a result which Sir Francis could not contempiate. He pegged leave to withdraw the overture which he had made, and in order to spare which he had made, and in order to spare every one, he and his daughter would quit the Manor, while they trusted still to preserve the friendship which they had enjoyed and prized only too highly.

Mr. Clifford begged Sir Francis to act as he thought best, while he requested to be allowed to state that he was not the author of the misunderstanding which had arisen. He did not doubt that Sir Francis would free him from being accessory to any un-warrantable deceit in an unforscen em-broilment, for which poverty—with its confusion of relations, and a het-headed. while honest enough young man, had been principally to blame; therefore, there need be no breach, worthy of the name in the friendship, which boasted itself neither of ! fo-day nor yesterday, between the Caffords and the Paulets. So perished, without a murmur on the elder Clifford's part, their hope of returning, in the person of Gena, to occupy their place no longer by suffer ance, but by a renewed and complete title, in aristocratic ranks.

Within three months Gena was married to Al Woodruffe, and settled with him in to Al Woodruffe, and settled with him in a seminary back street of Bristol (Al could not afford to establish himself in Clifton. to share his curate's hard fare, and, to a character like Al's, heavy duties. Gena preferred that it should be as it was originally proposed, though she understood now, with compunction and a sinking heart, that lief old feeling for Al Woodruffe had been very much made up of a girl's mascenthle. very much made up of a girl's miscep ble affections and of her vanity. She was be-come afraid of Al, and ashamed before him, as well as rendered full of distaste for his

lot, and utterly shaken in the faith of her capacity for properly sharing and lighter-ing it. Ext if Al continued to will that she should be his partner, was it for her to de-cline the abligation? was he to be banked of his due and punished-since he looked uron it as a punishment—beaute a ficile, frivolous, worldly girl had not known her own mind, and could not be true to herself and him? Besides-and this was a more selfish consideration-life with Al, constrained as the couple had grown to each other, in its integrity and ansterisy, was more endurable in the main than to go tack to the imprisoned life at Clifford Farm, with her defrauded, yet unrepreschful father and uncle, still harrassed by the nncertainty of her future. She could not bear the mortification of knowing that her neighborhood had finally agreed to chahe their heads at an old favorite as at a selfish. inconsiderate girl, who had not accupled to have two strings to her bow, and who remained to point a moral, for both strings had snapped, and Gena Clifford was left minus a lover in the present, and it might be with justice, a husband in all the years No, Gena was too childish her humiliation and sullenness to make the last her choice of the consequences which the had brought upon herself. It was as if no will—nor Mr. Clifford's or Mr. Bevil's—proved strong enough to resist Al Woodruffe's, so he had his, and carried off Gena to keep their still more sciemnly EWOID TOWS.

He was not intentionally severe to his wife. He was sorry for her, he began to have a restless suspicion that his behaviour, though unblamable so far as rectitude and fidelity were concerned, had not been free from fault: that he had not dealt quite generously and tenderly by her, though he had sincerely desired to rescae her from full-fledged worldliness and to promote her best interests. He wished to be kind to her now, he purposed to forbear with her shortcomings, he yearned to have the old frank confidence between them restored. He tried, but it was not easy to biot out the est, or to throw down the cold, formal barriers which had sprung up between him and Gena. It vexed him—nay, cut him keenly, that she was afraid of the man who had humbled and mastered, while he might have saved her; but how could he draw her nearer to him with that mountain—as Gena, with exaggerated eyes, had come to riew it-of affront, failure, and provocation between them?

The dull, shady, shabby-genteel poverty of the town curate's household was infinitely more uncongenial than Gens, in her sanguine ignorance, had imagined; and she had no heart to lighten and brighten it behad no heart to lighten and brighten is de-yound calculation by a happy young bride a thousand and one innocently-ingenious ar-tifices. Even Gena herself, in her youth and natural elegance, began to subside into the sombre, dust-colored tone of her sur-roundings. Gens would not have been disposed to think the magnates of the trading city—who retreated at the end of every day ton leafy retirement within sight of the blue Welsh mountains-on anything like an equality with the last representative of the oldest gentry in her shire; but no mag-nate gave her the chance of withdrawing herself in the unquestionable distance of her superiority. Nobody called for the curate's wife, save a few of the working ladies of the congregation, who shook their heads over her as over an empty headed, indifferent young girl, who could give her self airs, and could do no more. Mr. Woodruffe, devoted and dilligent as he was, had blundered, like so many young men, in the choice of a wife. What a pity it was that young clergymen could not devoive a selection, which was really so important to their cures, on a committee-a ladies' committee of their parishioners !

