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Contributors and Correspondents.

SCOTLAND.

Edinburgh and Glasgow-Christian Lib-ERALITY-DR. GUTHRIE-HISLAST HOURS -PRESBYTERIAN UNION IN ENGLAND-DR. Wallace again—Cunningham Lecturer.

There is a certain rivalry between the two great cities of Scotland, though jealousy can hardly exist where the greatness of each is so different. Edinburgh is a city of dignified leisure, varied with or replaced by voluntary devotion to the pursuits of science, literature, philanthropy or religion. Glasgow is the home of commercial manufacturing enterprise. Its denizens have little time for such "meetings" as abound and flourish in Edinburgh. They can afford to pay for immunity from them, and do it handsomely. When here about a year ago, I went to hear what I suppose was Dr. Guthric's last public speech in this city; at any rate I went early to secure a seat. Great was my surprise to find but a handful in the body of the Church-some 200 out of the 600,000 inhabitants of this great city—searcely so many as every Tuesday afternoon gather in Barclay Church. Edinburgh, to hear Mr. Wilson discourse upon the "Pilgrim's Progress."

But the Glasgow people are capable of being interested in work beyond their counting houses. Dr. Healey, of New Orleans, has just been here, and so well did he succeed in persuading the United Presbyterians that his freedmen afford the solution of the problem of African evangelization, that one congregation alone (Dr. McEwen's) have handed him £500 to secure ten of them for Old Calabar, in the hope that under new auspices the work there will enter on a new and hopeful era. And this is the work of some dozen or so individuals.

Of course you have heard ere this of Dr. Guthrie's death. Its announcement here in the Edinburgh Review alone, with a full page narrative, the morning it coursed at St. Leonards, at 2:30 a. m., is a striking illustration of journalistic enterprise. By the employment of special trains the Edinburgh and Glasgow papers are read at the breakfast tables of thousands of homes in both cities and in many towns north and south.

There is something very sublime in the scene presented by the last hours of this veteran Christian. For him the "King of Terrors" was transformed into the "Messenger of Peace." In the intervals of suffering he cheerfully conversed regarding his approaching change with the loved ones around him, or sent messages to the absent. Occasionally he called for a glass that he might mark the first touch of death's icy finger, he said, as the sailor climbs the mast to watch the first appearance of land when nearing home. He was conscious till within about an nour, when he gently fell asleep in Jesus.

"Surely the last end Of the good man is peace. How calm his exit! Night dows fall not more softly to the ground, Nor weary, worn-out minds expire so soft."

His remains will to-morrow be laid beside those of Chalmers and Mill r in the Grange Cemetery.

Some years ago it was my privilege to meet the kind old man in his own house, and I can fully accept all that is now said of his geniality and urbanity to all he had to do with. Of his overflowing humour, too, I have a pleasing recollection. Askin; for Dr. Burns, (to whom he was connected by marriage) I said that he had been relieved of his professorial duties by the church, but that it was impossible for him to lie quiet upon the shelf; he was active as ever-"Indeed," said Guthrie, "I don't think he'll be able to lie quict in his grave."

Last week saw the movement for Presbyterian union in England advanced a step by the harmonious arrangement of details as to a formula for ministers, &c., by the Conference Committee at Liverpool. There is no longer doubt that England will, as soon as necessary formalities permit, have an undivided Presbyterian Church, distinct from, that of Scotland, for the present at

This will help the cause here, where, also, it is but a question of time, and how short a time, in this age of rapid developments, none may dream. The progress of "mutual eligibility" among the presbytories has shown their opponents that their efforts are vain. Already it is said there are signs of despair among them, and, in regard to him who is the tower of their strength, the rumour is again current that he is arranging his temporalities in prospect of a visit of indefinite length to the antipodes with a son who is at present at home on a visit. Certain it is that another of their leaders has taken the significant step of withdrawing from an agreement of a year's standing to occupy the Moderator's chair at the ap-

proaching Assembly, alloging the disturbed state of the Church as his reason. This will give work to the March meeting of the Editor British American Presbyterian. Commission. There is, little doubt, too, that the co-operation of the two churches in the dis-Establishment movement, to which, might have passed over without exciting in the action of their leaders, both are now any notice, had it not been magnified into fairly committed,. Dr. Adams' recently importance by a correspondent. Though announced overture is part of an understood policy. The Bennet judgment, protecting as it does, the teachers of glaring Romish errors, has made the path of duty plain to many in Scotland as well as England. The Wallace appointment occurs at a time suited to give fresh impulse to the cause. This notorious divine has again been courting public criticism by a fresh exhibition of Rationalism from the university pulpit here last Sabbath. The choice of college preachers lies with a committee whose functions are mainly discharged by Dr. Caird, so that we cannot wonder at a preference being shown for such men as Stanley, Jowett, and Wallaco. Had Dr. Wallaco felt that the general mistrust of his orthodoxy was unjust, he surely would not have lost such an opportunity as this of bearing an unequi-ocal testimony to sound doctrine. To a crowded and curious audience, composed largely of young men in the most critical period of intellectual life, he must need discourse in favor of "the fullest freedom in the consideration of all things in earth or heaven, all objects or thoughts, human or divine." For this, "the aspect of the times seems to constitute a special call." "History is drifting into a period when, as often before, authority and liberty must grapple in a gigantic contest. Constitutions and systems, not less ecclesiastical than political, give indications of breaking up, like the ice continents that crack and move in Northern seas, and safety demands complete freedom of movement and skill in managing the freedom." In view of this free thought, regulated by "Christian morality" is the safeguard; "that secured, the national facts established by God, and the natural action of your own intelligence, which is also a fact of God, may be trusted to do the rest. Lamay be wrong to say without qualification that the reason may always be trusted, in the search for truth, to guide itself,; but is it wrong to say that the Christianized reason may be trusted it, such a search? Is not the regenerated reasonintellect motived by the love of truth, one love of man, the love of Goda very angel of God, a messenger from His presence, sent forth by Him to investigate all His counsel, and invested with authority and gifts adequate to the execution of that high commission? Is such an inquirer likely to go astray?" He had taken his text (2 Cor. m. 17) from the Apostle Paul, and professed to make him his model. Let how different the latter's advice to a young man in prospect of "perilous times to come in the last days. "Hold fast the form of sound words, which thou hast heard of me." All scripture is given b- inspiration of God, and is profitable for doctrine, for reproof, for correction, for in struction in rightoonsness, that the man of God may be perfect, theroughly furnished unto all good work." But Dr. Wallace claims freedom from all external authority, seemingly even that of the Bible, while still with the daring and inconsistency of a Judas, he makes a show of loyalty to the person of Christ. You may imagin creed after creed departing-the church transformed into a likeness scarcely recognizable in its present or any of no bygone forms-sacraments and ordinances neglected- the Bible itself almost forgotten,-but you cannot imagine any influence repelling Christ from the world, or causing the spirit of Christ to cease from forming the link which binds all regenerated and spiritualized natures into one world-girdling chain of heavenly brother 10 , 1." Tus looks like loyalty to the third as well as the second person of the Trimty, but he had already complained that the "Spirit of Christ"—the spirit of the Lord which gives liberty or regenerates-"is, among other things, eminently the love of the truth," adding that "science,

lanthropy or worship." The second person of the Trinity is ignored from the whole matter. No wonder then his loyalty to Christ did not prompt him to echo His teachings as to need for prayer for the Holy Spirit, which the Fathor is so ready to give to those who ask, and as to the duty of searching the scriptures. It is painful and alarming to think of the consequences of such teachings for the young mon of Scotland. May God speed the day when at least they shall no longer be upheld by the power and prestige of the State.

whether it labour in the field of nature or

history, is not less truly Christian than phi-

Mr. Bruce, of Broughty, Ferry, is to be next.Conningham lecturor.

CANADIAN ABROAD.

Glasgow, Feb. 27, 1878.

"NEW THEORIES IN THEOLOGY."

Sin,-This erroneous heading of an

article in your paper of a few weeks ago,

merican

the heading had no doubt found its way into your paper through accident in printing, yotit expresses a fact which is every day forcing itself upon the notice of observing men. There are "new theories in theology," there always will be, and it is time the Christian Church met them in a different spirit from that which is usually shown toward them. To look on them with contempt and cry infidel will not stop their progress, while it will most assuredly create more infidels among thinking men. The great orror of our theological systems is in teaching that there can be nothing new in theology.-While every other science is making progress, this must stand still.-While the past few years have witnessed the most astonishing progress in every branch of knowledge and in the useful arts, theology must be the only exception. To say so is to condemn the noblest science of all to stagnation and death What would be thought of a system of medicine that taught that the present mode of treating diseases was capable of no improvement, and that to discover any new theory outside of the received doctrines was a crime. If theology is to stand still then the human mind must be palsied in its noblest study, nay more, this divine science is unsuited to the human mind, for it is impossible for the mind to be stagnant. But perhaps it will be said that Divine truth, like its at thoi, is unchangeable; so it is. Divine truth in itself, and as known in heaven, is unchange able, but is man's understanding of that truth unchangeable? Is it to be supposed that our knowledge on earth is equal to what our knowledge shall be in heaven, that we know in this life all of Divino cruth there is to know? And what are "newitheories in theology" but attempts to get higher understandings of Divine truth? When the Christian Church learns to treat them as such, there will be more charity within it, and less infidelity without it. When theology will be studied and sermons preached in this spirit, there will be more interest taken in both by the public mind, and the Bible will be studied with a fresher interest and inquiry. We would find the primitive times returning again when the people would be quickened in thought while listening to religious discourses, and would say as they once did, " what thing is this, what new doctrine is this ?" When I read of these New Testament times, I cannot resist the impression that if some of your correspondents had been then living, they would have thought our Lord heterodox, and would have condemned him as the scribes and Pharises did. These self-opinionated Jewish theologians failed to recogmze then, what many in the Christian Church fail to recognize now, that while truth in itself is eternal and never changes, we change cont_unally in our growing knowledge of the truth. "New theories in theology are the hope rather than the danger of the church, and we should welcome any researches into the Bible that may lead to lugher and better views of God and his relations to men. The truths which Christ made manifest on earth are capable of endless growth as they descend more and more into human comprehension, and they de expand and develope, as neu understand them, into in a forms of latger meaning and wider application in order to adapt themselves to that progress of humanity which they themselves have educated and inspired. And when our children shall in future centuries have found doctrine - much in advance of existing creens, they was still, though enjoying a higher knowl dre than we, be very far from apprehending in its fulness that Divine truth that is "the same yesterday, to-day and forever. -

THE GLENGARRY MISSION.

"The Glengarry Mission," as it is called, is one which deserves further attention. There are two points on which we wish to romark.

1st. The relation of the projected Mission to the Gache munisters already settled in Glengarry. Touching the evangelization of the Roman Catholic Gaels by our Gaelic ministers in Glengarry, the Rev. Nathaniel Paterson, of Martintowr and Williamstown, unacquainted with the Gaelic tongue, ventures to assert in his letter on the subject, in allusion to a previous article of ours, what looks like a grave reflection on the conduct of neighboring ministers and their people. His words are-"La the first place, we do not say that the ministers and the

congregations are not able and willing to evangelize, but we will say that they do not do it. ' Well now, if they be so neglectful, it is high time they were called to account and admonished to attend to an obvious and extremely important part of their duty. It is certainly the will of God that they labour, both directly and indirectly, for the conversion of kinsmen among whom they dwell. And, for our part, we feel it hard to believe, and indeed we do not believe, that brethren such as we know in Glengarry are greatly wanting in their efforts to turn unto the Lord the hearts of their kindred among whom they live and labour. But at the same time it does appear to us a very desirable and practical thing to settle a minister at Alexandria, who should be appointed not only to take charge of the Protestant people there and labour to enlighten the Gaelic Roman Catholics of the district, but also to take order, in concurrence with his ministerial brethren throughout the County of Glengarry and beyond it, to manifest the truth and grace of the Gospel of the Blessed Saviour to the consciences of their Roman Catholic neighbors. A man with a special aptitude for such a situation would be a tek en for good.

2nd. The proposal to embrace this scheme of Gaelic evangelization in the scheme of French evangelization. The reason of that proposal is not obvious. The Gaelic element is not. Church, which the French chuent is not. Hence the Gaelic work of that Church is already embraced in the General Home Mission Scheme, which the French work is not and cannot well be. It were better, therefore, that the minister to he settled at Alexandria should get a liberal supplyment out of the Home Missions Fund, as some other Gaelic ministers do.

If the students of Presbyterian College, Montreal, still incline, as they once did, to devote a portion of the finds of their Missionary Society to promote the evangelization of the Gaelie Roman Catholics through the agency of a dissionary in his-ter at Alexandria in Glengarry, they can de so by making a donation for that purpose to the General Home Mission Fund. But it would searcely be wise in the present students to endcavor to impose an obligation upon then successors, who might prefer to determine for themselves the department of work most in need of their support.—J.

SCRIPTURAL BURIAL IN OR BY BAP TISM.

Editor BRITISH AMERICAN PRESENTERIAN

DEAR SIR,-There are very few passages more frequently and more unfairly pressed into service to show that haptism by dipping the whole person into water is tau, it in Scripture than Rom. vi. 3-4 and Col. ii. 12, Baptists come with buoyant spirits to these passages with the feeling that these portions of scripture are wholly in favor of then views of the subject, and they express wonder as to how it is possible for others to be so blind as not to see the manifest teaching of hely writ. Now, sn, it seems to me that it is the greatest injustice to these precious verses todrag the mode of Baptism into them. Nor can it be shown that it is even innted at by the Apostle. This can be shown only by a false interpretation of the lessons taught by the Apostle. He is not here referring to the external rite at all. It is something far more important than the mode of baptism that Paul speaks of. The whole context unmistakeably shows that he speaks of the new life of the believer, and not the mode of a Christian ordinance. Here he draws an analogy between what Christ underwent in his death and resurrection and the spiritual changes through which a soul passes from a death in "trespass and sins" and a life of holmess. The following particulars m parrallel columns seem to be clearly taught in these passages as explained in the contexts and borne out by "the analogy of faith."

The Believer. Christ.

1 Christ suffered nature 1. The believer suffers alive

Christ 13 His flesh. The believer in his flesh, i. c., body of sin. The body material and 3 The members of the Christ's body were cruciff- body of smare to be cruciff the control of the cruciff the

5. Christ's natural death 5. The behaver's spirit-was for sin. u.d death is to sin 6 Christ was buried 6. The believer is to be

6 Christ was buried neutring, and because in the grave, old character.

7 Christ rose naturally and appeared in new extrice spiritually, and appeared in new extrice in a new, holy glorious, spiritual character.

8 It was the mights a Rist themight power of God that or of God, through faith, raised Carist.

O Christ after his reO Believers sit down, surrection s.t down in by faith, in leavenly neavenly places bodily places after their resurrection.

O Christ dies naturalO Believers die in sin ly no more, death huth no more, death, spiritne more dominion over unl hati ne more dehim.

By inserting these statements and this extract in your paper you will greatly help to clear away the musts that have gathered round these portions of scriptine, and help many to understand in a scriptural way what has been little better than a riddle to multitudes.

Yours, very faithfully, INTERPRETE. AN ERROR CORRECTED.

Lidtor British American Presettlinian.

Sir,-My attention has been directed to some statements contained 'n an article entitled "A Plea for Missions," which appeared in your issue of the 28th, that seem to me fitted to mislead with regard to a fundamental doctrine of our faith; and as no one has called attention to it, and as it seems to me a very inaccurate statement, and to present an erroneous view of the atonement. I trust von will allow me to point it out. It is stated there, that "Before a single act of elemency or pity could be shown, forgiveness must be purchased, and God's anger pacified." "From the fountain of blood opened on Calvary, compassion and pity still flow to the sons of men." Now these statements are fitted to favor a view of the atonement which wa entirely repudiate-namely, that the death of Christ was the procuring cause of the love of God, that until forgiveness was purchased by his death, God could not show pity or clemency to men; that compassion and pity only flow to the sens of men through the fountain of blood opened on Calvary.

