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VOL. I.

TORONTO, CANADA, FRIDAY, MAY 2, 1872.

No. 12

Contributors & Correspondents.

NEW BRUNSWICK.

Wm. Wilson-Irish Delegate-Dr. J. L. Porter, of Belfast.

From our own Correspondent.

The Liquor Bill which I referred to in a former letter as being promoted by the Evangelical Alliance, the Young went from here to Fredrickton to lobby the lobbying, however done, was eminently successful. Hints were freely sidering indulged in by the daily press, as to the posal. form the persuasion took. It was said that cases of champagne were freely distributed among the members, and perhaps more than that. It is plain that the wholesale bodies will stick at nothing to defeat any attempts to restrict the traffic. Petitions signed by as many as 3,000 of the best citizens of St. John were sent up in favor of the Bill, but it was rejected by a large majority. It was not treated with courtesy even by men whom we used to | Church. esteem respectable and cultivated. The expressions that were used in speaking of the Bill will not soon be forgotten by the petitioners, and prominent among the opposers of the Bill was the Attorney General who sits for the city and county of St. John, and from whom better things were expected by his constituents. Wedderburn who is one of the representatives of the city, and Willis who is a colleague of the Attorney General for the city and county, did yeomans service on behalf of the Bill. I see that a Bill quite as stringent in some respects as the one proposed here was triumphantly carried by the Nova Scotian House of Assembly, but it was defeated in the Legislative

is Calais, Maine. A great deal of lumbering is done in both towns, indeed it is almost wholly to that trade that they owe their prosperity. The history of Presbyterianism in St. Stephen does not go back much beyond 20 years. Rev. Andrew Stephens, now of New Zealand, laboured there for a time. A brother of his who is a judge still resides there and dispenses princely hospitality to the members of Presbytery when they go to the town. He is also an elder of the congregation. Some 17 or 18 years since William Elder, who is now editor and proprietor of one of the leading daily papers of the Lower Provinces, was settled over the St. Stephen congregation and it was by his exertion that the handsome churchin which they now worship was built. Mr. Elder years ago was merged into the I'resbycongregation has had many vicissitudes to pass through, the worst of which was that a settled pastor did not stay long enough to build it up, and often there was none at all. Mr. Wilson is a man of large experience, and of great and varied ability. He is a native of Scotland, and was long in the ministry of the Congregational body, having labored for a time in England before he came to these Provinces About two years ago he sought and obtained admission into the Presbyterian Church of the Lower Provinces. Though somewhat advanced in years, he is in the vigor of life both in body and mind. His settlement was quite Immonious, and there is every reason to hope that the congregation of St. Stephens will now enter on a season of growth such as has not been experienced for a long time past. There is one encouraging feature in the settlement—the salavy furnished is larger than that which is received by any of the ministers of our Province outside of St. John.

The delegate that will represent the Irish Presbyterian Church this year at the American and Canadian Assemblies and Synods, is a man of very distinguished ability. Dr. J. L. Porter is widely known as an authority of the highest class in all that pertains to room for Queen's College in central Scripture lands. His residence for Canada, especially as the Government many years in the ancient city of Da. has hitherto confined its lavish expendimassas gays him opportunities which he | ture on higher education to the city of

improved to the utmost. It would seem Toronto. Besides our non-sectaring as if there is not a spot in Palestine that Colleges might be benefitted by a little Liquor Bill defeated-Induction of Rev. cism and Exegesis, or, as it is sometimes in-law of Dr. Henry Cooke, whose biographer he also is. Some of your readers will see an article in the last Producterian Quarterly, which purports to be a friendly review of this biography. The Men's Christian Association, and the only regret there will be is, that the time-Temperance bodies, failed to pass the is necessarily so short that Dr. Porter House of Assembly. A delegation of can stay on this side the Atlantic. A the leading wholesale liquor dealers summer vacation is not enough now to see the States and the Canada. With against it, and the result shows that the experience he has as a traveller, he will doubtless do the best possible, considering the time that will be at his dis-

St. John, April 28rd, 1872.

UNION IN CONNECTION WITH THE COLLEGES.

Expediency of receiving Queen's COLLEGE-VIEWED APART FROM ITS THEG-LOGICAL DEPARTMENT -INTO THE UNITED

Sm,-A great deal has been said on this subject, and sometimes without due regard to good taste and brotherly courtesy. To apply to Parliament for such legislation as shall bring Queen's Col. flourishing college too must, if wisely legislation as shall bring Queen's Col-lege into the same relation to the United Church in which it now stands to the Kirk, plainly means to take the neces-not otherwise think of aspiring to a sary steps to acquire a legal right to the College and its Endowment. This is the only way in which it can become the property of the United Church. Some say that it implies also the per-The Presbytery of St. John met in St. Stephens a week ago to-day and inducted the Rev. Robert Wilson, late of Chatham of this Province, into the pastoral charge of the Border Town. St. Stephen is one of the most growing. Stephen is one of the most growing and other disposition of it-which is what prosperous towns in New Brunswick, the objectors wish—why should an ex-It is pleasantly situated on the River actly similar relation to the United St. Croix, on the opposite bank of which | Church prevent the United Church from making a similar disposition of it, at some future time?

But, what objection can be arged to its present relation to the Kirk? It does not, as far as I can learn, appear to be an inconveniently close relation. The relation is not such as to require the administrative management of the College by the Supreme Court. The principal thing which the Synod seems to have to do with its management is to elect annually three persons to the Board of Management to supply the place of an equal number retiring. The Board manages the affairs of the College, and, I am told, elects its professors. There can be no objection to this. The Board will feel it to be its interest to secure thoroughly efficient men to keep up the started and conducted with great power literary character of the College, and the Colonial Presbyterian which a few thus to make it attractive to students; and professors will seek to distinguish heavy pecuniary loss by the suspension themselves in their office which is their of the Commercial Bank, and by the terian Advocate. Since he resigned the charge some eight or nine years ago the proper subgre. This is probably safer proper sphere. This is probably safer than to have professors elected by Presbyteries, which may be greatly influenced by personal feelings; and safer too than to have professors tempted to seek to sustain themselves in their chans of the Union, no matter now soon whole Church. I must humbly confess takes place, will be found to be self-sustaining. If, therefore, the Presbytionable in the relation, if we are to have the College at all.

But this last is the great difficulty with many. They are opposed to having such a College at all. They plainly wish to have it so separated from the Church, that the Church can allow it to go down without dishonour to herself. Unless it be separated to this extent from the Church, the object desired by a few will not be gained.

Now, as the College is an institution vitally connected with the sister church—an institution which has done much good, and may do much more, it clearly devolves on those who are opposed to its conception to produce strong renson; in support of their views. Such reasons have not yet been produced. Some say that its reception would be an ad of hostility to the non-sectarian system of nigher education for which the country is famed. But there is surely

his eye has not gazed on, so thoroughly honorable competition. Sustained by did he explore it. For ten years past the resources of the Provinces they could he has filled the Chair of Biblical Criti- not suffer from it, and should not betray my fears on this score. If Denomistyled, that of Sacred Literature, in the untional Colleges diffuse more widely Theological Hall, Belfast. He is son-the blessings of a liberal education, without asking grants of public money, they are not to be despised. It is a re-markable circumstance that the very persons who are so much opposed to the competition referred to with the Provincial Colleges, are constantly insisting on the inefficiency of Queen's College. Why should Queen's Collego be at the same time both contemptible and formidable? And why is the Presbyterian Church alone to be accused of disloyalty to our Provincial Colleges, if it presumes to have a college of its own; when other denominations, as the Baptists, have such colleges without exposing themselves to any such charge? Can it be possible that the Canada Presbyterian Church has become connected with a political party, and thus 1 mpt be subject to political control? If this be so, the soener the connexion is dissolved the better.

> On the other hand, two very strong reasons may be stated why we should willingly receive the College into the United Church. One is that it may be the means of doing much good to the Church. It will furnish a volumble bond of interest and union among our widely scattered Presbyterians. liberal education. Besides, as we have no influence in the choice of professors m our Provincial College, and as skepticism greatly prevails at the present day, and as non-denominational colleges are still on their trial, it is quite possible should needlessly deprive ourselves of this advantage when it is Providentially placed within our reach; although, if such a College did not exist, I would not advocate the crection of one to meet such an emergency before it actually arose.

> The other reason is, that if we do not receive the College, union will be impracticable. Considering the attachment of our Kirk friends to it, and the large amount of money which they have recently raised for its endowment, we may be sure that they will not give it up. And, indeed, if they were to give it up for any reasons which have yet been offered, they would by doing so forfeit our respect to such an extent as to make the Union seem far less desirable to many of us, and far less comfortable and honourable to themselves.

I am well aware that financial difficulties are apprehended in connection with the reception of the Colleges. It is known that this College sustained a discontinuance of the Legislative grant. virtue, Protestantism, philosophy, Luth-To meet this deficiency an Endowment | er, Kant, Fichte, and Hegel. scheme was formed in January, 1869. At the meeting of the Kirk Synod, last tion of a great University on the boaders June, it was reported that \$72,777 had of the conquered provinces only express at the Union, no matter how soon it of the greatest scholars for a revolution torians of Canada are satisfied with it WHY WE REJECT THE APOCRYas it now stands, no burden need be imposed for its support. If it should seem desirable to increase the staff of Professors, and give Professors higher salaries, by which greater efficincey may be secured, of course a larger endownent will be required. But this will be easily obtained; for we are told that it is intended immediately to raise the \$72,777 up to \$100,000; and further, that an additional \$100,000and more if need be—will be derived St Epiphanius, A. D. 368; and St. Jefrom the disposal of the Temporalities rome, A. D. 392. from the disposal of the Temporalities Fund. The Endowment will thus be thoroughly efficient, and to make it an ly reject the book of Maccabees as unhonour and a blessing to the Prosbyterians of Canada.

As I dare not further encroach on your space, you will perhaps kindly permit me, in a subsequent paper, to say a few words in reference to the Theological

Yours, &c.,

ALIQUIS.

NOBLE COUNSEL.

Amid the mattered threats of revenge against Prussia which are heard every where in Trance, it is encouraging to hear the noble counsels of men like Edgar Quinet. This distinguished historian has unfolded his plan of revenge This distinguished m a letter to one of his colleagues in the Assembly; and it is a revenge which all the best men of Germany, all the best scholars, all the men of thought, and not less heartily Prince Bismarck hinuself, would, we fancy, be glad to see France accomplish. M. Quinet says that France lost more than territory when she vielded up Alsace and German Lorraine. She lost also a spirit that of the German race; she lost an element of sobriety, of seriousness, deep forling, and religious intensity, which was of pricoless value to a people who, in their lightness of mind and Passion for the forms of art, are the Greeks of how to use the moral power of the lay the modern world. When Alsace and element in our churches. Human enter-Lorraine were taken away, France could prise would not allow rich ore-beds and say, "A virtue has gone out of me." coal mines to remain long neglected, M. Quinet adds that France cannot when there was a chance, by exploring afford to sustain such a loss. She their treasures, to pile up colossul' formust win back her Germans. But how? tunes. But coal mines and ore-beds. Not by war. She must find a place of have no value compared with that meeting for her own minds and the which belongs to the undeveloped reminds of Germany in her own provinces sources of the lay elements of our which lie nearest to Strasbourg and churches, and great fortunes are but which lie nearest to Strasbourg and

another Metz—another Strasbourg; earnest Christian workers, in revolution-only arm it with scholarship instead of with forts." He wishes the State to found a great university on the borders of the new Gorgen turnitary and seed the state to forther than the state of the new Gorgen turnitary and seed the state of the new Gorgen turnitary and seed the state of the new Gorgen turnitary and seed the state of the new Gorgen turnitary and seed the state of the new Gorgen turnitary and seed the state of the new Gorgen turnitary and seed the state of the new Gorgen turnitary and the new Gorg of the new German territory; not a set is suffered to remain dorman'. It is reof mere rhetoricians' chairs like the duced practically to the minimum of Sorbonne, but such a set of learning as receiving and not giving, of hearing ex-Holldcherg or Berlin, in which the first positions of duty without doing it. There scientific men of Europe shall teachmen devoted to study-and through which the profoundest research and spirit of Germany shall reach France. "You can make of Nancy another Metz," he says, "by drawing the new generations of Alsace to a new centre of scientific instruction which we shall found on our new frontier. You have lost territory, but will save the traditional genius of the p qualations which have been taught by us; there will come a day in which the treasured genius and guarded traditions will give us back the lost provinces." M. Quinet has a better right than most Frenchmen to make such a proposition, for he and General Assemblies, to provide the himself was educated at the universities means for bringing out the power of of Germany. He has drunk deep at each congregation into active service. In the well of German learning; and his some cases this has been done very efown poetic, sentimental spirit, his eye fectively. District visiting and neigh-for the symbolism of nature, his dislike borhood prayer-meetings have been to the cold, precise, positivist spirit resorted to with the best results. With-which runs continually through all the out assuming the place of the pastor, thought of Fronce, are more German 11 men have been led to employ their than Broads. than French.

Quinet remembers no doubt, that when, after the battle of Jena-the Sedan of Prussia—Stein began the one of his first acts was to place Fichte at the head of the University of Berlin, world. How he succeeded is written for their capacity to teach as well as to in history. Speaking of the work which rule. It says truly: was achieved by Stein, M. Renan has the demand of M. Quinet for the foundain a modified form, the profound wish in the higher education of France.

PHA.

1. Because it was never written in He-

2. Because it was never quoted by our Lord.

3. Because it was rejected from the Canons of the Jews.

4. Because it was rejected from the canon of Scripture by Origon, A.D.200;

Besides these reasons for rejecting umply sufficient to make the College the Apocrypha in general, we especial-

canonical and uninspired:

1. Because Pope Gregory I. A. D. 590, did so; and, by the late Vatican decree, that must be an infallible judgement.

2. Because the author distinctly disavows inspiration, saying, "If I have done well in writing this history, it is what I desired; but if not so perfectly, it must be pardoned me."—2 Mac. xv. RIGHTUSE OF LAYMEN.

There is probably no denomination in this country that has a nobler body of laymen than our own. But it is doubtful whother in any other it has been used to a loss extent. We have been content to leave nearly the whole Christian work of a parish in the hands of the pastor, or at least to hold him responsible for it, and this too in many cases, where by his ordinary duties alone, he is sorely overtasked. If the Church lacks efficiency, it is charged to his neglect. If it fulls to reach the masses around, the reproach falls upon him. And this too shen those who should be his most active condittors sit at ease with folded arms, and perhaps even fail to respond to those calls of charity which above all others they might be expected to meet.

Hence it becomes a grave question coal mines to remain long neglected, have no value compared with that dust compared with those grand thoral "Convert Nancy," he says, "into results which may flow from the labor of

> are many spheres in which they might be useful, into which they uever think of entering. All their work is done by proxy-the preaching, the teaching, the praying, and often too, to their shame, the giving.

This surely ought not so to be. We must find some spheres of action for all this wasted talent and misdicected energy. But to make suggestions will prove of little avail, solong as the conditions of Christian activity are so exceedingly diverse. General rules will not meet the case. It belongs to pastors and sessions, rather than Presbyteries parate influence in a very effective way.

