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INDEX.

Contributors & Correspondents.

NATURAL AS COMPARED WITH SPIRITUAL KNOWLEDGE.

BY THE REV. WILLIAM COCHRANE, M.A., BRANTFORD.

Mind is undoubtedly one of the most wonderful things among the many mysteries of our nature. Scarcely less wonderful is the power of speech, by which we communicate the hidden operations of the mind Danguage entirely fails to represent the different shades of thought and feeling of which the mind is susceptible. Therefore in all languages the same word is used to represent many forms of thought. The Heathen are said "to know God," and in other passages "not to know God." Knowledge is at one time depreciated as worthless as vanity, and as a weariness of the flesh, while at the other time, it is said to be "life cternal." In such statements there is no real contradiction whatever. The Scriptures speak of two kurds of knowledge; Intellectual or speculative knowledge on the one hand, and spiritual or experimental on the other. These differ in the objects, and in their effects. Speculative Knowledge, is called in Scripture Natural Knowledge, because possessed by the natural man, and discoverable by the light of nature. A knowledge of scionco and art of the produc tions and phonomena of the natural world; a knowledge of mankind whether drawn from personal observation or the records of history; a knowledge of the philosophy of mind and morals, considered simply as matters of speculative enquiry :- these are included in Natural Knowledge. Spiritual or experimental knowledge on the other hand, is distinguished by the nature of its objects and the state of the recipients mind. It is due in great measure to the influences of a divine power operating upon the mind, enlarging the faculty of perception and revealing important truths not otherwise understood by the natural heart.

Natural Knowledge is insufficient to lead men to a discovery of those truths which are necessary to salvation. "The world says the Apostle knew not God," neither as the independent eternal and unchangeable Jehovah revealed in Scripture, nor as the Redeemer of mon. For ages the world was left to solve the problem, as to what man could do untaught of God, and signally failed in the attempt. Egypt, Greece and Rome-nay the entire world, with the exception of Palestine, was covered with the grossest darkness and groaned under false religious and false conceptions of the Deity. "Yo men of Athens said Paul, when speakon Mars Hill, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions. I found an altar with the inscription. To the unknown God." And what was true of Athens, is true to-day of the Heathen world, where the light of nature, but reveals the moral and spiritual darkness which provail.

Natural Knowledge is unsufficient to make menholy. No amount of i' can make a man good. The mero knowledge of supernatural truths cannot predispose to a holy life. Men talk about looking up from nuture to natures God, as if nature in itself were sufficient to solomnize and sanctify the soul. To the Christian, it is true, all nature speak of God, but to the infidel Natures Voices are unintelligible. It is not by to be converted and society reformed, but by the Gospel of Jesus Christ, brought by the Holy Spirit into contact with the soul of man. Need me quoto the testimony of individuals, famous on the page of history, as to the worthlessness of human learning. Take the case of Solomon himself-Artist. Poet, Naturalist, Zoologist, Moralist, Politician and King all combined in one; with an eloquence and a [wisdom, that dazzled the Oriental world, and yet what is his language :- "In much wisdom there is much grief, and he that increaseth knowledge increaseth sorrow. Of making many books, there is no end and much study is a weariness of the flesh." Take the case of Byron possessed of fine sympathies and susceptibilities. Majestie in intollest with a genius almost superhuman, and yet a character immoral cruel and repulsive in the last degree, trampling down the rights of social life,-"a lover yet scorner of his race." What were his own words at the close of his brief career.

" My days are in the yellow leaf, The flowers, the fruit of love are gone: The worm, the canker and the grief are

mine alone." Listen to what Sir Humphrey Davy says, himself Orator, Poet, Philosophor, world wide renowned by his discoveries; a favoured son of science, flattered by the world

" Valdo Miserabilis! Valdo Miserable! Vory miserable, very miserable." Hear is last confession in his fatal illness,"--I envy no quality of mind, or intollect in others nor genius, power or fancy; but if I could choose what would be most delightful to me,-I believe most useful, I should prefer a firm religious belief to every other blessing. This makes up a disciple of goodness -creates new hopes when all earthly hopes vanish, and throws over decay and destruction of existence, the most gorgoous of all lights, and brings up the most delightful of all visions, when the sensualists and the skeptic have only gloom and decay and annihiliation!

National knowledge of itself is evil in its offects. It tends to guide and self conceit. It puffeth up. It makes a man to think more highly of himself than he ought to think, so that wise in his own eyes that he becomes of fool. Conceiled ignorance is offence in the eyes of men, how much more in the sight of God! Intellectual pride produces self confidence, and almost invariably tends to Skepticism, which resuits in open fidelity. Bacon well remarks that a little philosophy inclineth man's mind to Atheism, but depth in philosophy, bringeth men's minds about to religion. But apart altogether from the utter

worldiness of human knowledge to make

men wise unto salvation, mere intellectual studies are wearisome and nusatisfying Much study is a weariness of the flesh. Extraordinary attainments in any one branch of science or literature cannot be attained, but by untiring diligence,-constaut and intense application and prolonged self-denial. Manual labour is not, as many hastily conclude, the soverest form of human toil. The sleep of the labouring man is sweet, after the work and exhaustion of the day, but the study and research of the-man of letters is too often followed by sleepless nights and a wasted constitution. He who would gain eminence among his follow-mon must not only deny himself many innocent enjoyments, but lay his account to the endurance of positive sufferings, from which the mass of men are excepted. Many are the disappointments, too, which accompany such a life. Success is not always gained, even when the faculties are strained to their utmost tension. Often the pladding, persevering student is mortified to find all his hopes frustrated, his plans thwarted, and the much-coveted prize snatched from his grasp by some far less deserving rival. Long tried experiments issue in absolute failure; favourite theories are exploded and overturned, and results are secured altogether inconsiderate compared with the vast amount of labour expended. And even when success rewards the diligence of the student, the knowledge acquired is far from satisfying. The more we know of our own character, and of the world in which we live, the greater oftentimes is our sorrow. We cannot extend our researches to any great extent without meeting with sad evidences of the effects of sin, the inhumanity of man to man, and the fearful ruin of our race. Blood and carnago, cries of distress and despair, tyranny, injustice and oppression cover many a page in the history of humanity. And finally, after all our efforts, how little can the longest life accomplish in the different departments of science and literature! The more we know but reveals the little we actually do know; the further we penetrate the secrets of nature, but reveals mere intellectual culture that the world is mysteries beyond our ken, paths we cannot tread, questions we cannot answer, depths we cannot fathom. We know but in parts and that part is very limited. After all our boasting as to the powers of the human intellect, and the achievements of the human mind, we have to confess, that like children in the alphabet of their education, we are but entoring upon the elements of all true knowledge. Were it not for the thought that a deeper, clearer, more satisfactory insight into the works of God is before us in another sphere, we would stop short at the very threshold of our investigations. Enjoyment there is undoubtedly in studying the works of nature, but apart from the knowledge of the true God, it is unsatisfactory and transitory.

Spiritual or experimental knowledge differs from natural knowledge, as to its objects. These are above nature, unattainable by the natural man, and have not their origin in any human source. Says Paul; " We speak wisdom among them that are perfect—not the wisdom of this world, nor of the princes of this world that came to nought, but we speak the wisdom of God in a mystery, for God hath revealed them unto ne by His Spirit, for the Spirit searcheth all things, even the doop things of God."

Spiritual knowledge includes intellectual cognition and appreciation of things rol show that the Building which bears the vealed. The Scriptures do not depreciate

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teach their insufficiency to sanctify and save Intellectual knowledge is absolutely necessary. God does not culighten men's minds in secular truths by means of nuracles, nor does he spir-tually illuminate a mind where there is no knowledge. Intellectual knowledge is necessary for the Holy Spirit to operate upon. The glory and happiness of the saints in heaven, for anything we know, may be in proportion to their knowledge upon earth. Mind and soul should therefore be used together in our search after

Spiritual knowledge is spiritually dis cerned. The things discerned are spiritual qualities of the truth. The same truths appear different to different minds. The natural man takes account only of the intellectual phases of the truth. The Christian sees from a different stand point—looks with a different eye, and sees the truth in a different light. A man unskilled in painting may look upon a heautiful picture, and yet not preceive the blending of the different colors, and the proportions of light and shade, that ronder it so perfect and so pleasing. The very things which in the estimation of the artist are the glory of the painting, may have no interest in his eyes. So it is in regard to divine truth. Spiritual discernment is due to the illumination of the Holy Spirit. It is not an objective operation, like the shining of the sun upon the object looked at but is inward and subjective. The spirit ours celestial light" upon the eye balls, -he moves in a mysterious way in the deep recesses of our nature and on the constitutional element of thosoul, rendering Vision clear, and making objects plain, which formerly were dim and indistinct. Thus the most mysterious of Bible truths, became simple and sure to the believing soul.

Spiritual knowledge is blessed in its effects It sanctifies. A Spiritual apprehension of divine things produces right affections towards God. We become like God. By beholding him we are changed from glory to glory. And this knowledge of divine truth here, is followed by the beautific Vision hereafter. Beautific Vision is just beautific knowledge. The knowledge of God is life eternal, and heaven is the beautific Vision of God in Christ.

The consideration of this subject suggests the following lessons: All the knowledge desirable from nature concerning God can do us little good. Essential and necessary in many points of view, it is in itself insufficient. We need the illumination of God's spirit to preceive even the beauties of the present world, far more the glories of the next. Our minds should be exercised in the different departments of science, and art, but unless we approve such studies in an humble, child-like spirit and with a desire to glerify the Creator, so clearly seen in his handiwark, our labors are worse than

Spiritual knowledge is not incompatible with material or speculative knowledge. It is very true and sadily to be lamented, that many of the greatest minds in ancient and modern times have known nothing of God's gracious dealings with their souls. Able to compute the distances of the starsto read the history of our race in the records of geology, and dazzle the world, with their learning and their elequence, they have remained painfully ignorant of the my opinion, he could not be replaced by a way of salvation, through a living Redoemor. But on the other hand there are many instances, of sincere and devoted piety, united with marvelous intellectual power: -where sumple faith in the blood of Jesus, has shed a lustre round the achievements of the scholar, and afforded sweetest satistion in the hour of death. For whon called to grapple with the King of Terrors. neither our learning nor our scholarships can avail us. The applause and hosannahs of the multitude may be sweet in the day of health, but 'tis but an empty hollow sound, in the ear of the dying man !