Whatever view the respected writer may hold on the subject, the representation et the atonement and of the love of God which his language gives is quito inaconrate. But without adverting further to that language, allow me to present in the language of undoubted authorities the view of the atonoment which we as Calvinists hold, and comparing it with the language of the article referred to, the erroneous tendency of the latter will sufficiently appear. The statement of the article is, 'Before a single act of clemency or pity could be shown, forgiveness must be purchased and God's anger pacified." Dr. Charles Hodge says, "God is not rendered merciful by the atonement, (as some slanderously affirm. that we say), on the contrary, the atonoment flows from his invisible love." The late Dr. Cunningham says, "Socinians re-present the generally received doctrine of atonement, as implying that God the Father is an inexorable tyrant, who insisted on the rigorous execution of the threatenings of the law, until Christ interposed, and by His offering up of Himself, satisfied God's demands, and thereby introduced into the Divine mind a totally different shade of feeling in regard to sinners, the result of which was, that He pardoned instead of punishing them. This of course is not the doctrine of the atonement, but a more cari-cature of it." He adds, "Scripture plainly teaches, and the advocates of the atone-ment maintain, that love to men, and a dement maintain, that love to men, and a desire to save them from rain existed eternally in the Divino mind, that this love and compassion led Him to devise and execute a plan of salvation, and to send His Son to save sinuers by offering an atonoment for their sins. The atonoment then was the consequence and not the cause of God's love to men and of His desire to save them. I could bring forward many other statements from other theologians to the same effect, but these are sufficient to show what our views really are, and what no doubt the views of the writer are to whom I reier, though his statements seem to teach otherwise. I would not have referred to the matter were it not for the importance of the doctrine at stake. It is well how-ever that the doctrine of the atonement is one which presents great difficulty to some minds, and they who have reached to faith in it only through much doubt and much spiritual distress feel more sensitive with regard to the manner of stating it than those who have seen no difficulty in it. There are other statements in the same article that appear to me equally errone as when speaking of Divino compassion it is said, "Its sincerity and genuineness is abundantly proved by what it cost to exercise compassion." Now it cost nothing at all to exercise it. God exercised compassion in the scheme of salvation. He provided, but He exercised compassion sincere and genuine before He showed to man, in and genuine before He showed to man, in Christ, how great sacrifices that compassion would lead Him to make for man. Its sincerity and genuineness required no proof; it could not be anything else. It cost the death Christ to justify men, but not to exercise compassion. I would only add that surely there is nothing of more impor-tance in presenting the truth than accuracy of statement. Especially in stating such a doctrine as that of the atonoment should our language be clear and definite, for only in so far as we are Scriptural and accurate in our statement of it can we hope for the Divine blessing on our teaching. Not wishing to trespass further on your space, I am, &c., D. D. McLEOD.

Some Sciolists have discovered a short path to colobrity. Having heard that it is a vastly silly thing to believe everything, they take it for granted that it must be a they take thing to believe nothin. They, therefore, set up for free-thinkers; but their stock in trade is, that the are free from thinking. No persons make so large a demand against the reason of others as those who have none of their own; to have man will take greater liberties with our purse than our banker.—Fuller.

Wanton jests make fools laugh and wise men frown. Scoll not at the natural defects of any which are not in their power to amount. As tisocruelty to beat a cripple with his own cutches. No time to break jests when the heart-strings are about to be broken. He that willless is found in broken. He that will lose a friend for a jes deserves to die a leggar by the largain.

Contributors and Correspondents.

PRESBYTERIAN WRONGS.

Ridflor Unition American Philipsterman.

DRAK SIR,-It is an encouraging and hopeful sign in our church that so many are disposed to avail themselves of your columns to discurs questions intimately connected with the life and progress of our body. I cannot but express my appreciajudgment you have displayed towards those who have sought through your paper to make known their opinious pro and con up-on controverted subjects. Nothing can be better for our church than the fullest and freest discussion of all subjects affecting its interests, provided this be done with good taste and so as not to circulate erroneous impressions respecting it. In both of these respects the last letter of "Index" is gravely at fault. Your paper is now read by a large, and I trust an over-increasing number of readers, and any erroneous impres-sions conveyed are therefore the more carefully to be guarded against.

Perhaps no subject is of more impor-tance to the future well-being of our church than the condition of its colleges, and none is occupying a larger share of the earnest and thoughtful attention of the most experienced and best minds in the church. One would naturally conclude from the supreme complacency and assurance with which "Index" speaks, that he is one of these, and yet there is a crudeness in his suggestions, a rashness in his assertions such an evident want of acquaintance with the practical difficulties to be met, as show too clearly the "prentice hand." If "Index" is not yet a member of any of our church courts, it is to be hoped that he soon may be, and then, sir, we shall see what we shall see. If he has already a voice in these matters he writes of with such confi-dence, we ought surely all to pray that he may be long spared to the church, for it is evident wisdom will die with him.

Let me point out some of the crude theories advocated with such self-sufficient confidence in the last letter on Presbyterian

Our whole church is solemnly warned that it is making a great mistake in appointing a professor of Systematic Theology until we have first one on Homiletics, Pastoral Theology, and a teacher of elecution. It is the art of preaching that is now the important thing. That it is an important thing all admit; but it will require something more than the assurance of "Index" to satisfy our church that it is more important than the matter. Indeed, to have professor of Systematic Theology at all has become an altogether needless thing, for "Dr. Hodge has written a book upon that for "Dr. Hodge has written a book upon that he has something consistent, practical and subject which will lorever render lecturing ratio al to propose, and not the mere con upon it by men of ordinary ability a waste | fusions of a heated imagination. of time." Why have any professors of all? of time." Why have any professors at all?

Are there not hundreds of first-class books upon every one of the subjects taught in the college? Such an argument is transparent absurdity.

We are also calightened upon the "sort of men who should be appointed as pro-fessors." "The General Assembly is pur-suing a wrong course in this respect." It is looking for a "popular preacher," or any "old minister that turns up will do." "The matter of scholarship seems scarcely ever to come into notice in the ordinary talks in church courts, and out of them, as to who shall be professor."

The above statements, so far as they reflect upon the action of our General As-sembly, and upon the character of our present professors or lecturers, are both abourd and untrue. He must mean the last General Assembly, for the one that is to meet in a few months has appointed no one as pro-fessor. Does "Index" mean to say, and expect to be believed, that in the appointment made at last Assembly, it thought only of a popular preacher, or took any old minister that turned up, without any regard to scholarship? "Index" himself shall be the judge. In letter fourth he pronounce our present professors to be "men of wellknown ability." The whole church agrees with him in this opinion, but how does it agree with the charga he makes against the "Index" be so kind as to reconcile these last statements with his first? If he wishes his opinions to have any weight he must preserve at least the appearance of consis ency. There are some University Medalwe are informed, now amongst our students. Perhaps one of them, or more, would in the opinion of "Index" be the right sort of men.

Again, our poor, blundering General Assembly commits "another error in regard to the age of men who are fit for professors." The principle generally adopted is, that a man must have grown gray in the labors of the pulpit before he can be entrusted with the responsibilities of a professorship." We do not suppose that "Index" would have men appointed or not appointed to professorships by the color of their hair, gray or not gray. He would not have aged mon appointed, we understand. There is no doubt a good medium to be observed in such appointments between youth and old age. Except in one instance, I do not " latow that our church has ever appointed an aged man to be professor. Perhaps "Index" will be so good as to instruct our Assembly how it im, prevent men from growing old? And if this cannot be done would he recommend that when men have given the best of their days and the prime of their strength to the church they should be thrust aside at last for the crime of being old men? We have not in our colleges a single professor who is on old man in the ordinary sense of the word. "Indox" is especially illogical and inconsistent under this head. "The error that is made," he says, "is the age of their who are fit for profeetors." In connection with this he says, "It is very undesirable that they should have

mont. "Todes" Limself testifies, and no doubt he knows, that our professors are men of "well-known ability." "Prof. Cavancould not be replaced by a better man if you scarched the world over," is his own statement. Where then is the error? Is it in our Assembly? No. It is in making vague, rash, ill-considered statements to be circulated throughout the church within circulated throughout the church, which will not bear a moment's examination in the light of facts. There is the error, and Index" is guilty of it.

"It is a desirable thing," he says, "that ruen placed in such a responsible position should be well tried;" and yet he says that a man is best fitted to enter upon a pro fessorship a year or two after he has completed his own collegiate course." This is what he means by well tried. One year or two of successful trial in the ministry, "Index" fancies, would warrant our church in appointing a man to a professorship. This is to be the improved mode to recure infallibly the right sort of men, and will grard our church against error in the fu-ture. This does look rather verdant.

Again, under this important question of age we are told in one sentence that, "as a professor a man can be nothing but uscthorough reader." And we are asked to believe that one year or two after a man has completed his collegiate career, he in a made this extensive and thorough course of reading, and accordingly is qualified for a professor! I hope, sir, that our cloude will be preserved from such mushroom professors, No. but this is not what "Index" means. In the next sentence he tells us "The young professor has his life-time before him to read." I hope for the credit of his logic that "Index" is not a medallist. First, a man is useless for a professor unless he has been an extensive and thorough reader, and one reason for appointing young men for professors is not because they have read extensively and thoroughly, but to give them time to read.

"There is a third error." we are told.
"and it is a fundamental one." It is just
as much an error as those this incipient
reformer has already dubbed as such. It will not bear examination one whit better, if as well, and as I am weary of such stuff, and you must be and your readers, I know you will forgive me,—even "Index" himself will,—if I pass it over.

Let us by all means have Knox College, or anything else connected with our church fully and freely discussed. We do not hold up Knox College as a perfect institu-tion, or say that it is all we need or should like to see it; but before any man makes out such a sweeping indictment against the whole church, of error in its past or present management, and sets himself up with such self-satisfied assurance as a reformer, as a guide to the blind, let him make sure that

My deep sense of the importance of the subject of theological education, and the necessity that our church should have confidence in the college, in its professors, and in its management, which the last letter of "Index" especially was calculatee to shake, will, I hope, be accepted as my apology for so long a letter.

VINDEY.

ROMANISM IN ENGLAND.

Bu J. W., B. A.

Having in a previous paper considered ritualism in England, let me now take a glance at Romanism. At the beginning of the present century the population of England was about 9,000,000; it is now about 18,000,000. At the same time the number of Roman Catholics was about 800,000; it is now nearly 1,000,000,—that is, while the whole population has been doubled, the Roman Catholic part has been trebled. Most of this increase would be acccounted for by immigration from Ireland, so that the number of converts to Romanism pure and simple is not alarwing. It is said that about 700 ministers have gone over from action of the General Assembly? Again he about 700 ministers have gone over from says, "Our college is not only good, but of the Church of England within the last 30 of this exodus are not hard to trace. When men have gone so far as Ritualism, self-interest, or a clinging to religious traditions and associations, or a shrinking from the breaking of social ties, may prevent them from going any farther, but their position is entirely untenable. And so, some feeling this, have allowed no motives to restrain them from doing what they believed their conscience urged them to do. Some have been influenced by strong prejudice against Protestantism on account of the bad character of some of its founders and patrons in England. And one does not wonder that they should have such feelings, and that they should be strengthened in their determination to renounce Protestantism by them. Every investigation into history is showing Henry the Eighth and Elizabeth in a worse light. He was a cruel, licentious tyrant: she was an imperious virage, with a brow of brass and a heart of steel. At the time of the reformation there was a strong influence of God's spirit at work, but statesmen and churchmen too tried to direct it and turn it to their own benefit; and at the same time there were many carnest, straighforward men connected with the movement who did not come as often to the front as those of a worse character: and, that men should leave one church because some of its founders were heartless hypocrites, and go to another where cruelty and hypocrisy were reduced

Rome. French intercourse has introduced French religion clong with French alliances. And then there is the desire to get rid of responsibility in the matter of religion; and Romanism professes, if we leave the business to her and pay her well, to insure our salvation. Rome has religious wares to dispose of, and she is not ashamed to puff them. And if a quack puffs loudly enough, no matter how worthless his articles, he will sell some. John Bright lately told of a man who went down to Buckinghamshire to sell pills that were good against the earthquake, and so gullible are they there that he found many buyers. The state of the Roman Cathelic church in England accounts for some of the late conversions. It has been on its good behaviour, and has been surrounded by hostile critics. It has been saved the temptations that wealth and prosperity have brought with them in other countries. It has, in England, the sympathy that generous men give the weak in their contests with the strong.

We only proposed to ourselves to describe the stat of Ritualism and Romanism in England, and indeed there is little to say about them at the other parts of the United Kingdom. The spirit of Catholicism has made no advancement in either Ireland or Scotland. In Ireland there have been very few conversions to or from Romanism within the present century. Romanism and Protestantism have been like two hostile camps; the deserters incurred disgrace. and ran the risk of death. When the laws pressed so hard on Romanists in Ireland, some who cared nothing for religion professed Protestantism, but that is nearly over now. And we cannot wonder that few Romanists have professed Protestantism in Ireland since the penal laws were repealed. For them to do so was to embrace the religion of those who had oppressed their country and tried to stamp out their race. There is a little of the spirit of Ritualism in the Episcopalian church, but it does not seem to be increasing. It has lost its as-cendancy but retained its Protestantism.

In Scotland there is little of Popery to note. The lovers of truth, of liberty and of plunder united to pluck it up by the roots. The reformation there was thorough. was a movement of the whole people. There is a small Roman Catholic church there, and a small Episcopalian one, but they seem stereotyped.

Before closing this article we may make a few general remarks. While men are advancing in knowledge and civilization it seems strange that some of them should be going backward in religiou. Their adrancement in a wrong direction, however, is more seeming than real. The move-ment towards Rome is prompted by a desire in mary to obtain a religion more spiritual than they suppose can be found in a church that they look upon as a department of state machinery. It is a revolt against the Erastianism of the establishment, though, like most revolutionists, those who change the English for the Romish system make their position worse. Another point we would observe is the fact that will have struck many, that a large part of those who have gone to Rome are females. We are in the habit of compilmenting the female sex upon the fact that women were the most ardent admirers and true friends of our Saviour, and the earliest staunchest supporters of our religion. But it seems a rather left-handed compli-ment to tell them that the bulk of those texcepting the clergy who, some cynics say, form a sex by themselves; who have gone over to Romanism were of their sex. B as we remarked, many of those changed their profession were influenced by good and generous impulses, although wrongly directed. And women are more likely to give way to those impulses than men are. Many, no doubt, have fallen in with Ritualism or Romanism on account of the music and millinery, charmed with the grandeur of the coremonies and the gorgeousness of the decorations of the priests and churches. But many have been looking for a religion deep and spiritual, such as they at least thought they could not find in the English church. Another remark may be made, which is this—that dissenters' churches have furnished few of this far as the Assembly has gone then in this matter it has selected men of a very high order of attainments for their work. Will the fact in proportion. The causes tablished church always had, some of the seeds of Popery always ready to spring into life when outward circumstances were favorable. It seems at the first glance a strange thing that men and women of culture and learning should return to the superstitions of a past age, but it is such a thing as history would lead us to expect. The tide of error has ever been ebbing and flowing. Religious earnestness has been continually mixing itself up with human folly. Clouds of superstition have been always rising to darken the face of the Creator from man, but ever and anon the rays of truth have dispelled them.

> Each departed friend is a magnet that at-tracts us to the next world, and the old man lives among graves.—Richter.

> The wheel of fortune turns incessantly round, and who can say within himself, I shall to-day be uppermost?-Confucius.

God is glorified, not by our grouns, but by our thanksgiving; and all good thought and good action claim a natural alliance with good cheer.—Whipple.

The essence of true nobility is neglect of self. Let the thought of self pass in and the beauty of a great action is gone, like the bloom of a soiled flower.—Froudc.

Aslong as love prevails in the house space of the breadth of a sword is satisfactory; as soon as it disappears sixty hand-breadths are not sufficient.—Talmud.

Hypocrisy is folly. It is much easier, safer and pleasanter to be the thing which a man aims to appear than to keep up the appearance of being what he is not.—Cecil.

where cruelty and hypocrisy were reduced constant in the previous work, where cruelty and hypocrisy were reduced their powers with previous work, to a system, only shows the inconsistency in their minds from want to a system, only shows the inconsistency in their minds from want to a system, only shows the inconsistency in the partridge fluttering in a net, which she breaks not, though she breaks not, though she breaks lier wings. Jersmy Taylor. Nothing is more unreasonable than to enTHE HUMAN POWER

BY REV. J. T. DURYLA, D.D.

Leclure delivered before Booklyn Taber nacle Free Coll or.

There are defects in our tooks on elecution. They are altogother an scientific. We can understand how ... use the eye, without understanding the matomy of the eyo; so you can understand to w to use the l voice without understanding the anatomy of | THE SELF - EVIDENCING NATURE the vocal organs. We become confused by studying too much. In a blue Presbyterian to ain New Eng-

land—where the sky is ab blue-Mr. lecture on temperance. In the afternoon, Mr. Gough was to speak before a concention with others, and in the evening was to occupy the whole hour to himself H- was cautioned by the good and pies to ople of the town, not to be so theatrical he was in other towns. He broke out on his friends like a bull-dog, saying you on an dramatic. Yes, they said, it won't do to you "to act off things" in this town. Vi. Gough said he would follow the advice . ' his friends in the afternoon to see how it ventel work. He ! toed the mark and stood at sign with head , up and began his speech out the first he knew his hand would fly no sear by intuition, and he made poor was or it. In the evening his friends besought or had to be a little more "theatrical," and speak after his own style. The illustrates the unistake of own style. The illustrates the following too many rules. The mistake of following too many rules. The many rules are like spikes in the benefit procession of the following too many rules. The many rules were a philosophy, such an excuse might be valid. If it required, in order to the reception of it, the same powers which qualication and entities the following two many rules. The mistake of following two many rules were a philosophy, such an excuse might be valid. If it required, in order to the reception of it, the same powers which qualication and entitle trains of the procession of the first proc general principles.