This subject, we are glad to see, is inviting attention in various quarters. The Ideance, referms to the theory of great task of regenerating his country, the early presbytery of the local church, pleads for a return to what it considers New Testament usage. Discarding of and to draw to Berlin such teachers as course the representative Presbytery, Wolff, Schleirmacher, and Niebuhr, in made up of pastors and elders from order that the higher education of Prus- different churches, it would have each sia might be the profoundest in the church provided with "elders" selected

· The churches abound in Christian said that "the force which conquered lawyers, physicians, teachers, and other at Sadova was German science, German men of good education, who, with a little reading and with weekly practice, might become useful preachers of the Gospel. Our idea is, that a church should select five, eight, or ten such members, and have them publicly set apart, in an orderly and solemn way, as its local preachers, to co-operate with its principle pastor, in mantaining the discipline of the church, in conducting the prayer meetings, the church Sunday school, and the mission schools, and in holding evangelistic services in the open air, in private houses, or wherever the people could be induced to gather for worship."

The Presbyterian Church has already the advantage which The Advance proposes to secure for the Congregational, so far as the "Presbytery" or session of the local church is concerned. What is wanted is that it be rightly composed, and that its members take hold of this problem of using the lay element, and while they direct others, point the way by their own example Too great a burden is thrown on pastors. Willingly or unwillingly they are forced to assume it. But it is better for all concerned, for the laity as well as its officers, that a burden that is a discipline in itself, should be fitly distributed, and all will reap the benefit. A faithful pastor and a working church—when they combine their power—cannot but have a great moral effect upon any community. -N. Y. Evangelist.

Selected Articles.

SORROW.

Upon my line she laid her touch divine,
And merry spech and eareless tauditordied;
She fixed beginning the land of the land of

I could not sing though joy was at its height, For she stood silent by:

I watched the lovely evening fade away-A mist was lightly drawn across the sters, She broke my quiet dream—I heard her say "Behold your prison bars!

Earth's gladness shall not satisfy your soul, This beauty of the earth in which you live The crowning grace that sanctifies the whole That I alone can give."

I heard, and shrunk away from her afraid; But still she held me, and would still abide Youth's bounding pulse slackened and obeyed.

With slowly obbing tide.

"Look though beyond the evening star, she said, "Beyond the changing splendors of the day. Accept the pain, the weariness, the dread, Accept, and bid me stay!"

I turned and clasped her close with sudden strength, And slowly, sweetly, I became aware

Within my arms God's angel stood, at length. White-robed, and calm, and fair. And now I look upon the evening star. Beyond the changing splondors of the day. Knowing the pain he sends more precious far, More beautiful than they -Dublin University Magazine.

THE DEVIL IN CHURCH.

Mr. Longfellow, in one of his poems -the Golden Legend, I believe- represents Lucifer as going into the pulpit in the guise of a monk, where he delivers a sort of burlesque sermon, or rather a monolougue on sermons. I do not remember the scene very distinctly, for it is some time since I read it, and the book is not by me to refer to, but I remember that it was impressed upon me when I read it several years ago, that if Mr. Longfellow meant to indicate by a sort of allegory that the devil gets into the pulpit in true canonical robes, he was not far from right.

But I think the devil far oftener gets into the pews, and contrives to spoil the best of sermons by preventing the congregation from listening to them.

Last Sunday, when I came out of Church and asked you what you thought of the sermon, it was not because I wanted to know. "To tell the truth," said you, " I didn't hear it !" To tell you the truth, Major, I knew very well that you did not. I watched your face while the minister was speaking, and I did not need any other evidence that you heard no more of the sermon than did our good friend Hardenp who snored so audibly as to put his wife into very levident fidgets-no more, for that matter, than the pillar against which his head rested so comfortably.

And why did you not hear a word of the sermon, Major? If you were to tell the truth again would it not be something like this: My head was so full of the plans for extending the Newtown railroad to Wheathedge that I was quite oblivious of the discourse. If you had stayed at home, and got out the surveys and the engineer's report, and spent that half hour in determining the route, and laying your plans for a successful real estate speculation by buying up the land at farm prices where the road is to go, you would have thought that very bad. Yet will you tell me what difference it makes whether you study your maps at home, or carry them in your mind and study over them in Church? Is the real estate speculation sanctified by being thought out in a pew? Mr. Hardcap thinks I am a queer kind of Christian. I am told to stay at home and take a nap Sunday-afternoons. But for the life of me I cannot see how it is any more profitable to take a nap in the Church.

I sometimes pity the preachers, though I do not know that they would thank me for my compassion. Bue I full of his subject. He has been studyence come from a very different atmosphere. M. Wheaton is full of the new Mrs. Wheaten is worried to death because the cook has given notice to leave. Susie is full of the last hop. Mr. Hardenp has the best inten-tions; but though the spirit is willing the flesh is weak and he goes fast to aleep. Mrs. Hardenp is so scandalized that it requires all her undivided attention to poke him with her fan in order to keep him from snoring. Joe is full of Saturday's skating, and wishes it was not Sunday so that he could go down on the ice again to-day. Jenny has not finished her composition, and is belaboring her brain for a theme, for the papers must be furnished Monday. And so, while the minister is preaching on pray-er, the devil is busy with subtler eloquence pre-occupying all minds with have already answered it, unconsciously other thoughts. And the minister won to yourself it may be, but it has had a ders why the thoughts that took such ders why the thoughts that took such reply in the rejection of Him. But hold on him take such little hold on his when at the Judgement you stand be

can't keep Mr. Hardcap awake, let him snooze. If we are not interested, it is because the preacher does not interest us."

Bull I beserve in this school-room our setting to the casting the casting are action. He casting the casting are action on the casting which which the casting at the casti some pains to attend to what he says. And if we go to church to be instructed, I do not see why we are also not bound to take pains to attend. I think our minister has a right to demand attention, and that we on our part have no right to expect of him an eloquence that will compel it of us whether we will or no.

At all events I am sure that the devil is very assiduous in attending church; that in one way or another he preaches to quite as many as the parson does; that we have no right to trust the preacher to exorcise Lucifer by his eloquence, but that we are bound in this matter to resist the devil if we want him to flee from us, and to exercise some effort of will, if need be, in order to attend to the parson's sermon, if we want to get any good out of it.

You remember the homely old adage that one man can lead a horse to water, but ten men cannot make him drink. Have we any right to expect our preachers to compel us to drink .- Christian

PITCHER PLANT.

We cordially recommend everybody who, next autumn, shall be regretfully searching amid nature's treasure-house for the wherewithal to cheer and enliven a long city winter, to do as we did last November, and fill a large pot with the common pitcher plant.

Who does not know it, standing ancle-deep in cool yellow mosses, and holding up to the sun its amphora-shaped leaves of maroon and green, each with its tiny resevoir of pellucid water? Who ever watched it without picturing Scarlet Tanager, or swamp blackbird, with orange-slashed velvet coat, lighting to drink, curving a glossy neck over the edge of the verdurous fountain, and making a picture vivid and fascinating? And the blossom—what is its charm? Is it a leaf in romantic mood seeking to be a flower, or a flower of sedate disposition, longing for the prose and repose of leaf-dom? Who knows—but who does not seek to guess?

It was with doubts and misgivings that we essayed the experiment of transplanting this free forester. "It can but perish if it go," we said, and we took its life in our hands and turned city-ward. But soon we found that it had no idea of dying; in fact, and the testimony of others confirms the observation, it is the most satisfactory of wood-plants to bring to a fire and gas atmosphere. Water it demands and must have; water at the roots, standing water in its saucer, and a spoonful daily renewed in each cup, but, given that, it is content. Nothing can be prettier or more interesting than to watch the unfolding of the new leaves, from the tiny shoot to the slender spikes of bright green, and finally the full pitcher, with its streaks and mottlings of claret red. In some favored hands it has even been known to blossom! to blossom in early spring, three months before its time! And if that is not doing hansomely and as a vegetable should, we would like to know what is? To live is much. It is a favor which many a pet geranium, a of transformation not at an European wilderness, we should be taug beloved ivy, has refused us, turning its gallop, as she has hitherto done, but God has made nothing in vain. face to the wall and perishing in our very sight. To grow-to actually bring out leaves for us-is more, and earns a gratitude which no watering-pot, or syringing, or smoking with tobacco, or subsoil-ploughing with the blade of a paper-knife can fitly express. But absolute flower, fetched from nowhere. and given to ourselves personally by see the minister come into his pulpit the parent plant, language fails! We can only lay our hands upon our heart ing over it all the week. He feels its in silent gratitude, and redouble attention do the same. That subject is, I will suppose, prayer. But his audi
"Home and Society," Scribner's for tion, lest green fly or insidious scale " Home and Society," Scribner's for April.

WHAT SHALL I DO WITH JESUS WHICH IS CALLED CHRIST?

Sooner or later, to every one, comes the question which Pilate asked the Jews-" What then shall I do with Jesus which is called Christ? If a man cares nothing for the principles of science or art, or takes no interest in politics, he simply lets the subject alone, giving no thought to it. But this question will be answered, and can be but in one or two ways. No one can settle the matter for you, each soul must make its own reply. Careless, indifferent fellowsinner, do you think to evade replying to this all-important question while you live? If you pass your life thus, you to yourself it may be, but it has had a fore your despised Saviour, you will not fore your despised Saviour, you will not then think What healt I do with Heave?"

Last Sunday; I have heard it said before, The one thought will then be; "Oh!

"It's the minister's own fault. If he what will He do with me?"

M. VAMBERY ON ENGLAND'S MA-HOMMEDAN POLICY IN INDIA.

ought to give England serious warning that in the North-East its gigantic Indian Empire rests on the crater of a fearful volcano. It is now about three years that the fanatical Walmbees, from their headquarters at Patna, have been giving rein to their revolutionary frenzies. Sometimes they provoke a small revolt among the mountain races. Sometimes, at their instigation, a mad Fidaji -the devoted tool of a conspiracystrikes down an innocent European traveller who may be casually in their district, in order to win from the hands of the unbeliever a crown of martyrdom. Again, we may see a youthful enthusiast of their sect boldly and openly preaching rebellion to a regiment of Sepoys, and stirring them up to war against the enemies of their religion. And how do the English treat this dangerous game? It is marvellous enough that England in spite of the vast loss in blood and treasure which she sustained through the last war, should not give the slightest attention to this as subtle as fanatical enemy. She was pleased when the distinguished chief of the reckless fraternity, Emir Khan, satisfactorily underwent a formal trial, or when a Mollah drew from the depths of his theological erudition the discovery, that, according to the Constitution of Islam, it is not absolutely forbidden to render obedience to a non-Mahommedan authority. Is it not in itself a sufficient paradox for a conqueror to seek to win by concessions the good graces of a people whom he has conquered by the sword, without applying such ideas to Asiatic Mahommedans, who in consequence of their fanaticism and their civil traditions, can never coalesce with their Christian rulers? When France in Algeria and Russia in the Caucasus and the Crimea have been able only to make themselves feared, not loved, how shall the phlegmatic unbending son of Albion perform this miracle on the passionatesouled Mahommedans of India? When in Europe we speak of Mahommedan fanaticisms we have always in view the Islamism of Western Asia; yet we should never forget that even the Sheik-el-Islam of Constantinople is, in respect to his religious life, little better than an unbeliever in the eyes of his brethren of Peshawur, Delhi and Lahore; so very different is the development of the doctrines of the Arabian Prophet .to the west of Middle Asia. In Northern India, Bokhara, and not Stamboul, is regarded as the model of Islamite piety. The spirit which Mohallah, the converter of India, awoke on the banks of the Indus, still rules there. That the seeds of Moslem zealotry has found nowhere so congenial a soil as in India is proved by these very Wahabees, who, on the Indus and the Ganges, are far more bigoted than in China or on the oases of " If England would adapt herself to her Mohammedan subjects, she must once for all relinquish her so-called constitutional experiments, and, without imitating Russia, who can only Russify her conquered subjects instead of educating them, become for the moment an Asiatic ruler in her great Asiatic empire.

HOW TO BE BEAUTIFUL.

with slow and sure steps."

The following passage is from one of paper-knife can fitty express. But Professor Upham's letters in the Contact it is loaded; and then rising up with when it comes to blossoming—to an absolute flower, fetched from nowhere. ed from New York: "As we were about. to start, I saw him move to an elevated position above the wheel: and it was interesting to see how quickly and comglance to every part of the ship. He cast his eye over the multitude coming on board the ship, among whom was the American Ambassador to England, who, if the captain may be said to embody the ship, may be said with equal truth to embody, in his official person, a nation's rights and a nation's honor. He saw the husbands and the wives, the mothers and the children entrusted to his care; and his slender form, as he gave the orders for our departure, seemed at once to grow more erect and firm, the muscles of his face swelled; his dark eye glowed with a new fire; and his whole person expanded and beautified itself by the power of inward emotion.

"I have often noticed this interesting phenomenon; and have come to the conclusion, if a man or woman wishes to realize the full power of personal beauty, it must be by cherishing noble hopes and purposes; by having some-thing to do and something to live for, which is worthy of humanity, and which, by expanding the capacities of the soul, gives expansion and symmetry to the body which contains it.

PROFESSOR RAINY ON BURNS.

Professor Rainy, delivered in the Music Hall, Estinburgh, his third and concluding lecture on "The Church of Scotland, I with special reference to the late lectures on the same subject by Dom Stabley. In the course of this remarks, "the reversid professor said return in the rather miscelleneous gallery. that in the rather miscellaneous gallery of distinguished Scotchizen whom the Dean had passed in review, time would only would only permit him to refer to one who had been set before us as a wise religious teacher, viz., Robert Burns. Before alluding to what the Dean had said, he would ask-Can no one stop the din that profanes the grave of Robert Burns? Of all the perverse to prove his life to be a great moral victory and trumph? Did Burns believe that? He was more of a man than to believe it. Did he foresee that every after-dinner orator who wished to show what a flexible thing advanced Christianity was, would harp upon passages that saddened his own thoughtful hours, as proofs of what might comport with high moral and Christian excellence? Shame upon them that were so destitute of love for Burns, that had so little sympathy with the pathos of his life, as not to understand that they ought to let it alone! Why could they not let it alone? Let them celebrate his genius, if it needed to be cele brated. Let them celebrate his honest manhood—a great deal too straightforward to tolerate the despirable sophistry that was spent on his career. Let them dwell upon the glow he had shed in Scottish minds, and hearts, and homes, and lives, and history; and for the rest, let it alone. Nobody was going to meddle with it, if they would let it alone; and if they would not, on themselves be the shame.

A curse upon the clown and knave That will not let his ashes rest.

THE SHIP OF THE DESERT.

The camel is called by the Arabs "the Ship of the Desert," and is said by them to be a special gift from God. It is certainly one of the most useful creatures given for the use of man. Without it the Arabs could not live, trade, or travel. They drink its milk, eat its flesh, and make garments and tents of its hair.

