





Contributors and Correspondents.

PRESBYTERIAN WRONGS.

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—It is an encouraging and hopeful sign in our church that so many are disposed to avail themselves of your columns to discuss questions intimately connected with the life and progress of our body.

Perhaps no subject is of more importance 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.

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

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 elocution.

We are also enlightened upon the "sort of men who should be appointed as professors." "The General Assembly is pursuing a wrong course in this respect."

The above statements, so far as they reflect upon the action of our General Assembly, and upon the character of our present professors or lecturers, are both absurd and untrue.

Again, our poor, blundering General Assembly commits "another error in regard to the age of men who are fit for professors."

mont. "Index" himself testifies, and no doubt he knows, that our professors are men of "well-known ability."

"It is a desirable thing," he says, "that men placed in such a responsible position should be well tried; and yet he says that a man is best fitted to enter upon a professorship a year or two after he has completed his own collegiate course."

Again, under this important question of age we are told in one sentence that, "as a professor a man can be nothing but useless, unless he has been an extensive and thorough reader."

"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.

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 institution, 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 he has something consistent, practical and rational to propose, and not the mere confusions of a heated imagination.

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 calculated to shake, will, I hope, be accepted as my apology for so long a letter.

ROMANISM IN ENGLAND.

By 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.

Rome. French intercourse has introduced French religion along 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.

We only proposed to ourselves to describe the state of Ritualism and Romanism in England, and indeed there is little to say about them in the other parts of the United Kingdom. The spirit of Catholicism has made no advance in either Ireland or Scotland.

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. It was a movement of the whole people.

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 religion. Their advancement in a wrong direction, however, is more seeming than real. The movement towards Rome is prompted by a desire in many 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.

Each departed friend is a magnet that attracts 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 groans, 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.—Froude.

As long 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.

THE HUMAN VOICE.

BY REV. J. T. DURVA, D.D.

Lecture delivered before Brooklyn Tabernacle Free College.

There are defects in our books on elocution. They are altogether too scientific. We cannot understand how to use the eye, without understanding the anatomy of the eye; so you can understand how to use the voice without understanding the anatomy of the vocal organs.

In a blue Presbyterian town in New England—where the sky is always blue—Mr. John B. Gough was invited to lecture on temperance. In the afternoon Mr. Gough was to speak before a convention with others, and in the evening was to occupy the whole hour to himself.

1. We must have plenty of atmosphere inside the lungs, with muscular capacity to draw it out with force, profitably. Make an even tone by breathing steadily, breathe deeply, expelling slowly, and practice exercises that give depth of breathing.

Apply the vocal organs to the work. In reading single vowels must be pronounced. Any sound is hardly articulated. There are five pure tones. Example: a, e, i, o, u, in father. A tone is an unmixt sound. It begins, continues, and ends the same. They are made with the vocal organs open. Practice all these.

In Webster's dictionary you will find the vowel sounds at the top of the pages—a, e, o, i, u, and the various diphthongs. A vowel is a single letter, or a combination of a double letter, or two letters, or two sounds, but a single letter will find a difference between the letters as named and the sounds. The French is troubled by *ou* in cough, plough, &c.

Practice with full lungs, head erect, mouth wide open, from the low tones to the high, from the high to the low, in an even continuous tone, sweeping up from the lowest to the highest, and from the highest to the lowest. The larynx travels up as the tone ascends. The vowels are as they sound, not as they are named.

Take a sentence, and give the vowel sounds as they occur in each word, and you will learn to speak correctly. I know a prominent divine and an eminent literary and theological reviewer who pronounces "Lord" *Lard*, giving o the sound of a *u* in 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 correct pronunciation. Hear thoroughly educated men and Prof. Raymond is a good model in this. If such men pronounce differently from the common usage, they can always give a good reason for it.

The vowel sounds do not teach you how to pronounce words. Vowel sounds are open sounds. Consonant sounds are closed, or cut sounds. The consonants have a sound as c in country. Consonant means *sounding along with*. There are two things to consider: What is the sound of each consonant, and how does it blend with each vowel?

I have trained a class of boys two years in singing and vocal exercises by giving the sounds of each word separately, by then singing them separately letter by letter, as follows: b, a, every one of the consonants with every sound of a. Then with every sound of e, and so on through all the vowels, making a thousand exercises. Then turn the other way, giving every vowel sound of each vowel with each consonant, a, b, and o, n.