1. We must have plenty or atmosphere inside the lungs, with musua capacity to diaw it out with force, protectedly. Make an even tone by breathing scadily, breather sibility for their ignorance or belief. But

Apply the vocal organs to the sork. reading single vowels must be Any sound is hardly articulate five pure tones. Example in all, a. in father. A tone is in It begins, continu d ends the same. They are made with a al organs open. Practice all these - mi-

In Webster's dictionary owel sounds at the top or vowel sounds at the top or priges—a, e, o, i and u, and the varior dishongs. A vowel is a single lette diphong is a vowel is a single letter of two terms, it is two double letter, or two terms, it is two sounds, but a single letter two will find a bed of pain, incapable of the faintest approach to consecutive thought or reasoning, proach to consecutive thought or reasoning, bereft of almost every other power but the letter to lave and proach these as much, by (ou) in cough, plough, e i wit.

Practice with full lungs, he merct, mouth vide open, from the low to a so the high, from the high to the low, me an even continuous tone, sweeping up a me the lowest to the highest, and from the manest to the lowest. The laryna travel up the tone ascends. The vowels are as they sound, not as they are named.

Take a sentence, and my the yowel sounds as they occur in east word, and you will learn to speak corre it. I know a prominent divine and an control and a hterary | der to theorise. It may imply much inteland theological review the pronounces Lord" Lard, giving o the second of a in all. Italian language gives the sound the same as the letter, the same always in the same letter. You need to listen to good speakers and readers to get corresponding advantation. Hear thoroughly educated in a ad. Prof. Raymond is a good model to mat. If such men pronounce differently from the common usage, they can alway to a good

The vowel sounds do not such you how to pronounce words. Vox 1 sounds are epon sounds. Consonant sound are closed, or curt sounds. The consents have a sound as c. in country. Construct means sounding along with. They to things to consider: What is the sound of each consonant, and how does a blood with each vowel?

I have trained a class of _iii- two years in singing and vocal exercises by giving the sounds of each word separat to then to sing them separately letter by letter, as follows: th, a, every one of the consonants with every sound of a. Then write every sound of e, and so on through all the vowels, making a thousand evereises. Then turn the other way, giving every your sound of ing after pardon and reconciliation with each comment a, b, and God, the orphas instincts of the spirit to-

This is the rule for distant introduction. The consonant sounds have he listinctly sounded. Short, instant con- complete sutterance of the consonant Tus is arti-culation. Initial sound, to sound and vanishing sound, b, o, nd, make possible the initial sound and prolong the vanishing sound. Put the pure on the vowel sound, and prolong the ranishing sound, meight. Beech prolongs the matal sound. This is wrong. Tone sound must be prolonged. Some persons can not prolong sounds. Mr. Butler the head of a railroad company, could not out did the r.

I knew a minister who vor- a bright seal ring on his finger who made a display of it by putting his hand with handle rehief before his face when kneeling in the pulpit in silent devotions before communeing. He would leave out the r as follows: "He that hath yahs to yah, let him hear"! Ministers hath ears to hear, let him hear I Almsters should have bright and int the art wives sitting in the church to criters them, so that the minister can get butle sermon after he gets home. Grasp all the sounds together, and you have a word. Still you don't hear the word. together, and you have a word. Still you don't hear the word: compromise, advertisement. You must have a knowledge of accent. You must take every opportunity to listen to the best speakers. Some speakers have personal peculiarities. Some say either, neither, with long: Such men are those who eat roast beef and wear side whiskers and those who iminate them. whiskers and those who imitate them.

Next you must know how to group the Next you must know how to group the words into sentences from others. Words that complete one idea must go together: "The Lord"—he can act be suffer. The Lord is what? "My Shepher?" Pauses must be after the complete ideas. The mind mus stop just an instant to rest, just as the heart stops just an instant to rest. hotween each beat. This is all the rost a gets in the twenty-four hours. You may often pause after the nominative case, but never after the verb that governs the objective case till you get to the objective case.

Just as many questions as you can ask of a sentence, just so many groups you can make in a sentence. Emphasia must come where the idea comes. Just as the oracker on the end of a whip. let the o be a sting at the end.

OF DIVINE TRUTH.

BY THE REV. JOHN CAIRD, M. A.

The evidence on which Divine truth bases its claim to our reception is one cognisable and appreciable by all. It appeals not to man as en educated or intellectually not to man as an entented or intersectionly accomplished being, but to man as man. It requires no intellectual efforts for its recognition. It addresses itself not to any faculty in man, which is developed only in the minds of the few, not to his logical or reasoming powers, but to that higher reason, that moral nature, which is common to all. Its appeal in one word is namely, not to the head but to the heart. No one who listens to the message of Divine truth can excuse his neglect or rejection of it by plead-mg intellectual incapacity—by saying that is incapable of following out a process of historic proof, or of weighing elaborate arguments, and investigating subtle trains of guided by | cal study of the higher mathematics or me taphysics, then would its evidence be utterbeyond the range of the vast majority an even tone by breathing steadily, breather sphility for their ignorance or bolief. But deeply, expelling slowly, and practice everthe Gespel is no philosophy. The truth of cases that give depth of breathing the critical threather the Gespel is no philosophy. ork. In intellect, but by the common heart and mounced, consciousness of humanity. Wherever there are there is a heart that throbs with the comhat, a, in | mon sensibilities of our nature-wherever there is a soul capable of love, and pity, and tenderness, and truth-there is a fit audience and sufficient attestation for the Gospel. The lisping babe that stammers forth its first prayer of wondering awo and leve to the great Father; the poor daylaborer, whose intellect never ranges beyoud the narrow 10una of his daily toils; the weak, worn sufferer, stretched on the power to love and pray-these as much, nay, more than the most crudite assemblies of high and philosophic, constitute the au-ditors it claims. It is true that the highest minds may fitly occapy their ratiocinative powers in the investigation of the evidence, and the systematic study and development of the truth. But let us never confound the gifts and acknowledgments necessary for the theologian with those of the believer. The powers sufficient to perceive, and know, and relish, are ever to be distinguishlectual power to draw out and digest the theory and laws of music, but many who know nothing of the subject theoretically can sing and be delighted by song. And to make a man relish music, a good ear is better than all the analytic powers in the world. It may demand the most subtle mtellect to discuss metaphysically the theory and laws of beauty, but no such powers are needed to gaze with delight on the glory of the grass and the splendour of the flower. In investigating the problem of the foundations of morals, metaphysical minds of the rarest order have been employed for ages; but to honor an unselfish or noble act, to perceive and hate baseness and selfishness, to appreciate what is pure and lovely and of good report, needs qualities which no skill can confer, and yet which may be found in the garret or hovel where nude and unlettered poverty dwells. And so it is not the scholar's or the theologian's acquirements that best qualify for appre-hending and appreciating the evidence of the truth as it is in Jesus. These may be indispensable for the theoretical analysis and development of the truth, but the wards its lost Father, the contrition, the humility, the meek trust and self-devotion of an awakened and earnest soul,-these are the qualities which, apart from all theological talents and attainments, constitute the humblest, rudest mind that possesses them a deeper critic of Divine truth than the profoundest intellect or rarest scholarship. The truth of the Gospel, hid from the wise and prudent, may be revealed to babes. Ages of intellectual study will not serve to teach that of the Gospel's truth and power which may be learned by one upward glance of a tearful eye to the great Deliverer's feet. Henor to those who bring their genius and intellectual lore to the service and illustration of the truth! Rut be your gifts of reason what they may, to you. as capable of knowing it—as bound to receive it,—the Gospel appeals. Open your heart to it—yield up your spirit to its blessed teachings—pray for the grace and guid ance of the Spirit of God, and the truth will constitute to you its own evidence. It will carry conviction to the heart of heart . As you listen to it, the music of a heavenl voice steals upon the inner car; a beauty that is not of this world-a beauty more glorious far than that which sits on mountain, and stream, and forest, will shine forth upon the inner eye of faith, in the discern-ment and recognition of which the truth will 'commend itself to your consciousness in the sight of God.'

> Poetry has been to me its own exceeding great roward; it has given me the habit of wishing to discover the good and beautiful in all that meets and surrounds n e. Coleridge.

The pilet who is always dreading a rock or a tempes must not complain if he romain a poor fisherman. We must at times trust something to fortune, for farture has often something to fortune, for farture has often

ar ta anti-aller man taris solution are

Subbuth School Teacher.

LESSON XIII. March 80, 1878.

REVIEW OF THE QUARTER'S LESSONS.

The book was given to the Hebrews, who were made a distinct people to keep them from the the "lords many and gods many" of human fancy. It begins with showing that there is one Lord, Maker of all, ruling over all by right of creation. He makes the heavens and the earth. There is no thing to be made by any other. There is no place to be filled by any other. Heathenism, even when refined, made gods of natural objects. Sun, moon, stars, and many inferior creatures, were deified. Probably men often put a part for the whole, and worshipped nature as God. But in this book God is a Person, distinct from nature—the maker and owner of it. This divine Person is coming to his works in the garden, before the flood, to Noah, to Abraham, and the other patriarchs. The Being whom men are to worship is One who "cau create" and "who can destroy" what men call nature.

But he is not remote, without feeling, cold and inexorable, like the "fate" of the Greeks and Romans. He is a Father. He loves, pities, helps, provides—"the seed of the woman," the ark for Noah, the little city for Lot, the lamb for Isaac, the wife for him, and all that Jacob needs. This divine Father is God of providence (from provide). It is not law that governs, but God. (Illustrate the folly of supposing law to rule, by a city in the hands of a mob, the authorities timid or incompetent, the laws excellent, but no one to put them in force. What can law do? It is so much writing on paper or parelment. There must be will and force to carry it out, or we have anarchy.)

And this God is just, hates sin, expels man from the garden, drives out Cain, drowns the world, overthrows Sodom, and even when his own people do wrongly, like Isaae, or Lot, is offended with them.

But mercy is with Him as well as judgment. The seed promised, the coats of skins, the deliverance of Noah, the call of Abraham, and the warning to the cities of the plain, are the evidences of slowness to anger and tenderness of mercy.

For the Redcemer is here even in Genesis—the "seed of the woman," the "seed of Abraham," here is burnt-offering and sacrifice, on Abel's, Noah's, Abraham's altars.

And the Holy Ghost is here, as early as Gen. i. 2; man is made "in our image." This Spirit strives with man (in Gen. v. 3). It is a mistake to imagine that the New Testament only reveals the Holy Ghost. Why should Christ say to Nicodemus, "Art thou a master in Israel, and knowest not these things?" if they could not be learned from the Old Testament, which alone Nicodemus possessed?

Even in Genesis we learn to give "glory to the Father, Son and the Holy Ghost;" "the grace of Jesus, the love of God and the communion of the Holy Ghost" are even

And all needed, for man is from the fall downward just what we see him to be now. No definition of sin is given. The time for defining comes later, when men begin to argue and define in their own favour (see 1 John iii. 4). Here we see sin being done, and may learn its nature and its properties. It is unbelief of God. It is rebellion. It is belief of the devil. It is in little things—fruit—but the principle of it is the same in things little and great.

Its tendencies are here, too, in actual fact before our eyes. 'It brings felt guilt, divides between God and man, inspires the "fear that hath torment," gets man to hide from God. It kills not only godliness, but manliness, makes Adam a coward, evading, shifting blame on "the woman" (Gen iii. 12). It brings unrequited toil, sorrow and suffering, tells on the very ground, lets loose a curse on all it affects. It divides man from man—brother from brother (Cain and Abel)—and brings strife into families (Lamech and his wives), and makes all flesh corrupt. It conducts to seem of parents, drunkemess, war and every toul crime. And "it bringeth forth death" on body and soul. All this may be learned of sin, in the history of Eden, the flood, and the cities of the plain.

But there is hope for man. The tempter shall be "bruised." God has not east off for ever. Man can come to God—can pray, and God will hear. He may even intercede for others, as Abraham for Sodom. The Lord will hear—will give his angels charge ever his people (Jacob at Bethel), and will receive offerings at his servants' hands. They can consecrate themselves to Him, and he will accept them and become their God. Even so He teaches again and again in this first book of the Pentateuch. There is Hospel of Genesis, that was made known more than once to all the race, and in point of fact was known to all at two momentous periods—in the family of Adam and of Noah. See how this knowledge was lost in Rom. i. 21. "The loss was through man's fault.

THE WINE OF LIFE.

There is nothing better for the human being, sometimes, than a little hearty praise. Many good people conscientiously act on the directly opposite, and seem to think nothing better than a little hearty blame. They are mistaken, be concientious in their blame as they may. There are sore burdons enough in life, bitterness and pain enough, hard work enough, and little onough for it, enough to depress a man and keep him humble, a keen enough sense of failure, succeed as he may, and a word of hearty commerciation, now and then, will lighten his load and brighten his heart, and send him or willinew hope and energy, and if he have any reasonable amount of brains at all, will do him hearm. Sincere commerciation is the vine of life. He who withholds it, when he can give the about

Our Houng Solks.

"WHOSOEVER."

There were claideren on the floor, Couning Ribit verses o'er,

"Which word all the Bible through.

Do you have be t?" queried Suc.
"I like I' dith the best," said one;

"Jesus " ord alone"
"I like liops — and I like Love,"
"I like lice orn our home above,"

One more sould than all the rest

"Ilko Wiener or best; TN - Whosory a that means all,

Even I who are o small "
Whosever Ald I see,

That's the sand for you and mo.
"Whosever all," may come,
Find a pardon and a home.

IIII BEGINNING.

"Give m a last-penny and you may pitch one of the rings, and if it catches over a nail I'll a you three pence."

That seemed tur enough, so the boy handed him a malf-penny, and took the ring. He st pp a back to a stake, tossed his ring, and a cought on one of the nails.

"Will you the six rings to pitch again, or three pener"

"Three pence. was the answer, and the money was put on his hand. He stepped off, well satisfied with what he had done, and probably not having an idea that he had done wrong. A gentleman standing near had watched him, and now, before he had time to join his companions, laid his hand on his shoulder.

"My lad. th - 14 your first lesson in gam-

ung r "Gambling, 👊 ?"

"You staked your half-penny and won six did you not?"

"Yes, I did."

"You did not arm them, and they were not given to you, you won them just as gamblers win money. You have taken the first step in the path; that man has gone through it, and you can see the end. Now, I advise you to go and give this three pence back, and ask him for your half-penny, and then stand square with the world, an honest boy again."

He had her has head down, but raised it quickly, and are bright, open look as he said "I'll do it. will not soon be forgotten. He ran back, who soon emerged from the ring, looking he prer than ever. He touched his cap and word pleasantly as he ran away to join he comrades. That was an honest boy. We ming Star.

HAD HE A MOTHER.

"How does Good seem to you when you try to pray?" I ked of a Sunday-school scholar.

He looked up rather sadly, and said slowly, "I never prayed."

"Never?" 1 said, wonderingly. "Did you never try?"

"No," he answered, and a sad, hungry look came into his eyes.

I was sad too, and could only exclaim, "What a sweet lesson you have yet to learn!"

Some one who heard the strange remark asked me, "Had he a mother? She surely must have aght him 'Now I lay me,' or 'Our Father."

Strange she did not; strange that she could allow hom to say, "No one, not even my mother, ever taught me to pray."

I hope there are few mothers in this Gospel land whose sons and daughters can speak thus.

O, mothers, anch your children to call on their heavenly Father even if you cannot yourselves. The, best of all, to teach them by example, so that in after life, in the great hereafter, your sons and daughters may gladly say. "My mother taught me to pray."—"Finers.

JOHNNY'S MISTAKE.

Mrs. II——— readily gave her consent, and Johnny hastened to bring out the old rifle, which had grown somewhat rusty by disuse, and commoneed cleaning and polishing it.

While To a was thus engaged his meaner seem by, quietly watching his movements until he was ready to put in the charge, when she said to him, "Johnny, you had better not load your rifle to-night; I'm atraid some needlent will happen."

"O mother, seplied Johnny, "there will be no danger, and then I shall be all ready for an early start in the morning."

'But," command his mother, "something might happen; and at all events it will be safer to put it away just as it is."

Johnny mad no further reply, and his mother soon left the room.

Johnny was usually a very good boy, and prompt in obeying his mother's wishes; but this time he kept looking at his rifle, and wishing he might load it; and the more he looked and wished, the harder it became for him to put it way.

At last, saving to himself, "Mother wouldn't care it she knew there was really no danger, and I'll be very careful, Johnny took the last step which parleying with temptation almost always leads to, loaded the rite, and set it behind the

Early the next morning, before any one else in the family was satir, Johnny cropt down stairs and instead to join the boys in their spates. So capt was he to be on

his way, he actually forgot his rifle, until-he was fairly out of the house. Then he turned and went back for it; but somehow, in opening the door, the rifle was knocked down, its contents discharged, and the ball entered one of Johnny's knees.

And now what do you think were the first words that passed his lips? Did he call for help? Did he utter an exclamation of rain? No. This is what he said, "I thought I knew better than my mother."

How many other boys, and girls too, have made the same mistake that Johnny did. They may not find it out so quickly and surely; but sooner or later they will think, if not say, "After all, mother knew best."—Child's Paper.