Spiritual knowledge is thus the noblest of all. The fear of the Lord, that is wisdom, and to depart from evil, that is understanding. Such knowledge is better than choice gold—more to be desired than rubies—all the things that may be desired are not to be compared to it. It brings with it on remorso—no wearmess—no disappointment. lts ways are ways of pleasantness, and all her paths are peace; while at the close of life, it introduces to a world of sinless perfection and unclouded vision. Blessed are they, who in their first efforts after know ledge, commit their hearts to the guidance of the holy spirit.

PRESBYTERIAN WRONGS.

Number 8.

Editor BRITISH AMERICAN PRESENTERIAN. DEAR Sin,-In my last letter, I tried to name of Knox College, Toronts, is well mover be produced, until there is a printed

morals, the intellects and the souls of the poor Students who are compelled to spend six years walm its walls. I hope now to show, that the whole course of training which is there undergone, is quite unequal to the wants of the age in which we live.

It would however be in vain to propose remedies for what very few feel to be an ovil; the public, generally, require first to be told just exactly how matters stand at present. Go out through the country, and you will scarcely find a person who knows anything about the way in which things are managed at the College. It is hard to say who is to blame, when everybedy would seem to come in for a share. One thing however is certain. The College authorities will find themselves engaged in a rather tedious strugglo with the church, grinding out, as they have been accustomed to do, a maintenance for the College, if they do not pursue a new plan and inform the church as to what they are doing. I have long hoped they would take it into their heads to publish some kind of "Catalogue" or "Report" of some kind or another, so that we might find out what they are doing or propose to do. But I have hoped in

They may perhaps be astonished somewhat, by the assertion that the majority of church members do not know the names of the Professors. But that is true. I constantly meet with persons who think that Prof. Young is on the staff. Whether there aretwo Professors or eight is a question, in regard to which the great mass of Presbyterians are outirely in the dark.

I should say here, that when I speak of the College authorities, I am making an an attack upon no one m particular. I have never yet been able to find out who the authorities are; and I do not know any other picheian who has. I have managed to find out, that there is a College Board and a College Senate. But what they do no one knows; and whether they do any thing at all or not, I have nover heard.

Now I have tried to gather together some information about the constitution of the College. There is scarcely anything about it, so far as I can see, which does not call for reform. But, before we talk of reform, we must know what is to be reformed. I will therefore venture a piece of information, for the public, on the present arrangements of the College.

The College course is divided into two parts; the Laterary and the Theological. The Theological course lasts over a period of three years,-the usual time allotted to the study of Theology in all Colleges. In this course the usual Subjects for study are prescribed. Apologetics, Exegetics, Systematic Theology, Church History, Homiletics and Pastoral Theology, I understand, are all taught. But there is not nearly enough of any one of them required. It scoms that the Professors go on the principle that their students can learn nothing that is not given to them in lectures : and the examinations are confined to the Lectures. Now, I am informed that, during the first three months of this present session, the Senior Exegetical Class read through three Chapters of the Epistle to the Romans. No person who ever heard Prof. Caran lecture will find fault with him. In botter man, if you searched the world over. His careful, exact stylo of proceeding is just what young ministers need. But, surely a student can read more than a Chapter in a month. It seems to me that not less than one of the Gospels and one Epistle should be required of the classes every session. Teach them to read for themselves.

Then, in Systematic Theology, only one text-book is prescribed; and only as much of that exam ned upon as has been taken up in the Lectures. It seems to me that Students should be required to master the representative writers of all the great opposing systems of Theology. Turretine, and Dick and Hodge and Watson and Maurice should all be on the programme, unless it is intended in the College, to furnish the Church with an ignorant ministry. Besides, it has always been the cus tom to teach Theology, as connected with the phases of thought peculiar to the sixteenth century. Modern thought is left to he mastered after the student has plunged into the great work of his life. He ought to know what style of thought he is to most with, before he encounters it

So, I might go on through the course and find the same want of completeness almost everywhere. The Literary course nises a question which, will take a letter for itsolf.

There has never been a through-going spirit of work in Knox College. It will his feelings ain'd these very plaudits! knowledge of a speculative kind. They only fitted to ruin the health; the factor, the Carriedium setting forth, on the face of it; the account of a second con-

a large quantity of solid work, and more than hinting at the possibly of the hing at the examinations. As compared with the Curriculum of the University of Toronto, a very fair allowance of time for the sessional work of Knox College would be one month.

ROMANISTS AND PROTESTANT CRITICS.

Editor BRITISH AMERICAN PRESETTERIAN

Will you pardon the presumption of one of whom you know little or nothing, if he should ask you the favor of a small space in some corner of your paper for a romark or two in reference to some matters which have recently passed under his observation, and regarding which he would ask equestion

I presume from the little I know of you by your paper, that you are a Protestant, the son of a Protestant of the strictest sect, and therefore, that you understand better than your humble servant, the sentiments of your Protostant correspondent toward us poor papists.

I believe you and those who contribute pabulum to your readers, look upon us as being little or nothing better than poor, blind, deliqued votaries of the man of sin. Now, granting for the present, that we really are such, and that you and your confreres are the children of the light and of the day. May I ask, what is your duty towards us. Is it t call u-by all the nice names you can invent, and rake up all the ashes of past conturies, and unearth all fossils of deeds of wickedness, which as you say have been committed by us and our church, and to blaze such, together with all the horrors of real, imaginary or invented

deeds abroad, from pulpits and platforms, and by newspapers and pamphlets? Do you really imagine, sir, that such orations as that delivered lately in Montreal, by a Dr Burns, and in Toronto, by Rev Mr King, and by hundreds of other of the baser sect, about the horrors of inquisitions, St. Bartholomews, Smithfields, &c., are going to persuade us of our ignorance of the truth, the wicked character of our own church; or to beget in us a love to you or your roligion? If so, you were nover more egrogiously mistaken in your life.

When or where have you ever heard of Catholic having been converted to your church by such means? But, perhaps, I should not be giving these hints, as I know that such conduct upon your part is the most effectual means of keeping us Catholics more closely connected with our own church, and defending us against all the efforts to lead as away from her.

You boast most pompously of having the Bible, and therein the way to eternal life in the work and example of Jesus Christ and His Apostles and Evangelists. Did you ever read in that book that Christ. or any of His disciples were guilty of such conduct toward the Gentile untique around them? Paid they receive up all the readthem? Did they scour up all the past history of any of the heathen churches around them to find out deeds of violence, and horrid cruelty committed by their an-cestors or those who thought about religious matters as they did, conturies before, and did they continually hold up those dark pictures of their own invention constantly before their eyes in the most detestable manner with a view to aggravate them to the utmost, in order to convert them to thoir faith l'

But you say, they did sometimes call them the children of their father, the dovil, the seed of ovil doers, a generation of vipers, &c. Did they? Where do you find that? No, never. Such epithets were applied to some who professed to be Bible readers but lived and acted, like some of your great orators, in anything but the spirit of the Bible, who like many professors of religion in the present day were Scribes. Playisees. in the present day were Scribes, Pharisees, and hyprocrites.

I hope you will cease, if we are blind, as you say, throwing more dust in our eyes. If you are going to preach to 1s, preach to 1s Jesus and the resurrection, and the hope of eternal life in and by Him,—and let us hear less of Knox, and Calvin and St. Burtholomow and the Inquisition. Our souls will be none the better prepared for death and judgement, for all you can tell us about those things, nor yet for all you can tell us shout the iniquitous corruptions of our poor priests and nuns, for really we know as much of these as you do, and we are only made angry by your descriptions of such things and believe none of it. Nay, we don't think that you believe it your selves, but that your only object is, to hurt and annoy us. We do think that a great doubt what remite and condent that deal of what you write and say about such things is the fruit of great ignorance and rank prejudice. Do stop then if you care anything about our souls. If you think as profess to do, that we are perishing for lack of knowlege, and that you love our souls, give us the knowledge which will save us, and not that sort of knowledge which only deepens our hatred of yourselves and your religion. Let our ignorance culist rather your compassion than such indications of hatred to us, which only tends to keep us worse than we are, if as you say, we are already bad.

already bad.

But you object,—"you often abuse us,"
Granted that we do sometimies give a bitter
morsel, we don't profess to receive all our
ideas of matters of that kind from the
Bible, as you profess to do. We have a
somewhat wider resource to draw from,
but you have only the Bible, and the Bible
alone, which forbide the spirit of retaliation.
so you must desist if you act lowards us
in the spirit of that hook from such conduct in the spirit of that book, from such conduct as above referred to.

remain yours, A Poor Parist.

Selected Articles.

OLEANSING FIRES.

Let thy gold be east into the lumino Thy red gold, predous and bright Do not fear for the hungry are, With its caveins of burning light And thy gold shall return more pre Free from every spot and stain. For gold must be tried by fire. As a heart must be tried by pain

In the cruci are of sorrow Last thy heart, do not faint or watt Let thy hand be firm and steady, Do not let the spirit quark. But wait till the trial is over, And take thy heart again , For, as gold is tried by fire, So a heart must be tried by pain

I shall know by the eleant and the abition Of the golden chain you wear, By your hearts calm strength in loving. Of the fire you have had to bear Beat on, true heart, forever: Shine bright, strong, golden chain And bless the cleansing fire, And the furnace of living pain! .. Adelaide Proctor.

OVERWORK? OR OVERWORRY.