In minor matters everything was dreary, depressing, isolated, though the sharp pinching of poverty had not yet come near the young couple to rouse one of them to desperation; still, after the first sickening forpleasant sights and sounds and familiar faces—in the teeth of that worst and most forforn alienation which prevailed between the new-made husband and wife, to poor httle Genas credit, every other trouble sunk into a minor matter indeed. What would be the end of it? Would Al Woodruffe and she walk separately and solitarily all the days of their ill-mated wedlock which ought to have been in its first flush.

of Bible lessons there is value in this suggestion of Dr. Ormiston to the Sunday School teacher, as given in the Sunday School Times

"In reference to the material for the preparation of the lessons, I would simply say to the teacher

Read thoughtfully Digest thoroughly Select discriminately Arrange meth vi cally Teach animatedly Repeat frequently.

and your success wai be satisfactory.

Mr. Ruskin has a somewhat paradoxical current number of the Contemporary Review. He thinks it "contrary to modesty, whether in a religious or scientific point of I should answer. What! a miracle that the sin stands still? Not at all. I was always expecting it would. The only wonder to me was its going on."

THE JESUITS.

Prof. Goldwin Smith, whose keen, m chive intellect and exact knowledge of history are unrivalled, lets the light in upon the dark-lanternism of the Jesuits, in a re cent number of the Fortnightly Resser The point which eight to awaken chiefly the attention of the reader is this, that "Jerminism is not religion; Jesuitism is, and always was conspinacy." Professor Smith £273 :-"Catholicism is a religion, and under

the law of religious equality we are bound as citizens to treat it as we would any

other religion, giving it free course, and a four share in all the advantages of the State. As Charetisms we are bound to regard it with charity, and to overcome it not with evil but with good. But Jesuitism is not religion; Jesuitism is, and always was conspiracy. It conspired of old with Catholic despots for the overthrow of Protestant governments, and of the liberty in which Protestantism has its being. conspires with factions for the same purposes now. When Besnarck expelled the Jesuits, we are told that he had cruelly banished a set of preus men, entirely cogaged to performing the offices of religion, ministering to the sick, and educating the poor. In which of these pious offices were the Jesuits engaged when they secured by their intrigues the arms of Philip II., and prepared the way in England for the Armada; when they dictated to Louis XIV. the revocation of the Edict of Nantes, and the elimination of the French Protestants; when they instilled into English Catholics the treasonable sentiments which led to the conspiracy of Guy Fawkes; when they filled the Swiss Confederation with maligmant jealousies, brought it at last to civil war, and compelled a republic in which Catholic and Protestant have long dwelt together at peace to send the Order over the frontier; when the other day they in-stigated the French invasion of Germany, for the purpose of destroying a great Pro-testant power? Incse machinations against German unity which they were continuing to carry on, and which brought down Rismarck's heavy hand upon the au thors of them, did they belong to the duty of performing religious offices, or of educating the poor, or of ministering to the sick? The Jesuit has no country, no the or restraint of patients and patients of patients of period of the sick of the straint of patriotism, no regard for the nation on which he operates, no computation in bringing on it war or any other calamity, provided he can quench its free life, and turn it into one of those living corpses which Loyola enjoined his disciples to be. He strangles free communities as offerings to his Spanish deity, as human beings have been immolated by those fanatical eastern secretaries, whose devotion of body and soul to their secret soc.ety or chief equals that of the Jesuit to Loyola. The very mystery with which he shrouds himself is a proof that he is a conspirator; honesty, ven honest fanaticism, never shrinks from the light of day. Against conspiracy society has a right to guard itself, though it has none to interefere with the exercise or the propogation of any religion. The mainobject of a Jesuit university would not be education but intrigue. It would be a cen tre, established by the nation, of conspiracy against the national life. The British Parhament is bound to refuse its sanction to the establishment of a Jesuit university, or a university to which Jesuits are to be admitted; so is any Canadian Legislature. and the Dominion Parhament, if the ques-tion ever comes before it, as the case of the New Brunswick school act, shows that such questions may be."