FAMILY WORSHIP

In a recent Lecture Room Talk, Henry Ward Beecher expressed himself as follows:

If you have family prayers before breakfast, you are apt to be Pharisees. An empty-bellied saint under twenty-one years of age is a pretty poor one. It is not good to smell the coffee-pot at prayer-time. The odors of sanctry and breakfast together are not good; neither is it good to have prayers in a lurry, or to prolong them beyond a proper time; they should be mellow and free. The children need not sit in a long line against the wall. Let the child coil his legs up on the floor. Let him sit on his mother's lap. If the children want to make themselves into a bouquet around their mother, let them. Let the family sit in a little group, a social group. Let the father read, and they be silent, or read round in course, as they like. Make selections from the Bible, or read it through in course. The father is the priest of his own household. Don't hasten to get through, because the work has got to be done. Take ten minutes, fifteen minutes, of a half-hour, and if the children are interested, don't say the servants must get things in order, they must take care of the table. The most important thing is to make religion interesting, to make the children want to come.

I know a house where, at five o'clock Sunday afternoon, they have family prayers. All the cousins and near relations love to come in, from grandfather to father. For thirty or forty years they have kept it up; not one of the children would miss it: they would go without a meal first. They sing, they pray, they talk: it is the most charming hour of the whole week. Bring the children in; call on them to talk; have free conversation; don't whip them if they laugh; it does not hurt a prayer to laugh.

If you read the Psalms, or the Old Testament, you find when the Jews went up to their feasts, they were solemn and then full of mirth. The jov was sanctified; it was the handmaid and the expression of religion. It was not the higher joy of a remarkable development, but it was a part of the daily religious life. We ought to make the day that is ant to be least profitable of all, bright, sweet and pleasant to old or young, learned or unlettered.

THE WEAR AND TLAR OF GETTING ANGRY.

BY THE COUNTRY PARSON.

We must diligently train curselves not to we must unigency train cursaives not to get so angry as we have been accustomed to do. It is very wearing out. Those who have seen a good deal of dishonesty, both among the educated and uneducated; fenamong the educated and discontinuous cong, dodging, shifting ground, playing tricks with words, and absolute lying, know 'ow the keen indignation these things excite in the downright and magnanimous soul tears and hurts it. I sometimes wonder how that prophet-like man who remains among us still, and who has hited up so brave and herce and cloquent a voice against all he thought wrong for two score years, has not been killed by the wrath he has felt and uttered towards all meanness, dishonesty, and incompetency, in a world where these so alse and; but I suppose Carlyle inherited a trong body as well as a mighty soul. One thinks of the touching yet awful inscription above Swits grave: The secal indication ultirus cor lacerare nequal. Yes, gone where fierce wrath against wrong doing can no longer tear the heart! And it is not less critating, but more, that dishonest, mean, and wicked things are in no degree confined to what are called the criminal classes; but are many times done by rnug, fat, selfsatisfied persons, who are able to conceal from themselves what degraded animals they are; who can talk unctually on religious subjects, and make long, if somewhat floundering prayers. It was after being found out to remark the state of the state found out in some specially dirty trick, that Mr. Pecksiiii was most devout and pious in his deportment. My friend Smoth tells me that he knew in his youth, halfa centur since, a preacher was never reached such heights of sermons, as immediately after an attack a

that Mr. Pecksmit was most devout and prous in his deportment. My friend Smoth tells me that he knew in his youth, half a century since, a preacher who never reached cuch heights of a sermous, as immediately after an attack a delirium tremeas. Yes, and the sprituarity imposed upon really good people, for awhile. Ultimately, I rejoice to say, in was kicked out, and died at a locality then known as Botany Bay. But without supposing cases so extreme, each of us, in his own little sphere, has possibly a good many times seen conduct which excited a vehemence of moral reprobation that made one understand the inscription in St. Patrick's at Dublin. I hairent to say, but it is true, that of all theological dogmas the one which gains the most confirmation from the growing experience of life is that of the Percersion of Human Nature.—Frase,'s Magazine.

Lot us not fear that the issues of natural science will be skepticism of anarchy. Through all God's works there runs a benefitful harmony. The remotest truth in IIss universe is linked to that which lies nearest the throne.—Chapin.

He wrote poems and relieved himself very much. When a man's grief or passion is at this point it may be loud, but it is not very severe. When a gentleman is eudgelling his brain to find any rhyme for sorrow besides "borrow" or "to-morrow" his wees are nearer at an end than he thinks.—

Thackersy

THE TELLING ARGUMENT.

A young man, a native of the Highlands of Scotland, was one day walking in one of the great London thoroughfares. By one of those providential coincidences which are commonly called accidents, he mot an aged fellow-countryman, whom he recognized as having been an intimate acquaintance of his father.

The young man had been trained from childhood in the knowledge of the christian religion, and in the practice of its external duties, but having traveled on the continent as attendant and companion of a young gentleman of fortune, he had become imbed with infidel sentiments, which prepared him only too well, on his subsequent settlement in London as an attorney's appendice, to plunge into the dissipating follies of metropolitan life. It was at this citical stage of his journey in life, that he met his aged friend.

For conversation's sake, they retired to a house of refreshment, and there the young man gave his countryman a very animated description of his tour, and of the wonders he had seen upon the continent. The old man listened with attention to his narrative and then eagerly enquired whether his religious principles had not been materially inimed by mixing with such a variety of characters and religions.

"Do you know what an infidel is?" said the young man.

"Yes," he replied.

" Yes, he replied.

"Then, 'said he, " I am an infidel, and have seen the absurdity of all those nostrums my good father used to teach me in the North; and can you," added he, " believe that the Rible is a revelation from the Supreme being?"

" I do."

"And pray tell me what may be your reasons."

"Claude, said the good old Highlander, "I know nothing about what learned men call the evidence of revelation, but I will tell you why I believe it to be from God. I have a most depraved and sinful nature; and, do what I will, I cannot make toyself holy. My friends carnot do it for me, nor do I think all the angels in heaven could. One thing alone does it; the reading and beleving what I read in that blessed book—that does it. Now, as I know that God must be holy, and a lover of holiness, and as I believe that book'is the only thing in creation that produces and promotes holiness, I conclude that it is from God, and that He is the author of it."

The young man affected to laugh at this, but the argument reaches has heart; and, though he would not get rid of it. He purchased a Bible, therefore, and determined to read it again for himself. The perusal excited a airul apprehensions of his state as a sinuer against God, and most gladly would he have enjoyed another serious conversation with the pious Highlander; but he could not find him, and at that period he had not one serious acquantance in England to whom he could unbosom his mind. While thus runs sating on his situation, he recollected his father having mentioned a Mr. Newton, an excellent clergymen, who resided in London. He made inquiry among all his acquaintances where Mr. Newton preached, and at length found a young man who conducted him to St. Mary's, Woolnooth.

In hearing John Newton preach, the young man was deeply affected; but his soul found no rest. He accordingly adopted the plan of stating his case on the back of a letter, with a request that Mr. Newton would preach on it the following Lord's day ovening; he gave this to the pew-opener to be conveyed into the vestry.

The worthy author of the Olney Hymns was not the man to neglect compliance with such a request. Next "abbath evering, accordingly, he did preach to his anonymous correspondent's case, and not only this, but after the sermon, publicly mentioned the circumstance, r id requested the unknown writer of this note to breakfast with him next morning. This was the commencement of an acquaintance which issued in the happiest consequences for the young main and for the cause of Christ. For not only was he in due time relieved from his despondency through a believing view of the atonement of Christ, but, constrained to admire the grace of God which has rescued him from infidelity and vice, he resolved to devote himself to the preaching of that faith which he once attempt to destroy.

stroy.

'The young man's name was Claudius Buchanan, afterwards known as the devoted missionary and learned author, whose christian researches in India, contributed so much in their day to extend and deepen the interest of our home churches in the christianization of that great and glorious land. So important in its results was an unlettered old christian's simple testimony to the Bible, as the means by which he had revived into his heart that holiness which has he proved to be a reality! We rejoice that (not has so many such witnesses, hender, are you one of them?—British Mex. enger.

OIL THE MACHINERY,

The oil of cheerfulness makes the machinery of the household run smoothly-not that compulsory sort which says, "The ugh my heart is like ashes, my ups shall were a smile," but a true, hearty lightness of spirit which shones out through the face. Servants and children need encouragement more than fault-finding, and their mistakes and failures should not be treated with severity. They soon rebel against neutrice. It is botter to be too lenient than too severe, better occasionally to pass over an error with a smile and an expression of a hope of better doing in the future, than to be always on the alert for faults.

I cannot praise a fugitive and cloistered virtue unexercised and unbreathed, that never sullies out and sees her adversary, but slinks out of the race where that immortal garland is to be run for without dust and heat.

Bundom Acadings.

The greatest friend of truth is time; her greatest enemy is prejudice; and her constant companion is humility.—Collon.

Labor is man's great function. He is nothing, he can be nothing, he can achieve nothing, fulfill nothing, without working,—Dewey.

The artist who aspires to immortality, leaves his name on a corner of his canvass; so the pen of inspiration has inscribed the name of Jesus upon all that we see.

Diogenes being asked, "The biting of which beast is the most dangerous?" answered, "If you mean wild beasts, 'tis the slanderers; if tame ones, the flatterers."

Speaking well of all mankind is the worst kind of detraction, for it takes away the reputation of the few good men in the world by making all alike.—Wycherley.

wrought ever dies. There is one, long, unerring memory in the universe, out of which nothing good ever fades,—Woolsey.

In all culs which admit a remedy, im-

No good that the lumblest of us has

In all evils which admit a remedy, impatience should be avoided, because it wastes that time and attention in complaints, which, if properly applied, would remove the cause.

A man is like a bit of Labrador spar, which has no lustre, as you turn it in your hand, till you come to a particular angle; then it shows deep and beautiful colors.—

Emcrson.

What an argument in favor of social connections is the observation that by communicating our griof we have less, and by communicating our pleasures we have more.—Greville.

Every parent is like a looking-glass for his children to dress themselves by. Therefore, parents should take care to keep the glass bright and clear, and not dull and spotted, as their good example is a rich inheritance for the rising generation.

If you cannot be a great river, bearing great vessels of blessings to the world, you can be a little spring by the dusty wayside of life, singing merrily all day and all night, and giving a cup of cold water to every weary, thirsty one who passes by.

Rev. Robert Collyer believes in congregational singing. He told Mr. Baldwin's Christian Union young men the other evening: "Nover mind if you do not keep in tune, only sing as well as you can and it will be heard in Heaven."

Not bad is this remark of a pastor: "Two thirds of the members of my Church are honorary members. They don't come to prayer-meetings, they don't attend the Sabbath-school; they don't add to the life of the Church; they are passengers on the Gospel ship; they bear no burdens; add no strength; their names are on our books; they are honorary members." Dishonorary, rather.

In regard to disagreeable and formidable things, prudence does not consist in evasion or flight, but in courage. He who wishes to walk in the most penceful paths of life with any seronty must scrow himself up to resolution. Let him front the object of his worst apprehension, and his staunchness will commonly make his fear groundless. The Latin proverb says that "im battle the eye is first overcome." Entire self-possession may make a battle very little more dangerous to life than a match at foils or foot-ball. Examples are cited by soldiers, of men who have seen the cannon pointed, and the fire given to it, and who have stepped aside from the path of the ball.—Emerson.

On her own narrow path, Instinct is a sure guide than Reason, and accordingly it is aften the higher faculties of the mind which are most misleading. The speculative faculty is impatient of waiting upon knowledge, and is ever as busy and ingenious in finding out new paths of error as in supplying new interpretations of the truth. Hence, in philosophy the most extravagant errors have been constantly associated with the happiest mutition and it has remained for successors of great men in another generation to separate their discoveries from their delusions. Hence, also in politics, the great movements of society have seldom been accomplished without raising many false interpretations of the past, and many extravagant anticipations of the future.—Argyll.

When I think of many apoor hard-work ing man, toiling from morning to night all the year rount for a wrotched subsistence, ground down by dire poverty, with neither the opportunity nor the inclination for mental improvement, whose whole sum of knowledge is comprehended in being ablé to spell out with difficulty the plainest parts of the Bible; when I think of such a person, I thank God that it is only necessary to touch the hem of Christ's garment in order to be saved; that one or two simple gospel truths—such as, "Christ came not to call the righteous, but sinners to repentance," "Come unto me all ye that labor and are heavy laden, and I will give you rest,"—are sufficient, by the blessing of the Spirit, to save and comfort the soul.—Mc-Millan.

The highest heroism, is it not that which is free from the approbation of our fellowmen; even from the approbation of the best and wisest? The heroism which is known only to our Father who seeth in secret? the godlike deeds done in the lonely chamber? the godlike lives lived in obscurity? A heroism rare among us men, who live perforce in the glate and noise of the outer world; make common among women women of whom the world never hears, who, if the world discovered them, would only draw their veils more closely over their faces and their hearts, and entreat, to be left alone with God. True, they cannot always hide. They must not always hide or their fellow-creatures would lose the golden lesson. But, nevertheless, it is of the essence of the perfect and womanly heart woman transcends the man, that hide if it could.

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Britis i American Presbyterian FRIDAY, MAROII 21, 1878.

TOPICS OF THE WEEK.

Nothing of any consequence has been done at Ottawa during the week. The various Departmental reports show that the country is in a very prosperous condition.

The agitation for the overthrow of the Scottish and English Established Churches seems to be continually gathering strength. Mr. Miall is to bring the ma ter before Parliament. Those who have entered upon the crusade have their work before them, though we have no doubt that eventually their object will be gained.

In Scotland, the people are all busy electing their School Boards, and getting their new Education Law into tull working order. In general, matters are apparently managed very harmoniously. In some cases we observe the measure is denounced as Infidel in its tendencies, because it does not make the reading of the Bible and the teaching of the Shorter Catechism in all cases imperative. Well meaning people are often too ready in denouncing every measure and every man as "infidel" when they do not quite accord with their notions of the fitness of things.

The Ministerial crisis in England still continues. Mr. Disraeli has definitely de clared that he does not see his way to forming a Ministry. It is possible that Mr. Gladstone may be asked to return to his former position, but he can scarcely be expected to do this without receiving assurances of more thorough allegiance on the part of his professed followers than he has had for some time past. In his desire to conciliate the Roman Catholics, he has disgusted many Protestants, without receiving the empport he desired from the followers of the Pope. We rather think that with all the respect and admiration generally felt for Mr. Gladstone's personal character and gifts, few in Canada, at any rate, of any shade of politics, regret his downfall.

The rejection of the Prohibition Bill on the ground of its n. being in the power of the Local Legislature to meddle with such a subject, has led the Total Abstainers to agitate the whole subject only the more earnestly and to carry the question to the proper place, viz: the Dominion Parliament. Both in Canada and in the States public opinion is becoming more alive to the fact that something must be done to stay the ravages of Intemperance. In the meantime, why do Total Abstainers not try to make use of the law they already possess? By the Dunkin Act a majority of the ratepayers can at once vote that there shall be no be uses issued within a municipality. If Teetotalers cannot enforce that, how could they manage anything more stringent? The fact is, the Legislature can only go with safety as far as it is reached by overwhelming public opinion, and, that public opinion is not ripe for prohibition, is evident from the Dunkin Act remaining a mere dead letter. We are glad to see the cause of temperance gathering strength, but it must become a great deal stronger than it is at present before it can ! ston the manufactule and sale of intoxicating liquors. When the voice of the general public says that this must be done it will be done, but to press it prematurely would only be to invite defeat. We say this with the greatest possible respect for Total Abstainers, and the most ardent adherence to the principles of Total Abstinence. Legislature can do something, but the great work is for every one to become a personal ab-. stained and persude others to do the same. When the great majority have taken that step, prohibition will be easy: without it, tion. we rather fear all more repressive legislation will be vain. It is a great step in advance, he ever, when the general conscience is becoming uneasy over the atrocities of the liquor traffic, and in that very interesting condition we think matters are at

The Local Parliament still continues its Critaination and recrimination siftings. is the order of the day. The proprieties of debate are little thought of, and while each day's sitting costs the country hundreds of dollars, the time is wasted in frivolous and offensive personalities. Some of the accounts for "furnishings ' make the profession of sobriety on the part both of the past and present ministries look very curious There must either have been extensive breakages among the wine glasses provided at the public expense, or a very considerable stock must now be on hand. Still the manner in which time is wasted over what, at the best, are very small matters, is very disgraceful. The Speaker has very little faculty for keeping order, and some of the members have not the slightest notion of propriety. Surely we are not called upon to believe that these persons are the first gentlemen of Ontario.

YOUNG MEN'S OHRISTIAN ASSO-CLATIONS.

We are always glad to chronicle the success of any enterprise that is calculated to benefit the general community, and therefore feel pleased to notice the progress made by the Christian young men of Toronto in securing a commodicus and elegant edifice in which to hold their meetings and transact the varied business of the Association. During the past week a very successful bazaar was held by the ladies of this city in the new building on Queen street, which realized about \$7,000. In a very short time there is every appearance of the debt being entirely swept away.

There are some other very active and successful associations of a similar description scattered over the country. Every well-wisher of his country must desire that the numbers of these Institutions may be continually increased, and he can practically show his interest in that country in no better way than by extending to the young men of his neighborhood his cordial co-operation and support in establishing such an Association for the benefit of the neighborhood.