A great amount of very pernicious twaddle has lately been published on the subject of the alleged overwork in which many of the greatest, and possibly some of the least, mon of the present generation indulge in the pursuit either of wealth and fame, or of high social position. The tendency of these publications has been to unpopularise and discourage labour, and to exalt the doctrine that the true duty of a man to himself in that the true duty of a man to himself in these days, is to do as little as he can for the largest possible reward. Such teaching is highly mischievous, and if generally prac-tised would speedily send the world back again into the barbarism from which it is not too rapidly emerging. Work is divine not too rapidly emerging. Work is divine. Without work, human life would be intolerable, and a man would be little better able, and a man would be little better than a sponge, an oyster, or a impet upon the rock, which only exist to irobibe the or too powerless to seek. But like all the abundant blessings spread around mankind, work is only beautiful and good in its de-It must be used, and not abused. Too much of anything is not good for us. Vice itself is but virtue degenerated and dis-sipated by being forced into extremes. Ferocity is nothing but excess of courage. Extravagance is but excess of liberality. Penuriousness is but excess of prudence. Anarchy is but over much liberty. Cowardice is but excess of caution and the inordinate desire of self-preservation. Jealousy springs from excess of love. Richness is but another name for excess of bravery and stagnation is but rest, when carried to the me plus ultra of its possibility. In like manner, work, if not carried beyond the point at which all the functions of mind and body are exercised without undue strain upon either, is one of the groatest, if not the very greatest of all the blessings that we beyond this point, it degenerates into toil, and takes more out of nature than it puts But-if we are to believe some of our modern toachers who moralise upon the melancholy death of the late estimable Judge of the court of Common Pleas, whose overwrought nervous system was the propelling cause which induced him to lay violent hands upon himself—work is a thing which in our age brings the best and wisest of us promaturely to death, and is alike the symbol and the punishment of the overstrained mental activity of our day. Vox et pretere nihil! Windy blothers, uttered by men who have given no proper thought to that of which they write, and who are at the best blind leaders of the blind, or purrots

There is far too great a predisposition in all countries to look upon labour as some thing inflicted upon man as a curse for his disobedience, to interpret literally, and not according to the spirit, the penalty laid upon Adam, and to take advantage of the misinterpretation to shirk labour altogether or to impose it unduly upon the weaker. This doctrino requires not only discouragement, but roproof; for the inevitable result of its adoption would be either to reduce men to the state of savages, when the only labour undertaken would be that of the chase of wild animals, or the capture of birds and fish to provide food for the sus tenance of life; or the establishment of slavery, when none but slaves would work upon the compulsion of their lords and masters. But work looked upon with the eye of reason, is the choicest advantage of our mortal state, the only motive power that keeps not only men, but the solar system, and all the countless orbs of the boundless universe which God has made, in a condition of healthy and progressive perpetuity. And the greatest men in all ages and countries have always been the greatest workers. It is only the poor, weak physical natures that break down amid their work—creatures whose loss to the world is no loss, but a gain. The average duration of human life is scarcely fifty years, and its aimost ex-treme natural limit has been declared, on the highest authority, to be three score years and ten; but if we search the history and biography of the most illustrious men of all ages, who have done most for the benefit and improvement of their kind, we shall find that nine out of ten of them have oxeceded sometimes by a decade or more of Im, by long life their less industrious and tess gifted fellow-strugglers.

who repeat words without knowledge!

If we would know the length of days at tained by the great thinkers and workers of Greece and Rome, we have only to turn to the ever attractive pages of Platarch's Lives for the gratification of our emissity, where we find that Solon, Lyeurgus, Phito, Socrates, Sophoeles, and other lights of the ancient world, all obtained a green old age. Among the moderns, men who lived in the com-paratively recent time since the invention of the benignant art of printing or who have but recently passed from among us, it will be found that those who have done the most and the hardest intellectual york have lived long: whether their work was that of the stalesman, the soldier, the lawyer, the historian, the philosopher, or the poet. Tector produced a little something, from a to be afterwards handed in Shakespeare died comparatively young; but

so little is known of his life, that we cannot say what his physical constitution was, or what were the causes that led to his remo-val from the world, at an age when he ought to have been in the full use of all his intellectual and bodily faculties. Burns and Byron died at an ago still earlier, and in the very flower and bloom of their manhood, from causes with which hard intellectual labour whatever had nothing to do, and which the world knows to well to render a reminder necessary. Sir Walter Scott, at the age of 61, died not from overwork though few men over worked so hard—but from mental distress caused by his pecuni-ary misfortunes. Voltaire, a very giant for labour, and whose works in every department of literature fill a considerable library, died an octogonarian. Goethe long exceeded three score years and ten. Si Isaac Newton, to whom the hardest work

was amusement, Immanuel Kant, who had the same healthy stamina of mind. William Wordsworth, and Walter Landor, who all all exercised their intellects without stint or weariness, and with the screen regularity which we may imagine in a plauet rolling and rolling, unresting and unceasing in its appointed course, either reached or exceeded four score. Doctor James Copland, the Cyclopedia of Medicine, attained the age of seventy-mne, retaining his mental faculties clear and unclouded to the last. Lord Lyndhurst, Lord Brougham, and the great Duke of Wellington, who, as labourers in their several departments of activity, per-formed tasks that may truly be called heroulean, were all nonagenarians; and nover seemeed as if time, circumstance, or duty could find them work enough to do. Wellington's despatches alone are a marvel, and a magnificent monument to his fame. And it was a characteristic of all these great men, that they did their work as if they loved it; that they never got into flurries or worries, but took the world and its business caimly. They know their strength and never exceeded it. They knew that the body was the workmanship of Cod, and must be fairly treated, as became the habitation of the mind, and the only means by which mind could work and declare itself. Healthy and clean body, healthy and clean mind, was their rule of life; and to keep the body fit for the mental work required of it. they practised all the bodily virtues com comprised under the names of exercise moderation, purity, and sufficiency of sleep and relaxation. The thinker's brain, like the blacksmith's arm or the pedestrian's foot, becomes strong in proportion to its work. The whole secret is told in the anwork. The whole secret is too in the an-cient fable of Iarchus, the wise physician, and his three gold rings. He taught his disciples that if they were these rings with trusting faith, and religiously followed the precept attached to each, they would pre serve the freshness and the flower of bodily and mental youth to the latest limit of man's allotted time upon the earth. Their

length:

Who wears the first, must keep his body pure,
From toe to crown, by daily daliance!

With cleansing waters, Houvon's most precious gift
A daty and a levary both in one.

Who wears the second must avoid excess
In overy appetite, in food and drink,
In passion, in desire, in toil, in sleep.

Who wears the third must train himself to use
All faculties the bounteous gods bestowMust teach his oyes to see, his cars to hear,
His hands to toil, his feet to van and leap.
His lungs to breathe the invigorating air;
Must train his head to think, his heart to feel
And exercise each power of life and limb
To full efficiency, nor overstretch
Even by a hair the tousion of the string,
Lost it should jar and samp. Who wears the three
Shall be a perfect man, except in sou!

A physical coble—safe from all but time,
And accident, and chastening of the gods

virtues are thus set forth by a modern poet

in studies from the Anntique; and the aptness as well as beauty of the quotation

will render unnecessary an apology for its

length:

To this comprehensive formula need only be added the suggestive warning that nerintemperance, or by the deprivation of the proper and natural amount of rheep, are the main causes of the physical break-down, too often attributed to excessive brain work. The late Mr. Justice Wi les, whose untimely end has produced so many querulous and misplaced homilies on over-mental exertion as one of the characteristics of the age, never did half as much work as Lord Brougham or Lord Lyndhurst, or as Lord Palmerston. who hved to upwards of eighty, and looked upon work as recreation. The labours so cheerfully borne by M. Thiers, at the age of seventy-five, might break down a much younger man, if the younger man was inwase enough not to take to the task easily, and deprive himself of his peaceful sleep by fretfulness and worry. Worry, not work, is the thing to be avoided by all who value health and strength, and length of happy days.—All the Year Around.

THE DUTY OF A RIGHT EXAMPLE.

BY HON. NEAL DOW.

I was reading an English paper the other day, and paused over one passage in it a long time and thought out a little sermon. It was a great commercial newspaper, and in it was a roport of a so-called temperance meeting, at which many emment men were abstinence at all, or in the interest of pro-hibition, but in that of the licensed victualors. It was to devise some way of making the grog shops and the rumselling business generally more respectable.

Among the notabilities present at the meeting was the Bishop of Manchester, who made a speech. And such a speech the had no sympathy, he said, with the temperance movement, he fellowship with men who were so extreme in their views as to forego entirely the use of that

tin tho last Sabbath, he said, he was preaching in a neighboring parish; and after the service the rector asked him. Wouldn't he like a little something? And the Bishop said he would a And so the

after the Bishop had taken a little some-thing (whatever it was,) he "felt himself a great deal the better for it." He would not, therefore, and could not recommend total abstinence to others; nor could he sympathise in the movement, that had taken such strong root in the country, for the suppression of drinking houses and tippling shops.

And so this bishop proclaimed himself to be a champion of the practice of moder ate drinking, and of the countenance of the liquor trafile in the country, from which such infinite mischiefs result to the nation and such infinite miscries to the nearly. I wonder it there is any way he people. I wonder if there is any way by which it can be determined with any reasonable degree of certainty whether the toetotalers are right in their views and practice, or whother the Bishop of Man-chester and such as he are right. It is of the highest importance to the interests of the temperance movement that it should definitely settled among good men whether the cause is merely a matter of expediency, or whether to help it is a duty binding upon the consciences of duty binding Christian men.

And so this Christian bishop had been preaching on that holy Sabbath day; and after that he drank intoxicating liquor of whatever kind, and declared himself to be "the better for it." During that service the Bishop had many times repeated the prayer "Thy kingdom come, Thy will be lone on earth as it is in Heaven. doubt he did this honestly, sincerely, d siring that God's kingdom should come speedily; and that even in this day, if it were possible, God's holy will might be done on earth as in Heaven. I would like to ask the Bishop (and perhaps some day I may have an opportunity to do so whether he thinks it possible for that glorious time to come for that prayer to he answered while drunkenness exists in the world? Whether he does not believe that a condition precedent must be the redemption of the world from that dreadful sin and shame and crime? I would like to ask him if drunkenness can ever be banished from the world until men cease to drink intexicating liquors? whother the drinking usages of society, so long as they exist, will not result inevitably in the drunkenness of great numbers of great numb

bers of people?
I am sure the Bishop must assent to all this. Drunkenness is absolutely inconsis-tent with God's will, and cannot exist in tent with God's will, and cannot exist in his kingdom; drunkenness will forever exist as it now is, if not worse and worse, while men continue their drinking customs as they now do. Well, then, we see this Christian bishop many times every day praying that God's kingdom may come speedily, and that His holy will may be done among all the children of men, as it is among the angels in Heaven; and then turning around and coolly, deliberately doing that which renders an answer to his I do not think it an prayer impossible. I do not think it an extravagance to say that the giorious time coming, when sin and shame and sorrow shall cease from among men, can never be until men relinquish the use of intoxicating drinks. How, then, can any Christian man do that which must inevitably render impossible the doing of God's will overywhere on earth?