BE CORDIAL.

The necessity of cordiality in a church is thus set forth by Dr. Hall in the Christian Intelligencer :

"You enter a church on the Sabbath forenoon with a timid, hesitating step; are gravely, civilly scrutinized by the sexton, who, you feel is taking your measure and shippers pass you as if you were a post. They do not jostle you, nor yet notice you, they are not rude, but severely let you alone.

"You sit in the pew near other worshippers in body, remote enough from them as far as sympathy is concerned. One or two children scan you furtively, and a casual when the clouded honeymoon, during which the wind had blown so chill about their very hearth, had not been succeeded by many more moons? Would Al and she stiffen into mummes, or ossify into monu.

stiffen into mummes, or essify into monumental effiges, or wind they drop their mantles of resolute dutifulness and strict civility, and tak to hating each other—to leading a cat-and-dog life, and becoming a scandal to the community and to Als cloth.

To be Continued.

In these days of many helps to the study

To the continued of the study

To the continued of the study of the poor as a notice against the approach of the poor as a notice against trespassers. of the poor as a notice against the approach of the poor as a notice against trespassers. And white persons who value the church as a social elevator may go and help to work the refrigerating machine some 'respectable persons who want a little religion, as a social elevator with the person who want a little religion, as the person with the solution of the solution the refrigerating machine some respect able persons who want a little religion, as such, will keep away. For the sake of every lawful purpose as a church, all men shorld keep this spirit out. The sexton of every lawful purpose, as a church, all men shorld keep this spirit out. The sexton of every lawful purpose, as a church, all men shorld keep this spirit out. The sexton of every lawful purpose, as a church, all men man can yield to man.—Garlyle.

In the middle life we hesitate to set in judgment upon any one; we read slowly and reverently the unitranslated scripture of another a least. But in youth we are confident. est w ral ppers. There would be no harm in the minister praying for those friends who have turned in to worship; and if a pleasant hod cameras the hymn book is returned, as much as to say, 'Glad to see you

—hope you'll come again,' it would eke out even a poor serinon, and send the casual away with a good impression. A church may have a spirit that welcomes or a spirit that repels the people, and surely the bride is to say. 'Come.'"

> Loss of sympathy is loss of power. If as preachers we become separated from the common mass by betaking ourselves to some speriality of our vocation, as for example the relutation of skeptics who never listen to us, and the destruction of theories of whose very existence nine-tenths of our hearers are totally unaware, we shall cut ourselves off from those currents of sympathy upon whose right use so much of ministerial usefulness depends.—Joseph Parker, D. D., London.

PRESBYTERY OF KINGSTON

A special meeting of this Presbytery was held in Gananoque, on the 12th day of Febuary last, for the induction of the Rev. Walter Coulthard. Mr. Gray preached and presided. Mr. Gordon addressed the min ister, and Mr. Wilson the people, in relation to their respective duties. Mr. Coulthard to their respective duties. Mr. Coulthard has entered on his ministry here under very auspicious circumstances, the people being united in their attachment to him, and having made liberal provisions for his support.

The quarterly meeting of this Presbytery

was held at Napanec on the 7th and 8th days of April. The following ministers were ap-

pointed Commissioners to the General As pointed Commissioners to the General Assembly, namely, by retation, Mesers David Wishart, John McLean and Walter Coulthard; and by ballot, Mesers. John Burton and Patrick Gray. The five elders present were also appointed, namely:—Mesers. Alexander Cameron, Samuel Gaw, Mesers. John Getty. Rufus Holden, M.D., and Robt. Gibson. The remit anent the standing of reured ministers was approved by simpliciter. The subject of the appointment of a Mission Agent, was disposed of by the following decision,—"The Presbytery, whilst feeling the necessity of some more energetic effort for the prosecution of our Home Mission work, do not consider that the sub-ject of appointing a Mission Agent has been matured sufficiently to warrant the Assembly in taking such steps under existing cir-cumstances." Rev. William Reid, M.A., was nominated Moderator of the General Assembly, to meet in Toronto in June next, and Rev. Patrick Gray, Moderator of the Synud of Montreal, to meet in Belleville in May next. Messrs. Coulthard and Holden were appointed members of the Assembly's Committee of Bills, &c., and Messrs. Gallaber and Getty, members of the Synod's Committee for similar purposes. Mr. E. D. Mc-Laren, B.A., who, under the care of the Presbytery, has been pursuing his studies in Queen's College, Lingston, applied to be taken on trasts for license. Arrangements were made for his examination at a meting to be held in Belleville during the Session of the Synod. Mr. Turnbuil asked leave of absence for three or four months to visit his native land during the ensuing summer. The request was granted, the Presbytery being satisfied with the provision made for the supply of his pulpit. Mr. Burton havthe supply of his pulpit. ing reported that the congregation of De-morestville was prepared to raise the sum of \$400 for the support of a minister, Mr. McMeehan was authorised to moderate in a call, when officially requested so to do, and the Presbytery decided that in the event of a call being given application should be made for a supplement of \$200 for a year.