The foot of the camel is broad and spreading, divided into two parts, with a horny tip at the end of each On the bottom of the foot is a soft cushion, which enables it to tread over the sandy desert, or the hard and rocky plain, with equal case and comfort. A troop of camels move without making the least noise, and it would not be known they were coming did not the passen gers look up.

This animal has four stomachs in; one of these it stores up a quantity of It can draw this water as it pleases from the little cistern which holds it, appearing to suffer; and a few dates or pleasant to think of, still less to endure. a handful of beans will at any time satisfy its wants. It is very fond of prickly shrubs, which it plucks with its strong teeth. When we see the sharp thorns of the bushes, we may esteem them of little or no use; but if we aw This implies the camel eating them with a relish, chiefly that she will carry on the process | where nothing else can be found in the

Creator provided each of the fore-legs with two pads, or cushions, and one on each hird-leg. On these it rests when its back, it is ready for its journey.

There are many references to the camel in the Bible. Abraham's servant took ten of his master's camels when interesting to see how quickly and com-pletely the thought or purpose alters the to a well of water they knelt down to outward man. He stood a few moments drink. (Gen. 24.) Job's riches consist-silent and thoughtful. He gave a quick ed, among other animals, of three thoued, among other animals, of three thousand of this useful animal. (Job 1: 8.) The haunches of this creature are referred to by Isniah (80:6); and our Saviour speaks of the camelin Matt. 19: 24 528 : 24.

A QUEER CASE.

Dr. II. Vogel, writing from Germany to the Philadelphia Photographer, relates a queer case. A photographer made pictures of two brothers, who refused to take or pay for them on the ground that | they were not likenesses. The artist complained, but the judge was of the same opinion as the brothers, and decided that the pictures were not likenesses. Mr. Photographer then went 'It is because your conscience tells home with his rejected, pictures and you it is wrong—is it not so? Do you placed them in his show window, with the label, "The murderers of Mrs. X." The brothers then waited on the agtist, do not think that I am. But I will give and alleged that it was a libel to expose, you good advice: Whatever you cannot their pictures with such a title, and, on , do with a good conscience, do not do at his refusal to remove, the placard, they all. Kirchenzeitung, entered suit. It, remains to be seen how the judge will decide in this new phase of the affair.

BAD TEMPERS.

from the Philadelphia Recorder.

If you wish to know who is ruler of a family, not to say its tyrant, you need not enquire what member of it possesses. the most knowledge, or the best intelleaf, or the warmest heart. Inquire simply who has the worst temper. No one of the household opposes the person who has an unbridled temper. Even the little children learn almost by instinct to shun him, and young and old are alike incompatible in his presence.

The merest trifle serves an ill-tomper-

ed person with an excuse for a ranting fit of the sulks. Has an involuntarily misdestinies with which earth would per-plex his fame, did he ever dream that cerned you might as well have committed crowds of oratorical men would go about a crime. Is breakfast too late? has a with never-ending floods of eloquenee servant blundered? a chad misunderservant blundered? a chad misunderstood a command? The whole house is in a turnfoil, everybody is unhappy, and one by one they retire and get out of sight and hearing of this predominant temper. The little ones, who soon discover when there is anything wrong, sit in mute wonderment as to what the trouble is about. Under such a head-ship as this no bright memories gild the backward time of youth. Children will always remember the father's morose temper, his disagreeable ways, his fits of passion and injustice, lus rough speech and rougher acts. The father's good qualities and virtues are covered up by the superabundance of his evil temper. Neither his generosity or kindness to the poor, nor his loyalty to his kindred or friends, nor his independent spirit towards his superiors, nor indeed, any virtue that he may possess, can take the sting out of that one overshadowing fault his selfish temper. When under its mfluence he is, for the time being, a maniac, or, at least, the most unreasoning of mortals. No one can estimate properly the amount of sorrow and mischief which such indulgencies bring into a household.

But if the tyranny or a man's bad temper is unbearable, that of a woman is more so. The one gives moments of relief to the household when he his absent, because few men ever stay at home all day; but a woman is nearly always in the house, and the minutiæ of its economy are the breath of life to femine nostrils. Neither are man's domestic functions so universal; and thus his temper, though it may be even worse than a woman's, is still not so continual or wearing. The house is the woman's natural kingdom, and, if she elects to rule with nettles instead of lilies, her choice is free and her subjects are bound. A sullen brooding over wrongs that never existed, the making of troubles where none exist, the finding of flaws where any one else would see beauties, are signs of the "martyr" beating herself to pieces against bars forged by her own ill-temper, and giving herself as much pain as she inflicts on others.

If bad temper and its liabitual indulwater before it sets off on a journey, gence made the possessor happy, it might then be endured by the victims with some degree of patience, but tomand thus refresh its thirst and moisten, flict and suffer by the miliction is such a its food. It also bears hunger without durlicating of curses as is not at all

If a man or woman cares only for power and not at all for love, the thing to cultivate is a bad temper, because the largest amount of subservience is paid through fear and not affection. You have only to establish a reputation for ungovernable temper to have as many slaves as there are housemates wilderness, we should be taught that and dependants. Never mind the silent tears that are shed when you are not As the camel kneels to be loaded, its by; the groans that are uttered in silent, skin would be endangered by kneeling the evil words that are said in a whisper, on hard stones, had not its all-wise and still more evil thoughts of retaliation that are cherished you have to do. You must be satisfied with your account with power, and leave love, like a whipped school boy, shivering and crying by the roadside.

This is a sad story of the terrible effects of an evil temper, yet a true one. Your friends allow your virtues—virtues mostly of a theoretic kind—but lament your temper: and even in a man's last hours a troubled kind of feeling will annoy his watchers, a feeling made up of pity, sorrow and relief. Your tyranny of temper has worn out love, and perhaps respect; so that there are none who do not breathe more freely when you are gone. Probably there would be more patience in the sufferers if it were not true that there is no temper so bad that it cannot be restrained, and even entirely controlled.

DANCING.

A girl visits her pastor and asks him: 'Is it right for me to dance ? I have been invited to a ball, and they urge me not to decline the invitation.,

'Why do you ask' was the answer. expect me to set your conscience at rest? I am not here for that purpose, and you

He that has no bridle on his tongue has no grace in his heart.;

A PASTORAL GIMLET.

Once a city paster was absent from home for a week. During his absence the son of a member, who lived several miles out of town, died. He did not hear of the young man's death until he returned. Then he was taken sick, and it was a week or ten days before he could safely drive out and visit his afflicted parishioner. The first words which greeted his ears were: - "Well I thought you had forgotten us;" and then the good woman sat down complacently down to be consoled.

That is what I mean by the pastoral gimlet, and it is astonishing how proficient certain church members become in its use. The delicacy in insinuating, the deftness and grace in twisting, can only be acquired by assiduous practice. They know just where it will go in most easily; just how many turns to give it before it gets down to the quick.

There are various scientific twists of the gimlet, known to adepts and victums.

There is the sarcastic twist. Hostess enters the parlor, and greets pastor thus: "Good afternoon, Dr. A.; really. the sight of you is refreshing. Ha Have

There is the business twist, "Do you know that you haven't been inside our house for six months!" Parsons, as well as mathematicians, are painfully aware that figures can't lie; so that this twist is a peculiarly effective one, usually transfixing the victim, and reducing him at once to a condition of silent helplessness.

Then there is the reproachful twist, also very effective; tremendously so if the twister can manage to start a "silent "Really, we begun to doubt whether we had any parson.'

And once in a while we are treated to the spiteful twist, in administering which the operator, or more commonly the operatrix, is at no pains to conceal her full intent, but drives that unoiled gimlet in with a steady hand; or, in other words, gives the parson a sharp "setting down" on his shortcomings.

The men who wince under this justrument are the conscientious pastors, who are forever haunted by the vague sense of work in arrears, and constantly tormented with self-reproach because they do not bring it up. The gimlet is a terrible thing to such a one. He knows the gimlet-houses as well as a doctor knows where small-pox is. He braces himself to visit them once or twice a year. He says jocosely to a friend at the gate, "I know there is a rod in pickle for me here." He sits down to his work very much as if he were going to have a tooth filled, meets the twist of the gimlet without betraying his inward writhings, kneels down and prays with the gimlet-twisters, and rises from his knees to meet a parting thrust, as thus: "Now that you've found the way here, I hope we shall see you often." And as he gets down the steps, he looks into his book and seeing that the next place on the place on the list is also a gimlet-house, he says to himself "Not to-day; one a day is all I can stand." You cheerful, sunny, sympathizing souls, God bless you, who perhaps excite the jealousy of your neighbours because the minister "drops in" at your houses so much oftener than at theirs, does it never occur to you that he comes almost as much for his own sake as for yours, because he knows you always have oil and wine in your cask for the wounds of the gimlet?

Now, ye gimlet-twisters, ye pastor-perforators, lift up your voices and answer. What do you want a pastoral visit for? Do you want to talk with you pastor about your temptations and hungry men, raising the klend-Christ trials? Do you want instruction on ome question of Christian experience? Do you want to discuss some scheme only be explained on the ground of unof Christian enterprise? Not you. No lawyer is more adroit in turning the If the miracles were collusion, craft and conversation the moment it takes any imposture, would they have been apsuch direction. Let the pastor take up proved by Christ himself? Could He, no religion. I am not speaking thus of the gimlet in his turn, and probe your a man good and true, go so low as that? the Church of England as she is herheart, and lay bare your poor, starved, stunted, religious life; let him tux you rigorously with your absences from prayer-meeting, or Sabbath-worship, and you will not complain of the scarcify of pastoral visits. The truth is, you do not desire counsel, nor comfort, nor Christian communion, but attention. Your pastor's absence wounds your pride. You care little about his doing pride. You care little about his doing the work he was especially called to do for you, but you are vexed because he does not concede more to your importance. You are not thirsting for living water, but for the tacit flattery of attention, thus seeking to convert the messenger whom Christ sends with living bread to your home and heart, into a minister with your vanity.

The people whose hands are idle,

whose purses are shut, whose voices are against every enterprise which involves sacrifice and lapor, are the people who are masters of the gimlet.—Dr. Vincent.

Our holiness, even when consummated in heaven, will be holiness that has had its originlin penitence and disciplined by chastisement, a holiness indeed perfected by our earthly experiences of was a part he played himself; that he sin and suffering, but for that very rea- put on grave-clothes and was put alive son different from the innocence of un- into the grave or tomb, to which Christ fallen beings .-- Il. IV. Dale.

MIRACLES:

THEIR POSSIBILITY, CREDUALITY AND AUTHENTICITY.

BY REV. DR. ORMISTON.

(From the New York Observer.)

There are those who deny the possibility of miracles, declaring God is can look upon this world and other worlds, and from a wider range than we can command deduce a law of miracles; others, that the world goes on and the whole phenomena of nature, monstrous! Miracles are not monstrous. God never creates monstrous things! Two and two don't make five. Twenty men may say it, but that don't alter my thought of it. In respect to their credibility.

man may be as well satisfied from the willing to risk our lives for it. In the person is born into the world he does not interfere with those already there. An absolutely new creation in the world does not interfere with the relation between things already created. We of facts that actually occurred and are of the clearest authenticity and validity. Here is a society bound together by one common belief that affects the views and conduct of all belonging to it; they abandon one class of habits! and take up others; their belief is motive to them for holier lives and it. power of God unto salvation. Christ of our Saviour is like a dry rot. Jesus is the Head of the Church, and the life of the Head throbs and beats through all her members. This belief is the mightiest power in the world, religion once turned the world upside however weak it may be compared with what it might be. There is a wonderful unanimity in the belief in the life and death of Jesus Christ. Those who belie e it are called Christians. Men have held this faith with great earnestness in ages past; they have died for it; and men live to-day prepared to die for it, if need be. We ask, Where is the origin of this mighty faith? The one big, palpable, tremenduous fact is, the Son of God did it; if not, who did? Bridge the centuries. Your fathers and mothers believed it, and their fathers and mothers believed it; and so you can go back to the first century, and there we find the same records telling the same story. We find them breaking bread and drinking wine at the Lord's Supper as we do to-day. In the first century they had no doubt about it, and it has gone on from century to century with no break in the link. At that time many were obedient to the faith, and they were men of learning, genius and power.

Christ died and rose again, and upon those who crucified him the disciples charged home that foul crime of murder, declaring them worse than regicides -deicides,—and these facts have been woven into social life and into all things. When God weaves he weaves well. These things can never be destroyed from the woof of life till you burn the globe. That these miracles-feeding the multitude of and believed, deniable truth and irrefragable testimony. tal, so that it may become national, reduced to that. The character of Jesus and the truth of miracles rise or fall together. If wrought by him and his disciples as proof of his divinity, they are to be believed; if not they are imposture and mankind the dupes! If true Jesus is the Saviour of the world! There is no being in history of whom there could be maintained the perfection of character that we find in Jesus Christ in all purity, holiness and truth! Is he to be stigmatized with falsehood and the Apostles to be held as iniquitous knaves? In the narratives of the gospels the differences strengthen the testimony. Perfect agreement suggests collusion. All their records show the authenticity of Christ's miracles. If we could summon Mark or Luke they could clear up every discrepancy in a moment. Was it ever known that men practised fraud and falschood for the sake of piety and benevolence? If a man can believe that, he can swallowall the miracles.

Some who deny the truth of miracles inform us that the raising of Lazarus coming, supposing him dead, expresses

his grief. Lazarut, hearing stops, comes forth alive, and lot they publish it abroad that Christ performed a miracle and raised Lazarus from the dead. If the alternative in regard to these mira- gent public regard the action for breach cles is so impossible, then Jesus is God of promise to marry with more disfavor and the disciples are true men. The than any other legal proceeding. The Christ that Renau pictures no artist number of such suits before American would take for a model. The question and English courts, however, shows no is asked, how did those inagicians withnature, nature is God. Others refer | stand Moses? They withstood him for either edifying or moral in their influ them to a higher law, and think there a time. The Lord made the land leap, ence, these cases are often instructive are beings of sufficient intelligence who with animal life and the dust moved alive. A miracle! He turned the water to blood and the magicians did so with their enchantments, but it was by some limited and delegated power. Each of these times Moses told what he was with once in a while something going to do. Could they not have got The defendant promised to marry her a pailful or two of blood? It was an easy matter; they had nexts of tame however, did not occur before the fickle serpents and the command of means to perform their legerdemain and craft; but, to his betrothed that under no circum when Moses did not tell what he was to stances would be fulfil his promise; in perform in the plague of the lice, they could not do it. They were at their Upon this decided refusal the discarded wits end and said "The finger of God maiden brought suit, and the Judge betestimony of others as from his own senses, and from this testinony of others in regard to our hely of others in regard to our hely ing more. They were not miracle work ing more who are able to get such an other wave performed to prove rengion we are able to get such an ers. Miracles were performed to prove incradicable conviction that we are the divinity of the revelation. If a existence of miracles there need not be low of God the contrary to the dead. From this decision the plaintiff any infringement of cause and effect; law of God, the one who did it was to there need not be an intermission of be put to death. God could work mira questions at issue were argued before the there need not be an intermission of cles now. He is the same God. Nature Lord Chief Justice of England Sir new cause and effect. When a new Lord Christ and his institution and hand man are the same. But we have Alexander Cockburn, who is now so Jesus Christ and his institutions, and we do not need the proof of miracles.