Temperance men are often spoken of as uncharitable and intolerant in their judg-ment of those whose opinions and practices do not harmonize with their own views; and this charge is well founded. We can understand very well how ignorant men may be truly Christian men and yet do many bad things, ignorantly. But we do not see how an educated and cultivated man can be a Christian and at the

REV. MR. KNIGHT, DUNDEE.

The committee appointed to consider Mr Knight's sormons and article which appear ed in the Contemporary Review, entitled "The Ethics of Creed-Subscription," met on Monday, and, after three hours' deliberation, resolved upon a report to the Presby-tery. At the meeting of the Free Church Presbytery of Dundee on Wednesday, the report of the committee was submitted and Its principal passages were as folreed-Subscription, the committee find that it deals with a legitimate subject of inquiry, viz: what is to be done on the faith of the Clurch collectively, or of the individual subscribers of it; but it projounds a view upon that subject which the committee deems to be theoretically intenante, and of dangerous practical condency. Mr. Knight advocates the legitimacy of subscription which is, to an indefinite extent, what he calls 'Vicarious'—that is, a subscription which is so far not an indication of the subscriber's convections, but mercely of his defendable appeal to the available of others. cems to be theoretically unten either the Church of a former generation, or the majority of Church members in his own generation. The commute regard the own generation. The committed regard the theory of Mr. Knight as practically mischnosous both as regards himself and as regards the public. It is mischnosous, upon the public mind, as fatted to destroy the faith of the people in their religious instructors present taking part. The meeting was not as honest men by making them appear as in the interest of total abstinence nor of any men who think one thing and say another, and likewise as tending to unsettle their own faith embodied in the Greed, and to create the impression that there is no such thing as ascertained truth. In regard to the sermons, the committee, while lanienting that they do not contain a statement of any doctrine of grace, observe, in addition, that in the sormon preached in Mr. Martmean's church there is nothing to indicate any distinction between the revelation of God by prophets and apostles and by Jesus Christ hunself, and the knowledge of Him which it was right and propor and useful to which a man may attain by the right exto take in a, propoguay. Not had he any,
sympathy with those who were endeased
ing to suppress the traffic in an article
the report was adopted, and ordered to be to which a main may attain by the right ex-ercise of his natural gifts." On the motion of the Rev. Mr. Bruce, of Broughty Ferry, which he taked to take and in the use of the report was adopted, and ordered to be which he experienced a benefit. He opinion of the members of the Presbytery would never assist in the enactment of a on the writings of Mr. Knight. In reply to law which would prevent others from one of the elders of Mr. Knights church, having what he wished to use. plained that the finding of the Presbytery did not convey the slighfost degree of consure upon Mr. knight, and did not in any way compromise his position in the Church. The Roy. Mr. Knight dissented, for reground to be afterwards handed in. The Presby-

CHRISTIAN SKINFLINTS.

Most men are curiously illogical in their character, but the Christian skintlint is the oddest contradiction of all. It sounds some thing like cold fire and stony water. As a Christian he must have his charities; but to give, is to the skinflint, torture, and to the philosophical political economist, immoral ity. And these opposing principles have to be reconciled. We have known some odd mothods of reconciliation. One lady solls fancy-work; which she sells at prices quite as fanciful as her labors; the proceeds of which mild extortion, after deducting the full cost of the material rather over than under, she dedicates to charitable pur-poses, and so kills more than the tradi-tionary couple of birds with one stone. For she amuses hersoif according to her taste, without cost; she makes a brilliant reputation among her friends for dexterity and cloverness of fingers; and she is really quite heroic in her subscriptions. She could afford all that she gave in this way out of her private moneys, if she liked; but she could never bring her heart up to that measure. She makes her friends pay for her amuse ments in the way of fancy work and nick-nackery; and how much soover she is laughed at, she honestly believes this to be true Christian charity, and that she is laying up for horself treasures everlasting for every little penwiper made useless by beads and plush, which she sells for half a crown -extreme price of material, under four-pence. Another gives charity out of her savings; and her savings come from her bargains. She goes to market herself, and does all her own shopping; and when she has been clover enough to mulet the tradesman of a few pence or a few shillings, as the case may be, she puts the parings she has gained, neither honestly nor nobly, into the pocket of her charities, and robs Peter that she may pay Pant. She thinks it no wrong if, all in the way of business, sho cheats a poor trader of his lawful margin of profits, provided she throw the proceeds of her theft into the treasury of the Lord. of her theft into the treasury of the Lord. She has no idea of the Lord not quite liking such addition to His treasury; of a widow's mite honestly got and honestly given ranking far above guineas of gold of such questionable mintage. To her the thing is her charity, not the means by which she performs it; and she never thinks for a moment of what the poor trader must feel when he watches the melting away of the margin of profit of which she has cheated him.—Tinsley's Magazine.

WILL-O'-THE-WISPS. Will-o'-the-wisp has sometimes been set

down as a rank impostor, but despite the anothema hurled against this luminous vagabond, the "mad fire" still flickers his brief hours of existence over march and fen. One fine Summer evening, as two gentle men were passing a large reedy pool near Dunoon, in Argyleshire, they were startled by seeing "several lights flitting across the surface of the pond, from one sedgy part of it to another. The lights were precisely like the light of a common candle, not larger and not smaller; and they appeared to leap from place to place, and then vanish, just as if one threw a candlo across the pond and it foll into the water." This is the true will-o-the-wisp—the normal appearance of the fiery madeap whose pranks have figured in many a rustic story. But there are other forms of the same phenomenon—lambent flames, which remain steedy aboyo certain spots, but which either disappear when approached, or which more curiously, recede as the beholder pur-sues them. Of this kind was the light seen several times by M. Beccari and a friend of his, on the stony banks of the Rio Verde, ten miles south of Bologua. It appeared as a rectangular body of light, about a foot in length, hovering about two feet above the stones. Its radiance was so strong, that he could plainly see by it the water of the river, and a part of the neighbouring hedge; but the light became paler as he approached, and vanished when he reached the spot. Again, as regards the lambent s of the Pietra Mala, likewise on the rond between Florence and Bologna, Sir Roundell Palmer bears witness, that "he saw the flames issuing from the ground in light to a rigorous cross-examination, and cited great authorities against its existence; but even he could not resist the ovidence of its reality, furnished by 'the combustion of the sticks which he exposed to its influence. The vanishing of some of those lights when approached, and the recedence of others. are curous facts not yet explained. Mr. Blesson was sorely tired by a fugitive light of this sort, in the valley of Gorbitz; but he was not to be beaten, and, by remaining some days near the spot, he at length succocded in lighting a piece of paper at the fugitive flame.—Belgravia.

THE POOR IN PEAVEN.

Di. Talmage, in a recent sermon, thus encouragingly speaks to the poor:

Here comes a great column of the Christian poor. They always walked on earth. The only ride they ever had was in the hearse that took them to the Potter's Field. The only ride they ever had was ... hearse that took them to the Potter's Pield. They went day by day poorly clad, and meanly fed, and insufficiently sheltered. They were jostled out of houses whose rout they could not pay and out of houses whose rout their presence was an office. Considering the insignificant way many of these went, ont of the word, and the coarse shroud, and the toring, and the coarse shroud, and the toring, and the coarse shroud, and the coarse shroud, and the coarse shroud, and the coarse shroud, and the long a man's yatch or yatching a man's dog. I have often seen a star fish, but I never heard of a star dog, although astrothe river for their departing, spirits, and as they passed, a colestial escort confronted them, and snow white chargers of heaven were broughtlin, and the conquerors mount-ed; and here they pass in the throng of the victor—hour house exchanged for pulace, rang for imperial attire; weary walking for seats on the white horses from the King's Stable. Ride on, ye victors!

PROGRESS OF MEDICINE AND SURGERY.

A retrospect of half a century in any art A retrospect of hair a century in any art cor science, in these days of rapid advance, gives us a striking indication of the rate at which it is progressing, and the life that is in it. While, however, the gain may be patent to the initiated, the public, lacking any special knowledge of the scaled arts such as medicine and surgery, of which we want to treat although profiting by the are about to treat, although profiting by the general advance, can only estimate its progress generally. It is our purpose in the following article to point out, step by step, the triumpus of the curative art—during the active professional life of many of the present workers, in the great art of saving human life and of alleviating suffering. It cannot be donied that as regards medicine, previous to that date, our methods of inquiry into the nature and progress of disease were very limited and defective. The physician, who had to deal with organs concealed from the observation of the senses, groped, comparatively speaking, in the dark. Our wonder is, indeed, that treating maladies wonder is, indoed, that treating manufes empirically, as they were obliged to dothey succeeded in even and liorating diseased conditions, much less in repairing or curing them, as we know they occasionally did. Experience, unless it is founded on exact knowledge, where such a delicate machine as the human frame is concerned. is, indeed, of but little avail; and what in timate knowledge, we may ask, had our fathers of the minute structure of the human frame? or, what aids and they to holp them in diagnosing the condition of a part when in a state of disease? Ask an en-gineer to give an explanation of the defective working of some complicated machine, placed in some closed and impervious cavity, and you ask the same seemingly unanswerable question that was put to the physician of the past century touching the hu-man machine, a thousand times more del-cate and complicated than anything that has been framed by human hands. Behind the chest and abdominal walls lay the whole mystery of life, with whose faulty working our fathers could but little more than guess at; for wanting the special arms of precision, with which we are now furnishod, they could only work blindly in the dark, and get at the truth by post-mortem knowledge. Let us imagine the modern physician deptived of the tools he familiar ly uses to diagnose the conditions of a part —the stethoscope, for instance. How utterly lost he would be; the heart and the lungs, the organs by which our breath and blood circulate, would be to him as a closed book. All the delicate gradutions of sound, by which he knows as clearly as though he saw with his eyes the exact departure of these organs from their normal condition and from their healthy function, would be to him as though they had never existed. The surgeon equally was at a loss to discriminate the nature of pulsating tumors, and the condition of disease in arteries. The laryngoscope, again, enable the eye to penetrate down the larynx, and by the speculum insight is given into the uterus. By the still more wonderful aid to science given by the ophthalmoscope, we may be said to enter the very bram, and see, as it were, on an index, the condition of the corebral nerves and cramal circulation.— Edinburgh Review.