An application made by the Session and es of John Street Presbyterian church, Belleville, for permission to mortgage their church property to a certain amount, was granted. granted. An Overture to the General As-sembly from the Belleville Session anent the support and equipment of our Theological Colleges was presented, and on mot on was adopted by the Presbytery, and ordered to be transmitted through the Synod. It is in substance as follows:—With the view of securing a uniform stand of collegiate instruction, and a general and united sympathy between all the Institutions of the Church, and also to guard against the establishment of sectional interests it is asked that the College Fund be no longer divided into the Knox and Montreal College funds, but that all contributions for the Colleges be sent to the General Treasurer to be placed in one fund, and disbursed for College purposes as the General Assembly shall direct. proposal is not to be understood as interfering with any private contributions for Buildings, Bursaries, Scholarships, etc., which may by the donars be specially designated. That steps be at once taken to place both Colleges upon an equality as gards the Professional staff, save as either College may be required to perform special work, for which especial provision may need to be made Messrs. Burton, Gray, and Dr. Holden were appointed to support it before the Assembly. The Presbytery roll was revised. Mr. Wishart gave an interestwas revised. Mr. Wishart gave an interesting and detailed statement respecting his risit to the Mission Stations in the North Hastings district, during the past winter. The report was received and his diligence commended. The next quarterly meeting was appointed to be held in Picton on the second Tuesday of July, at 10 a.m., Mr.

THOMAS S. CHAMBERS, Clork.

Scott to preach in the evening of that

day.

As ships meet at sea a moment together, when words of greeting must be spoken and then away upon the deep, so men meet in this world; and I think we should cross no man's path without hailing him, and, if he needs, giving him supplies.—Beccher.

How were friendship possible? In mutual devotedness to the good and true; otherwise impossible, except as armed neu-trality or hollow commercial league. A man, be the heavens praised, is sufficient for him-

other's heart, but in youth we are confident and assign motives and intentions as glibly as children pretend to read nursery tales which they have learned by rote.—Celta Burleigh.

The more I think of it, I find this conclusion more impressed upon me—that the greatest thing a human soul ever does in this world is to see something, and tell what it saw in a plain way. Hundreds of people can talk for one who can think, but thousands can think for one who can see. To see clearly is poetry, prophecy and religion —ail in one.—Ruskin.

We love well Summer religion, and to be that which an has made us, even as thin-skinned as if we were made of white paper. and would him be carried to heaven in a close-covered chariot, wishing from our hearts that Chris. would give us surety and his hand writing, and his seal for nothing but a fair Summer, until we be landed in at heaven's gates.—Huthford,

British Zmerican Bresbyterlan FOR 1873.

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worth \$80. For 60 subscribers and \$120, we will fur. nish an Electro Silver (extra quality) Com. munion Set, worth \$30.

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INSOLVENT ACT OF 1869

Canada,
Province of Onterlo; In THE COUNTY COURT
County of York.

In the matter of ROBERT ROBINSON and FRAN-CIS PEARSON, Insolvents.

ON

Wednesday, the Twenty-first-day of May next, the undersigned will apply to the Judge of the said Court for a discharge under the said Act. FRANCIS PEARSON, By Bigelow & Hagle,

his attornoys ad litem.

Toronto, Sixteenth April, 1673.

INSOLVENT ACT OF 1869.

Canada,
Province of Ontarlo,
County of York,
To WIT:

in the matter of WILLIAM AUGUSTUS STOL-LERY, an Incolvent.