A GREAT ABUSE.

The friends of Denominational Colleges

have often pointed to the States as affording

the most convincing proof of the necessity of such institutions. There, they have cried. are people entrammelled by an Established Church, and yet they seem instinctively to betake themselves to Denominational institutions for higher education, rather than have them the common property and uuder the common control of all the sections of the State. The cry now comes from that same country against the wretched policy which has, in this respect, been followed. The New York Independent, in a recent strong and outspoken article, says that this undue multiplying of "colleges" and "universities," to the extent of, we suppose, about three hundred, is exercising a most injurious influence. By the excessive competition thus engendered, the standard of culture is lowered, the churches are oppressed with never ending schemes for college building and endowing, while the professors are over-worked and under-paid, and all is in danger of getting into confusion. The Independent cries out for a nondenominational system. It says that surely "Presbytorians, Baptists, Methodists, and Episcopalians ought to be able to study chemistry, geology, mathematics, languag es, or history together, without wrangling about beliefs. They can further education by working hand in hand; but they only der it bystriving to labor apart. Cannonballs are much more effective than handfuls of small shot." This seems reasonable enough, and yet it is excessively difficult to get people to believe it. The absurd multiplying of colleges will no doubt eventually cure itself, but what an amount of suffering and loss to the cause of Christ may be incurred before that takes place. The Christian people in the States are no doubt very liberal with their money, but what can be done when single denominations have as many as eight or ten colleges in single States? Let as in Canada take warning and guard against the same mistake. To be sure we are not in great danger, for while in general secular education is pursued at the same seats of learning by the studious youth of the different denominations, there appears a considerable amount of backwardness on the part of many to provide the requisite reans for giving even a thorough theological training to the future pastors of the churches. When wealthy denominations find themselves unable to equip and maintain in reputable order and efficiency a simple theological training institution, there will not be much immediate danger of an undue multiplication of Denoannational Colleges for instruction in the or-

Knowledge, even of Gospel truth, is emptiness, unless love, practically exercised towards God and man, accompany it.

dinary secular branches of a liberal educa-

It is the proper office of faith to believe what thou sees not, and the reward of faith to see whe thou hast believed.

TAXATION OF THE WORKING OLASSES.

Professor Leone Levi, England, has prepared a pamphlot setting forth the amount of taxation in the United Kingdom which falls upon the "working men." Evidently that class has no reason to complain in Britain any more than in Canada, of the pressure of the taration. They tax themselves considerably, and if they pay much into the revenue, they have themselves to blame. The total population of Britain is 81,800,000. Of these 21,000,000 constitude what is called the "working class." Imperial and local expenses require £90,-000,000. Of this sum the middle and upper classes pay £60,000,000. Thus the 21,-000,000 have just one third of the whole to meet. Of the local taxes the working class pays five millions out of twenty-five. Then the greater portion of what is paid is from the use of luxuries they would be better without. The working classes pay in Britain £21,400,000 of taxes on spirits, beer and tobacco. Altogether it is calculated that they spend on these injurious articles £82,000,000, that is one hundred and sixty millions of dollars every year. And yet they talk about being oppressed and underpaid though they can worse than throw away that enormous sum annually. If the working men did not drink and smoke they would not pay the tenth of the taxes in Britain. No more would they in Canada. Our working men are well off in general, but if they gave up spirits, beer and tobacco, and did not waste their incomes in something worse than folly, they might all provide for sickness and old age, and be as perfectly independent as it is possible for any class to become. It is about time that well paid mechanics and labourers were told with all frankness and faithfulness that if they are kept poor, it is not through the sins of those above them, or by the customs of society, but from their own wasteful ways and their indulgence in vicious and expensive habits. If the working men of Canada would forswear the tavern and the tobacco pipe, it is scarcely possible to think of any class of men that might be more comfortable and more independent.

Ministers and Churches.

The Rev. George Gilfillan, of Dundee, is busy with a life of the late Dr. William Anderson, of Glasgow. The work is expected to be ready by the end of next month.

Deaths of Prespyterian Ministers.—Some rather prominent Presbyterian clergymen in Scotland have died lately. We have already mentioned the removal of Dr. Guthrie. Principal Barclay, of Glasgow, has also passed away at an advanced age; and Dr. Simeon, of Greenock. Dr. William Pringle, of Achterarder, a most scholarly and accomplished divine, died a few weeks ago. He had been minister of the same charge for the long period of fity-four years. The Rev. Robert Gardiner, of Wolverhampton, was recently killed by a passing engine at the station of that town as he was crossing the railway line.

The annual Missionary meeting of the C P. Church, Cookstown, was held on the 27th January. The Rev. G. Burnfield, (Pastor), oocupied the chair. Addresses were delivered by the Rev. McKee and Smith. An Indian choir added much to the interest and pleasure of the meeting. One or two pieces were also sung in the Iudian language. The audience numbered between three and four hundred. The sum of \$48 was collected during the evening for missionary purposes. The interest evinced by the people, as well as the financial result of the meeting, were very gratifying to all concerned.—Com.

On Thursday evening, the 6th inst., a number of the members and adherents of the Canada Presbyterian Church, in the village of Nobleton and vicinity, proceeded to the residence of their pastor, the Rev. James Adams, and presented him with a purse containing \$42. An address expreseve of the feelings of the donors was read by Mr. Philipe. Mr. Adams, though evidently taken by surprise, managed to acknowledge his sense of the kind treatment he had experienced from the congregation since his settlement in King. After the address and presentation, ten was served up by the ladies, in excellent style, and a very pleasant evening was spent by all. Such expressions of kindly feelings on the part of the people must be encouraging to their m'nister.--Cox.

To admit the rightcourness of man, be it ever so little, into the title deed of heaven, is to s lmit a flaw into the security.

When the time shall come that your eyestrings shall break, and your face wax pale,
your breath grow cold, and this house of
clay shall totter, and your one foot shall be
over the boundary in eternity, it will be
your comfort and joy that you gave your
name to Christ. The greatest part of the
world think heaven at the next door, and
that Christianity is an easy tack; but they
will be beguled. Reventions.

RNOX COLLEGE LITERARY SOCIETY.

The seventeenth public meeting of this Society was held last evening in the basement of Knox Church. There was a large audience, demonstrating the favourable consideration given to the exercises of the society. The Rev. Dr. Topp, paster of Knox Church, occupied the chair. After prayer, the proceedings commenced with the reading of an casay by Mr. II. H. Me-Pherson, M.A., on the subject "Design in Nature," which displayed much careful reading and reflection, as well as correct composition. It was received with marks of approval. This was followed by readings:-" Mark Antony's Oration," from Shakespeare, by Mr. E. W. Panton, in good style, showing careful preparation; and the story of "Damon and Pythias, by Mangan, read by Mr. H. McKay. The event of the evening was the debate on the question-Have modern scientific discoveries been injurious on the whole to the cause of reli-gion?" On the affirmative were Messrs. J. Scrimger, M.A., and A. Bell; on the nega-tive, Messrs. D. McKeracher and J. A. Car-michael. It was contended on the affirmative that the whole tone and action of scientific research were hostile to religion; that the scientific formula would upset the belief in miracles and divine revelation; and that the benefits conferred on religion by science are meagre compared with the doubts engendered by the assumptions of scientific men. It was argued on the negative that truth can never injure truth; that science gives us higher views of religious truth; that science has scattered supersti-tious errors, and has stimulated roligious zeal. The arguments on both sides were delivered with force and earnestness. Chairman, in summing up, observed that the question had forced itself on every in-telligent mind, and complimented the debaters on the skill they had displayed in its treatment. He reviewed the arguments briefly and decided in favour of the nega-The meeting was then closed with the benediction.

KNOX COLLEGE STUDENTS MISSIONARY SOCIETY.

A meeting of this Society was held in the College, on Wednesday evening, the 12th inst., to consider and determine the fields to be taken up during the summer. Deep interest was manifested in the matter by all the students, and after much deliberation the following fields were selected and missionaries appointed to them: Penetanguishenue, &c., Mr. J. S. Stewart; Wyebridge, Mr. A. McFarlane; Waubanushene and Port Severn, Mr. W. Frizzell; Tay and Medonte, Mr. Stuart Acheson'; Port Carling and Lake Roussean, Mr. P. C. Goldie Parry Sound, Mr. R. P. McKay; Hager man and Ryerson, Mr. J. J. Henry; Sault Ste Marie and Bruce Mines, Mr. W. H. Rennelson, M.A.; Silver Islet, Mr. H. H. McPherson, M.A.; Sombra, Mr. P. Nicol, North Hastings, Mr. J. A. Carmichael and Mr. D. McNoil.

BARRIE PRESBYTERIAN CHURCH . SOIREE.

The fifth annual source of the Barrie Presbyterian Church was held on the evening of February the 18th. The attendance was very good, the weather being favorable. The duties of the chair were very efficiently discharged by his Honor Judge Gowan, an estimable and highly influential member of the Episcopal church. This is not the first occasion on which the Judge has been pleased to give the like countenance to this congregation. It may be stated here too—ought to be stated, perhap that this gentleman has extended to the Barrie Presbyterian congregation substantial proof of his good-will, and Christian har proof of his good win, and Christian large-heartedness. Addresses were given by the Revs. 3 ssrs. Milner, P. M.; McDowal, W. M.; Crompton, P. M., an the Pastor, Mr. Fraser. As a whole, an exceedingly pleasant evening was passed. nd \$110 were realized as not profit. anis sum, at the request of the ladies, and by the voice of the congregation, was added to the manse fund. A manse has just been purchased by the congregation, in the heart of the town, and every way suitable, at a cost of \$4.500, four thousand five hundred dollars.)-Com.

WESTON.

LECTURE ON "HUGH MILLER."

For a long time the C. P. Church, here, was in a very lifeless condition, but now it seems to be waking up to its duty. Last Friday evening, under its auspices, a lecture on "Hugh Miller" was delivered by Mr. W. H. Rennelson, M.A., of Knox College, in aid of the Sunday School. The church was crowded with an appreciative audience. One very noticeable feature in the lecture was its being unlike most lectures on heroes. There are two methods of tures on acroes. There are two methods of treating a hero, which are very much in vogue at present. One is to set him up on a lofty pedestal for "young men and mai-dens, old men a children" to gaze at in admiration, and make genuflections to. The other is to place him with his back to the audience, and use him merely as a post to paste wise saws, and heavy moral reflec-tions on. But last Friday evening we were introduced to a gonuine man, with wuim we got pretty thoroughly acquainted before the evening was over. The very meeting with such a man was ennobling, and Mr. Rennelson has the warmest thanks of the whole community for the very interesting interview he gave ne with Hugh Miller.

Ecclesinstical.

PRESBYTERY OF ONTARIO.

This Presbytery met at Prince Albert on 4th March, and although the state of th roads prevented several members being present, there was a pretty fair meeting, and a large amount of business was tran. sacted. The most important matters only will be of general interest. A letter was read from Rev. Mr. Fraser, clerk of Mani. toba Presbytery, addressed to Dr. Thom. son, and desiring to know the grounds of the Ontario Presbytery's "non-concurrence" in their application to the General Assembly in regard to the reception of the Rev. Neil McDougal. Dr. Thornton informed the court that as a limited time was al. lowed to answer said letter in order that the reply might be in time for a meeting of the Presbytery of Manitoba, he had replied in genera! terms, and on his own individual responsibility, stating also that he did not consider it was his province as clerk to answer personally. The Presby. tery considered that neither in their collective capacity are they called on to state the grounds of "non-concurrence" at present, but will be ready to do so if required before the General Assembly. Mr. Ed. mondson reported on behalf of a committee appointed to draft an overture to the Synod of Toronto, anent the subject of total abstinence, at once in regard to church mem-bers, and the youth in Sabbath Schools. The report was received, and after conference thereon, Dr. Thornton, seconded by Mr. Edmondson, moved, that the Presbytery adopt the overture in so far as it applies to the introduction of the total absinenco princirle into Sabbath Schools, but that the Presbytery further resolve to prepare another overture to the General Assembly, praying that body to give a strong and decided recommendation of the adoption of total abstinence principles on the part of church members and congre-gations. The motion passed unanimously, and a committee was appointed to prepare the overtures and report at a future ecderunt. Mr. Scott reported having modera-ted on a call in Peel st. church, Lindsay, The call has been unanimous in favor of Rev. Geo. Burnfield, of the Presbytery of Sincoe. Messrs. Scott and Ray, commis-sioners from the congregation, intimated the remarkable ardor and unanimity of the congregation in the movement, indicated also by the liberality and promptitude with which, in the limited time afforded, they had subscribed for the support of a minister. The call was sustained and ordered to be transmitted without delay to Mr. Burnfield. The reasons of translation also to be forwarded to the congregation of Cookstown as speedily as possible. The Rev. John Smith, Bownanville, was appointed the representative of the Presbytery, and also of the congregation of Lindson to presentative. of the congregation of Lindsay, to prese-cute the call before the Simcoe presbyter, A telegram was forwarded by the clerk to La ric, where the Simcoe prosbytery were understood to be sitting, intimating the fact of said call being sustained; and an answer thereto ere long conveyed the intelligence that the call could be taken up on the 18th along with one to Mr. Burnfield from Searboro. An application was refrom Scarboro. An application was received from Sunderland and Vroomanton, for supply of preaching. The position of the applicants was explained by Mr. Daw-sen. Messrs. Hutkins, from Sunderland, sen. Messrs. Hukins, from Sunderman, and Mr. Glendinning, from Vroomanton. commissioners, were fully heard. They explained the prospects in regard to the future should supply be obtained, and assured the Presbytery that the subscription now presented could be depended on. They dethe Presbytery that the subscription now presented could be depended on. They de-sired to have a student located there in the summer months. The application was granted, and Mr. Scott was directed to secure a student for this field of labor. At the meeting of the Home Mission committec, Rev. J. L. Murray was appointed at a convenient season to visit these places and make further enquiries, and give all needful encouragement to the people. Reports were then given by the several members who had been engaged in holding missionary meetings. The meetings in most instances had been good, and the spirit of liberality was manifestly upon the increase-Mr. Scott reported that these appointed to visit the mission stations and hold meetings Lal fulfilled their appointments with great faithfulness and with encouraging results. The Presbytery next took up the remits from the General Assembly, and first, that in reference to the appointment of a mission secretary. The appointment of one to this office was regarded as imperatively required now, from the circumstances of the church. The regulations proposed in regard to the duties of the office were approved with some slight amend-ments. The remit in reference to the status of retired ministers was also considered, or more properly the 3rd clause in one of the articles on this point; and it was, on motion, agreed, "that caid clause be adopted as it new stands." In regard to the specification of the duties of the mission secretary above referred to, the Presbytery recommend that the 2nd should read thus, That under the direction of the Home and Foreign French Evangelization and Kanl: akee Mission Committees, he shall have the general oversight of the mission operations of the Church." And the following words were in like manner recom-mended to be added to the 8rd—"and member, ex-officio, of all the other mission committees of the church." That the last clause of the 5th—instead of "in support of the Home and Foreign Missions"—read, in support of the missions and other schemes of the church." 6. Insert after the words, "pages of the Record"—"Bar-TISE AMERICAN PRESENTERIAN and other-wise." The Presenters than otherwise." The Presbytory then proceeded to hear the trials for ordination, assigned to Mr. Cockburn, under call to Unbridge and Leaskdale. Mr. C. accordingly read a lecture from Eph. v. 33-37, Christ also ture from Eph. v. 33-37, "Christ loved the shurch," possilar symmon, R. 7; housily on line v. 3-3 and of

exercise upon 1 Pet, ili, 18-21, all of which, coercise upon 1 Pet, in. 18-21, all of which, Latin thesis, and examination in Hebrew, Greek New Testament, church history, and theology were sustained as trials for ordination. Auch satisfaction indeed was expressed by the Presbytery with the whole, as giving most pleasing evidence of Mr. Cookburn's ability and adeptation for Mr. Cockburn's ability and adaptation for the work of the ministry. It was agreed the work of the limited y. It was agreed that his ordination take place at Uxbridge, on Tuesday, the 18th March, the prosby tery to meet at 10:80 a. m.; the Rev. J. Thom, moderator of Presbytery, to preach, ordain and address the minister, and Mr. Currie the people. Mr. Edmond on, as moderator of the session of Enniskillen moderator of the session of Enniskillen congregation, presented a verbal request for the appointment of one to dispense the Lord's supper on the last Sabbath of the month. The request was granted, and Mr. Thom was appointed to discharge that duty, his place to be eccupied that day by the Enniskillen supply. Mr. Scott turned the attention of Presbytory to the present position of the mission field, and intimated position of the mission field, and intimated that circumstances seem now to require that Islay and Palestme be dealt with by themselves. Commissioners from these places were heard in reference to their desire to have a Gaelic student in the mean-time. At this stage Mr. Murray reported fer the committee appointed to visit Cambray engregation, to the effect that their financial condition was by no means satisfactory, and that the committee had failed to secure their agreement to the existing arrangement in regard to Mr. Scott's occasional supply of Islay, as well as in ref-orence to the remunerate u for said labors. cence to the remuneration for said labors. Lengthened consideration was given to the position of matters in Cambray, and in connection with Mr. Scott a services to Islay the Presbytery found that it is importative in the meantime that Mr. Scott take the superintendence of the mission field as before, and that for the summer season a Gaehe student be for the summer season a Gaelic student be applied for to supply Islay and Palestine under Mr. Scott's direction. The Presbyunder air. Scott's direction. The Fresby-tory also agreed that in case of Mr. Came-ron, catechist, being removed from the bounds of the Presbytery, that Mr. Scott shall apply for two students instead of one only for Islay and Palestine. Mr. Scott gave notice that if the aspect of matters is not of anged he will probably lay his resignnot of anged he will probably lay his resignation of Cambray on the table at next meeting of Presbytery. The case of the supplemented congregations was fully considered. The Presbytery was gratified to find that the number of those requiring and is still decreasing. The amount requisite for carrying on the few that are still weak, and also what is needful for the mission field of the Presbytery, was carefully considered, and directions given to Mr. Scott sidered, and directions given to Mr. Scott to make application accordingly, at the meeting of the Home Mission committee. Delegates to the next General Assembly were then chosen; Messrs. Dawson and Edmondson by rotation, and Dr. Thornton, Messrs. Smith and Murray by ballot. Representative elders were selected upon the understanding that they should be from congregations not represented last season. ongregations not represented has season.
On this principle the representative elders
of Whitby, Oshawa, Claremont, Prince Albert, and Cambray were appointed delgates. The Rev. Mr. Reid was nominated as Moderator of the General Assembly. The next ordinary meeting of Presbytery was appointed to be held on the 20th day of May, in Mr. Freeman's hall, Prince Albert.—Con.