PASTORAL LIFE A PLEASANT LIFE.

Rev. Dr. Dowling, in a recent sermon on the completion of forty years from his ordination, preached on the occasion of resigning his charge at Newark, in order to re turn to New York, said that his entire pastoral life had been a happy and favored and peaceful one. The pastor's life, he said, was not without its trials, but to the hum-ble and faithful laborer they were more than counterbalanced by its joys. Upon looking back upon these forty years in the pastor's office, without the intermission of a Sabbath, and "remembering all the way the Lord his God had led him," he had come to the deliberate conculsion that, all things considered, the pastors life, unless he brought troubles upon himself by his he brought troubles upon himself by his lack of prudence or of piets, was the happiest life a Christian man-can live. "From my very heart," said he, "I thank my blessed Saviour that ever he counted me saw the names issuing from the ground in a common ploughed field) over a space of no great extent;" but in the case the flames did not vanish at his approach, for he "lighted sticks, etc., at them." Such a witness is unimpeachable. Doubtless the great lawyer mentally subjected the strange of the conference of the professional or political life, there is no great lawyer mentally subjected the strange of the conference of th or trust, that I would not cheerfully reject, in favor of that of a preacher of the gospel of Christ, and a pastor of a Gospel

A QUAINT ESSAY ON DOGS

The following essay on degs was written by a small New Englandboy this summer. "As this is the tale of a dog, it may be in ferred that every dog has a tail, and that every tail has a dog. I have never seen a dog's tail run over two feet, but the tail of a dog can be of any length, and two feet always run under the tail. As every dog has its tail, and every tail its dog, so also has every tail its wag and every wag his tale; a dog can wag his tail one day out of two, but a wag can tell his tale eight days out of a week, making a total difference hetween the wag of a tail and the tale of a nomers do say there is a dog star, and that by falling down over a dog you can see stars, but this double vision does not affect the measurement of a dog; he contains just eight foot, two. fore and twn bind. There are many, ways in which this dogs talo, could, be drawn out, but, a good healthy. dogs tall should not be over hix inches LOVE-SONGS TO JESUS.

At our prayer-meeting to-night we samp with full hearts and voices that simple heart-song of love.

"Jesse paid it ull, iff to firm fore; Nin had left a crimen stain, lie washed it white as snow."

He websel it white as ever." This is the chorus to a hymn that has more of passionate elevation to Christ in that it has of a athetic poetry. It was composed for Similay-schools, and is set to a sweet attering time of the best old McLindise stang. It always rouses one that the chorus set in the cast of the form of the form of the cast of the fermios alse we wall in the King's garden, and His banner was over us.

Rings garden, and His beauer was over in a glowing creater love-tong to draw. The language may not be very artistic; If may eaver of artrangance to the skeptical critic. But the warmer and the alreager it to, the better to a geouine child of Jesus. When a soul is out fire and melting, it don't wanter claborate postry or artificial time. It look craves endearing cphilistic. There are moode of mind when a blood-bought better to reit beside the month of the well, and drink and sing, and slug and drink, until the soul overflows with grateful Joy.

drink, until the soul overflows with grateful joy.

It was in such moods of rapturous communion, that the holy lintherford broke out mie those passionate words of endeaned. On fair Loid Jenns? He exclaims, "let urap my withered area around thy greathroad love! I fow little of the sea can a child entry in its heard; as little and I able to correct the season of the

of get a cuff with the awest soft band of leaus."

Of this holy literature of love the Church ought to rand more; and in our devotional meetings we ought to sing more of these love-songs in praise of our Rodeeners, who bought us with his blood. This clennent of Christliness is wanting too often in the rulpit and in the prayer needing. For fear of being thought extravagant or entitudates, we tause down our language, and siften our counternances, until we freeze up the bought extravagant or entitled our counternances, until we freeze up the boundary of t

uning with tenz.

I confess to a great liking for the guilty oils nagro " made Johnnots." who used to any "Massa, you know de Jrich he med; you will be seen to talk not seen the seen to talk not sing about Jenn. I legisla to fill you, and putty soon I has to holler, and den dey you, 'carry dat ohe wan out it he starte do meetin. Would to Ued that all our 'durch prays-meetings had a few more auch bicross dieletrobucce?

CHURCH COURTESY.

We went to a hamboure and famous church in one of our clies, louging to hear the world of the after a long and weary to be a sure of the control of the cont

a place where we were and finding, and orientally had no bearings to be, there was making about to be, there was making along the best to the styres, and speed our Salebala more ingament and heating among the unavocanted more in the perceiving among the unavocanted more in the perceiving of the West 2 In the torse of the styres, and speed our Salebala more ingament in the styres, and speed our Salebala more in the styres, and speed our salebala in the salebala in th

THE SINK OF THE TONGUE.

TRIE SINS OF TERTONOUS.

In all the disorders of the world the tongue halft a great share. To led passet three terupids us of informal futies, blambusies and curring, lying and uncharatable speedows, how much have we to accompany, no common entertainments and societies of men together, but refuse and carelities of the together, but refuse and carelities of the together with the content of the college of the content of the

ANTI-TOBACCO.

It is estimated that nearly 300,000,000, or about our-fourth of the entire human family, we tokence. It is used by men of every action, eivilized and underlyined; sold and young; learned and understand; old and young; learned and understand; old and young; learned and understand; of the property of th

BUKERIA TUK TI BEIRT.

The varies stage of the time represented and uncortainty. There are tlements of great deals and uncortainty. There are tlements of great unward trail which out and another countergrow in their life experience, which, being fresh and personnal, seem to them peculiar, and which take such a hold upon their individual cases, that it seems to them a no one over had but such templations: the table of the seems of them are no one over had but such templations: the ladjust such conscious. The seems to the seems to

whole march of Christian experience from the earliest days.

Now, we are very turn is stirred up intel lectually, in our times, in respect to the question of the origin of things; in respect to the question of the visitence of God; or, if he be, whether he has a declared moral government, why things happen as they do in this workd. And these questions come home to us to-lay, in many vaces, from the side of material or physical science with mechanism of the side of material or physical science with such intervity of appliestics, that multi-tudes of people act very much chalans.

But I can find you, in the fook of Fashmen at the method of the side of the side

itument mind away from religious beliefs, or toward hem.

You will never have keener philosophy than they had in the Orrectan schools, or more produced search of the hebrigard to the hebrigard to the heart of the

in spite of thems; and so will you.

A sincere wan, an earnest ream, may have his related observed, may be intellected ally darknessed; but a man who is bessed with himself, and Goopel principles of here towards God and tract, and then works out those principles in his daily life, will come out all right. His beart will work his cus manipation finally. I will not hurry him, I do not feel any anxiety about bits. His manipality will be convected in abst thus. His bester nature, wo more or later, will bring him to a higher road, and little a letter experience of God.

They are many nexyon have her have here

their various imperfections. It binders their having joy in God's salvation. It

they must be market be what they will a way a villed of though how and had been a shift of the shift been a shift of the shift been a shift of the should I have were more difficult as a should I have were upon the shift of the should I have were upon the shift of the should I have were upon the shift of the shift of

No attenage there have been been to continue to the horse you have lived in boardage through tear of death.

I do not limbt it is persone who are in good health need to get into these states of morifold dict vs and horse; but if they do they only do what humbreds and thousands have desired their they do they only do what humbreds and thousands have do not been to be defined and the joyr of Theidam life, and long time. For years and years—within a hand-breath of all the joyr of Theidam life, and long they attack from their present joy, but they attack from their present joy, but they attack from their present joy, but they said the joyr of Theidam life, and how they are they arranged hyper of districts from their present joy, but they said the joyr of Theidam life, and how they are they arranged hyper of districts?

These are the ways in which (fold deat with his people, and in which had deat with his people, and in which he had deat with them from the leginning. From time innur morial he has visited men with trials, with draftness, with replainings, with fear, with all nummer they did not know how to carrier with indicenses, with mistakes, with replainings, with fear, with all nummer they did not know how to carrier with indicenses, with region of the life of the property of the hard of the life of the li

clerual love, eternal ponce and eternal joy.

Take heart, struggling ones it Take heart, discouraged Christians, I Take heart, which will be described. Take heart, you that sit in darkness! That is the way in which that leads tene of thousands leveling you. You are not the first ones when heav suffered lines. You are not the first ones when heav suffered lines. You are not the only seen. Millions have suffered countries multilindes before you will give you victory. So gird up your leists preserve your faith; and if you have been discouraged and are herbaldson, begin again.

NO MORE SEV-SICKARS

and differentiates; and they have trimmphen in spile of them; and so will you.

A shorers man, and searnest mans, may have his missing observated Goal and sizes, and up to institute with hisaself, and discerved any to institute the provided of the great Googel principles of lever search of the provided Goal and sizes, and then work out this provided Goal and sizes, and then work out the search of the control of the control

REITIRE AMERICAN PRESENTS. RIAN FOR 1973-

We do me to only a the hearty stresses of a large member of converses throughout the Domadon in order to got the Faunt-tiates a wade circulation during the con-ing year, and to this end selemn the follow-ing liberal

rarial us to conouncement

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Britiish American Bresbyterian.

TORONTO FRIDAY JAN. 3, 1873.

TOPICS OF THE WEEK.

Throughout Canada for the past week there has been very stormy weather, with the Thermometer sometimes as low as from 15 to 20 below zero. Holiday making has been the great work of the time, and in that, in spite of the weather, most people have been tolerably successful. The past year throughout our land has been one of general and marked prosperity and it is both natural and proper that about New Year, there should be pleasant home meetings, general relaxation, and devout thankfulness. In the political world of Canada all is in the bustle of preparation for the meeting of the Local Parliament of Ontario, on the 8th inst., and of the Federal at Ottawa, some weeks later. In the religious world there has been no occurrence of any consequence.