Let each one of you seee to be satisfied of the validity of your own spiritual life. Be sure that the miracle of spiritassert that miracles are a faithful record | ual intervention has taken place in you and that you have been renowed by the Holy Ghost. Be sure you are no white spulchre, fair without but foul within. on this occasion. "An express pre-con-Get your own torch lighted before you tract of marriage," hesays, "places the think of kindling a light in other people. man or woman in the condition or sta-If you have but a farthing rush and it is tus of betrothment. In this state there lit, you may set somebody on fire with You must be clear in your own self-denying service, and it raises them | heart convictions if you would lead | marry another man, although it is pos above the fear of death itself. It is the others to Christ. Doubt of our own and

> Go forth, firm as a rock and firm as a man whom God sustains, and you have a power that shall move the world. This down and it will again. Much depends on the success of this undertaking. Ask yourselves whether it shall be a single light on a solitary peak, or kindle a fire on other mountain-tops and light all the valleys between. Be honest earnest and thorough in your preparation and in your

ARCHDEACON DENISON ON THE CRISIS IN THE CHURCH.

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

hateful way into religious truth.

GAGEMENTS.

It is commonly said that the intellithan any other legal proceeding. The and English courts, however, shows no Though seldom signs of decrease. and one which is especially worthy of note has just been decided on appeal by in the vacant spaces. the Court of Exchequer Chamber in England,

The plaintiff was a domestic servant in the employ of the defendant's father. upon his father's death. This sadevent youth changed hismind, and announced deed, the old gentleman is still alive. til the time for the performance of the , agreement had arrived, which would not be until the father of the defendant was appealed to the court above, where the prominent in the controversy concerning the Treaty of Washington—and a full bench. The result was a disapproval of the decision appealed from, and a unanimous judgement for the plaintiff.

The law affecting marriage engagements is concinely stated by Mr. Justice on this occasion. "An express pre-conare certain mutual duties. The woman, for instance, may not, without a breach, sible he may die before the day appointed for the marriage, whether already fixed or contingent on a future event. So the man cannot during the stipula-ted period of betrothment, without a breach of contract, marry another woman, though she man die in the meantime; so for one of the parties to break off the mutual engagement by an express refusal to perform it—though before the day—seems to be equally a breach of the contract, for it puts an end to the condition of betrothment, which, according to the contract was to continue.'

This decision is an emphatic recognition of betrothment as a legal status, inferior to that of marriage, it is true but nevertheless of great importance, conferring certain well defined rights and imposing certain well defined duties. Among these is the right of each of the parties to insist upon mar-riage at the time agreed upon between them, and the duty of each not to break the existing engagement or make a like engagement with another during the continuance of the status. These legal consequences of a mutual agreement to marry accord so closely with the plainest ethical requirements that they at once commend themselves to approval, in spite of the peculiar class of cases which give rise to their enunciation by the courts.

INTELLECTUAL MARTYRS.

Many of the world's intellectual benefactors have been martyrs. Socrates died in prison, as a public malefactor; for the healing wisdom he offered his that nobody knew his birthplace; and indeed some modern critics are denying that there ever was any Homer. Plato travelled back and forth from his home in Athens to the court of the Syracusan tyrant, regarded indeed and feared, but persecuted and in peril of life; nay, and once sold for a slave. Cicero shared a worse fate. Dante all his life knew, as he expressed it,-

How salt was a stranger's bread, How hard the path still up and down to tread,

Copernicus and Galileo found science no more profitable than Dante found poetry. Shakespeare had a home; but too poorly endowed to stand long in his name, after he left it; the income upon which he retired was barely two or three hundred pounds a year; and so little did his contemporaries know or think of him, that the critics hunt in vain for the details of his private life. "The mighty space of his large honours" shrinks to an obscure myth of a life in the theatres of London or on the banks of the Avon .- Old and New.

A Scotch minister, of a most gentle nature and very reluctant to reprove, was travelling in the stage-coach between Stirling and Glasgow. A blustering fellow-passenger had, in the form of oaths, often mentioned the devil's name. By-and-by he began to take the name of the Deity in vain. " Stop sir," said the minister, "else one or other of us must go out. So long as you used the name of your own master I was si-lent; but I shall not hear you speak irreverently of mine."

THE LAW OF MARRIAGE EN. EVILS OF THE PEW SYSTEM.

The tollowing extracts are from the Prospectus of the Free and Open Church Association of the Episcopal Church, for the Diocese of Toronto; -

- 1. That under the pew system churches are never filled to their fall espacity. Many of the pews have but two or three in them, and yet, because of the pews many persons in the parish stay from the church, who might have lad room
- 2. That the pew system does not attract members. As a rule only those will come to a pewed church who are interested in it, -the masses are left untouched, and uninvited.
- 8. That persons who have to struggle to keep up appearances can (they think) more easily spare themselves the expense of a pew than anything else.
- 4. That the pew system fosters an exclusive feeling, and favours class prejudico.
- 5. That the pew system throws burdens with unfair disproportions upon the shoulders of the worshippers-a poor man with a large family would need to tent two pews, or leave a portion of the family at home, a rich man without children two sittings, or renting a pew causes a greater portion of it to be unoccupied.

As a remedy for these evils and as a powerful means of advancing the influence of the church, we should return to the first principles of the Gospel. The Gospel should be preached to ad without distinction.

The advantages claimed for the Free Seat system are :-

1. The Free Seat system is in the spirit of Christ's Gospel.

2. It removes from all classes the chief hindrance from worshipping, and so secures for the Gospel a more general

8. It swells the attendance, especially by those now practically excluded from the House of God.

4. It provides a standing invitation to the irreligious masses, and leaves them no excuse.

5. It promotes the feeling of Christian oneness and brotherhood.

6. It is not selfish, but enables Christian in honour to prefer one another the rich who provide means to erect our churches not retaining a disproportionate share in them but giving them to God for the "Brotherhood."

7. It leads to the inculcation and practice of habitual and symtematic Christian beneficence in connection with the offertory.

LET THE CHILDREN ALONE.

Let your children alone when they gather around the family table. It is a cruelty to hamper them with manifold rules and regulations about this, and that, and the other. As long as their conduct is harmless as to others, encourage them in their cheeriness. If they do smack their lips, and their suppings of milk and other drinks can be heard across the street, it does not hurt the street: let them alone. What if they do take their soup with the wrong end of the fork, it is all the same to the fork, let them alone.

Suppose a child does not sit as straight as a ramrod at the table; suppose a cup or tumbler slips through its little fingers and deluges the plate of food below, and the goblet is smashed, and the table cloth is ruined; do not look a thousand scowls and thunders, and scare the poor people, deadly poison was the reward. thing to the balance of death: for it Homer had a lot so obscure, at least, was half scared to death before; "it didn't go to do it.

> Did you never let a glass slip through your fingers since you were grown? Instead of sending the child away from the table in anger, if not even with a threat, for this or any other little nothing, be as generous as you would to an equal or superior guest, to whom you would say, with more or less obsequious smile, "It's of no possible consequence." That would be the form of expression to a stranger guest, and yet even to your own child you remorsclessly, and revengefully, and angrily mete out a swift punishment, which for the time almost breaks its little heart, and belittles you amazingly.

The proper and more efficient, and more Christian method of meeting the mishaps and delinquincies and improprieties of your children at table is either to take no notice of them at the time, or to go further and divert attention from them at the very instant, if possible, or make a kind of apology for them; but afterwards, in an hour or two, or retter still, next day, draw the child's attention to the fault, if fault it was, in a friendly and loving manner; point out the impropriety in some kindly way; show where it was wrong or rude, and appeal to the child's respect or manliness. This is the best way to correct all family errors. Sometimes it may not succeed; sometimes harsh measures may be required; but try the deprecating or the kind'v method with perfect equanimity of mind, and failure will be of rare occurrence. -Dr. Hall's Health of Good Living.

Beitish American Bresbyterian.

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TO CONTRIBUTORS AND CORRESPONDENTS.

Thete's and articles intonded for the next issue should be in the hands of the Editor not later than Tuesday morning.
All communications must be accompanied by the writer's name, otherwise they will not be inserted Letters for this office should be addressed simply Barrant AMEMICAN PRESBYTERIAN, BOX 600, Toronto, Canada.

7: Articles not accepted will be returned, if at the time they are sent, a request is made to that offect and it middlethe postage stemps are enclosed. Manuscripts, not so accompanied will not be preserved, and subsequent requests for their return cannot be compiled withing

TALEMON WASHING THE ACTIVE CO-operation of friends in every section of the Dominion, in order to secure a large circulation for the BRITISH AMERICAN PRIBATEMAN; and to promote the interests of the paper by furnishing early intelligence of Church Missionary and Presbyterial news suitable for our columns.

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British American Presbyterian.

PITORONTO, FRIDAY, MAY 3, 1872.

TOPICS UF THE WEEK.

The Canadian Parliament did not do much during the earlier part of the *week: Whoever may be at fault, it is still unquestionable that for a week or two after the opening of each Session of monr Legislatures very little real work is gone through. The measures to be proposed are not ready, and the members consequently have a very easy time of it at first, while afterwards they scarcely know how to do justice to each measure that presses for consideration; and the result, too often, is hart, and imperfect legislation, with the regular "slaughter, of innocents" towards the close of the Session.

The Ministerial measure about the Pacific Railway was brought forward toward the end of the week, and passed through a preliminary discussion. It proposses to grant an enormous subsidy to the Company who shall construct and work the line, and unless great care is taken in framing the Act we fear that the way will be left open for a very large amount of jobbery and in corruption in connection with this transcontinental road; which, however, all acknowledge to be a necessity, if our Canadian Confederation is to be a reality and not a more thing on paper.

of holding elections and trying con- ments a term of communion in the Free Province the change has wrought excellently, and we can see no reason why, either political party should have things a a moving. the slightest objection to its being universally adopted. It would be a electious, while it would greatly lessen the old country and the new.

An effort has been made to induce settle Dominion authorities so far to in- rare. Ministers assisting one another that the Presbyterian element in Cana ing force, as the spiritual need of the in the case of ladies found guilty of a fere in the local affairs of New Bruns- at communions is all but unknown, da, as in Britain, has always been wick as to set aside the school law lately and even social intercourse among the among the most zealous in struggling but enacted in that Province. The Roman it tholies, there feel aggrieved because far from common. In such circum- untrammelled discussion, universal edu-... in the Act in question there is no pronecession made for separate schools, and different circles, it is scarcely to be ex faith. To talk as one has done of the thus argue that such a law is in direct violation of the Confederation Act. desire for it should be greatly helped being merely "a question of "lysical or Both Sir John A. Macdohald and Su forward. In view of the immense ad Seography." meaning, we suppose by AndeorgemEl Cartiery. however, have tance in population which we believe this, that they have no intelligent exami-

say that the New Brunswick Logislature did not, in passing such a law, exceed its legitimate powers, and that the only way for the complainants to find redress is through the same body that committed the alleged wrong,

The Presidential contest, and the Washington Treaty absorb entirely the public attention in the States. The Convention at Cincinnati of Lepublicaus opposed to the renomination of Grant is now in session, and will very likely have made its nominations before this number of The Preserterian reach most of its readers. The gentleman who seems to have the fairest chance of being fixed upon is Charles Francis Adams, the son of John Quincy Adams, and Ambassador of the States in England during the late civil war.

Spain is in a very disturbed condition. A Carlist rising has taken place, and many feel that the Government is representing it as much more insignificant than it is. At the same time, the common danger is causing the Republicans to make common cause with the step orters of Amadeus.

In England as well as in Germany "strikes" are the order of the day, and generally they have been successful, especially in Britain. As we mentioned last week, the most significant of all the attempts of labour to better its condition: is that of the farm hands in Warwickshire and other places. These poor fellows need very much to be placed in a better position, for they have been as hopeless and apparently as helpless as could be well imagined. The strike among them has already been so far successful. The "strikers" have been drafted away to districts where labour is more in demand and is better paid, while a good many have had free passages secured for themselves and their families to New Zealand, where labour is at present very much sought for. The consequence has been that farmers and landlords, in order to prevent a famine of labour, have been obliged to acquiesce in demands which at first they denounced as "rebellon." The movement, however, is not to be looked upon simply as one for more wages. It intimates the final upbreak of the last remnant of feudalism. The labourers of England have been treated too much like people in modified serfdom. They have had a good many little privileges of one kind or another accorded them to supplement the starvation wages they but fair wages for their work. And who necessity for labour being fairly re-

that the electoral law adopted in On- if it is thought becoming or dutiful to tario, both with reference to the mode make the notion of Church Establish another column, it will be seen how

The question of Presbyterian Union among ourselves is not exciting much heavy blow to the bribery and intimi- attention or remark, but the growing is, we are in favour of such a movement. try than the Presbyterian. Its doctrines. if not entirely put an end to those In order to keep it forward nothing is asseness of drunkenness and debauch more needed than increased intercourse and the character of many of those who, know too little of each other. Inter- new localities, are all very much in its change of pulpits is still exceedingly favor. It is a fact which is undeniable members of the different Churches is for even-handed justice, free institutions, stances, while moving in almost perfectly cation, an open Bible, and an intelligent pected that the work of Union or the presence of Presbyterians in Canada

next few years, it is peculiarly desirable that the Presbyterians of the Dominion should be able to utilize and expend their resources and efforts in the best to accomplish this than a real hearty union of the different sections, while none is more fitted to hinder than a merely nominal union where most are indifferent and some positively hostile.

We must not forget to notice the organization at Ottawa of an Institution for the Higher Education of Women. Protestants have been culpably remiss and we venture to affirm that there are in this matter, and we are glad to see the different Protestant denominations fathers were of some other persuasion at the Capital, prosecuting such a work unitedly, and with vigour. We sin- be mentioned. cerely hope it will be successful. Apparently it will be in working order in a short time.