Tuesday, the Twentieth day of May ext, the undersigned will apply to the Judge of he said Court for a discharge under the said Act.

WILLIAM AUGUSTUS STOLLERY, By Bioelow & Hagle, his attorneys ad litem

Dated at Toronto, this 10th } day of April, A. D. 1873.

Hinancial.

Blaikie & Alexander

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WILL CLEANSE YOUR CLOTHES WITHOUT RUBBING.

Every one sold is fully Warranted.

NO FLUIDS OR EXTRA SOAP USED

It Consumes less Soap, less Time and less Fuel than the Usual Method. It Saves Labor, Wear and Tear, and the Annoyance of Wash Day.

IT REQUIRES NO ATTENTION WHILE THE PROCESS OF CLEANSING COES ON. It will do the Washing of the Family while you are Eating Breakfast and Doing up Dishes.

STEAM has long been known as the most powerful agent in removing dirt, grease, and stains from clothing, and bleaching them white. Paper makers have for many yours used steam as cleaning and bleaching their raiss, and the succeed in making, by its agency the fithlest plokings from the gutter perfectly pure and white Until the invention of the STIEAM VVASILIER OF VVOMAN'S ITALIEM D, although often attempted, no method had been discovered of applying steam directly to the clothing, which could be used in a postable manner for demastic purposes. The WOMAN STRIEM WASHER is superior to all other devices for the following reasons.

- 1. It does its own work, thereby saving a large portion of the time usually taken in a family.
- 2. It uses much loss soap than is required by any other method.
- 3. It requires no attention whatever while the progress e' cleaning is going on. A lady can do her washing while she is eating her breakfast and doing up the breakfast dishes.
- Clothing wears double the time, washed in this Washer, that it will washed by a machine, or by hand-labor, or a washboard.
- 5. Lacocurtains, and all fine fabrics, are washed in a superior manner. For flannels this Washer is most desirable, as it will not full them as a machine or hand-rubbing does. All fabrics, from the finest lace to a bed-blanket, can be washed perfectly and with ea-o, without the rubbing-board.

It is Truly a Labor and Clothes Saving Invention.

READ THE FOLLOWING

CIRCULARS AND TESTIMONIALS:

Irespectfully ask you to read this circular carefully, and cambelly consider what I now propose to you as a matter of business. Before making known to you my confidential terms, permit me to state that the matter of washing clothes is one of an small consideration. It is something which concerns every family and overy individual. It is but recent since HAND WASHING was an common use. Latterly, however, the aventite genius of the country has been directed to the invention and construction of various devices or machinery by which much of the labor, drudgery, loss of time, and wear of material might be obviated. Ponderous as well as intricate Washing Machines have been constructed—many of which are decided improvements over the old method of washing and lines machines have been very salable with all. Peel to will continue to have Washing Machines; but let me ask you, if the STEAM WASHEIL can be constructed for a few dellars much less that any ordinary Washing Machines, and able to suppose that it will supersed, in a great measure, all Washing Machines now in common use? The sale of this Washins it is unparalleled, and must be so. There is nothing in use like it. It is now, and every family needs it and will buy it. I wish to secure a few good men to sell rights for me, and in order to secure as many as I need immediately. I offer extra inducements. My pice for territory is 89 per 1,000 inhabitants; but if you will buy a single county and agree to sell rights for me, I will allow you to deduct 62-3 per cent, as your commission, consequently, your county would cost you but 875 instead of \$223, should it contain but 25,000 inhabitants, more or less in the same proportion. And to those buying rights I will sell Washers at nearly cost, and to those not buying rights I will sell Washers at mealy cost, and to those not buying rights I will sell washers at mealy cost, and to the county, you county would cost you but 875 instead of \$223, should it contain but \$5,000 inhabitants, more or less in the same proportion. And to

Many of my patrons have requested me to suggest to them the best method of selling the WOMAN'S FRIEND, in order to make the most money in the shortest time practicable. In reply I would say that there are many methods which might be suggested, all of which seem to work well, but the most promient of which I will suggest. In the first place send for a sample and carefully test it, you will learn by a single trial how to wash with it most successfully. All you have to do now is to exhibit to others. I will suggest that you make an engagement to wash at a certain place, at an appointed hour, manage to have as many present as possible. You will be astenished at the intense excitement it will produce after the water and steam have rushed through the tubes and founced over the clothing, rushing back through the clothing to the lower bottom, to be suddenly returned again in the same manner—say for thirty minutes—you take out the clothing, rinso and wring out, and find the clothing perfectly delighted with it.

will find all perfectly delighted with it.