In Scotland according to the latest News, the mutual elegibility scheme has been carried the larger number of the Presbyteries of the Zion Church by increasing majorities. Already 39 Presbytories have approved, and as there constitute a majority the measure according to the requirements of the Barrier Act has passed, and ministers and preachers of the U. P. and Reformed Presbyterian Churches will now be open to a call from any Free Church Congregation. In 1870 the votes in the different Presbyteries against Union, 'pure and simple' was 248. Against the present scheme there were only 145. It will now be seen whether the minority will proceed to put their foolish threat of secession into

Preparations are being made for the meeting of the Evangelical Alliance in New York, in the course of next Autumn. Already very many distinguished men have intimated their intention of being pre-

A very determined effort has been made to prevent Dean Stanley being elected as one of the select preachers at Oxford. It has not however been successful, as 849 voted for him, while only 287 were opposed. A very kind friendly letter from Dean Goulburn to Dr. Stanley has been published in which the writer gives his reason for using every effort to exclude the latter from the position referred to, at the same time expressing his regret that he had been forced by conscientious convictions to take sucl a course.

The Inverness Conference of Free Church Ministers and Elders to which we referred a week or two ago was held at the time ap. pointed; and though the meetings were private yet it has been ascertained that the greatest harmon y provailed, and that those present were quite unanimous in favour of the mutual eligibility. Every thir g passed over most encouragingly.

NEW YEAR CALLS.

It is rather too late for us now to say a single word about New Year Calls. Whatever evil effects flow from them, have already as far as this year is concerned taken place. Things we are fully convinced are not so bad as they used to be in the one objectionable feature about these calls. We liave no objection to gentlemen going to sec their lady friends, whether on New Year Day, or on any other, they may deem most suitable. But the custom of offering wine to such visitors has been followed so frequents, by the most disastrons results that we are astonished that any ladies making a religious profession at any rate should ever think of persisting in it. And yet they do. To a greater or less extent, it was done on Wednesday, and more young men, we believe went home on that day heated with wine, and other intoxicating liquors than very likely on any of the other 864 days of the car. In many cases

habitual drunkenness has been induced by this New Year drinking from house to house, and Christian ladies with the sweetestamile imaginable have coaxed young men to their fall and ruin by the pleasant cake and wine at that festive season. We have been alarmed and confounded to hear ladies tell of certain persons of their acquaintance coming to their houses, 'not drunk but quite excited,' and of their not withstanding offering them wine and msisting upon their taking it as a proof of this hospitality. If any of our readers wince when they read those words, as we think they will from being conscious that they are applicable to themselves, let them turn over a new leaf, and yow that 1878 shall be the last year for such a practise as far as they are concerned. If young men call at a dozen of houses, and many call at more, and drink a glass of wine at each, in what kind of a state will they go home? The whole thing is detestible and without ex-

KNOX COLLEGE.

Did our readers carefully peruse, mark, and inwardly digest the letter of "Index," in last week's Presbyterian? Many of them, we hope all, did. They may, however, with profit do so again. We can assure them it tells only 'ower true tale.

The whole surroundings, external and internal, of our school of the prophets in Toronto are of the most melancholy and depressing character. We cannot speak so authoritatively as "Index" on the dust. but of the close, dank odours, as of the sepulchre, we can testify very conscientiously, while the whole of the sleeping and studying berths are, we can vouch, attractive in no one particular. It shows that our Canadian Presbyterian Students must have a large amount of the perfervidum ingeniun, when they escape from such a depressing place of residence with the amount of fire and energy, and even cheerfulness, which many of them undoubtedly exhibit, after Knox College has been left behind. Surely Presbyterians will not allow such an unsightly place to be much longer associated with the name of Knox and their own Theological Institution. We know indeed that Presbytericus are a thrifty generation and that they have often a Scotsman's horror at 'brakin' a saxpence.' Still, when they take it into their heads and when clearly convinced that a certain course is right and dutiful they can be not only liberal but lavish. No clearer case of duty could .. ell be made out than the pressing necessity of providing a more suitable abode for our Toronto Theological Institution. We hope all whom it concerns may see that duty to be theirs, and set about it without delay, as they actually will, to discharge it to the full.

MANITOBA.

A very large proportion of those who have during the past two years settled in Manatoba, are Presbyterians, while of the old inhabitants, a very considerable number are also connected with the same church. The likelihoods are all in favor of still larger companies of our people removing to the same great land of the West in coming years. It is accordingly at once the duty and privilege of the Presbyterian churches in the older Provinces of Canada, to make ample provision for the supply of gospel ordinances to those pioncers of the North West, and thus, from the very first, to have a strong progressive and aggressive church in that region. There is no reason to believe that the settlers will be very long in being able to maintain ordinances among themselves and reach out a helping hand to others as well. What the Presbyterians in Ontario and Quebec have then to do is to see to it that missionaries of the right kind, and in sufficient numbers be sent, and for the time being supported, so that the members of the Presbyterian Church may not through the neglect of their own denominations be led to join others, and build up organizations, which as Presbyterians, they may not think so calculated to do the Lord's work in the land. There can be no doubt that both in Ontario and Quebec, much ground has been lost by the Presbyterians from their not having had ministers in sufficient numbers to send forth to the work of caring for those who went to form newhomes for themselves and their children in the woods. Some how or other we have often been among the last to go into new settlements, and have on that account labored at great disadvantage. Amid the solititudes and hardships of bush life, the sympathy and presence of a minister of the gospel of any denomination are specially acceptable and specially sorthing. The visits of such have been a cordial to the hearts of many a weary, many a lonely one. What wonder then that these should have been permanently drawn to the firstpreachers that visited them, and that they should have felt altogether [disinclined to leave these and their ministrations when messages from the church of their fathers came by and by and wished them to start Presbyterian congregations? It was the

most rational thing in the world that they

should say,-No. These men came to us in our days of poverty and loneliness and desolation, they cheered us by their visits: they preached to us the word; they encouraged us in the darkest hours; they went with us over our dead; and they rejoiced with us in our homely joys, and much as we could have wished our "own church" and our own mudsters once, we cannot change now." To what an extent Presbyterianism has in this way lost in members during past years in Canada, could not easily be estimated. It must have been very great lowever, and more or less of the same process is going on still. Let the churches see that the same mistake is not made in Manitoba. The Presbyterian church has precious opportunities in connection with that Province, and it will be at once discreditable and blame worthy if she does not avail herself of these to the

We notice from a letter of Professor Hart, given in the Presenterian for January, that matters are in the most interestingly progressive state about Winnipeg. As our readers know, Mr. Hart has been sent by the Kirk, and has wisely and in a most brotherly fashion cast his lot with the Canada Presbyterian brethern in that land. He is a Professor in the Manitoba College and preaches alternately with Professor Bryce in the Presbyterian Church, in Winmpeg, going on to neighboring stations for the other part of the day. The church m Winnipeg has already had to be enlarged. The first communion last spring was observed by come twelve persons only. On a recent occasion, the number was between thirty and forty-Govenor Morris and G. McMichen, Esq., acting as elders on the occasion. In a very short time, to all appearance, Winnipeg will be a very large place. Already the population amounts to about 1500, having, according to Mr. Hart's statement doubled in the course of the summer. We believe there are demands being made on the Home Committee for additional laborers in that field. The men and the means we trust will be forthcoming for the accomplishment of the great and important work to be done in that great North-western Canada.

THE HEADSHIP AND UNION.

Last summer, the Presbytery of Montreal in its return to a remit on Union, expressed the desire-" That there should be introduced into some parts of the Basis a clause embodying the Church's continued adherence to the great doctrine of Headship of our Lord Jesus Christ over the Church and the nations; and the General Assembly, in view of the fact that many esteemed members of Court desire a recognition of the Headship of Christ over His Church, instructed its Union-Committee to endeavor to secure, in some way, such a deliverance as shall meet the views of all parties. Hence not a few have concluded that the majority of the Canada Presbyterian Church are opposed to Union with the other Presbyterian Churches in the Dominion. It may, therefore, serve a good purpose to indicate some reasons for desiring and endeavoring to arrive at a mutual understanding on the doctrines of Christ's Headship.

- 1. Many think an explicit declaration on on this point necessary in order that they may heartily go into Union. It would be well to conciliate them in this matter, especially as the Headship of Christ is the corner-stone of His Church, and the assertion of it in a basis of Union very opportune as a testimony to Hishonour, not only against Erastian encroachments, but against Papal arrorance and Rationalistic dogmatism. It would look very well to affirm articulately, not only what is the Supreme Rule, but also who is the Soverign Lord of faith and conscience.
- 2. Whilst all the negotiating denominations are at one in upholding the principle of Christ's Soverign authority, there is confessedly a conflict among them as to what in some particulars is His Sovereign will; for instance, in regard to the relation proper to be maintained between Church and State. Is there such a degree of unanimity on this subject as would be sufficient for mutual incorporation? Probably there is; and if there is, why not desire and endeavor to put it beyond a doubt? To many minds it is not quite clear at present. We are told by the Reverend Robert Campbell, of Montreal, in the preface of his prize Essay on the Union of Presbyterians in Canada, that "The true Union platform is to be found in the Church of Scotland anterior to those divisions which it is now sought to heal;" and yet in the secondfrection of his first chapter, he says : "That which specially renders the Union we are discussing practicable, is the fact that The Principles of Toleration are now better understood and acted upon than in the days of our Fathers." This last statement, printed by him in capital letters, is true. None of us occupies exactly the position of our fathers, we have all found it impossible to stop where they stopped; we have all advanced, though, not to the same point. Is it not worth while to a same point. Is it not worth while to examine, discover and declars whereabouts we are, both severally and conjointly? It is pretty certain that the result would be

se tiefactory J. W.

MANITOBA,

CHURCH AND COLLEGE AFFAIRS IN THE NEW PROVINCE.

The following interesting Communication has been received by the Royd. Wm Cochrane, Convener of the Home Mission Committee of the Canada Presbyterian Church, and transmitted us for publication. FORT GARRY, DEC. 18TH, 1872.