This is the rule for distinct articulation. The consonant sounds must be distinctly sounded. Short, instant, complete utterance of the consonant. This is articulation. Initial sound, the sound and vanishing sound, b, o, nd, make as clear as possible the initial sound and prolong the vanishing sound. Put the *u* over on the vowel sound, and prolong the vanishing sound, *u-ight*. Beech prolongs the initial 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 *u* and the r.

I knew a minister who made a bright seal ring on his finger who made a display of it by putting his hand with hand relief before his face when kneeling in the pulpit in silent devotions before commencing. He would leave out the r as follows: "He that hath yals to yah, let him yah" ("he that hath ears to hear, let him hear") Ministers should have bright and intelligent wives sitting in the church to correct them, so that the minister can get a little sermon after he gets home. Grasp all the sounds 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 u. Such men are those who eat roast beef and wear side whiskers and those who imitate them.

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: he will suffer. The Lord is what? "My Shepherd." Passes must be after the complete ideas. The mind must stop just an instant to rest, just as the heart stops just an instant to rest

between each beat. This is all the rest it 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. Emphasis must come where the idea comes. Just as the cracker on the end of a whip, let there be a sting at the end.

THE SELF-EVIDENCING NATURE OF DIVINE TRUTH.

By THE REV. JOHN CAIRD, D. D.

The evidence on which Divine truth bases its claim to our reception is one cogisable and appreciable by all. It appeals not to man as an educated or intellectually 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 reasoning 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 pleading intellectual incapacity—by saying that he is incapable of following out a process of historic proof, or of weighing elaborate arguments, and investigating subtle trains of reasoning. If the truth as it is in Jesus were a philosophy, such an excuse might be valid. If it required, in order to the reception of it, the same powers which qualify, for instance, for the intellectual and critical study of the higher mathematics or metaphysics, then would its evidence be utterly beyond the range of the vast majority of men, and the humble and illiterate might justly be exonerated from all responsibility for their ignorance or belief. But the Gospel is no philosophy. The truth of Christ is to be verified, not by the critical intellect, but by the common heart and consciousness of humanity. Wherever there is a heart that throbs with the common 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 awe and love to the great Father; the poor day-laborer, whose intellect never ranges beyond the narrow limits of his daily toils; the weak, worn sufferer, stretched on the bed of pain, incapable of the faintest approach to consecutive thought or reasoning, bereft of almost every other power but the power to love and pray—these as much, nay, more than the most erudite assemblies of high and philosophic, constitute the auditors it claims. It is true that the highest minds may fitly occupy 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 over to be distinguished from the powers that are needed in order to theorise. It may imply much intellectual 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 intellect 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 rule and unlettered poverty dwells. And so it is not the scholar's or the theologian's requirements that best qualify for apprehending 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 consciousness of spiritual need, the yearning after pardon and reconciliation with God, the orphan instincts of the spirit towards 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. Honor to those who bring their genius and intellectual lore to the service and illustration of the truth! But 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 guidance of the Spirit of God, and the truth will constitute to you its own evidence. I will carry conviction to the heart of heart. As you listen to it, the music of a heavenly voice steals upon the inner ear; 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 discernment 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 reward; it has given me the habit of wishing to discover the good and beautiful in all that meets and surrounds me.—Coke-ridge.

The pilot who is always dreading a rock or a shoal must not complain if he remains a poor fisherman. We must at times trust something to fortune, for fortune has often some share in what happens.—Montaigne.



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British American Presbyterian FRIDAY, MARCH 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 matter before Parliament.

In Scotland, the people are all busy electing their School Boards, and getting their new Education Law into full working order. In general, matters are apparently managed very harmoniously.

The Ministerial crisis in England still continues. Mr. Disraeli has definitely declared 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.

The rejection of the Prohibition Bill on the ground of its being in the power of the Local Legislature to meddle with such a subject, has led the Total Abstinents to agitate the whole subject only the more earnestly and to carry the question to the proper place, viz: the Dominion Parliament.

The Local Parliament still continues its sittings. Censure and recrimination 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.

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

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 commodious and elegant edifice in which to hold their meetings and transact the varied business of the Association.

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 entrained 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 under the common control of all the sections of the State.