PRESBYTERY OF PARIS.

The Presbytery of Paris met Tuesday, 11th March, in Knox Church, Ingersoll. Tae Rev. Hector McQuarrie, of Drumbo, Moderator. There was a very large attendance of both ministers and elders. Commissions were received from many Kirk sessions, in favor of representative elders to attend the courts of the church during the ensuing year. The Rev. Mr. McKenzie of Embro, and the Rev. A. B. Simpson, of Hamilton, being present in court, were invited to sit as corresponding members. The Rev. Mr. Lowry was elected Modera | tor for the ensuing year, and a vote of thanks tendered Rev. Mr. McQuarrie his conduct in the chair during the time of his Moderatorship. Mr. Robertson, of Paris, gave in his report as Presbytery Treasurer for the year, showing a balance on hand of \$42.87. The report was received, and the books and papers retailed to Mr. Aull, minister, and Mr. Satherland, elder, to audit and report to Presbyter, at a future stage of the proceedings. Subsequently, the com aittee reported that the Treasurer's books were correct, and the Preshytery dance with the report. The Presbytery re- ladies had provided a most excellent dinner, ordered the books to be audited in accorsolved to appropriate \$80 of the funds to which ample justice was done. In the on hand to a charitable object. A circular evening, also, tea was served in the same letter from the Toronto Presbytery was place, when a still larger company again read, intimating the intention of Presbytery enjoyed a substantial and delicate repast, to ask leave of next assembly to receive as which reflected great oreals on the ladies of a minister of our church the Rev. George | the congregation. After tea, the congrega-Clarke, formerly a minister of the U.P. then proceeded to the Church, and at half-church of the United States. The Prespectively then proceeded to teet representatively then proceeded to the church was ives for the next general assembly. The bytery then proceeded to elect representatives for the next general assembly. The following ministers were less to Message and apparently happy following ministers were less to Message and apparently happy following ministers were less to Message and apparently happy following ministers were less to Message and apparently happy gathering, in which were included many burg, were laid on the table for examination, and, mitted to committees, to report at a future stage of the business. Subsequently, the committees reported, and the records were attested in due form. Mr. Farries reported on belu If of the committee appointed to arrange for the infestionary meetings within the bounds of the Presbytery. The report, was received and thanks tendored to within the bounds of the Presbytery. The report was received and thanks tendored to the committee for their diligence in the committee for their diligence in the receivery prospect of success, and with the matter. The Clerk was instructed and Diving blessing will no doubt be instructed to convey the thanks of the Presbytory to convey the thanks convey to convey the thanks convey to convey the thanks of the Presbytory to convey the presbytory to convey the presbytory to convey the thanks of the Presbytory to convey the presbytory to

congregations within the bounds on home missions during the present winter. Mr. Lowry gave in a report from the committee appointed to meet with the Presbyterians in Burford, to the effect that they had met with the parties in the present place of worship, and after sermon found that twenty persons were more or less regularly in connection with the Presbyterian Church, and five adherents. Also, that a committee of management had been appointed to take charge of the fluancies affairs of the congregation. A letter was also read from Mr. Alexander, at present preaching at Burford in regard to the present promising condition of the cause in that locality. On motion duly seconded, the report was received, and the thanks of the Presbytery given to the committee for their labor. It was further resolved, that the Presbyterians in Burford be recognized as a congregation of the church, to be known by the name of the Burford Presbyterian Church; and that meanwhile the congregation be placed in connection with the Mount Pleasant Church, and under the oversight of the Kuk session of said church, with instructions to attend to the dispensing of ordinances, admission of members, and election of office-bearers, and that Messrs. Lovry and Farries be commissioned to attend to these matters, along with the said Kirk session of Mount Pleas ant Church, and the Rev. Thomas Alexander. The Presbytery then proceeded to nominate a professor of systematic theology in Knox College. The Rev. William Mc-Laren, of Ottawa, and the Rev. Dr. Topp of Toronto, were duly moved and seconded for the chair. It was also moved in amend-ment, that the Presbytory make no nominations whatever, leaving the matter in the hands of the general assembly; but recommending that the chair of systematic theology be filled at the ensuing general assem-bly. It was agreed that the vote on the amendment should be taken yea or may The vote being taken, fifteen voted yea, and seven nay. The Presbytery therefore reschved that no names be submitted by the Presbytery to the general assembly. McTavish requested the Presbytery to withdraw his name in connection with the mission secretaryship of the church, to which he was nominated at last meeting of-Presbytery. The request was granted. The Presbytery then proceeded to nominate a mission agent for the church, when the Rev. R. H. Warden, of Bothwell, was unanimously nominated for that office. The Presbytery had next under consideration the disjunction of East Oxford congregation from Norwich and Windham. A commit-tee was appointed to confer with all parties interested, and report the result to the next meeting of the Presbytery.

IN THE EVENING SEDERUNT,

A conference on religious questions was held by the Presbytery, when the following topics were discussed: 1st. The relation of our young people, who are not communicants, to the church,—are they amenable to discipline? The subject was introduced by Mr. McTavish. 2nd. How far are members of the churching above himselfed in counter of the christian church justified in countenancing worldly amusements?—introduced by Mr. Cochrane. 3rd. How should pastoral visitation be conducted so as to be most conducive to the spiritual interests of the congregation?—introduced by Mr. Robertson, of Norwich. At the close of the conference, Mr. Cavan led the Presbytery in prayer.

After the transaction of other matters of routine business the Piesbytery adjourned to meet on Tuesday, the 8th day of April, at one, p.m., within Knox Church, Woodstock, and to hold its next regular meeting it Paus and within River Street Church there, on the first Tuesday of July at cleven, a.m.—WM. Cochrane, Pres. Clerk.

ORDINATION AT UXBRIDGE.

The ordination of the Rev. E. Cockburn, M.A., took place in Uxbridge, on Tuesday, the 18th inst., at 11 o'clock. 'The Rev. Mr, Thorm, B.A., Moderator of the Presbytery, preached from Matt. viii.: 18, to a large and attentive congregation. At the conclusion of the service, the Preshytery proceeded to ordain Mr. C. in accordance with Presbyterian usage, Mr. Peattie the ordination prayer, Mr. Dawson addressing the minister, and M · Currie-the people Mr. Dawson they can lucted the newly ordained pastor to the door of the church, when he received a hearty welcome from the concegntion. Before returning from the church, the Trea mers of the congregations waited upon Mr. C., and presented him with a quarter's salary in advance.

The Presbytery and congregation then proceeded to the Town Hall, where the ed the proceedings with music, rendered in a manner very treditable to themselves and the congregation, Miss Hould ably presided at the organ.

PRESBYTERY OF TTAWA.

This Presbytory hold its last meeting in Bristol, Quebe on the 11th and 12th March. Thirt members and three eld ers were present. The following are the prin-ciple items of business that were transact

The Rev. A. Young, of Montreal, being present, was invited to sit as corresponding member.

The Presbytory agreed to accept the services of Mr. Mark Turnbull to labor on the Upper Ottawa, and to make application to General Assembly for leave to ordain him as a missionary. Messrs. John Rad-dle and Liowis Cuthbortson, elders, were ap-pointed commissioners to the General As-sembly in the place of Messrs. Alexander Stirling and Wm. Tait, who had failed to intimate their intention to be present. The Clerk was appointed to receive all con-tributions raised toward paying off the ar-rears in connection with the Hull Station. A revised list of questions for conducting

Presbyterial visitations was adopted, and 800 copies were ordered to be printed.

The evening sederant of the first day was occupied with an Evangelistic Service, in which Mr. McDermid gave the opening

address, and Mr. McEwen, Mr. McLaron, Mr. Carswell, and Mr. Bremuer tollowed. The Presbytery had under its consideration the propriety of opening up several new Stations, and committees were appointed to visit them and report at the meeting

held during the Session of Synod.

The Conveners of the various Missionary Deputations gave in a report in regard to the meetings hold in their respective districts. The following overture anent the Examination of Students was approved of and ordered to be transmitted :

Whereas, it seems necessary for the wellbeing of the Church, the officiency of the Ministry, and the more diligent Presbyteral supervision of Students of Theology, that the act anent Boards of Examiners re-enacted, ad interim, by the General Assembly of 1871, should be enacted as the permanent

law of the Church.

And whereas, it seems to us that the proposed Act admits of improvement in some respects, the Presbytery of Ottawa 1espectively overtures the venerable, the General Assembly, through the Reverend, the Synod of Montreal, That article 6 be amended by the insertion after the word "session," the words, "and if satisfied with their learning and general fitness for the work of the Ministry, and that an additional article be inserted between 6 and 7 as follows: But the Board of Examiners and the Senates of the respective Colleges shall not receive for examination or assign a standing to any student not certified by the Presbytery within whose bounds he has been residing during the summer months. This article to be named Article 7, and Article 7 in the interim act to be changed to

Article 8. Mr. Moore was appointed support this overture before the Synod and General As-

The Trial Discourses of Mr. Alexander McLaren, Pastor elect of the Congregation of Bristol, were heard and sustained, and it was agreed that the Presbytory proceed wich the ordination and induction as previously arranged.

At 11 o'clock a.m., the hour fixed for the

service, Mr. Stewart ascended the pulnit and preached from Col. I. 28, whereof, I Paul am made a minister. Thereafter the moderator resumed the chair, the Clerk narrated the previous steps taken in the matter of this call, and the usual questions were put to the pastor, elect and the congregation and satisfactorily answered whereupon Mr. Alexander McLaren was ordained by solemn prayer, and the laying on of the hands of the Presbytery, and inducted into the pastoral charge of the congregation of Bristol receiving from the brethren of the Presbytery, the right hand of fellowship. Mr. Crombie then addressed the pastor, and Mr. McEwen the people. At the close of the service Mr. McLaren received a most cordial welcome at the door from the people of his charge.

In the evening a most successful service

was held.

The next regular meeting of Presbytery was appointed to be held at White Lake, on the first sederunt to be occupied with general business, at 2 p.m., a Presbyterial visitation will be conducted and in the evening a conforming will be held on the subject of title was bold. ference will be held on the subject of "the relation of the children of behaves to the church and the practical questions arising therefrom."

JAMES CARSWELL, Clerk.

Contributors and Correspondents.

LITERARY AND THEOLOGICAL STU-DIES.

Editor British American Presbyterian.

Sir,—Your correspondent Index has surely about said his say. He is latterly not making much of his "Presbyterian Wrongs." I expected sancthing from his first letter or two. They were written in a vigorous style, and apparently by one who led sancthur to say "May all " who had something to say. After all, it has come to not very much. He wants Knov College to get a new building. In has come to not very much. He wants part, a ceremony by which a name is fast-Knox College to get a new building. In tened on a person. How can we reasonably that he speaks the mind of all its friends, suppose those who are led by such spiritual than he would have, I forget how many guides should have any other than heaththat he speaks the mind of all its friends. Then he would have, I forget how many professors, at a salary considerably over \$2000 each. That may be very desirable, but with all respect to Index, it is not practicable. To talk of raising the salaries of professors considerably above \$2000, after heaving the than me to that figure only a having got them up to that figure only a year or two ago, is of no use. While so add, that the Church to which he belongs, many of the pasters of the church have only hapteres with equal readiness the children 2500 or \$600, to make such a proposition would simply be to raise unnecessary opposition to the whole scheme. If professors can not live in Toronto comfortably on \$200), far better remove Knox College to on 92000, for netter remove know College to some other locality where this could be managed with the greatest case. The church will never be on a licalthy footing with her theological students till she requies all to lave finished their literary, studies before entering on the study of theology. If this were done, it would not be necessary to have Knox College in To-ronto. It is perfectly preposerous to have

raw lads working at two things, either of which is amply auflicient to tax all their energies and all their brains, while at the same time they are preaching and speaking with such abundant frequency from the very beginning of their studies, as if all their public appearances were a mere re laxation to them in the course of their sovere studies. No wonder that the result is in many cases not satisfactory, and that by the tune some have come to be heensed their pulpit and platform atterances give their hearers the idea of "words, words, mere words." The church must come at no distant day to the resolution of separating the literary and theological education, and the sconer the better. I don't believe if it were done at once a single student would be lost to the church who would be worth retaining. In Scotland an abundant supply of students has always been forthcoming though the means of carming a hychhood during the course of study are much more abundant in Canada than

Another thing Index might agitate for when his hand is in is to got the curriculum of the University so changed that the work for a degree could be gone through in three years instead of four.

The long summer vacation may be abundantly pleasant to the professors, but I must own I don't see that it is very go d for the students. There are not six months out of the tweite of real honest work at our University, and then for the next six months the students are invited to neglect their studies and the professors to enjoy themselves in traveling to the ends of the earth. Of course my home-spun planness of speech will be treated with snifing ans of superiority and contempt, but I hold by or superiority and contempt, out I had by it all the same, that without over-working our really not particularly sorely driven University professors, what is now done in four years might easily be got through in three, so as to enable students to take then B. A. degree in that time. It is awintly heterodegree in that time. It is awfully heterodox of course, but for the life of me I cannot see why three months holiday should not be sufficient for professors as well as for other toders. No doubt the whole pro-fessorial class will make an awful fuse about the terrible strain upon their whole intelthe terrible strain upon their whole intellectual and physical systems during the session, but those who have watched them pretty closely are inclined to take all that cum grano. If then the literary studies could be get over in three years, what is to burden those who enter upon the theological course fully disciplined to habits of study, counded with a decent amount of study, equipped with a decent amount of learning and so far blessed with trained and active intellects, as well as devout and sanctified hearts to enter upon the work with so much enthusiasm, concentration and singleness of thought and purpose as to do double or three times the amount of work that is possible in present circumstances, and that without any injury either to body or brain? Don't you, Mr. Editor, think all that is worth thinking about and discussing a little, when so much is said about professors and the necessity for a great number of them in Knox College By all means let us have as many professors and as well qualified as we can secure but let us see also to having our students so trained beforehand that they should be able to avail themselves of the able instrucable to avail themselves of the able instruc-tions of this complete faculty of instructors which is so carnestly demanded. I have I have said nothing amiss. I am sure if I have I did not mean to. If there is any thing in this letter in the least degree offen-give to any one, but it down to my straight sive to any one, put it down to my stupidity. I only wished, like Elihu, to give my

> Yours faithfully, O. E. M. S. M.

P. S.—With your leave I wish to say something more about the absurdly long University vacations. The children in our common schools might be supposed to need such rest more than strong young men and healthy professors.

opinion.

IS GIVING A NAME ESSENTIAL TO THE VALIDITY OF BAPTISM.

Editor British American Presbyterian The following circumstance took place

not long ago, about twenty miles from Toronto.

A woman, when she presented her child for baptism, told the minister that the name was Elizabeth Ann J—y. As the name was kinzabeth Ann J——y. As the minister knew nothing about her, he—not unnaturally—supposed that J——y was the surname. Accordingly, he named the child only Elizabeth Ann. This greatly displeased the mother. Her heart was set on her child having the three names but on her child having the three names, but she beheved that only the two mentioned when it was baptized could lawfully be given it, she, therefore, waited till the minister again visited the place where she lived. They she want to him with her child. Then, she went to him with her child, told him what a great mistake he had made and asked him to baptize it again. To please her, he did as she vished, taking care to mention the three names the second time. By so doing, he showed that he was about as ignorant of the nature of baptism as if he had been a heathen. He, plainly, did not know that baptism can be quite lawfully dispensed, though the name of the baptized person may not he mentioned, but looked on that ordinance as, at least in

guides should have any cuter than neath-enish views regarding baptism?