WORK FOR PRESBYTERIANS IN

CANADA. Presbyterians have no reason to be ashamed of their past history or present position in Canada. Their worl in the service of the Master speaks for itself. It has not been whatit might have been, and certainly not what it ought to have been, but viewed in any possible light, it may be truthfully affirmed, that without it Canada would have been to-day materially, mentally, morally and religiously, in a far different position from what it is, and in one much worse. Their "gloomy" Calvinism which stilted literateurs are so fond of denouncing in their own shallow, supercilious fashion, has so far done its work in Canada as well as in other lands, and in many cases has done it well. It has produced a goodly company of manly, thoughtful, and energetic citizens, who have had and have a great deal of resoluteness of purpose, firmness of principle, genuine love of liberty, and, let men say what they like to the contrary, enlightened devotion to truth and duty. Their Calvinism, which many foolish talkers have so often denounced without taking the trouble either to study or understand, has of course always been the secret of their strength, and when it comes to be eliminated from among them, their peculiarity and power will be gone. As yet, however, we see no appearance of this taking place, and therefore we anticipate for the Presbyterianism of Canada a long career of work and usefulness. The more the work which is needed is looked narrowly received. They protest now against all into the more it will appear, both in its that. They don't want charity doles character and extent, to be such as may well tax the energies of any church and can blame them? If farmers cannot every church to the utmost. There are pay their present rents and give higher, being now laid in this Canada of ours wages, the remedy is manifest. The the foundations what may in due time rents must come down. There is a become a mighty empire, and an empire which shall occupy a prominent place munerated. There is no necessity for and exert a corresponding influence rents continuing as at present. The among the nations of the world. We landlords in that case must be content have no desire to under rate the value and importance of the other agencies The same Church questions are still for good that may be at present in oper- And are they preparing to do their work being agitated in Britain and on the ation, and which may be contributing European continent as we have referred to that foundation being laid firmly and centrially it will tax all their strength, being generally under the influence ce troverted returns, should be adopted by Church then they will leave it. From quiry, combined with the humblest and are, with greater or less energy, ad-

but have them as a matter of course along with their father's property, is simply absurd, The expression has no meaning in itself, and the only possible possible way, and no way is better suited | meaning it can bear is notoriously wide of the mark. We do not deny that there are those among Presbyterians who have received the religion they profess simply by tradition from their fathers. But there are not more of that class than among the adherents of any other section of Christians, that has existed so long as to become historical; as many Presbyterians in Canada whose or none as any denomination that could

But even though the spread of Presby-

terianism were a question of physical

geography, which it is not, the work ap-

pointed to the Presbyterian Church in

Canada, in supplying the ordinances of

the Gospel to its widely scattered and

continually advancing tide of members

and adherents, would be a very great and important one among the hardy pioneers on our frontier settlements. Presbyterians are always found bearing no secondary part, but doing their full share for the good of the land they have adopted as their own. The Presbyterian Church has endeavored to supply these and others with the religious services they love, with the preaching of the truths which they believe, and which have made them very much what they are. That this has been done as fully and energetically as it ought to have been, cannot be said. From the want of men and means, there is no doubt the Presbyterian Church has too often lost ground which it might have been occupying to-day with efficiency and profit. Every one feels and deplores this. The only thing to be done, however, is to guard against a repetition of the mistake or rather of the neglect. Far greater demands upon the most earnest efforts of the Church, will have to be made in coming years, than ever has been in the past. The tide of population, we believe, will soon flow into Canada as it has never done before, and if the Church in all it branches is to be true to its mission, and carry in its purity and power, the message it has received to those who are filling and will continue to fill up the waste places of the land, it must display an amount of earnest, self-sacrifice and devotion it is not now, in any part of this continent, exhibiting. In the States, gigantic as are the exertions of the different denominations, the Church is not keeping up with the never-ceasing westward flow of population. It now comes to be Canada's turn. Our praries are open for the settler, the finest, and the largest still unoccupied on the continent. As yet it is but the fast gentle ripple of the human tide that can be heard. But of the cat-o'-nine-tails, which, although every thoughtful person can see what is coming. Are the Churches alive to it? when it comes? We hope so. Most to in former issues. Everywhere, over securely, but there can be no doubt that but in their doing their appropriate work England, Church Defence Societies are if our country is to realize the hopes of carnestly and successfully, lies, we are in Scotland to debtors who obtained the being formed, while in Scotland such her friends and be all that her most en- persuaded, the only rational prospect of benefit of cresia bonorum, that seems It would be exceedingly desirable in men as Dr. Guthrie are coming out as thusiastic sons dream she ever will be Canada real zing the destiny which admirably adapted for modern grunkthe interests of morality and decency avowed voluntaries, and declaring that come, it must be through her people many say is so "manifest." In that debtor to wear in public a distinctive mighty and most noble work we hope garment under pain of imprisonment that religion which alone is compatible Presbyterians will fully do their part. if he was found without it. In France with, and conducts to the freest enwith, and conducts to the freest en- They can do it, and by the blessing and guidance of God we believe they will. the Dominion Parliament for the whole a speech lately delivered in Edinburgh most unquestioning faith. To this grand Away in our new settlements many decountry. Both in England and in this by the cloquent Editor of the Sunday all important work, of forming a nations voted young men are so far doing that prudence, so as to avoid the risk of ex-Magazine, which we in part reprint in character, different churches of Canada work now. The number of these is every posing themselves to such ignominy, another column, it will be seen how are, with greater or less energy, advertigating. Their real devotedness. In Sectland every debtor under similar year increasing. Their zeal, devotedness dressing themselves, and there is not and ability are becoming always more one of these that is more favourably conspicuous. Everything gives token situated for doing this work suc-ofbrighter and better days for our Church cessfully, and for exerting a wide and most as at hand. The work increases and dation that are only two frequent at feeling in all the Churches concerned, beneficial influence upon our rising coun-will increase. But the workers are also every year more numerous. Not yet its church polity, its traditions even, are they what they might be, nor what they ought to be, nor what they will be, which have been so long the standing between the ministers and members of coming to the country as Presbyterians, but sufficient to tell that there is yet a disgracos of political contests, both in the different Churches. The fact is we form the first of its congregations in large amount of spiritual power in the Church to which they belong, and that is to floursh, in the best sense of the term, it will be by the universal and successful "preaching of the Word.

ERRATUS. The cost of Father Cheniques's Church, at St. Anne, was incorrectly stated in our issue of two weeks ago to be \$600, it should have beort \$6,000. At the request of a altogether repudiated the idea. They Canada 28 destined to make within the matien and reception of their opinions, this correction.

The Technological College, Toronto, about which there has been so much discussion, is now about to get into working operation. It has been resolved to have an experimental session during the next two months with classes for Architectural Drawing, Natural Phil. osphy, and Chemistry. All who like to attend are admitted without charge, and we understand that already more than a hundred have enrolled themselves as students.

MARVELLOUS CAREER OF A HALF-DEAD MAN.

The death of a deeply afflicted yet

vithal a successful man is recorded in the American papers. William H. Hawthorne, Esq., died at his residence in Millsboro, Washington county, Pennsylvania, on the 18th ult., and his life is, or ought to be, a lesson to all who are apt to feel discouraged under difficulties and give way to dispair. Brownsville Clipper gives an interesting memoir of the deceased gentleman, from which it appears that at the age of thirteen he was so afflicted with rheumatism that he lost the use of both legs and also of his right arm. His feet were drawn up against the thighs and his right hand and arm were horribly contorted. The flesh on these limbs gradually withored away, his head and body alone continuing to grow. For the purpose of locomotion he was placed in a box, in which he passed his life, constartly lying on his back, and attending to all kinds of business for the last sixty years. He acquired a good English education and taught a school for a number of years, and at the time of his death was serving his seventh term as justice of the peace, having acted in that capacity for nearly thirtyfive years. He used to pen with his left hand, and wrote a very accurate and legible hand. In 1858 he was awarded a contract for carrying the United States mail on the route between Pittsburg and Waynesburg, and at the expiration of the first term he was allowed to renew the contract. He kept a number of horses and employes, but he superintended the whole business himself. At the age of twenty-three he cloped in his box with a Miss Wilson, and was married to her without the consent of her friends. The marriage turned out happily, and was blessed with thirteen children. He is described as a man of iron will and almost iron constitution. Compelled as he was to recumbent position, he wrote with the paper on a small board before him, and from constantly keeping his head raised upward and forward the muscles of his neck became so preternaturally strong that he could hold his head in that situation for hours without fatigue.

DRUNKARDS.

"It would be interesting," says the Pall Mall Gazette, " to try a few experiments in the war of punishment with drunkards. It is evident that fines have no effect on the intemperate and that a few hours' imprisonment until they are sober is rather a convenience to them than not. ingenuity in discovering pleasant little variations in punishments for offenders has not yet extended beyond the revival it might be laid with advantage on the backs of some drunken ruffians, is almost too decisive in its action for the harmless sot who becomes 'incapable' without being violent. There is, how-ever, a punishment which was applied by the ancient law of France and also ed by creditors for the purpose, as explained by Pothier, of warning all citizens to conduct their affairs with circumstances was appointed to wear 'the dyvour's habit, which was a coat or upper garment, half yellow and half brown, with a cap of the same colors. By a statute of William IV. 'the dyvour's habit' was dispensed with; but if again adopted for drunkards it might not only promote temperance, but could not fail to give a great impetus to the trade of clothiers, about Easter time, and on the occasion of all holy fasts and feasts. The 'dyvour's habit' would also be a most admirable garment of daily wear for tradesmen convicted of the spiritual power is continually gather using false weights and measures, and country increases. And as everything like offence, the bound vert might be goes more fully to show that if Canada worn either for the promoting goes more fully to show that if Canada behind the counter, and would produce a most pleasing effect."

The New York Ob recessary The congregation of the Fifth Avenue Presbyterian church (Rov. Dr. John Hall's) at a parish meeting on Monday ovening last voted to sell their church building and lot on the corner of Mineteenth street; and to purchase eight lots on which to build at the north-west corner of Fi'th Avenue; and Fity-fith street; for which they are to pay \$350,000; We learn that they have an offer of \$450,000 for their present sike."

Ecclesinsticut.

SYNOD OF TORONTO.

FOURTH PERIOPICAL MEETING - San, 4TH, AND STH APRIL.

ABSTRACT OF PROCEEDINGS.

This Synod met within Bay Street Presbyterian Church, on Wednesday, 3rd April, at half-past 7 o'clock P.M., and was opened with an able and appropriate sermon, from 2nd Corinthans, 11., 14-16, by the Rev. J. M. Roger, M.A., the retining Moderator, who thereafter constituted the Synod with prayer.

The roll, containing the names of 83 Ministers and 90 Elders, was read. About 100 members were in attendance on the various diets, besides a number of corresponding members from the other Synode.

One Minister, the Rev. F. Duncan, of Mark ham, was reported as having died since last meeting.

The Rev. Dr. R. H. Thornton was unanimously elected Moderntor of Synod, and having taken the chair, thanked the Court for the honour conferred upon him.

Thanks were cordially tendered to the re-tiring Moderator for his efficient discharge of his duties as Moderator, and for his carnest and suitable sermon.

After the transaction of the necessary routine business, the appointment of a Committe of Bills and Overtures, and the arrangement of the hours for meeting, the Synod adjourned till ten o'clock A.M., of the next day, and was closed with the benediction.

SECOND SEPERUNT.

The early part of this Soderunt was spent in devotional exercises, Professor Caven, Rev. R. Wallace and Dr. Topp leading in prayer.

After the sustaining of the minutes, a Conference was held on the State of Religion, in harmony with the Resolution of last year, and reports on this important subject were read from the Presbyteries of Cobourg and Toronto.

THIRD SEDERUNT.

This Sederunt was opened with devotional exercises, the Rev. W. Meikle engaging in

Windel Case.

After the sustaining of the minutes of last diet, the Synod took up the memorials of Mr. W. C. Windel and the congregations of Cartwright and Ballyduff, postponed from the last meeting of Synod.

Additional papers were handed in from the memorialists and the Presbytery of Ontario.

After the documents were read, Mr. Windel was heard at length in support of the memorials as well as the Commissioners, Messrs. D. Fer guson, W. Hovey, and J. C. Williamson.

Questions were put to the memorialists and answered, when they were removed from

While the Synod was deliberating on the case, the hour of adjournment arrived, and the Court adjourned to meet at at half-past 7 o'clock, and was closed in the usual way.

FOURTH SEDERUNT.

The meeting was opened with praise, reading of the Word, and prayer by Rev. J. Dick.

state of Religion.

After the adoption of the minutes, the Reports on the State of Religion from the Presbyteries of Simcoe and Owen Sound were read. The Rev. J. M. King then read a paper on the State of Religion—and it having been received, thanks were tendered to Mr. King for his timely production, and he was requested to publish it in the Home and Foreign Record of the Church publish it in the Church.

Addresses, both seasonable and suitable, having been delivered by several members, prayer was offered by Professor Inglis.

A committee, consisting of Mr. King (Convener) Professors Caven and Inglis, and Messrs. J. Dick, and W. D. Ballantyne were appointed to prepare a deliverance anent the state of re-

The meeting adjourned to meet at 9 o'clock of next day and was closed with the benedic-

FIFTH SEDERUNT.

The diet was opened with devotional exercises, the Moderator being aided in prayer by the

Rev. J. Paterson; Sandford Mission.

After the sustaining of the minutes, there was taken up a reference from the Toronto Pre-bytery, in connection with a difference with the Ontario Presbytery anent Sandford Mission Station.

The reference was withdrawn in the mean-

Owen Sound Property Case.

The Synod took up a protest and appeal of Mr. Hugh Mackay, Cummissioner from Rnox Church, Sydenham, against a decision of the Presbytory of Owen Sound, in reference to Church Property in Union Street, Owen Sound.

After hearing the principal papers read, the case was referred to a committee consisting of Mr. T. W. Taylor, (Couvener.) Professor Caven, and Messrs. A. Dawson, W. Chinster and J.

Windel Case.

This case, interrupted by the adjournment of last night, was again considered.

After reasoning it was moved as follows by Mr. Lang and seconded by Prof. Inglis.

Receive the Memorials of W. C. Windel and the parties calling themselves the congregation of Cartwright and Ballyduff, and cite the Proshytery of Ontario to the bar, in order to ascertain whether the proceedings of the Court were regular, by which Mr Windel has been deprived of the status and privileges of a minister of this

It was moved in amendment by Mr. J. Smith, and seconded by Mr. Cameron,

I. Dismiss the Memorials of Mr. Windel and the other parties from Cartwright.

II That it is incompetent to reconsider the decision arrived at yesterday, or place the Pres-bytery of Ontario at the be without previous

III. It is incompetent to bring Mr. Windel to the bar to-day, from which he was removed

IV. Inasmuch'as Mr. Windel's petition asksonly transference to the Presbytery of Colurg, it is incompetent for this Synod to bring the Presbytery of Ontario to its bar on what is not asked for in the petition, viz., a review of the action and decision of the Presbytery, in declaring Mr. Windel no longer a Minister of this Churchy of the Action of the

It was moved in further amondment by Mr. W. Gregg, and seconded by Proff Caven,

The Synod having heard the Memorials of of the Synod. The Synod naving neard the memorias of Mr. Windel and the congregations of Cartyright and Ball, duff, agree to receive the Memorials, but discovering from the documents presented, that Mr. Windel has been declared by the Presented. bytery of Ontario, to be no longer a member of this Church, and also that Mr. Windel and the congregation complain of this action, the Synod congregation companies of this action, the synod finds itself precluded from considering the prayers of the Memerials until the complaint is formally brought before the Synod and disposed of, and, therefore, instruct Mr. Windel and the congregation, if they see fit, to bring the complaint before Synod in a regular manner.

It was moved in further amendment by Mr. J. M. King, and seconded by Mr. Ewing.