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

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

TAXATION OF THE WORKING CLASSES.

Professor Leone Levi, England, has prepared a pamphlet 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 taxation. They tax themselves considerably, and if they pay much into the revenue, they have themselves to blame.

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 PRESBYTERIAN 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 Acherarder, a most scholarly and accomplished divine, died a few weeks ago.

The annual Missionary meeting of the C. P. Church, Cookstown, was held on the 27th January. The Rev. G. Burnfield, (Pastor), occupied the chair. Addresses were delivered by the Rev. McKee and Smith. An Indian choir added much to the interest and pleasure of the meeting.

To admit the righteousness of man, he it ever so little, into the title deed of heaven, is to admit a flaw into the security.

When the time shall come that your eye-strings 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 task; but they will be beguiled.—BURNHAM.

KNOX 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, pastor of Knox Church, occupied the chair. After prayer, the proceedings commenced with the reading of an essay by Mr. H. H. McPherson, M.A., on the subject "Design in Nature," which displayed much careful reading and reflection, as well as correct composition.

KNOX COLLEGE STUDENTS MIS-SONARY 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: Penetanguishene, &c., Mr. J. S. Stewart; Wybridge, Mr. A. McFarlane; Waubanushene and Port Severn, Mr. W. Frizzell; Tay and Medonte, Mr. Stuart Acheson; Port Carling and Lake Rousseau, Mr. P. C. Goldie; Parry Sound, Mr. R. P. McKay; Hagerman and Ryerson, Mr. J. J. Henry; Sault Ste Marie and Bruce Mines, Mr. W. H. Rensselaer, M.A.; Silver Islet, Mr. H. H. McPherson, M.A.; Sombra, Mr. P. Nicol; North Hastings, Mr. J. A. Carmichael and Mr. D. McNeil.

BARRIE PRESBYTERIAN CHURCH SOIREE.

The fifth annual soiree of the Barrie Presbyterian Church was held on the evening of February the 13th. The attendance was very good, the weather being favorable. The duties of the chair were very efficiently discharged by his Honor Judge Gowen, 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, perhaps that this gentleman has extended to the Barrie Presbyterian congregation substantial proof of his good-will, and Christian large-heartedness. Addresses were given by the Revs. Messrs. Milner, P. M.; McDowal, W. M.; Crompton, P. M., and the Pastor, Mr. Fraser. As a whole, an exceedingly pleasant evening was passed, and \$110 were realized as net profit, this 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.)—Cos.

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. Rensselaer, 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 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 maidens, old men and 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 reflections on. But last Friday evening we were introduced to a genuine man, with whom we got pretty thoroughly acquainted before the evening was over. The very meeting with such a man was ennobling, and Mr. Rensselaer has the warmest thanks of the whole community for the very interesting interview he gave us with Hugh Miller.

J. S.

Ecclesiastical.

PRESBYTERY OF ONTARIO.

This Presbytery met at Prince Albert on 4th March, and although the state of the roads prevented several members being present, there was a pretty fair meeting, and a large amount of business was transacted. The most important matters only will be of general interest. A letter was read from Rev. Mr. Fraser, clerk of Manitoba Presbytery, addressed to Dr. Thomson, 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 allowed 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 general terms, and on his own individual responsibility, stating also that he did not consider it was his province as clerk to answer personally. The Presbytery 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. Edmondson reported on behalf of a committee appointed to draft an overture to the Synod of Toronto, on the subject of total abstinence, at once in regard to church members, 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 abstinence principle 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 congregations. The motion passed unanimously, and a committee was appointed to prepare the overture and report at a future session. Mr. Scott reported having moderated on a call in Peel st. church, Lindsay. The call has been unanimous in favor of Rev. Geo. Burnfield, of the Presbytery of Simcoe. Messrs. Scott and Ray, commissioners 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, Bowmanville, was appointed the representative of the Presbytery, and also of the congregation of Lindsay, to present the call before the Simcoe presbytery. A telegram was forwarded by the clerk to La Ric, where the Simcoe presbytery 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 Scarborough. An application was received from Sunderland and Vroomanton, for supply of preaching. The position of the applicants was explained by Mr. Dawson. Messrs. Hutkins, from Sunderland, 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 desired 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 committee, 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 those appointed to visit the missions and hold meetings had fulfilled their appointments with great faithfulness and with encouraging results. The Presbytery next took up the reports 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 amendments. 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 said clause be adopted as it now stands." In regard to the specification of the duties of the mission secretary above referred to, the Presbytery recommended that the 2nd should read thus, viz: "That under the direction of the Home and Foreign French Evangelization and Kaniksee Mission Committees, he shall have the general oversight of the mission operations of the Church." And the following words were in like manner recommended to be added to the 3rd—"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"—"BRITISH AMERICAN PRESBYTERIAN and otherwise." The Presbytery then proceeded to hear the trials for ordination, assigned to Mr. Cockburn, under call to Uxbridge and Leaskdale. Mr. C. accordingly read a lecture from Eph. v. 25-27, "Christ also loved the church," a popular sermon, Heb. ii. 7; Sunday on Jan. 17-18; and a special