I am very sorry that any Protestant munster should be so ignorant regarding an ordidance which Christ has appointed. I am, however, very happy to say that the one re e. red to was not a Preshyterian. I may add, that the Church to which he belongs, of the most carcless, you of the grossly immoral, and those of the most consistent professors of cligion. It proceeds on the principle that "the poor unocent child must not suffer for the sins of the parent." It is also willing to baptize with the greatest secresy. It can truly say "children baptia-ed here at the shortest notice, on the casiest terms, and in the most private manner pos-sible." This, of course, delights the first two classes just referred to, and swells the list of its adherents.

AN OLD-PARTIONED PRESETTERIAN:

impure air in public buildings.

Editor British American Preservenian.

DEAR SIR,-I naw an article in your truly valuable paper on Ku v. C. ll. ze, desorib ing how badly ventilat d the landing was, and the awful con preners resulting to the students from such deficiency of vontilation. The writer described the cvil effects on the health of the students, and how it affected them physically, mentally, and morally. I entirely e incide with the writel, and I firmly believe that nine-tenths of the diseases which affect men of sedentary habits arise from breathing an impute atmesphere. I am sorry to find, however, that whilst I real to y me paper, and in almost every paper I take up, an article or articles deploying the cyas of breathing an impure atmosphere, I scarcely ever meet with one suggesting a remedy. Now, as yen devote hearly a column in each paper to the scientific and useful, would it not be well to write an article or a series of articles describing how some of the buildings in your city are ventilated and heated during the winter, in describing those heated by hot air, describing how the air when impure escapes, also what method is adopted for the admission of pure fresh uir. By doing this you wan'd draw the attention of society to a ranger producing incalculable suffering to the tartified, which I think might be much ameli +a* 3.

Yours, &c., AN EX-TEACHER.

Norwich, 4th March, 1873.

SABBATH BREAKING.

Editor British American Presbyterian.

DEAR SIR,-While most heartily agreeing with all you say about railway Sabbath desecration, and deeply regretting the general apathy on the subject, I have felt that, as yet, those writing on the subject have suggested no practical way of dealing with this great and growing evil.

That it is a great evil there cannot be any doubt, but how great cally those who are brought into actual contact with it have any idea. Not far from where I write a large proportion of the working class are required to labor soven days, and it would require pages-yes, volumes, to describe the degradation and disaster, the absolute ruin, physical, mental, and moral, that results from long continuance in such a

Why, sir, these m n could be distinguished from others by their very faces ! and the shame and suffering inflicted on the families of those who had been trained to better things are indescribable. Some feeble efforts have been made to bring about a better state of things, but have always been defeated, mainly through railway influence and example. Oil men could not be made to feel that railway corporations had a right to a monopoly of Sabbath breaking, and neither seem willing to admit the force of that command which is "exceeding broad," forbidding alike the labor of employer and employee with an authority which it is madness to dispute, especially when we remember that from the Grand Assize where we shall be tried by that law there is neither escape nor appeal.

That it is also a growing evil is only too evident. Tolerated in some things we see it gradually creeping into others, and while we sit with folded hands and too indifferent hearts it is surely gaining a footing in our country that may well alarm the most supine. Even in Christian households the contamination is felt. There is not the same careful planning to keep sacred time free for its legitimate uses. The most pal-try excuses are sufficient for doing things it would once have shocked us to think of doing on the Lord's day. Have we forgotten that our God changes not? that in olden time He did not permit the building of a fire, or the gathering of sticks, under pain of death? And if he has granted to us greater liberty, surely it is not that we may pamper and indulge our bodies, rob Him of His right, and our souls of a prenim of his right, and our souls of a pre-cious and needful privilege; but that we may glorify Him by a free obedience prompted by love. Of course this is a per-sonal matter between the Christian and his God, but the compelled respect for sacred time by those who "care for none of these things" is a different and more difficult matter to deal with. No single individual or church could attempt to cope with the wealthy and influential network of corpora-tions to be opposed on this question. Might I be permitted to suggest to the Young Men's Christian Association that this mat-Men's Christian Association that this inacter comes fairly within their sphere. Organized everywhere, and made up of the carnest and zealous—the "working menters" of all the churches—this Association can take hold of the work with more hope of success than any one branch of the church. Among them can be found the clear business heads to plan, the earnest, ciear ousiness neads to pian, the earnest, zoalous hearts to prompt, and the resolute wills to carry on the conflict that is inevitable unless we are willing to sink to the level of other Sabbath-breaking nations, If a united and determined effort was made with the delard appearance and enderial sure. with the pledged moral and material sup-port of all the churches, the false and port of an the contracts, and interest and upon silenced, and the Lord would send upon our country the "great reward" pron ised to those who keep His commandments.

Hoping to hear more on this subject, I

Yours, &c.,

6

MASSAORE OF THE JANISSARIES.

On a quiet summer afternoon, a select body of nein, shosen deputies of the terrible Japissory Guard, appear before Sultan Malinoud, and perempterily demand the concession of terms, the least extravagant of which is the text. of which is the instant declaration of war against "all the unbelievers of Western Eu-zope." Very quietly and courtcoasy does he sgainst "an the unbelievers of Western Ea-rope." Very quietly and courteously does he receive them, that smooth, imponetrable man, who has already in his sceret heart deemed them to die. Their demands, he says, are unboubtedly just, but they require consideration; let his brave Jamissaries as-semble on the following day in the El Meideum and refresh themselves this Meidaun, and refresh themselves at his exmorning at sunrise the famous guardsmen, in all their power and splendor, march gallauly into the square whence they are never to return. In the fatal confidence of overweening strength, they have left their mus-kets and bayonets in their barracks, and acts and bayonets in their patraces, and carry with them merely the long pistels and yataghans which never leave them; and for a while they make merry in the anticipation of certain triumph, murmuring only at times that the promised answer of the Sultan tarries so long. Alas for them! the Sultan's answer is already prepared and about to be given in language that none can mistake, from the mouths of innumer-able cannon and the muzzles of forty thousand muskets. All through the dim hours of early morning, the slavers have been preparing with deadly speed and silence, for the work which they have to do. Every street is barricaded, every outlet commanded by powerful battern a; and behind the guns lie regiment upon regiment of armed infantry, and squadron upon squadron of ready sabies, and all therabble of Constantinople, burning to revenge the long-con-tinued msolence of the Life-guards. The wild beasts are trapped at last; but, in the wind reads are trapped at last; but, in the pride of their unquestioned might, the doomed host still remain unconscious of danger, till a red glare and thick cloud of smoke, blotting the clear morning sky, startle them from their fancied safety. Their barracks are on fire!

At that fatal signal, the work of death begins in eurnest. To right and left, before and behind, the silent streets are one roar of cannon and one crackle of musketry, converging upon the living target that fills the square. At every glare and crash that breaks through the whirling smoke, a fresh chasm yawns in the serried column; death comes blindly, no one knows whence or how. Already, long swathes of dead lie like corn levelled by the hal, and their pavement; but all is not over the smooth, white pavement; but all is not over yet. Blinded by smoke and fire, falling at every step, with sword and pistol against grape-shot and musketry, the doomed men rush fiercely on. Once week the guye and there ly on. Once reach the guns, and there shall be vengcance for all! And here at last (praise be to Allah II appear, through the billows such and the same of the billows are the same of the the billowy smoke, red caps and blue uniforms; here is something that can feel—no longer senseless cannon-shot, but living flesh, which can be wounded and killed. Above all the awful din rises their yell of triumph, as they charge into the batteries, hewing right and left at everything which, in that blinding whirl of smoke, seems to wear the semblance of man. Down go the gunners like mown grass before the slash of the fatal yataghans; and the infantry who rush to support them fall, man upon man, beneath the swords of their old comrades, beneath the swords of their old comrades, until the narrow streets are all one great shambles, from which the blood splashes up like raic upon the walls on either side. One struggle, and the entrapped tigers are free ouce more; but it is not to be. The man who devises this day's work is not one to leave his task half finished, and he has left no chance unprepared for. In the very crisis of the fray, just as the iron circle begins to yield, the dull roar of an advancing multitude is heard from behind; and through the smcke appear the green standard of the the smcke appear the green standard of the Prophet, and the white horse of Sultan Mahmeud, and Ibrahim Pasha, with forty Mahmoud, and Ilvrahim Pasha, with forty thousard fresh troops, armed to the teeth, and burning for vengeance upon the hated Prestorians. They all give way. The Janissaries, fighting to the last, are overwhelmed by numbers, shot, stabbed, hewn down, or flung into the sea, till the clear, smooth water of the Gelden Horn is dyed number from Seraglio Point to Galata Land. purple from Seraglio Point to Galata Landing. For three days, the few fainting survengeance is paid with every accumulated horror which Eastern ferocity could devise. -Cassell's Magazine.

Whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth.—Bishop

Theology is but a science of mind applied to God. As schools change theology must necessarily change. Truth is everlasting, but our ideas of truth are not. Theology is but our ideas of truth classified and arrang-

When some men come to you it is like When some men come to you it is like sunrise. Everything seems to take new life and shines. Other men bring night with them. The chill shadow of their society falls upon every innocent gayety and your feelings, like birds at evening, stop singing and go to their roost. Away with those fellows who go growling through life, all the while passing for birds of paradise. He that cannot laugh and he gay should look well-to himself. He should fast and pray until his face breaks forth into light!—Henry Ward Beccher. to light !-Henry Ward Beccher.

The way to the door of faith is through the gate of self-despair. Till thou hast seen thy last hope destroyed thou wilt never look to Christ for all things, and yet thou wilt never be saved till thou dost; for God has laid no help on you, he has laid help upon one that is mighty, even Jesus only, who is the sole Saviour of sinners. Here, then, we have before us the sinner's plight; and I will venture to call it, though it is a very wretched one, a very blessed one; and I heartily wish that every unconverted man were brought into such condition that his soul fainted within him. Spurgeon.

HOUSEKEEPING MONEY.

If every man would pay his wife a week-ly sum for housekeeping, clothing, &c., he would find that in nine cases out of ten her management of the funds would increase not only his comfort, but that of the whole house. If she is equal to the task of being a wife end a mether, she is also equal to the task of supplying and paying for the daily necessities of the home. If she is head manager she will take pride and pleasure in making one hundred cause of a ture of the weekly sum, will lay by a cer-tain amount towards buying such and such supplies in quantities; will learn that there is no economy in buying soap by the bar, and starch or sugar by the pound. She will systematize her affairs, keep books—a day book and a ledger—and exhibit her a day book and a ledger—and exhibit her well-kept accounts with pride and delight. The very fact that the expenditure of the money belongs to her, will sweeten her life, give now zest to her occupations, and make her a happier and more contented wife. To most women, the idea of asking for money is abhorrent. They put it off from day to day, the dread of it it is so great. They will wear expensive clothes in the kitchen rather than ask for the money needful for the purchase of a plain calico needful for the purchase of a plain calico dress. Shrug your shoulders if you choose, you unbelieving husband, and say, "I never know such a woman." I beg your pardon. knew such a woman." I beg your pardon, but I must contradict you. The woman you call wife, I do believe, would rather suffer with the toothache than ask you for money. This is no false statement; most women do shrink from asking the head of the family for money needful for hoots. the family for money needful for boots, clothing, and the commonest necessities of! clothing, and the commonest necessities of life; it is neither agreeable nor pleasant to them, and they should not be forced to do it; if they do their appointed work, the money to carry it on should be freely offered, monthly or weekly, as may be desired. Some husbands have seen how much their mothers suffered for the want of woney even when their fathers were of money, even when their fathers were of money, even when their fathers were rich; and they profit by the fact, and give to their wives a generous supply, never forcing them to become applicants for it, and by so doing they greatly increase their domestic happmess. Place confidence in a woman's ability to act, and she will fully revenit doubt here executive reviews refere payit; doubt her executive powers—refuse her responsibility—and you may rue it. The subject of money supplies in the home opens a wide field of thought to the husband. Will be cuitivate it? Many wives of the middle classes have been accustomed to earn their own support; to purchase their own wardrobes before they were married. But after marriage all is changed; they must ask for what they require rather than have it paid to them quarterly. first their wants are few, or all supplied; but one or two years alters their out-look, but one or two years afters their out-took, and it becomes very dreary. Can the husband understand this? I trow not. Ho will tell you, "My wife has all she asks for," never dreaming how many days it refor," never dreaming how many days it requires to summon her courage to ask for necessities. "An utterly false statement," exclaims some one. "There is no woman afraid to ask for what she needs!" May I ask you to enquire of your own wife how she feels upon such occasions? Unless she is afraid to speak the truth, your eyes may be opened semewhat.—Country Gentle-

STOP MY PAPER.

1. Selfishness said-Do it. You will save by it, and be the richer.

2. Economy said—Do it. Your expenses are large. You must take in sail somewhere, and here is a good place to be-

But I had other advisers, and told the al ve-unified to be quiet, while I heard others.

1. Intelligence said—In the more than fifty issues of the paper during the year, you will have a variety of food for your intellect. Science, art, commerce, agricul-ture, manufactures, learning old and new, history, geography, biography, etc., will spread a very respectable portion of their stories before you, and you cannot but be wiser before the end.

2. And Benevolence said-You are not vivors of the once formidable brigade are hunted down like wolves through every lane of Constantinople; and the long debt of the heart with true and fervent good.will the heart with true and fervent good-will to men, it will be such a picture of the world's sins, wants, and miseries as, during twelve months, it will lay before you.

8. And Spiritual Wisdom said-There is ble than a good religious periodical. Ten thousand bees will bring forth the honey. scarcely any better Commentary on the Bi-Prophecies are rapidly being fulfilled, divme promises are being performed, Bible doctrines confirmed, providences illustrating the Sacred Record constantly occuring, missionary operations in all lands successful, etc.; all these bright clouds will sail over your horizon, so that, in fifty weeks, you will get fifty tunes that number of a lessons of that wisdom that cometh from above.

4. Personal Piety said—A higher type of the Christian life should be the history of the commenced New Year; and you cannot get anywhere, save from the Bible, more varied and pressing and affecting appeals for the higher life of the soul than are con-tained in the weekly sheets of a good religious periodical.

5. Conscience here appeared, and gave selfishness a frown that caused a hasty exit of that personage, and bade economy be wiser in council next time, sustaining all the above appeals in behalf of the cause they plead, and making me feel that I could not do a more unwise thing tlian to stop my religious paper.

When I hear of liberal [ideas I always When I hear of liberal ideas I always wonder how men can be contented with empty sounds. An idea cannot be liberal; it may be powerful, good, conclusive in itself, fulfilling thus the godlike mission of productivity. Still less can a conception be liberal; it has a very different purpose. Liberality must be sought in the disposition, which is the living mind. Dispositions are seldom liberal because they proceed directly from the person, his closest relations and needs.—Goeths.

ANCIENT LIBERALITY.

In the 29th chapter of the 1st Book of Chronicles we have an account of King David's private benefactions to the Tem-ple; and also that of the princes and rulers. At the public meeting which was convened to initiate the work of erecting a temple for the permanent worship of God in Jerusalem, David tells the great assembly:

"The work is great; for the palace is not for man, but for the Lord God. Now I sure in making one hundred cents go a have prepared with all my might for the great vay—much farther than a man could house of my God the gold for things to be make a hundred and fifty go. She will made of gold, and the silver for things of also make calculations about the expendical silver, and the brass for things of brass, silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood: onyx stones, and stones to be set, gli-tening stones, and of divers col-ours, and all manner of precious stones, and marble stones in abundance." This seems to have been the public or government work of many preceding years. But in addition to this public work, he states what he had done from his own private resources. And this statement will show both how God had blessed the shepherd strapling in temperal things, and the liberal way in which he employed these good thing for God's honor and glory. His words are these:—"Moreover, because I have set my affectior to the house of my God, I have of mine own proper good, of gold and silver which I have given to the in addition to this public work, he states gold and silver which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of re-fined silver." Having made this statement of what he himself had done, the king appeals to the princes and rulers for co-opera-tion. The result was a collection amount-ing to five thousand talents and ten thousand and drachms of gold, ten thousand talents of silver, eighteen thousand telents of bracs, and one hundred thousand talents of iron. "And the people rejoiced, for they offered willingly."

Many who read the foregoing, and may have often read it, have but little appreciation of the amounts here named. In order to make these more clearly comprehended, the following calculations and reductions are here given :-

ductions are here given:—
According to Smith's "Dictionary of the Bible" (Art. "Weights and Measures") the talent of gold contained 1,320,000 grains; the talent of silver, 660,000 grains; and the talent of copper (brass). 792,000 grains. The present value of pure gold being about £4 4s. od. per oz., the gold talent, at this rate, would be worth about £11,550. The relation of gold to silver in ancient times being about 12 to 1 (twelve to one), the talent of silver would be worth about £481. ent of silver would be worth about £481. Estimating David's gifts by their measures, the aggregate would be a little over thirty-cight millions sterling (£38,007,000)! In like manner the gifts of the princes and rulers would amount to £57,780,000 gold, and £4,810,000 silver, or £62,560,000 in all.