DEAR BRETHREN .-- At the suggestion of the Convener of the Homo Mission Committee. I would seek to bring some of the financial details and material features of our extensive work before you. Our cause is progressing rapidly; our position in the Province of Maintoba hasmaterially changed during the last year. Our old congrega-tion of Kildonan is still first in members. though in contributions it will be surpassed unless on the alert. It has however agreed to advance the salary of the Rev. Mr.

Black, \$250 per annum.

The Fort Garry congregation has had a most remarkable growth. It was organized in February last, the first communion was held in May, with 10 members; the second was held in November, with about 40 communicants. The congregation has had to The congregation has had to enlarge their little Church twice during the season, and propose building a new one next year. The annual congregational meeting was held a couple of weeks ago, and the determination was come to call a minister of their own, and become solf-sustaining. It appeared that about \$900 had been raised during the year. It was agreed to call a minister as soon as possible, a Committee was appointed to enquire into the matter, and the resolution adopted to begin the salary of \$2000 per annum after New Year. A very influential minority of the congregation belongs to the Church of Scotland; but we work most harmoniously here, and we are as may be supposed ardent unionists on both sides. I do hope the state of affairs in this great north-west will be largely taken into account in the negociations. We need here a speedy union. So far as we are concerned we can vouch for the cordiality if it be but speedy enough. Though For Garry's increase has been perhaps unequalled in the countery it has not been exceptional. The other stations have been during the rne other stations have been during the year supplied with ministers. Messrs, Fraser to Little Britain &c.; Donaldson to Headingley; and Matheson to Portage La Prairie. These stations are to be visited within the next month, and the Presbytery expects to raise above \$1000 from these stations towards the Home Mission Fund as stations towards the Home Mission Fund as against about \$200 last year. During the year we have opened up several new stations. One Missionary Rev. Mr. Nabb, an ardent and faithful worker, has been transferred to the most westerly settlements of the Province, so that while strengthening the centre, we are furthest west with the great tide that is flowing in. Mr. McNabb has 8 or 4 preaching places, and is entirely among Canadians. We have opened at station at Silver Heights, 6 miles from Fort Garry, to work with Headingley. In addition to these new fields we have taken two very interesting fields in new settlements, respectively east and west of Kildonan, Rockwood, and Springfield. The former is a settlement of some eighty people; while somewhat mixed in religious belief, our church has the largest element. In Springfield a large settlement of 120 or more, the Presbyterians is almost the only form of belief. In Rockwood a Church is being planned. In Smithfield and Suppliside probably two will have to be built. Fort Garry has contributed some \$60 to help the beginners in Springfield and promises have been given to the

As to Churches during the past year, three have been built; two enlarged; and four or five planned for next year. May God give us strength to avail ourselves of the opportunities offered us. Our Presbytery has in hand, as all who interest themselves in the Church's schemes, now, two public Educational Institutions, first Manitoba College, at Kildonan. The building is now in use-Class rooms and boarding depart-

The number of students has kept up, the College has grown in public estimation, and the prospectus for the Winter Term after New Year, are about twenty-five students. -ten in the boarding department. teachers staff has been reinforced by Rev. Thomas Hart, M. A., of the Church of Scotland, Professor of Classics and French. He is a most valuable addition, and assists in the Mission work of the church. Our brethern of the sister church, are deserving of a warm expression of our good-feeling and thankfulness.

The library has been begun and has a nucleus of some 150 volumes, Meetings are being held at all the stations in aid of the College funds, for we find it an expensive matter, in a country of high prices to conduct so large an institution in efficiency. The other part of our work, not thoroughly a church scheme, is the Winnipeg ladies This has been begun with every prospect of success, and the prospect after half a term's work are, that we shall begin the new term with musical and general pupils, twenty in number.

Such is our work. The amounts raised for 1872, for all purposes will probably be

Kildonan)Winnipeg) Fort Garry Little Britain, (8 station) . Headingley, (2 station) Porttage group, (4 station)
White Meed group, (4 stat)
Springfield (1 station) 1.000 Rockwood. (1 station))
For College (Fees, collections, &c., for Current expenses, &c. . . Ladies School (8 months) . .

This is a short sketch of our work; some of these sums will probably be exceeded next year. New settlements will be opening up, indeed, nuclei of new settlements which we cannot overtake, are already formed. Hoping the Church at home, while doing much for our Province, may appreciate the magnitude of the work, and the bearing funds to bearing funds to be the work and the bearing funds to be the bearing fun the bearing funds judiciously expended have upon the future.

I remain, your fellow laborer in the . Lord,

GEORGE BRYCE.

THE INTERNATIONAL SCHEME OF S. S. LESSONS, BY DR. HALL, OR NEW YORK, AND INFANT CLASSES.

A very deep and wide spread interest has attached to the subject of Sunday Schools during the last few years, principally in connection with our Institutes and

Conventions.

Perhaps this interest has just been flagging a little of late. This is, I am convinced, only for a short time, for I can see, I think, that God is preparing for us as Sabbath School workers a great and stirring time, the tide of which is not far distant but close upon us, and it is ours to be up and doing to meet that which God is sending upon us.

Some may smile, but I believe we are on the dawn of a great Revolution in the Spir-it, but especially in the work of our Sabbath Schools. The work now is carnest and true, but to a great extent disjointed and unsympathetic, and the Revolution is

in the opposite direction.

In different lands and even in different schools in the same lands we have at present all kinds of lessons taught, and the sympathy must to some extent be a broken

Why not all schools, of all denominations, in all lands, teach the same portions of the words of the Lord on the same Sabbath days. Then how pleasant would it be for a stranger, for example, desiring to visit a school, to feel sure of the lesson of the day. Then would he be uble to sit down and study it: and when in the school, if any teacher happened to be absent, to lend an intelligent and helping hand.
That is only one advantage; and yet a

not-unimportant one. To me it is an powering thought, that on the Lord's Day that great and noble band of earnest and devoted workers should be all teaching, and that far greater band of yearning learners all drinking in the same precious words of the Lord at the same time.

Does any credulous one smile at the consummation as visionary. I tell you, teachers, it is coming upon us, thank God, and ers, it is coming upon us, thank God, and it is our duty to meet it. The children of God are drawing so tight the cords of christian fellowship and love that we are beginning to feel that the cords are real things.

While we remain ever Presbyterians, Methodists, Churchmen, let us hurl to the winds anything and everything which tends to make us aught but one in heart and work in the cause of Christ.

While intellectually we differ, let our hearts and hands be as one, firm and true, to work the works of the Lord.

Dr. Hall, of New York, one of the most devoted Sabbath School workers, has matured a scheme called "The International scheme," which is intended to serve the accomplishment of this result:—To bind in one great army—to provide with the same real tempered workers, which is a more than the same real tempered workers. well tempered weapons, and to lead to the home charge upon the same citadel of the human heart, those, who now by various and somewhat disjointed efforts, and with different instruments, are fighting the bat-

tles of the Lord.

And any one who knows Dr. Hall, who has ever had the great privilege of listening to his simple, earnest gospel preaching, and knows what he has done and is doing for the cause of Christ, especially in the direction of the Sabbath Schools in the city of New York, knows well that never fitter work fell to abler hands.

Dr. Hall is an Irishman and a Presbyte-rian; and although some narrow minded ones may hint that the Scheme came from the States, yet, let such remember that some one must originate it, and who so likely as the greatest of gospel preachers

on this continent.

Let us on this side, forgetting every prejudice, for Christ's sake, lend a helping
hand to the man who has devoted so much time and labor, and is banding every energy to bind in closer sympathy the Sunday School workers of every land.

My object is not to offer any thoughts on this scheme as it affects advanced classes in our Sunday Schools, for there is a paper published every month, called The Sunday School World, containing Dr. Hall's own comments on the lessons, and for this

But I shall endeavor to follow out that Scheme, as it may be used in teaching infant classes; for I am most thoroughly convinced from what I have seen of them and of the ways in which they are taught, that, just as there has been too much carelessness in systematizing the teaching of idvanced el: sses, so, mu more. almost total disregard of systematic teaching in infant classes.

No Bible student will over advance in his

knowledge of its contents who does not study it systematically. And this is just what we want to introduce into our schools; that our little ones may, like Timothy, be trained in the scriptures from their infancy. This week I only offer a few suggestions

regarding infant classes:
First-No school should be without an infant class. Make it a grade class consisting of those who cannot read well.

If possible give them a room to them-selves. I think it is better even to have thom in a separate house, rather than not have them by themselves, for many reasons could give.

Give them the very ablest teacher in the

school. Let none but a true, prayerful, and devoted christian-one who loves the work, (that is essential), and who is willing to devote not only Sabbath to teaching, but a portion of the week to visiting, his or her little scholars.

Let it be felt that the class is one of the

classes from which the pupils are graduated, as they learn to read and advance in Bible

knowledge.

Teach nothing but the words of the Lord. Teach nothing but the accords of the Lora. Some teachers make telling stories the sum and substance of their teaching. Stories, objects, anything, may be used, but always make the truths there things teach the most prominent thing in teaching.

Especially go to an infant class from

So much generally and at this time. shall endeavor to be more particular as I advance, hoping that I may be able in my humble way to drop a few thoughts which may be picked up and perhaps planted in some soul which when watered with the dew from prayerful hearts shall bring forth fruit to life everlasting. Fellow teachers, let us over pray for strength and guidance in our weakness.—Tracure.

Ceclesiastical.

PRESBYTERY OF ONTARIO.

PRESBYTEILY OF ONTARIO.