MASSACRE OF THE JANISSARIES.

On a quiet summer afternoon, a select body of men, chosen deputies of the terrible Janissary Guard, appear before Sultan Mahmoud, and peremptorily demand the concession of terms, the least extravagant of which is the instant declaration of war against "all the unbelievers of Western Europe."

At that fatal signal, the work of death begins in earnest. 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.

Whoever 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 Watson.

HOUSEKEEPING MONEY.

If every man would pay his wife a weekly 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 household.

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 begin.
3. Intelligence said—In the more than fifty issues of the paper during the year, you will have a variety of food for your intellect.

ANCIENT LIBERALITY.

In the 29th chapter of the 1st Book of Chronicles we have an account of King David's private benefactions to the Temple; 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."

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:—

Refining the weights to the avoirdupois standard, and neglecting the slight difference between the Troy and avoirdupois 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 tons!

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 forcible manner. The foreman of one of our large newspaper offices was showing a gentleman, who knew nothing about the printing business, over the establishment.

FAITH.

BY REV. WAYLAND HOYT.

I am sure I can never forget it. This great act 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.

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 is the truth, and will never deceive you?"

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

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

"Absolutely sure," he said.

"Well now," I replied, "since you are so certain that Christ never 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 sin, forsaking it, and consecrating your soul to Him. Don't you suppose 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 you know yourself, do you thus come?"

He waited a minute, and then said, solemnly, "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 Christian."

"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 himself, "He just laid down on the promises," and that is Faith.

Can we not all do that and thus be saved?

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 like 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.

UNIFORM LESSONS FOR 1873.

Table with columns for Quarter, Lesson Number, Title, and Reference. Includes First Quarter (Jacob and Esau, Jacob at Bethel), Second Quarter (Israel-The New Name, Dreams of Joseph), Third Quarter (The Child Jesus, Night into Egypt), and Fourth Quarter (Parable of the Sower, Walking on the Sea).

Scientific and Useful.

TO PURIFY WATER.

Chloride of iron and carbonate 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 means of purifying water, even such as is otherwise quite unfit for drinking purposes, and could not be rendered fit by alum.

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 recurrence of the festivals of the church at the same period of the year, he further decreed that every year whose number is 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 sixty-six days; every year divisible by one hundred, but not by four hundred, of three hundred and sixty-six days; and every year divisible by four hundred, of three hundred and sixty-six days.

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. 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.

CUT FLOWERS.

Those of our readers, says the Gardener's Monthly, who live 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' trade, that is, that which furnishes plants and flowers for temporary ornament and decoration, has probably doubled within the last ten years.

It is the nature of true grace, that however it loves Christian society in its place, yet it in a peculiar manner delights in retirement and secret converse with God. So that if persons appear greatly engaged in social religion, and but little in the religion 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.

Christian World.

British American Presbyterian FOR 1878.

We desire to call the hearty services of a large number of our readers throughout the Dominion in order to give the year...

- LIST OF PREMIUMS. For 10 subscribers and \$40, we will send a strongly bound Pulpit Bible worth \$10. For 25 subscribers and \$93, we will send an eight day clock, suitable for the interior of a church, worth \$10.

For 40 subscribers and \$80, we will furnish an Electro Silver Communion Set, worth \$20. For 40 subscribers and \$60 we will furnish an Elegant Parlour Clock, worth \$20. For 60 subscribers and \$130, we will furnish a beautiful Electro Silver Tea Service, worth \$50.