The Synod receives the petition of the memorialists, notwithstanding what appears to be the informality of cutertaining a petition for transference to another Presbytery, on the part transference to another Presbytery, on the part of one declared by the Presbytery to which he belonged to be no longer a minister of the church, and is view of the fact that the memorial of the politioner, while formally a potition for transference, is in substance a complaint against the action of Presbytery in removing his name from the Roll, resolves to proceed with the consideration of the memorial, and requests the Presbytery of Ontario to consent to this the Presbytery of Ontario to consent to this caurse

On the vote being taken, the amendment of Mr. King was carried successively over the amendments of Messrs. Gregg and Smith, and the motion of Mr. Laing, and the yeas and mays being called for, it was declared to be the de-cision of the Synod by 25 yeas to 16 mays.

From this decision the following ministers craved and obtained leave to enter their assent along with such others as may adhere to them, viz: Professor Caven, Messrs. J. Smith, D. Cameron, J. Thom, J. Rateliffe, H. Currie, R. Campbell, A. Brown, J. Douglas and J. B. Edmondson.

A motion to the following effect was then made by Mr. A. Dawson, and seconded by Mr. A. Brown,

"That the Synod appoint a Committee, consisting of the Presbytery of Ontario, with Professors W. Caven, and D. Inglis, and Mr. W. Gregg to confer with Mr. Windel ament the complaint which he urges against the action of said Presbytery towards him.

On the yeas and mays being called, this mo

The Synod adjourned till 2 o'clock p.m., and was closed with the benediction.

Sixth Sederunt.

The Synod was constituted with praise and reading of the Scriptures by the Moderator, and paayer by the Rev. W. Fraser.

The minutes of last Sederunt were read and

Presbytery Records.

The Reports of the Committee on the Records of the Cobourg, Ontario, Toronto, Simcoe and Owen Sound Presbyteries were read, and in harmony therewith the several Records were ordered to be attested as carefully and correctly kept.

Overture anent New Presbuteru.

An overture, transmitted by the Owen Sound Presbytery for the formation of a new Presbytery within the bounds of the County of Bruce, was transmitted to the General Assembly.

Applications of Luke G. Henderson and W. Wright.

References from the Presbytery of Simcoe anent the applications of Luke G. Henderson and Rev. W. Wright for admission to the Church, was sent back to the Presbytery.

Owen Sound Property Case.

The Report of the Committee on this case was read by Mr. T. W. Taylor, and received and adopted.

Thanks were tendered to the Committee, and in accordance with the recommendation of the Report, a Committee, comprising Messrs. S. W. Taylor, W. Christic and Professor Caven, (with Mr King as his alternate) were appointed to proceed to Owen Sound, endeavor to settle the whole case, and report to next Synod.

Treasurer's Report.

This report was received and adopted. Presbyteries was received and adopted. In terms thereof, the assessment on the respective Presbyteries was made the same as last year, viz.:—Cobourg, \$15; Ontario, \$13; Toronto, \$30; Simcoe, \$12; and Owen Sound, \$12.

Windel case re-opened.

In connection with this case there was handed in the following resolution of the Presbytery of Ontario :-

"That the Presbytery will not resist the Synod's proceeding with the case at this Session, provided that it be referred immediately to a judicial committee, to report to the Synod."

After deliberation, the Court adopted the fol-

The next meeting was appointed to be held within Gould Street Presbyterian Church, on the Monday, preceding the first Wednesday of April, 1873, at half past 7 o'clock in the eventhe Presbyterian Church at Prince Albert, on Wednesday, the 15th day of May next, at 11 o'clock a.m., and to cite all parties concerned to appear before the same, and they are hereby orted apud acta, and further, that said commission consist of Pr A. Topp, (Gonvener), Professor W. Caven, Messrs. J. Dick, W. Donald, J. Gray, T. W. Taylor, and Hon. J. Macmurrich, and have power to dispose of the whole case."

State of Religion. A deliverance respecting the conference on the state of reigion, brought in by the com-mittee appointed for that purpose, was adopted

"The Synod, in view of the reports of Presbyteries on the state of religion, submitted Presbyteries on the state of religion, submitted and read resolves to express its satisfaction with the number and fulness of these reports and with their generally cheering character, directs the reports to be forwarded to the Convener of the tieneral Assembly's Committee on the state of religion, and instructs the Presbytery of Ontario, whose report has not been forwarded, to forward it to the Clerk of the Synod for transmission with the others.

"The Synod further, in view of the conference on the state of religion, and the full expression of opinion by members of the Synod on the subject, desires to record its conviction of the great benefit likely to result from such con-ferences during the sittings of the Courts of the Church, and resolves to hold another Couference at the next meeting of the Synod, on the evening of the second day, appointing the Rev. W. Donald to introduce the subject."

Votes of Thunks.

The Synod agreed to record its thanks to the undermontioned parties, viz.:-

1. To the managers of Bay street Presby terian Church, for the accomodation afforded to the Synod.

2. To the Managers and Directors of the several railways, that have granted a reduction in fares to the members of the Synod travelling

8 To the friends in Toror to, for their kindness in entortaining , so, moor, of the members

The business being ended, the Moderator offered prayer, gave out a portion of the 192nd Psalm, announced that the next meeting would be held in Gould street Presbytorian Church, on the Moneay preeding the 1st Wednesday of April, 1873, at half past 7 o'clook p.m., and closed the Session with the Benediction.

Clerk, Synod.

JOHN GRAY,

Orillia, April, 1872. MINISTERS AND CHURCHES.

INDUCTION.—On the 16th April last, the Presbytery of Simcoc met in the Central Church, Township of Innisfil, and Luducted the Rev. W. McConnell into the pastoral charge of Central Church, Lefroy and Craigvale.

The Rev. W. Fraser of Bond Head, the ventral court below of the Perchatery.

erable and beloved father of the Presbytery, presided on the occasion.

The Induction Sermon was peeuched by the

Rev. Thomas McKee, of 1st Essa. The Rev. J. Gray, addressed the paster, and the Rev. G.

Drupfield, B. A., the people.

There was assembled, to witness the proceedings, a large and respectable congregation, who evinced a deep interest in the proceedings.

Mr. McConnell enters on his present field under very favourable circumstances; and the charge having been consolidated and having attained to meet the expectation when the processing attained to meet the expectation. tained to great prosperity under his much la-mented predecessor, the late Rev. J. Whitman, there are fair prospects of success and comfort in the work, especially as the call is harmon-

A moiety of the promised Stipeud of \$700 per annum was handed to Mr. McConnell on

At a congregational meeting held on Monday of last week, a committee, consisting of Messis. Quarry, Magill and Thos. H. McKenzie, was appointed to present an address to the Rev. J. McColl, lately inducted as paster of the Central Presbyterian Church, Hamilton. The following sentence will show the commendable spirit which animates the members of Mr. McColl's late charge:—"In conclusion, we beg to congratulate you on your appointment to a posi-tion in the Church which, from its prominence and importance, will present a field so much more extensive than ours, for the exercise of the eminent abilities with which you are gifted; for while we are fully sensible of the loss which we have sustained in your removal, we trust we we have sustained in your removal, we trust we have the welfare of the Presbyterian Church at large too much at heart to permit our sorrow for individual loss to mar our rejoicing for the common gain. With one heart we carnestly pray that you may be abundantly blessed with health, happiness, and great success in your new spere of labor." Mr. McColl made a suit-able and feeling reply, in which he very properly makes reference to the uninterrupted good feeling which ever existed between him and the

Dundas congregation.

The Rev. R. H. Flerente was inducted as minister of the McNab St. Presbyterian Church, Hamilton, on Wednesday. A full report of the proceedings will appear next week.

DR. GUTHRIE ON PRESBYTERIAN UNION AND OHURCH ESTABLISHMENTS.

It appears to me that if the Free Church was It appears to me that it the rese charcen was worth establishing, she is worth supporting and defending also—defending as strennously against mustaken friends as against open and avowed enemies. And of the two, I think the first most dangerous, as internal diseases are considered by physicians to be the gravest. It has been said we are not ashamed of the Disruption. I never was ashamed of it; am not ashamed of it now; nor would I be ashamed of it were the prophecies we hear made good— that a house divided against itself cannot stand. We have diricult elements to deal with. We have passion and prejudice, and prejudice and bigotry—I shan't say malignity—but we have difficult elements to deal with, and no man can tell in God's providence what will be the result of these. It is, however, a matter of thankfulness to know that though this house divided against itself were to perish to-morrow it has left a grand landmark on the world--(hear, hear)—and such a mark on the Established Churchas some great headland does on the face of a craig is left-left bare and mutilatedwhen it broke away to throw the lake below into violent commotion, and shook the very ground by its fall. (Applause.) Our Free Church has not lived in vain. It has done a great work in the world, and the march of these 420 men sing of the "March of the Cameron men!"-(laughter)—the march of these 420 men down you street to Tantield who had laid down at the voice of conscience all the world tons for and moils for, was a spectacle of moral grandeur generations have not seen and ours had much sir, of the power of control of and of vitality of religion that the tongues of scoffers in this town and elsewhere, and covered their heads with shame. (Hear, hear.) I remember in Manchester, when I was walking to a neeting with Dr. Halley, of having the moral effect of the Disruption very pithily put. I happened, in speaking of our own country and that event, to call it "our cause," whereupon Dr. Halley stopped, and his hand on my shoulder said—"Never his hand on on the moral was our cause as much him to the control of the flesh what is in the bone; you cannot make a purso of a sow's car. (Laughter.) I don't blanne them. There are nen of tude and coatse and walkar minds—muon of such peculiar minds—walkar minds—nuon of such peculiar minds—walkar minds—walka need to see-(applause)-a demonstration that, as it was your cause, for had you abandoned your principles for your pay, had you turned back like a deceiful too in the day of battle, every minister in England would have been brought under a cloud of suspicion; we should have beer ishamed to hold unour head and do what we now can do—look at the whole world in the face." (Applause.) Nor was it only within these islands of ours that the Disruption had such a blessed effect. Far beyond these, the Disruption was felt to the remotest shores of Christendom. Wherever the news went it vandicated the character of the Christian ministry and away among the mountains of Switzerland and the praces of America, and the distant plants of India, the hands of good men felt strengthened, and their hearts rose in thanksgiving to the God of all grace, that when we were put to the trial truth had not fallen in our streets, nor the sons of the Covenant lost the spirit of their fathers. (Applause.) More than that, Sir, when their attention was turned to our principles, when their consciences were roused by our sacrifices, their enthusiasin kindled at our fires, their faith strengthened at our success, Christians in other countries roso to the call—"Come out of her, my people, that ye be not partakers of her sine." (Hear, hear.) And cat—close on our heels, breaking out of the house houlder.

say the least of it—(laughter)—and the only thing I am sorry about is that I cannot declare myself an out-and-out Voluntary, and see if they would turn me out of the church on that account. (Laughter.) "The daty of the State is to bestow, and of the Church to receive them." What ver opinion men may hold on that subject, it is no part of the creed of our Church. Nover till now was it over proposed—as it is practically proposed by the anti-unionists, and openly proposed by some—to make that a doctrine of the Church, to stand along with the Trinity, and the divinity of Josus Christ, and justineation by fatth and His along with the Frinity, and the divinity of Josus Christ, and justification by faith and His righteousness, and with sanctification by the Spirit—I say that never till now was the auducious proposal made to convert a point into a principle, and an opinion like that into a doctrine—(applause)—and if anybody is currents enough to wish to knew it I tell them from ous enough to wish to knew it, I tell them from this platform, that when the Free Church shall homologate such an outrage on my liberty as that, I will not remain within her borders for four-and-twenty hours. (Hear, hear.) I will have another march, Sir, though I should march alone, (Cheers.) I marched from St. Andrew's Church to Tanfield, and I will march from you Assembly Hall down to Queen Street Hall to Assembly Hall down to Queen Street Hall to Join the United Presbyterians rather than consent to adopt such a doctrine as that. (Loud and prolonged cheers.) I have no sympathy with those who are seeking to sweep away all creeds and confessions, but we must beware of the natural recoil from one extreme to the operation. The Popular has promitted than doc. posite. The Pope has promutated new dog-nas. We have in the Lumaculate Conception of the Virgin, and in His Holiness's own infali-bitty—though one would suspect he would be doubtful of that doctrine since the occurrence of certain recent events—a sign that he thinks he has a right to promulgate new doctrines, and bind his Church with new fetters. But I do not think there is anything in His Holuers's position this day to encourage our friends the anti-unionists to follow in his wake or to keep close to his example. (Laughter.) France has its Hyacinthe; Germany has its Dollinger; and though our soil may not produce men of equal abilities, I mistake if Scotland does not produce men with equal, if not greater resolution, who will maintain the catholicity as well as the purity of the Free Church of Scotland. Rather than see a mother dishonored I would see her in her coffin; and rather than see the Free Church dishonoring and degrading stelf I close to his example. (Laughter.) France ha knowing the tenacity with which they nout their opinions upon that matter, I never could have stood up in the first Assembly of the Free Church, and said in 1843, what I repeat in 1872, or sated upon the platform in Tanfield their what I state upon the platform of the Music Hall now, that I see nothing to hinder us from uniting to-morrow with the United Presbyterians. Not to-morrow with the United Presbyterians. Not that I would not respect conscientions scruples, or would not deal very tenderly with the prejudices and the passions—if you like—of misguided and deluded brethren. And I will take this opportunity of saying with regard to that that I have been exceedingly misrepresented. I have been represented as advocating a different policy, and as advising that rude force should be employed to graph brethren. I did oil. There are men in regard to whom it is on. There are men in regard to whom well to remembet the proverts or rhyme —
"Gently, softly touch a nettle,
And it stings you for your pains.
Grasp it like a man of mettle,
And it soft as +ilk remains."

Thaving exchanged that combrous armour for

"having "exchanged that dumbrous" armour fora sling and stone, she has now a chance of fighting what "bline" Buniyan calls thant Pope that
she never had before, and never could have had
in other circumstances. (Cheers.) It was for
no such purpose as that, (Hear, Hear.) "The
duty of the State is to bestow and of the Church
to receive endowments." Well, sir, that is a
matter of opinion. I had an opinion once on
that subject—it is very much medified now, to
say the least of it—(laughter)—and the only
thing I am sorry about is that I cannot declare

(Cheers.) I am not going to be moved out of my position by any abuse such as we have been favored with. I am for going on, as our duty points us, to promote the interests of this mion. I would raise the country. I would I were twenty or thirty years younger. I raised the country before, and, with physical strength and a cause as good, I think I could raise the country again. (Hear, hear.) I say to my younger brothen that they must take up that work, and meet their opponents as they should be met—meet them as Christians, but also as mon who know their duty, and are resolved to do it. (Applause.) The motto of some of these anti-unionists seems to be borrowed from Danton—"Laudace: toniours l'audace." (Lauchter. points us, to promote the interests of this union. another Conthe Synod, on appointing the subject.