You can take orders from nine in ten present, to be filled afterward, at prices ranging from \$8 to \$10 each. A single trial in this manner will satisfy you that the WOMAN'S FRIEND is a success and will sell. You should, in that case, lose no time in ordering a deel for your county, to be sent by express C. O. D., if not convenient to advance the money. You should, meanwhile, continue to take orders, and by the time your deed would come to hand you might have a gross sold. You should, likewise, arrange with a responsible Timer to make the Washen-the price will vary, according to style and finish. I have known some agents to soll as many as wonthy Washers in a day. After you have introduced it more or less in your county, you can take another county, and rest assured that whorever you can get a single Washers in the neighborhood it will sell many more. Consequently, after you have sold a few hundred in a county, you can sell the right of your county for much more than at the start. You can calculate what your gains will be by buying a single county but this is not a tenth part of what you ought to make, for while you are travelling you will meet with many men who want to make money to whom you can sell rights. There is no business you can engage in which offers such splendful inducements, besides, it is a safe business, no less, and pleasant because it rendors perfect satisfaction. I can not see how I can propose better terms. Should I allow my patrons to make their own terms, I scarcely believe they could make better terms for themselves, and make more money.

On the receipt of five della, a. I will ship you a complete Washer, as a sample, together with a Certificate of Agency, a book converning the census of 1870, Patout Laws, Instruction how to sell Patents, and Pictorial Pesters, with full instructions how to conduct the business. And upon the receipt of the Washer you may have time to test tim, and if you find it not as represented, I will refund your money. The Washers retail at \$10. After I send you a sample I will hold your county a reasonable time for you to decide whether you wish to purchase or not. I will furnish clank deeds, and will de all I can to employ you to succeed in the business. Let me hear from you soon, or your choice of territory may be sold to some one cisc. Do not ask me to send C. O. D.

DIRECTIONS.

I. Souk the clothes over night in warm suds-in the usual manner.

2. Put in the bottom of the WASHER a quarter bar of good soap, or enough to make a good suds, sliced up thin, then fasten down the false bottom—see that the center valve is in the proper position; put in water enough to cover the cap over the valve, say about an inch. Lay the clothes down smoothly with the solided parts well scaped, in the WASHER—not rolled up, but spread out, so the water can circulate freely—and carefully pack the clothes down, see that the fire is not sufficient to generate steam; when the water bols, it will begin to flow up the tubes on the outside, at he cade of the WASHER, and through the holes into the WASHER again, after a steady circulation has been going on in this manner for about thirty to forty minutes, the washing will be completed. Runse well and wring out, same as in the usual way. Colored clothers must not be mixed with white. Use soft water for boiling always. If hard, use sods, lye, or make it soft in any other way.

If it is desired to bleach with the WASHER, this may be done by adding a table-spoonful of borax commerce to a WASHER full of clothing.

I refer you to a few extracts from letters received. I can publish bundreds of letters from parties who have used the Steam Washer, and speak in its praise. I have, thus far declined doing so. I knew full well how Certificates are looked upon. I have sold the Steam Washer upon its own merits. Thousands have used it, and it has given universal satisfaction throughout the country. I ask none to reli-on what I say, or the commonstaries of others, but let the Washer stand on its morits. I would not ask or advise any one to engage in this business of selling Washers or rights, unless he has theroughly tested its work; and to enable all to do so, I send a sample Washer upon receipt of \$5.00 (about half the retail price), and guarantee that if not found as represented I will refund the money. So there is little risk to begin with. I have advertised the Steam Washer in all the leading and most reliable religious papers, also the leading secular papers in the United States and Canada, and no article over advertised before has been as extensively endersed by the press and the people, as has been the Steam Washer. I shall centimue to advertise it in all first-class papers—Of course my former patrons who have bought territory, and are solling Washers at retail and wholest-le-as well as takes who my thereafter engage in the business, will be benefited proportionately—I am certain the Steam Washer will be used in every family.