For 4 subscribers and \$8 and we will furnish 10 vols. Logch Richmond Books, half bound, Library style, worth \$1.76. For 9 subscribers and \$18 we will furnish a Library of 20 vols., half bound, Library style, worth \$4.50.

For 18 subscribers and \$80 we will furnish 60 vols. Select Sunday School Library, worth \$0.00. For 12 subscribers and \$24 we will furnish the Old Humphrey Library worth \$6.00.

For 4 subscribers and \$8 we will furnish Chambers' Library of Tales and Stories, 7 vols., cloth, worth \$2.00. For 7 subscribers and \$14, we will furnish Chambers' Library for Young People, 12 vols., cloth, worth \$8.00.

For 2 subscribers and \$4 we will furnish objects for the Microscope, illustrated with 8 beautiful plates, worth \$1. For 4 subscribers and \$8, we will furnish D'Aubigne's History of the Reformation, worth \$2.

For 8 subscribers and \$12, we will furnish the Bible Manual; an expository and practical commentary on the books of Scripture, worth \$8.00. For 8 subscribers and \$10, we will furnish Chambers' Cyclopaedia of English Literature, 5 Vols., Royal 8vo., worth \$10.00.

For 10 subscribers and \$20, we will furnish Cassell's Bible Dictionary, with nearly 600 engravings, worth \$6.00. For 80 subscribers and \$80, we will furnish Cassell's Popular Educator, 8 vols., half extra, worth \$15.

For any young man who receives this premium will be extra well rewarded for his labour. GOLD AND SILVER WATCHES. For 20 subscribers and \$40, we will furnish a silver watch, worth \$10.

For 80 subscribers and \$80, we will furnish a silver watch, worth \$15. For 80 subscribers and \$70, we will furnish one of Russell's Silver Hunting Watches, worth \$17.60. For 100 subscribers and \$900, we will furnish a lady's Gold Hunting Watch, manufactured by Russell & Son, worth \$90.

For 150 subscribers and \$800, we will furnish a gentleman's Gold Hunting Watch, manufactured by Russell & Son, worth \$76. Special Notice. MASON HOME HOTEL, BALTIMORE, MD. We have just published the 11th and last issue of our admirable...

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Patents. In connection with the Scientific American, we have a department for the publication of notices of Patents. For the publication of notices of Patents, we have a department for the publication of notices of Patents. For the publication of notices of Patents, we have a department for the publication of notices of Patents.

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Periodicals, &c. A Complete Periodical History of the Times' Family Paper in the United States. HARPER'S WEEKLY. BENEVOLENTLY ILLUSTRATED. Milton of the Press. The Weekly is the oldest and most powerful illustrated periodical published in the world. It is published weekly, and is sent to the readers who, after all that is said, wish to see the book, and who, after all that is said, wish to see the book, and who, after all that is said, wish to see the book.

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NEW-YORK TRIBUNE. 1878.

Now, as heretofore, THE TRIBUNE remains to be that of all and preeminently a free paper. It is published weekly, and is sent to the readers who, after all that is said, wish to see the book, and who, after all that is said, wish to see the book, and who, after all that is said, wish to see the book.

THE WEEKLY TRIBUNE, now more than thirty years old, has endeavored to keep up with the progress of the age, and to be a medium of communication between the various parts of the world. It is published weekly, and is sent to the readers who, after all that is said, wish to see the book, and who, after all that is said, wish to see the book, and who, after all that is said, wish to see the book.

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Official Announcements.

MEETINGS OF PRESBYTERIES. OTTAWA. At White Lake, on the first Tuesday of August, at 10 a.m. BROOKVILLE. At Prescott, on 4th day of May next, at 2 1/2 p.m.

Commercial

BRITISH AMERICAN PRESBYTERIAN OFFICE, March 20, 1873.

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, 414,603 bushels; oats, 7,396; barley, 63,486; peas, 45,781; rye, 700 and corn, 500.

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 70c f.o.b. cars; and No. 2 at 66c. f.o.c. Several sales have since been made at 67 1/2 to 68 1/2c. Street price, 67 to 69c.

CORN.—Sold at 50c on the track on Saturday, and 49c on Tuesday.

SEEDS.—A car of clover sold at \$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 6 1/2 for inferior, and 9 to 11c for medium. English markets unchanged.

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