I hands to the street Presbytion of the Sator of the Sator of the Street Presbytion of the Stree

saw the beadle open the church door and boxin to ring the bell. I looked east and west, up above and down below, but I could see heither man, woman, dog, nor cat, nor any other living man, woman, ace, nor oat, nor any other hying creature. By-and-by I saw the door of the manse opened, and out came three black-coats and a woman. They passed through the manse-graden and into the church. Then the belt coased to sound, and that completed the congregation. A mile beyond this we heard the sound of the Gaelie tongue, and came apout a congregation of three thousand people Further on, we came to a church, where there was a very considerable congregation. The first was the Established Church, with its three black coats and women and the headle: the second church with the English congrega-tion was the Free Church, and the congregation of three thousand outside was also the Free Church. I could not understand thus. This was a rich fact, which I then determined to tell some night in the Music Hall When I got to some night in the Music Hall. When I got to Tongue, I asked my laudindy it the Gachic congregation had not been in the Established Church before them. "No," she said; "the Established minister has only one native, and he died the last year. [Jaughter.] Think of the condition of this poor minister attending the funeral of ultimus Romanorum! (Renewed Jaughter.) You must laugh but he was much the condition of this poor minister attending the funeral of ultimus Romanorum! (Renewed laughter.) You may laugh, but he was much to be pitied, in my humble opinion. No doubt, I repeat, the position of our excellent antiunion friends tends to shore up Establishments, and if there is a great deal of ingratitude in the world, still the Established Church ministers of England and Scotland are not insensible of the services are friends have rendered them. They services air friends have rendered them. They condescend to put them on the shoulder, and encourage them very much. I would like to know whether our anti-union friends intend to go back to the Established Church. (Hear, hear.) That question has often been asked. I have always said, in justice to our anti-union friends, that I do not believe they would go back to the Establishment until patronage was abolished. But if it were abolished they was abolished. But it it were abolished they might go. Well, they may go, but I will not go with them. (Applause.) I must correct my friend who has spoken before me who says that patronage was never denounced. I say patronage has been very strougly denounced, sometimes by ministers of the Establishment, who begrows our old speeches and taxes not the green borrow our old speeches and have not the grace to acknowledge them I can understand how that happens, and also how, in that state of matters, it is as Dr. Kamy says, the spiritual independence of the Church, the real cause of Disruption is very gingerly tounched, and very delicately handled.

'Oh! no, we never mention her."
(Laughter.) Let the flea stock to the wall. I

have seen with great indignation and with great sorrow that, by those I desire to love, the flag that floated above the scaffold where Argyll fell in her coffin; and rather than see the Free Church dishonoring and degrading itself I would see the day she expired. Carry out the policy of our anti-unionists and we will have no open question; there shall be no freedom of opinion; we shall be tied down with new dogmas, and be isolated from all other Churches. Will any man tell me that such a dwarfed and stinted and withered and stinted and withered and withered and stinted and withered and sinted and withered and sinted and withered and site of first of of my mouth. Our duty is plain; our round in the first has not the Church for which I left the Establishment, destroying its prestige and imperilling its existence. Knowing the tenacity with which they hold there opinions upon that matter, I never could have stood up in the first Assembly of the Free Church, and said in 1843, what I repeat in 1872, or stated upon the platform in Tanfield then what incurs over had were men, who took the position they will say that the worst friends Establish-ments ever had were men who took the position of our anti-unionists. They are driving the people whether they will or no—a yearning people who love union above Establishments— to assume a hostile position against Establish-ments. I do not intend to take part in that controversy. It is too late in my life to do it. But I know that there are thousands who will feel themselves constrained, since Establishjudices and the passions—if you like—of misguided and deluded brethren. And I will take this opportunity of saying with regard to that that I have been exceedingly misrepresented. I have been represented as advocating a different policy, and as advising that rude force should be employed to crush brethren. I did use a figure, but it had a totally different meaning. Some men regard figures as Sukespeare says others regard poetry, as pestilent stuff which they have no idea of whatever. I employed the figure to say that if there were. I employed the figure to say that if there were any love amonst us the difficulties would bagot through. I was represented as saying that I would crush those men by force. I take this opportunity of challenging every anti-unionist under the sun, or rather under the moon—(laughter)—under whose lunarinfluence they seem to live—(renewed laughter)—I would challenge them to produce me a slugle passage that will bear out that gross misrepresentation, and that is saying a great deal. (Laughter.) I never contemplated any such postey, but at the same time I would not be driven from my position by any such misrepresentation, on which I do not mean to dwell; because I delivered my soul upon that subject m Passey, in what somebody has called my "Paisley in what somebody has called my "Pais which I do not mean to dwell; because I delivered my soul upon that subject m Pansley,
in what somebody has called my "Paisley" are a most extraordinary people here. They
blast, "I may say, however, that we have
borne long and patiently this calumny—that
we have borne it too long. There are men of
rude and coarse and vulgar minds. I do not
blame them for it. That's their constitution
that the flash
land the flash
tracted, jealousies are bred, and what is werse a perpetual structe, heavy debts are con-tracted, jealousies are bred, and what it worse than all, there are nallions perioding for lack of knowledge. There are thousands in Edinburgh, thasgow and Liverpool for whom we can get neither men nor money, whilst the Gospel in such places as Leiwick is as plentiful as wasto water. I ask what will be the result of these publics daysons. We see a water side a water. I ask what will be the result of these endless divisions. We see on every side a general growing inclination towards the Epistopal Church, and it would appear as if the Presbyterian Church is going to be supplanted in this country by a Church which, while it into cludes many excellent and Christian men, also contains within its boson men who, calling its bread and singing its articles, undernine its principles with a latitude of conscience I do not understand: on the one hand preaching plain principles with a faithful of conscience 1 do not understand; on the one hand preaching plain rationalism, and on the other practising the grossest mummeries of Popery. It will be a black day for Scotland when the good old ship black day for Sectional when the grouters sup-Presbyterianism goes down and the last thing seen of her is the blue banner dipping below the waves. The anti-unionists are disgusting the waves. The anti-unionists are disgusting people with the Free Church; filling our Presbyteries with discord; dividing our congregations and breaking the hearts of our ministers; and leading people to pass over to at the Episcopalian Church, preferring the peace and quietness of it to the discord and trioble of our own. The anti-unionists should take a warning from this, and I trust that what has been said to might, will have a good effect more.

Our Moung Solks.

OVER THE FENCE.

Over the fence a garden fair-How I would love to be master there i All that I lack is a mera pretense, I could leap over this low white fence CONSCIPACE.

This is the way that crimes commence; Sin and sorrow are over the fence. Bax.

Over the fonce I can toss my ball, Then I can go in for it - that is all; Picking an apple up near the tree Would not be really a theft, you see. CONSCIENCE.

This is a falsehood-a weak pretense; Sin and sorrow are over the fence.

BOY. Whese is the voice that speaks so plain? Twoce have I heard it, and not in vain, Never will I venture to look that way. Lest I shall do as I planned to-day.

CONSCIENCE. This is the way all crimes commence. Covoting that which is over the fence.

THE UNDUTIFUL SOA.

There are times when God seems to mark His displeasure against certain sins by special unmistakable manifestations; and I believe this emphitacally to be the case with reference to disobedience to parents. A striking instance came under my own observation which I cannot but look upon as a special visitation of Providence.

A young man, with whom I was acquainted, returned home to his parents after an absence of some years in America.

One day in the height of a fierce al tercation with his father, he raised his clenched hand to the feeble old man, who was more than seventy years of age, exclaiming, "Strike me, father! It is a father's privilege to strike the first blow, but the second—."

Shortly after he returned to America and one day, while working in a mill, the arm that had been raised in defiance of his aged and infirm parent was caught in the machinery and wrenched from

I have often felt, when I have seen his maimed and mutilated form, what a solemn testimony God there gives of His indignation against undutifulness to parents.

I have sometimes shuddered witnessing the spirit of independence and disdain of paternal authority which is too often to be met with in the present day. Scarcely anything can be more repulsive; while on the other hand a tender reverence for age is one of the loveliest and most promising traits of youthful character .- Monthly Tract Society's Tract.

THE MASTER IS ALWAYS IN.

One day a lady came home from shopping. Her little boy didn't meet her and throw his arms round her neck, as he was in the habit of doing, to show how glad he was to have her come home again. Instead of this, he seemed to be afraid to look his mother in the ernable passion, who has arrived at a face, and kept out of her way as much as he could all day. His mother thought it very strange, and wondered what was the matter.

At the close of the day she found the reason. When she was undressing him

crack in the closet door?

"Yes," said his mother.

"And can He see when it is all dark

all times, and in all places."
"Then God saw me," said the little

fellow. "When you were gone out. I got into the closet and ate up the cake. I am very sorry. Please forgive me," and he laid his head on his mother's lap, and cried bitterly.

" Johnnie," said a man, winking slily, to a clerk of his acquaintance in a drygoods store, "you must give me extra measure. Your master is not in."

Johnnie looked up into the man's face very seriously, and said, "My Master is always in."

Johnnie's master was the all-seeing God. Let us all, when we are tempted to do wrong, adopt Johnnie's motto: "My Master is always in." It will save us from many a sin, and so from much sorrow.—S. S. World.

A TURNING POINT.

"The turning point in my life," said a gentleman, "was when I was a boy, not going to a low circus. Some kind of low show and circus came into town, and of course all the boys were dying to go. My mother did not want me to go. I might have stolen off. I had money enough in my pocket, the boys did all they could to persuade me, and more than all, people were going in squads to see it. It is so easy to go with the multitude; it is so hard to make a stand, break away and go the

other way.
"That is exactly what I did. I 'mastered the situation.' I mastered

myself, and did not go.
"It was the resolution then called out, perhaps for the first time, which has, under God, served memany a good turn since, and made me what I am.

Scientific and Aseful.

STREL PENS AND NUMB FINGERS.

Frequent complaints against the use of steel pens, that a numbness of the fore-finger and sometimes the thumb results, is not imaginary. The metallic pen, pressed closely in writing, does actually conduct off electricity so rapidly as to produce a palsy of those particular members in some highly-organized persons. A cure is simply a resumption of the old-fashioned goose-quillthe best kind of pen for anybody.

A GOOD WORD FOR THE STOVE-PIPE.

No part of the dress of men is really more absurd than the hard " stove pipe hat so generally worn; and yet all at-tempts to subvert it have proved abortivo. For thirty years we have used this kind of head covering, and we like it better than any other; we have tried hard to like the low, soft hats, but we cannot; and this is the experience of thousands. Absurd as the high, hard hat is, it does keep the head more comfortable, it does mantain a more equable temperature, it does feel better, than any other form of head covering; and so let us continue to knock them against beams in attics and the branches of trees. If they serve a good purpose in brushing cobwebs from the roofs of old garrets and stables, they also protect us from bad bumps, and keep our heads comfortable.—From Dr. Nichol's "Fireside Science:" Hurd and Houghton.

GASTRIC JUICE.

There is no solvent in nature to be compared with a fluid poured out from the inner lining membrane of the stomach. It is so intensely active in sharks that it has dissolved a sailor seized by one of those marine monsters in less than twenty-four hours.

In all the screent tribes it is sufficient ly powerful to melt down whole animals, even to their bones, in a few days. In that class of reptiles the food is always swallowed whole. Stranger still, they would die of absolute starvation rather than take down a carcass that had not been destroyed by themselves.

In the human stomach that same gastric product softens and reduces to a liquid condition whatever is taken into the organ. It will dissolve metals, as buttons, nails, pieces of money, and indeed almost anything, so that nothing is allowed to pass outwardly in the in-testinal tract that might injure its structure or impair its functions.

TEMPER AND HEALTH.

Excessive labor, exposure to wet and cold, deprivation of sufficient quantities of necessary and wholesome food, habitual bad lodging, sloth, and intemper-ance, are all deadly enemies to human life; but they are none of them so bad as violent and ungoverned passions. Men and women have survivedall these, and at last reached an extreme old age; but it may be safely doubted whether a single instance can be found of a man of violent and irascible temper, habitually subject to storms of ungov very advanced period of life. It is therefore a matter of the highest importance to every one desirous to pre-serve " a sound mindin a sound body," so that the brittle vessel of life may glide down the stream of time smoothto go to bed, he said:

"Mother, can God see through the tinually tossed about amidst rocks and the tinually tossed about amidst rocks and the tinually tossed about amidst rocks." shoals which endanger its existance, to have a special care amidst all the vicis-situdes and trials of life, to maintain a ere?" quiet possession of his own spirit.—
"Yes," she said. "He can see us at Hall's Journal of Heath.

CLOTHING FOR CHILDREN.

During the cold season of the is important that parents and guardians should see to it that children, especially small ones, are suitably protected from the cold. We allude to this matter, which would seem to be unnecessary, as every parent ought to feel a proper solicitude for the welfare of his children to take good care of their health, because many parents entertain a mistaken notion in regard to the importance of protecting the extremities of children, while, perhaps, their bodies are amply guarded against the cold and changes or vicissitudes of the weather. A little reflection will convince any one that those parts of the body the most remote from the heart, are supplied with blood by smaller vessels than is the body, should be the most specially protected from the To clothe children poorly, or with thin clothing in cold weather, does not render them tough and hardy as some people suppose. The effect of cold upon the extremities, long continued, is to cause the gradual contraction or dimunition of the size of the blood vessels upon the surface, and increase the size of the larger within the body, thus inducing congestions internally, and diseases. The body, comparatively, and diseases. The body, comparatively, requires but little clothing to what extremities do. Keep extremities warm, and so far as this matter is concerned, all will be well .- Home and Health.

THE SPIDERS WEB.

How wonderful is the tenuity of these fairy-like lines! yet strong enough to enable the serial voyager to run through the air, and catch the prey which ven-tures within his domain. It is so fine that in the web of the gossamer spider,

the smallest of the tribe, there are twenty tubes, through which is drawn the viscid globules—the gummy matter it employs in spinning—each of about the thickness of one tenth of an inch. It takes 140 of these globules to form a single spiral line; it has 24 circumlocutions to go through, which gives the number of 8,860. We have thus got the average total number of lines between two radii of the circle; multiplying that number by 26, the number of radii which the untiring insect spins, gives the total amount of 87,860 viscid globules before the net is complete.

The dimensions of the net, of course vary with the species. Some will be composed of as many as 120,000 lines; yet, even to form this net, the spider will only take five minutes! Wonderful, indeed, is the process by which the spider draws the thread from its body-more wonderful than any rope or silk spinning. Each of these spinnerets is covered with rows of bristle-like points, so very fine that a space about the size of a pins head will cover a thousand of them. From each of these points of tubes issues a small but tender thread, which unites with the other threads, so that from each spinnerst proceeds a series of threads, forming one compound whole; these are situated about one third of an inch from the apex of the spinnerets; they also unite and form one thread, 624 of which are used by the spider in forming his net. the instrument which nature has given him, the claws of his feet, the spider guides and arranges the glutinous thread as this scemingly inexhaustible fibre is drawn from his body, and interweaves them with each other until the web is complete. In this way spiders are weavers of a supple line whose touch, for quickness and fineness, surpasses any spinning jenny.—Cassell's Family Paper.

CHEWING GUM.

Says the Medical Independent :gentleman in the streets of C—, Iowa, lately counted, in fifteen minutes, seventy ladies chewing gum. This habit prevails extensively, especially in the West Almost every school girl you meet is chewing, chewing, chewing.