Reducing the weights to the avoirduncis Reducing the weights to the avoirdupcis standard, and neglecting the slight difference between the troy and avoirdupoiz oz., we find David's personal offering in gold weighed two hundred and twenty-one tons, and that in silver two hundred and twenty-three tone. and that in silver two hundred and twenty-three tons! The offerings of the princes and rulers, in like manner, would weigh upwards of three hundred and eighty-three tons of gold, and three hundred and eighty-three tons of silver. The aggregate, therefore, of the freewill efferings of the king and the warder and rulers in addition to and the princes and rulers, in addition to what might be called the State endowment what might be caused the State endowment, amounted to no less than six hundred and four tons of gold and six hundred and six tons of silver; the aggregate value of which was upwards of one hundred millions sterling! To this must still be added the value of the precious stones, the brees and value of the precious stones, the brass, and the iron !

The mass of gold constituting David's gifts in gold would fill a room soven and a half feet square, and of equal height; while his offering in silver would be a cube of nearly ten feet in dimensions!-G. W., Weekly Review, Eng.

FALSE MOTIONS.

It is not always those who seem most busy who accomplish the most work. This was illustrated the other day in a very for-

The foreman of one of our large news-paper offices was showing a gentleman, who knew nothing about the printing business, over the establishment. In the composing-room he watched with wonder and admiration the thousands of little bits of metal passing with a steady click, click, like the noise of a piece of machinery, into the polished sticks which the compositors held in their hands. The foreman asked him to point out the man whom he considered the fastest compositor.

The gentleman answered: "That is easily done; that tall young fellow over there seems to set twice as much as any one else in the room. His hands go about so fast ha. I can scarcely follow his motions."

"Wrong," said the foreman. "Your fastest compositor is that quiet-looking young man by the side of the one you have pointed out.

"He seems very slow and deliberate," said the visitor: "his hands do not move nearly so fast as those of his neighbor. It can not be possible that he sets more."

"It is true," replied the foreman. "The secret is, that he picks up a type every time he goes for it. The other man makes what we call 'false motions,' his hand goes twice to the case for a type, and though he seems to be doing a great deal of work, his stick fills slowly in comparison with that of his deliberate neighbor, who never hurries, uses just the amount of action sufficient to accomplish his purpose, and does not set one muscle in motion unnecessarily—Ex-

In ancient medical phraseology, herbs possessed of healing natures were called "simples;" in God's laboratory all things "simples; in Gous laboratory an image that healt are simple—all natural endowments are simple. The spirit of the life of Christ is simple, natural, with power to culm and soothe.

FAITH.

BY REV. WAYLAND HOYT,

I am sure I can never forget it. This great not of Faith was done so simply, heartily, immediately, in this case, that ever since the incident has fastened itself in my memory as one of the clearest illustrations possible of the way of salvation by simple faith. It was one night at our inquiry meeting. I was waiting by a man to help him if I might.

Said he, "I know I am a sinner. I feel the burden of my sin. I want to be a Christian, but I don't know how to be. I am like a man feeling around in the dark. I don't know where to step."

Said I, "Do you believe that the Lord Jesus te'ls you the truth, and will nover deceive you?"

"Certainly I do," he answered. haven't the slightest doubt about that."

"You are absolutely sure," I asked again, that the Lord Jesus cannot lie?

"Absolutely sure," he said.

"Absolutely sure," he said.

"Well now," I replied, "since you are so certain that Christ nover can deceive you, why don't you take him exactly at his word? He tells you this word anyway, 'Him that cometh to me I will in no wise cast out.' Now coming is just the yielding up of your sm, forsaking it, and conseerating your soal to Him. Don't you suppose that if you do your part of it, it is perfectly that if you do your part of it, it is perfectly certain that Christ will do his part—receive you—never cast you out?"

"I think it must be so," he answered. "Well, now," I asked again, "as far as ou know yourself, do you thus come?"

He waited a minute, and then said, solnuly, "As far as I know myself, I do."

"Can you not then," I answered, "just believe that promise, let your faith fasten on that word as a word for you, 'I will in no wise cast out?"

There was absolute stillness for a moment, then the man looked up suddenly and exclaimed, "Why, is that all?" "That is all," I answered.

"Why," said he slowly, as if speaking to himself, "Then—I think—I must be—a

"My brother, you are a Christian," I answered joyfully. And so it was that he was saved by Faith. He just took hold of the Word of Christ and trusted it.

As some one else said about hunself, 'He just laid down on the promises;" that is Faith. Can we not all do that and thus be

HOW TO MAKE BOYS GENTLEMEN.

How many mothers complain that their boys are not gentlemanly, without ever considering whether the boys are treated in anywise his gentlemen. The "boys' room" is too often a cheerless, unattractive place, with no toilet conveniences, and scarcely such as are necessary. Do not say it is of no use to put nice things in so untidy a place. If you want to interest a boy in keeping himself and his room in gentlemanly order, give him some encouragement to do so, by providing a little something luxurious and ornamental. A little will sometimes go a great ways. little will sometimes go a great ways.

UNIFORM LESSONS FOR 1673. FIRST QUARTER

SECOND QUARTER

16 Jacob and Easu 23. Jacob at Bothel 30. REVIEW.

SECOND QUARTER	•
All' 6 Termal The Mary Mary	
Apr 6 Israel—The New Name 13 The Dreams of Joseph 20 Joseph sold	Gen 32, 24-30
" 20 Joseph sold	Gen. 37, 3-11
" 27. The Lord with Joseph	Gen. 37. 23-28
20 Joseph sold 27. The Lord with Joseph	Gen.30,1-6,20.23
"11. The Report from Egypt	Gon 42 20 20
18 Joseph makes himself known 25. Joseph sends for his Feet an	Gen. 45 1-0
	Gen 45 10 00
June I. Israel in Forms	
June I. Israel in Egypt	Gen. 46 1-4
" S. Joseph and Discuss	49-32
" 15. Prophetic Blessings	Gen 47 5-10
	Gen, 48, 15-16
" 92 Tho Lord Dame at to	(49, 810
" 20. REVIEW.	Gon. 50. 15-18
THIRD QUARTER.	
July 6 The Child Jesus " 13. The Flight into Egypt " 20. The Baptism of Jesu " 27 The Temptation Jesus	Matt 0 1 - 10
13. The Flight into Egypt	Matt 2 12 20
20. The Haptism of Jest	Matt 3 12 17
" 27 The Temptation Jesus	Mart I I
Aug. 3. The Ministry of Jesus 10. The Beatifules 17. Teaching to pray	
" 10. The Reatitiving	Matt. 4, 17-25
" 17. Teaching to pres	Matt. 5. 1-11
" 31. Power to Forgive Sing	Matt 7. 21-20
" 31. Power to Forgive Sins	Matt. 9,1—8
ept. 7. The Twelve called 14 Jesus and John 21. The Gracous call 22. Hevrew.	Vott 10 1
14 Jesus and John	7444 10 1-15
21. The Grac-ous call	(a) 1. 1-11
' 2. LEVIEW.	Matt. 11, 25-20

FOURTH QUARTER.

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l	Oct. 5. Parable of the Sower Mott 14 10
•]	1 19 Walking on the c 2400, 14, 18-03
į	" 19. The Cross Foretold
1	
1	Nov 2. Jesus and the young Matt. 17,1—8 9. Hosanna to the Son of David Matt. 22, 6—16. 16. The Lord's Suppor
1	9. Hosanna to the Son of David Matt 20, 13-22
I	10 00 Terms to 0 . Al Mills Mills 96 96 20
1	16. The Lord's Supper Matt. 22, 6-16. 23. Jesus in Gothsemane Matt. 26, 25-30. 30. Jesus before the Higa Press Matt. 26, 30-63.
ı	
ł	Dec. 7. Jesus before the Governor. Matt. 27,11-26
ı	" 21. The Resurcction Matt. 27,45-54
I	" 14. The Crucifizion Matt. 27.11—26 " 21. The Resurcction Matt. 27.45—54 " 28 Review Matt. 28:11—6

It is the nature of true grace, that how-over it loves Christian society in its place, yet it in a peculiar manner delights in re-tirement and secret converse with God. So that if persons appear greatly engaged in social religion, and but little in the re-ligion of the cleant and are often highly as ligion of the closet, and are often highly affected when with others, and but little moved when they have none but God and Christ to converse with, it looks very dark in respect to their religion.—Edwards.

There are not a few persons who think that they exalt the Saviour by calling Him "dear Jesus," "sweet Jesus," and so on. The sacred writers never did this. They called Him Jesus, Master, Christ, Saviour, Lord, and did not apply to Him the verbal endearments of lovers and sentimental friends. These are not small matters. Religious cant, slang, and vulgarity hinder the diffusion of Christian truth, and should be avoided by all who desire to conciliate opponents and multiply converts to Christ.—Christian World.

Scientific and Algeful.

TO PURIFY WATER.

Chloride of iron and carbonate of sada, Chlorace of fron and caroonate of soda, in the proportion of 82 kilos, of the former salt and 64-5 of the latter to a quantity of water equal to 1,000 cubic metres, has been found a most valuable and quite innocuous found a most victuable and quite innocuous means of purifying water, even such as it otherwise quite unfit for drinking purposes, and could not be rendered fit by alum. The salts alluded to are best previously discovered The salts alluded to are nest previously dis-solved in some pure water, and the solu-tions, that of iron first, poured into the tank containing the water to be operated upon. The soda solution having been added, the fluid is stirred again, and then left quiet for the purpose of allowing the very bulky and flocculent sediment to deposit; this takes considerable time—from twenty-four to thirty-six hours. The strychnos potatorum is used in India for purifying clayey water, -Chemical News.

THE GREGORIAN CALENDAR.

To restore the civil year to a correspondence with the astronomical, Gregory XIII, ordered that the 5th of October, 1582, should be called the 15th. To prevent the intrusion of the same errors in the measurement of time in future ages, and to secure the recarrence of the festivals of the church at the same period of the year, he further decreed that every year whose number 13 not divisible by four should consist of three hundred and sixty-five days; every year which is so divisible, but not divisible by one hundred, of three hundred and sixby one hundred, of three hundred and six-ty-six days; every year divisible by one hundred, but not by four hundred, of three hundred and sixty-five; and every year divisible by four hundred, of three hundred and sixty-six. A more perfect correspondence of the civil and astronomical years will probably never be obtained. After the will probably never be obtained. After the lapse of four thousand two hundred and thirty-seven years the error will be less than one day. In the preparation of this rule every source of disagreement is estimated, and as far as possible corrected. The allowance of an extra day every fourth year is indeed a small excess; but this is not allowed to accumulate, for at the commencement of every century the centennial mencement of every century the centennial year is not to consist of three hundred and sixty-six days, or in other words, is not to be counted a leap year, unless its number year 1600 was a leap year, and the year 2000 will be the same; but the years 1700 and 1800 contained, and the year 1900 will contain, only 365 days.—From Harper's Magazine for December. can be divided by four hundred.

THE PLEIADES.

There is a small cluster of small but bright stars, with which I have no doubt some of you are acquainted, called the Pleiades. You are acquainted, cancer the Pienaues. This name, which is Greek, was formed from a word pleio, which means to sail, and was given to this cluster of stars because upon its rising, about the first of May, the Spring was sufficiently far advanced to make navigation safe. Those who first calld these stars the Pleiades meant no more than to call them the sailing stars, which than to call them the sailing stars, which was certainly a very appropriate name for them. This is, at least, the most probable meaning of the name Pleiades. But it happens that, by a peculiarity of the Greek lauguage, the form of this word is calculated to mislead, and after a while it was thought to mean Pleione; and so the fable sprang up that these soven story were the sprang up that these seven stars were the seven daughters of Pleione. Each of these daughters had a name, and the story went on to say that they all, with the exception on to say that they all, with the exception of one, married gods, but that one of them married a mortal, of which act she became afterward so much aslamed that she partially withdrew her light, and became less fair than her sisters. The occasion of the latter part of this story was that, although seven stars were usually reckened in this cluster, only six were visible, event to your seven stars were usually reckoned in this cluster, only six were visible, except to very goodeyes and on a very clear night. There were many other ways of accounting for this 'lost Pleiad,' as it was sometimes called, one of which was that she became wasted away with weeping over the fall of Tray. ed, one of which was that she became wasted away with weeping over the fall of Troy.

Thus we get a little patch of mythology—which I might enlarge for you, for there were many other fables about these daughters of l'icione-all formed out of a word which meant sail .- Our Young Folks.

CUT FLOWERS.

Those of our readers, says the Garden-Those of our readers, says the Garden-er's Monthly, who have in what in a social sense we may call the country, have little idea of the growing immensity of the cut flower trade in the large cities. While it is believed that gardening as a fine art, or even the mere cultivation of flowers as a luxury, has not kept up in ratio with the increase of population, the mere florists' tra's, that is, that which furnishes plants and flowers for temporary ornament and decoration, has probably doubled within the decoration, has probably doubled within the last ten years. Not only do florests grow flowers of their own in great quantities for baskets and bouquets, but many away from the munediate circle of the clies find it profitable to grow flowers to sell again to those who put them up: and even private gardens frequently contribute to supply the gardens frequently contribute to supply the demand. Indeed the tendency of this division between the one who grows the flowers and the one who sells ers and the one who sells is continually growing greater. Land in the city is high and taxes heavy. Flowers are light and travel easily by rail or wagon, and thus can be raised to better advantage away from the expenses of a large town. The principal flowers grown for this purpose are roses and camellias, but heliotropes, violets roses and camellias, but heliotropes, violets and many other popular flowers come into good use. These leading flowers are sold at a price per hundred flowers—camellias in their best time wholesaling at about \$20.00 per hundred, and roses at about half this rate. As a general thing camellias are raised in pots or tubs, but roses are most generally grown in the natural ground under a glass house erected for the purpose. A rose rally grown in the natural ground under a glass house crecked for the purpose. A rose house on this principle is a very pretty sight in the winter season—not quite as gay perhaps as its rival the camellia, but with a fragrance which, if plants have sensation assome wise folks tells us, the camellia doubtless envies. Many roses do not flower freely under glass in winter unless the houses are very tight, or unless they have some age.

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Official Announcements.

MEETINGS OF PRESBYTERIES.

OTTAWA:- At White Lake, on the first Tacaday of August, at 10 a m. BROCKVILLE.—At Prescott, on 5th day of Max next, at 230 p.m.

Dryce. -The Presbyters of Brace will hold list next ordinary meeting, at Kir ardine on the last Tuesday of April, at 2 widock, P. M.

Chathan.—The Prestytery of Chathem will neet in the Wellington st. church, on Tuesday. 25th Morch, 1873, at 11 cm. Elders' commissions will be called for, and representatives to the Gene-ral Assembly elected.

Montgrat.—At Monteal, in Erskine Church. first Wednesday of April at to A. M.

Commercial

BRITISH AMERICAN PRESBYTERIAN OFFICE, March 20, 1878.

PRODUCE.

The market has been quiet all week, and the course of prices has varied in different goods. Stocks on the 17th inst. were as follows :- Flour, 27,531 barrels; wheat, 414,663 bushels; oats, 7,396; bariey, 63,486; peas, 45,781; rye, 700 and corn, 500. There were in sight on and corn, 500. the 8th inst. 7,213,000 bushels of wheat and 1,534,000 of barley, against 9,673,000 of wheat and 2,005,000 or barley in 1872.

FLOUR,-The market has been quiet but steady: Fancy has been firm, selling nearly every day at about \$5.90. No 1 super was less wanted but lots sold last week for \$5.50 here and at Weston. On Monday \$5.55 was paid for choice and on Tuesday a lot sold for \$5.50 on the cars. The market was quiet yesterday. Ordinary No. 1 super, was offered at \$5. 50 without buyers. Fancy sold at equal

to \$5.90 here.
OATMEAL.—Two car-lots sold on Saturday at \$4.70 on the track. Small lots \$4.90 to \$5.00.

BARLEY.—There has been very little doing. No. 1 inspected sold on Friday at 66c. on the track, and uninspected at 62c. on Tuesday, when No. 1 brought 70c. Yesterday No, 2 sold at 63c. in store. Street price 63 to 65c.

PEAS.—Have been in fair demand at firmer prices. On Thursday No. 1 inspected sold at 67 1/2 on the track and at 700 f.o.b. cars; and No. 2 at 66c. f.o.c. Several sales have since been made at 67 1/2 to 681/2c. Street price, 67 to 69c.

Corn.-Sold at 50c. on the track on Saturday, and 49th on Tuesday.

SEEDS.—A carof clover sold at 0\$5.5 and a car of timothy at \$3.00. Choice lots of timothy are worth \$3.40 to \$3.50. Tares have sold at \$2.00. Dealers retail clover at \$5.75 to \$6.00 and timothy at \$3.50 to \$4.00.

PROVISIONS.

BUTTER.—Both supply and demand have fallen off but values are firm; a few small lots sold at 6½ for inferior, and 9 to 11c. for medium. English markets unchanged.

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