St. Mant's, Auglaize Co., O. | knowledge it a perfect success. I write to order a

family.

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Doar Sir:—Having used your Steam Washer for over four months, we are prepared to recommend it to the public as far the cheapest and easiest method of washing that we have ever met with. We have tested it theroughly, washing very dirty clothing in it, and know that it will do all that you claim for it. We have never had to rub a single article on the wash-board that had been washed in the Steam Washershee we have ever met with.

J. C. Tilton, Sin.—We have used your Steam Washer in on family, for three months, and are well pleased with it. Would not do without it for three times its cost.

REV. J. JACKSON and WHEE

REV J JACKSON and WIFE.

COMPORT, Kendell Co., Texas, Feb. 10, 1873. COMPORT, Rendail Co., Texas, Feb. 10, 1615.

J. C. Tilton, Esq.—Dear Sir:—The sample Washor which I ordered arrived in due time. All who have seen it in operation are well pleased with it. It will do all that you claim for it. You will please send C. O. D. Deeds for the additional 12 counties ordered, and oblige. Very respectfully JOS. B. HADDEN.

Mn. J. C. Tilton—Doar Sir.—The Washers came duly to hand; accept my thanks for your promptitude. I am glad to acknowledge it all you recommend Several have come to see it tricd; all acknowledge it a perfect success. I write to order a Deed to Sampson Co., N. C. Please send C. O. D. Direct to

ELDER B. JACKSON, Flayettoville, N. C.

HENDERSON, KY Dear Sir — The Washer came duly to hand. Accept my thanks for your promptitude. I am glad to acknowledge it all you recommend. Thavespoken of it to numbers, who desire me to ender one for them. Soveral have come to see it tried. All ac-

BELL BROKE, O., Feb. 20, 1873.

Dear Sir — Your Steam Washer gives excellent satisfaction here. My wife has used it for reversal menths and has never had to use the rubber. She would not sell the one you sent us for \$20 if she could not set another one. Please find(\$13) thirteen dollars—\$10 to apply on Deed to this county, and 2 for posters and directions, and \$1 for stamps. Send balance of bill C. O. D., and instruct the Express Agent to hold itso days, if I can not pay it sooner

Yours, otc.,

MECHIAS, Mr., Feb. 15, 1873.

MR. J. C. TILTON—Dear Sir:—Washer received, and I am very well pleased with it. I think its all you claim for it, and more, too. I have fully tested it. All who have seen it operate are delighted with it, and, indeed, many are astenished, when they see it flow eight jots or streams of water—wonder to know how it can do it. It is mysterious to many. Many have promised to buy one as soon as I can deliver them. Bive I do not wish to operate here; business requires me to go to Illinois, and I will call and see you.

Yours, etc... C. SAND.

Yours respectfully, SAMUEL FREY.

MECHIAS, Mr., Feb. 15, 1873.

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Official Announcements.

MEETINGS OF PRESBYTERIES.

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

MONTHEAL-At Montreal, in Erakine Church, on 2nd Wednesday of July, at 10 a. m.

Kinggron-At Picton, on 2nd Tuesday of July, at 10 a.m. Mr. Scott to preach in the evening. ONTABIO-At Mr. Foreman's Hall, on 20th May, at

Gugnen-At Guelph, in Chalmer's Church, on 2nd Tuesday of July, at Ba. m.

OWEN SOUND-At J. Sound, in Division St. Church, on 2nd Tuesday of May, at 2 p m

LONDON-At London, in St. Androw's Church, on 2nd Tuesday of July, at 11 a. m.

STRATFORD-At St. Mary s, on the stu July, at 11

HURON-At Scaforth, on the 2nd T

CHATHAM-At Windsor, on the 2nd Tuesday of July, at 11 a. m.

DURHAM-At Durham, on the 2nd Tuesday of MANITCHA-At Kildonan, on the list of May, at

Conoung-At Millbrook, on the 1st Tuesday of

July, at 11 a. m. TORONTO-In Knox Church, on 1st Tuesday is

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Province of Ontario, To the County Court
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On Tuesday, the 27th Day of May next, The undersigned will apply to the Judge of the said Court for a discharge under the said Act.

JOHN BOXALL. By BIGELOW & MAGLE.

His Attorneysad litem Datedat Toronto, this 16th day of April A.D. 1573.

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