Of course it will not be pretended that this habit is either as injurious or as nasty as chewing tobacco, yet it is not altogether innocent. When food is taken, saliva is secreted to aid in masticating it. When other substances are chewed, saliva is at first secreted as for food, but the vital instincts, soon recognizing the nature of the substance, excrete a fluid similar to saliva for the defence of the tissues. This fluid (thrown out against tobacco, gum, etc.,) is really an exerction.

The bile occasioned by taking poisonous medicines has, by careful experi-ment and analysis, been found to be quite a different substance from that secreted by the liver in its healthy action. So the fluid which the salivary glands produced during protracted chewing of which is not the food, is quite different from healthy saliva. The waste, how-ever, is probably just as great as if it were healthy saliva. Those who habitually chew gum unduly exercise the salivary glands, thus wasting vital force and injuring the glands, occasioning in them either ultimate debility or undue development in size. There is also a danger of permanent depreciation and poisoning of the salivary glands.

This constant chewing also injures the teeth. The teeth are no small item in a lady's beauty, and as they go to such rapid decay in America, demanding so early the dentist's care, it is surambitions should so wantonly destroy them. Boys often ruin their teeth by cracking nuts; they do it to get at the kernel,-they have a motive,—but what possible mo-tive can boys, girls or women have for chewing, chewing, chewing, hour after hour, an insipid lump of gum?

The habit also diverts attention from duty or study, and is one of the many iii. 18. familiar modern modes of killing time. In short, it is a useless, indecent, unhealthy practice.

OLD MEN AS MINISTERS.

The aged minister has a deeper and more thorough conviction of the reality and the dreadmlness of sin, and the utter ruin of the soul by its baleful blight, such as cannot possibly be gamed but by years of warfare and crucifiction. This is rarely attained by the young. One is a raw recruit, the other a vetern of many campaigns. For years he has been learning the plague of his own heart. Since he is daily studying, praying, and wishing for the salvation of others he learns to strive, and watch. and pray, often with tears and groans, against those sins in himself, which may prevent selfishness, pride, ambition, ingratitude, blindness of mind, wilfulness and hardness. In these struggles he has learned his weakness, and need of the Holy Spirit to enlighten, guide, and comfort him. This requires years of experience; one may believe it, intellectually, but "only he that feels it, knows." The old soldier knows what war is, as the young conpoript cannot,-Rer. H. W. Beecher.

Sabbath School Texcher.

SABBATH SCHOOL LESSONS.

MAY 12TH.

The two Commandments .- Matt. xxii, 86-46.

The parallel passage in Mark's Gospel. xii. 28-84, is more detailed and should be referred to.

Prove that men are loved by God. Repeat Psalm 107. 26-28. Romans 8, 87. Shorter Catechism, 74.

NOTES FOR THE USE OF TEACHERS.

Lerse 84-86.

How had Jesus silenced the Pharisees and Sadducees? Lec. v. 15-33. Who asked him this new question? He was one of the scribes, but as it was his special province to interpret the law, he is called a lawyer. What was his motive for questioning Jesus? v. 85. To tempt means to try him. The Pharasees and Sadducees by their questions wished to entangle Jesus; but this lawyer really desired to know how Jesus would an swer such a question. Mark says he perceived that Jesus answered them

Lessons .-- 1. Persons may teach the Bible, yet not understand it, some are like finger-posts, which show the road to the town but do not go to it. We need the teaching of God to understand the true meaning of the Bible. "Who teacheth like him?" Isa. xvii. 16; Matt. xi. 25; John vi. 45.

2. Search the Scriptures for saving truth. The Jews had many disputes about which was the most important of the commandments, when they ought to have striven to know and observe them

Verse 37-88.

No clear distinction can be drawn be tween the three words-heart, soul and mind; the meaning is, we are to love the Lord with all the powers of our being. Why should we love God? (1.) He is so holy and good, Psalm xxxvi. (2.) He is the author of all our mercies, James i. 17. (3.) He sent his son to save us, Luke vii. 47; Cor. v. 14, 15.

How should we show our love to God? (1.) By praise and prayer, Ps. cxvi. 1, 2. (2.) By keeping his commandments, John xiv. 15. (8.) By giving up everything for his sake, Matt. x. 37. Mention examples of those who have loved the Lord. Mary of Bethany, Mary Magdalene, Paul.

Why is this called the first and great commandment? It is the most important. It is like a seed out of which a whole tree and all its fruit will grow, for if we love God aright all else will follow. "Keep yourselves in the love of God."

Verse 89-40.

Which is the second commandment? In what is it like the first? It is like it in being a seed, for if we love our neighbours we will do them no ill, and will do them all the good we can. How are we to show love to our neighbours? By acts of kindness, Deut. xxii. 1; Luke x. 30-37; by living in peace with them, Ps. exxxiii. 1; by not proclaiming their faults, Prov. x. 12; by sympathy, Rom. xii. 15. Give examples. Paul, 1 Cor. viii. 18; Joseph, Julius, Acts xxvii. 8-68. What is meant by loving thy neighbour as thyself? With the same sincerity and thoroughness. "No man ever yet hated his own flesh."

Why is it said, all the law, &c., being on these two commandments? He who keeps these two will keep all the rest; and all the rest are for the sake of these two, the whole Bible is written to fill us with the love of God. Christ died to teach us to love God and love our neighbour.

LESSONS .-- 1. Seek grace for such high duty. Naturally it is only a few people that we love, and God not at all. Learn to say, "We love him because he first loved us."

2. Love not in words, neither in tongue, but in deed and in truth, 1 John

Verse 41-46.

Why were the Pharisees gathered together? They were evidently conversing about his answers. Some of them might wish to tempt Him with new questions. This lawyer was satisfied, at all events, Mark ii. 32. What question does Jesus ask? This does not mean, what think ye of Jesus? but, what think ye of the Messiah, the Christ? As explained by the next question. Whose son is he? Accordingly they answer that they believe he was the son of

Who wrote the 110th Psalm? v. 44 is the first verse of this Psuhn. Why is it said, " David in Spirit?" It means by the inspiration of the Holy Spirit. How would you enswer the question of v. 45? He is David's Lord because he is the Son of God; and his Son, because Mary, his mother, was of the lineage of David.

LESSONS. - The Scriptures are to be read as the word of God, v. 48.

2. Christ's kingdom shall triumph over all his foes, v. 44.

8. It is Jesus Christ, as God and man who is our Saviour; therefore he is able to save to the uttermost.

Naudom Rendings.

Hurry and cunning are the two apprentices of dispatch and skill; but neiof them everlearns their master's trade. -Colton.

Always consult discretion, -it is more discreet to be silent than to speak when it is not accompanied by sense and rea. son.—Epictetus.

Men are often capable of greater things than they perform. They are sent into the world with bills of credit, and sel-dom draw to their full extent.

Begin every day with prayer. It is the golden key that unlocks heaven to pour down blessings on you. End every day with prayer. It is the same golden key that locks you up under heaven's protection.

Above all, let me mind my own personal work-to keep myself pure and zealous, and believing, laboring to do God's will, yet not anxious that it should be done by me rather than by others, if God disapproves of my doing it.—Thos. Arnold.

The true spirit is to search after God and for another life, with lowliness of heart; to fling down no man's alter, to punish no man's prayer; to heap no penalties and no pains on those solemn supplications which, in diverse tongues and invaried forms, and in temples of a thousand shapes, but with one deep sense of human dependence, men pour forth to God.—Sydney Smith.

There is a vast difference between the expression of a due and delicate appreciation of merit, and that false and exaggerated praise which is dictated by adulation. The former is always received with pleasure, but the latter wounds the susceptibility of those on whom it is lavished, to a mind rightly constituted, there being nothing more painful than undeserved or even excessive commendation.

Little words, not eloquent speeches nor sermons; little deeds, not miracles nor battles, nor one great act of mighty martyrdom make up the Christian life. The little constant sunbeam, not the lightning; the waters of Siloam, " that go softly" on their meek mission of re-freshment, not the waters of the river " great and mighty," rushing down in torrent noise and force, are the true symbols of a holy life.

There may be a knowledge without love. Did you ever know any so cunning in the story of the Gospel that they could tell the manner of Christ's life and death, from point to point, and yet have no more love of Christ in them than there is fire in a fish pond? The seat of knowledge is the head; of love the heart. The sun may shine clear in a frosty day, yet for all his light, it may be bitter cold, and the face of the deep frozen. Our eyes may see when our bones shake. The beam of knowledge may fill our heads, and yet winter lie cold at our hearts.

Said a very old man, "some folks are always complaining about the weather, but I am very thankful when I wake up in the morning to find any weather at all." We may smile at the simplicity of the old man, but still his language indicates a spirit that contributes much to a calm and peaceable life. It is better and wiser to cultivate that spirit than to be continually complaining of things as they are. Be thankful for such mercies as you have, and if God sees it will be for your good and his glory, He will give you many more. At least, do not make yourself and others unhappy by your ingratitude and com-

The mostingenious, practical sarcasm ever made use of, was that of the late Rev. Robert Hall, addressed to a clergyman who had obtained a lucrative living after a change of religious opinions. Mr. Hall had pressed bim hard upon the question of church reform. The gentleman's constant answer was, "I can't see it." "I don't see it." "I can't see that at all." At last Mr. U.Il took a letter from his pocket and wrote on the back of it with his pencil, in small letters, the word "God." "Do you see that?" "Yes." He then covered it with a piece of gold. "Do you see it now?" "No." "I must wish you good morning, sir," said Mr. Hall; and left him to his meditations.

This doctrine of a spirirtual purifica. tion by purgatory does not take into account the real enormity of sin as the voluntary transgression, by an in-telligent being of the known will of God; but proceeds upon the old Pagan philosophy that sin is a physical contamination resident in the flesh, which may be exterminated like a cancer by the knife and the fire. Beside, if purgatory is a nccossary prolude to heaven for sinful souls, why pray that a man should be delivered from it? Moreover, this notion of a purgatorial purification changes the whole basis of salvation under the Gospel, from grace through Christ to desert through obedience rendered and penalty endured. When a soul emerges from this purgatory into heaven, how can it praise Christ for a purification which it has wrought out through its own sufferings?—Dr. J. P. Thomson.

NEW YORK AND ERIE RAILWAY.

We met with a paragraph the other day which is vory descriptive of this grand thoroughfure of the world, and now give it for the benefit of the Canadian public:

is vory descriptive of this grand thoroughtare of the world, and now give it for the bounds of the Canadlan public:

"The railways here, that is in England, are not better than our own. Either the English roads have electricrated, or else our own have appreciated. I assume that the fastest train on the direct line between Liverpool and London may be taken as a fair sample, and compared with dimilar trains on the New York and Eric Railway at heate—with which I am most fauniliar. From Liverpool to London, two hundred and twenty tailes, through instellars fore is thirt, the shillings—say nine deliars. On the New York and Eric, from New York to thow eat end of Suspension Bridge, in Canadla, distance upwards of four hundred and fifty miles, in drawing room excell, the fare is nine dollars and twenty-five cents. We ride in by far the most elegant cracies on the Eric than here in England, and at only one half the cost. We ride as fast, too, on the Eric as in England, about thirty-mine miles in either case. In smoothness there is no comparison Motion on the New York and Eric is like rolling on oil, but here we rattle in our seats like tin pails in a wheelbarrow. Hore there are falling necessitates disaster, on the Eric we can spin of from one to six, and, if judicloudly selected, the coach is still mobile and not a wreck. Here it is difficult to talk, and inpossible to write; on the Eric I do both intelligibly. I am proudly surprised, after an absence of some years, we find an English rail-way no longer superior to others in the world in any particular that effects a traveller—no, not even mills me matter of dust and ashes."

Travellers' Guide. GRAND TRUNK EAST.

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Depart .	7.30	11.45	3.45	5.20	12.03			
Arrive	9.20	10.05	12.50	1.05	9.00			
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The Synod of Hamilton will pased in the McSabb street Church, Hamilton, on the lot Tuesday in May.

The London Synod will meet in First Pre-by-terian Church, London, on the 1st Puesday in May,

MEETINGS OF PRESBYTERIES.

The following Presbyteries will meet at the places and thice severally mentioned, viz;

BROCK HILLS.—At Brock tille, on 1st, Monday of May, at 3 p. in.

OTTAWA —At Carleton Place, on 1st Monday of May, at 2 p. in.

Concern, — at Milbrook, on 1st Tuesday of July, at 1 a. in.

ONTARDA —At Primas the second to the form

DURHAM .- At Durham, on 23rd April at 11 o clock

BIRTH.

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Mess pork is somewhat firmer in sympathy with advance of prices in the West; buyers would advance of prices in the West; buyers would give \$14, and holders are asking \$14.25 to \$14.50.

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FLOUR-Receipts, 950 barrels. Market very riotra-Receipts, 350 carreis. Market very quiet, and the turn easier: 2,000 barrels extra sold yesterday afternoon for delivery at \$6.80: fancy on spot worth \$6.60 to \$6.65; 1,000 barrels good Ontario super for May delivery brought \$6.27½; No. 2, from scarcity, worth about \$6.

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In our own country, a war upon corruption and rescality in office has been inaugurated in our city.

of mankind.

In our own country, a war upon corruption and rascality in office has been inaugarated in our city, whereby the Government of our State has been revolutionized through an initial trimpale of Reform whick surpasses the most sanguine anticipations. Is is morally certain that the movement has in-augurated cannot, in its progress, be circumseribed to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, rebuking vonality, exposing robbery, westing power from politicians by trade, and conding it to those worthiest and fittest to wield it. To this beneficent and vitally needed reform, This Thibune will devote its best energies, regardlessed personal interests or partypredilections, esteming the choice of honest and faithful men to office as of all New Departures the most ossential and auspicious.

the choice of nonest and faithful mon to office as of all New Departures the most ossential and auspicious.

The virtual surrender by the Democratic party of it hostility to Equal Rights regardless of Colour has divested our current politics of half their bygone intensity. However partice may hencefor the rise or fall, is is clear that the fundamental principles which have hitherto hencrably distinguished the Republicans are hencefor the to be regarded as practically accepted by the whole country. The right of every man to his own limbs and sheep-ne capality of all citizens before the law—the inability of a State to enslave any portion of its people—the duty of the Union to guarantee to every citizen the full enjoyment of his liberty until he forfeits it by crime such are the broad and first foundations of our national editice; and palsied be the hand which shall seek to displace them! Though not yet twenty years old, the Republican party has completed the noble fabric of Emancipation, and may fairly invoke thereon the sternest judgment of Man and the benignant smile of God.

Henceforth the mission of our Republic is one of Peaceful Progress. To protect the weak and the boundaries and diffuse the blessings of Civilization—to stimulate Ingentity to the production of new inventions for economizing Labour, and thus enlarged the producers of Food and of Pabries, of Grain and of Metals, and thus enhance the gains of Industry by reducing the cost of transportation and exchanges between farmers and artizans—such is the inspiring task to which this Nation now addressed itself, and by which it would fain tribute to the progress, enlightenment, and happiness of our race. To this great and good work Tur. Turbung contributed its zealous, persistent efforts.

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