This Presbytary nuts at Prince Albert, on the Still December. The meeting was small, weing to the state at the roads, but a sufficient number. The meeting was small, weing to the state at the roads, but a sufficient number were present. A call had been understed in at Uchtidge, by Mr. Davison, who reported that it had been unanimously given to Mr. R. Cockburs, Pribationer. Aleest. Welds and J. Least, proposed as Commissioners. Ad the call was antiational and ordered to be forwarded to Mr. Cockburn, forthwith. A call from Prince Albert and Port Perry, addressed to Mr. Cockburn, forthwith. A call from Prince Albert and Port Perry, addressed to Mr. Cockburn, forthwith. A call from Prince Albert and Port Perry, addressed to Mr. Cockburn, forthwith. A call from Prince Albert and Port Perry, addressed to Mr. Cockburn, forthwith. A call from Prince Albert and Port Perry, addressed to Mr. Cockburn, forthwith. A call from Prince Albert and Port Perry, addressed to Mr. Goreman. Elder, The reasons of translation were read, and also other december from Ernslatiles and Cockburn, forthwise and Cockburn, fo pulpit of Ennishillen, vassai, and the indension was appenied to take pleas alPrinse Albert, on Theoday, 7th January,
1878, at 11 ciolent. the Treeylvary temperterior was directed to forward the delet to
he arrenting. On motion agreed to, Mr.
clerk was directed to forward the delet to
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Edmondson was appointed the McArtor
of Ennishillan Semion, during the vasancy,
with power to moderate a seall when the
congragation might be prepared. Onemissioners from Cistrie's congregation being
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present were heard in reference to a preposal of Kindale congragation, in the
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timate to the Prehybery of Colourge that
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clerk read a paper from Rev. A. Kennedy
of Durbarton and Canton, urging the acceptance of his dennision of the passioners
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transmitted by the Be

and soldress the several coursessions on the claims of the Home Mission Yand. Read a petition from the congregation of Gouthaupton, asking the Presbytery to take the noceasary steps in order to have the hour of public worship in that congregation changed from the avening to the formous changed from the avening to the formous control of the second that the second the second that t

Moved by Mr. Straith, seconded by Mr. Anderson, and agreed to, "That whereas the resolution of the General Assembly creating the Freshytery of Bruce, does not state definition to the General Assembly creating the Freshytery of Bruce, does not state definition to the Mynod is shall belong, and whereas one of the present control of the Symod of Hamilton. Therefore, resolved that the Preshytery believes that it was the intention of the Assembly to grant the prayer of the overture in this respect also, though by oversight consisted in the motion This Preshytery therefore desirant that according to its judgment is in the Symod Hamilton, and hereby desirant that according to its judgment is in the Symod Hamilton, and hereby the confirm the decision and instruct the elerk to ferward a copy of this resolution to the clerk of the Ward Mynod of Hamilton."

Read a potition and complaint of Mr. Wm. Wallace, complaining of the confirm the Symod of Hamilton of the Kirk Season of Fort Eighn, also an extract mirate of assetus fraintwitting said of the Kirk Season of Fort Eighn, also an extract mirate of assetus fraintwitting said potition. Particle having two motions of the Fort Season of Fort Eighn, also an extract mirate of assetus fraintwitting said potition. Particle having two moderator of the Fort Eighn, also an extract mirate of assetus fraintwitting said potition. Particle having the said of the Kirk Season of Fort Sighn, also an extract mirate of assetus brains of the Fort Sighn Kirk Bession he was at the her of the Fort Sighn Read of the fact of the Fort Sighn Read of the fact of the Fort Sighn Read of the Assembly of the Fort Sighn, and and the season of the Fort Sighn Read of the Assembly of the potition. The minute of season bearing on the answere read, and Moser. McCollech and Reaghbert of the Sight S

PRESBYTERY OF LONDON ..

This Proshybery not in the Pirel Presignation Church, on December 17th, at 11 a.m., Mev. Mr. Yeldillon, Lebe, Moharmor. There was a hir altendance of militiation and object. The ferroness was qualt in described exception of the Horse Militian Spark. The Sermon the Horse Spark.

The Rev F. McCuaig, of Clinton, received trough the post office, the sum of \$100, out by the ladies of the congregation, as a Christmas box.

On Chrishmas day, the Rev. J. M. Mac-lister, of Danville, was presented with a sandsome enter and buffalo robes, by members of his congregations.

The Rev. John Laing, B.A., of the Ottawa Ladies' School, has received a call from his former congregation in Scarbore', vacant since the removal of the lier, D. H. Flotcher to Hamilton.

Mr. C. D. Macdonald, a student of Knox Mr. C. D. Macdonald, a student of Kinox College, Touronto, was on Pruky leas, made the recipient of \$50, prevented by the con-gregation of Dangamou, where he had been laboring during the past summer. The annual Xmas Tee Meeting of the St.

The annual Xmas Tee Meeting of the St. Andrews Prohyterian coupregation, Winterbourne, was quite a success. The chair was ship filled by D. McDeugell, Esq., of Berlin. The proceeds amounted to \$182. A deputation from Erskins Church, Pickering, whited out the Rev. William Peatitie, on the last day of the year, and presented him with a valuable pure containing a large sum of money, as a token of the respect in which they hold their Pastor. of the Pastor.

of the respect in which they hold their Pastor.

The Cromarty congregation of the C. P. church lately completed one of the largest and best buildings in the county for the accommodation of the horses of those attending in 126 feet long, and is finished in a very complete and satisfactory manner.

Before leaving Baltimore for Woodville, the Rev. J. L. Marray was waited on by an influential deputation from his late congregation, and presented with an address and a testimonal consisting of an elegant and valuable silver ten service and a handenmely bound set of Proude's History of England. The Cohong Sentiard mays:—Mr. Murray has, during the period of his pastorate in Baltimore, went he sincers respect and attachment of his congregation by the carnest and self-sentificing manner in which he has devoted himself to all by the warmth and generosity of his feelings, combined with the hind interest les has ever manifested in the welfare of those with whom he has been connected.

The sammal meeting of the Freebyterian songrepation of the village was hold in the church here on Wednesday evening. The statesdance was large, the cluster heirg scarty full, and the meeting a very inter-esting and harmonisous case. The Rev. R. El. Warden opseed the meeting with an ad-drans on the "Bases of Christian Character" H. Warden opessed the meeting with an advance on the "Bases of Christian Character" founded on the History of Samuel, after which the managers presented their report, which was most encouraging. There has only born regular service since let April lack, about nine months. The report showed that thereing the mines mentals there had been received \$100. Mr., and paid out \$100.00 Mr. and all expanses, including the congregation's sharp of the pastor's salary, paid up in full to the end of the year. The small debt will be more than made up by the collections on the remeables Sabbetts of the year. Means, John McGoulersy were elected managers for the sext year, in room of those whose herm of either has explicit. Mr. A. Campiller Secretary for ment year. The mill while she had explicitly for the control of the control of the had explicitly for the part of debt, and very becutifully flashed is not debt in the processing State up curtains for the window. The compregation tenerous great evall for the control of these and the miles of the control of the compregation tenerous greats evall if for the control of the compregation tenerous greats evall if for the control of t The congregation deserves great crail for the visuloves. The congregation deserves great crail for the energy and liberality they have displayed. The clusted is now full every flatbath, and under the unisotration of Mr. Warden much good is resulting. May the harmony and energy now manifested long continue.—Bethwell Advance.

DANCING PARTIES.

non and Currie with George A. Pyper, Edge, he a Combing—chose.

Eider, he a Combing—chose.

FRESHYTERY OF BRUCE.

This Prechytery, met at Tiverton on the 17th inst.

This Prechytery, met at Tiverton on the 17th inst.

There were sight ministers and six elders precisent. The committee a pointed to make arrangements for holding missionary meeting of which he had given notice on in the morrison, though held in the continuous for holding missionary meeting in the southern part of the French part of the Fre

much better than a good, hearty dance? Besidee, though our ministers don't dance themselves, yet they are there cometines when we start it, though they take care to go away before we young folks do. What are we to do? Came, tell us. Home of the young men one meets as with places are not very high. I mind confines: and trailing through the streets with them at all hours and the same of the property of the streets with them at all hours disk the mental places are to the property of the streets with them at all hours disk the same places with the same places and the same places are the same places. But a same places are the same places are the same places and the same places and the same places. I have places and the same places and I like to dance.

June 1. June 1. June 1.

DENOMINATIONAL COLLEGES.

Editor B. A. PRESEYTERIAN.

Britter B. A. PREHITTERIAN.

DEAR SIR.—In a lake number of your accellent paper. I reads good artisle on expitalists and education. I wish every Freedysterian in Canada would carefully read that article, especially those who are opposed to denominational colleges. One of the great barriers which some find against union among all Previperisans in Canada, is queen's College, at Kingston. I cannot see why Previperisans anducit object to union on link ground, led on the other to the college of the co butted by wealthy mee, and also of valuable land, not yet realized in messay, and this amenut will be inserteding from year to year. Young meen and indies, in sounce-tion with that benach of the Preshyderian Coursel, acid to and their later, in sounce-tion with that benach of the Preshyderian Coursel, acid to and their later little and year little and their coursel, and the sear it is a search of their missts being polossed by akapateal view as hes boost the oase in many instances by the state Universities of Europe, Asoliter demonstrate one of their coursel, and the search of their properties of their properties of their better, in Europe, and College, at Calculary, This University is partly Preshyderian and Congregational, but it should be the team. I have not been search to be their coursel, the coursel of their coursel, and the courseless, in a shape of the coursel, and the prophical transfer course

lo to our beloved Chreek, of depriving her what is this country is considered an absolute necessity for the propriety of a clearch. This is not a matter to be winked at. Other denominations are taking advantaged our backwarhness in this as well as in other matters. How after he we had so some producing material libels for ever lost to our church. By not taking possession of them till others have occupied them for every lost to our church, by not taking possession of them till others have occupied them for every and many of the young meas and years and many of the young meas and years and the produced of the produce

DIANOPORTE.

. . I will to give the war in Justinemental Music, at GS like history, or so the hours of the pupils. The different in the same of the pupils.

THIS DAY PUBLISHED.

The Canadian Railion (Author's Own) of Blanley's.

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THE SUNDAY SCHOOL TIMES.

R N DEN O WIN Y LIONAL WEEKTA

SUNDAY-SCHOOL PAPER. Published in Philodelphia, containing appeals a milieral length by the Het, Dr. Chuistan, e ort, and infail Closs length, outline Address inchboard, for, he, by other eminous contrib-40 per assum (Lausia menay), papulse in ad-

BCHOLARS' LESSON PAPERS, Uniform cories, issued monthly, at \$6 per 166 ir manus, (Canola noney,) payable in advance. Acont for Canola.

SOUR AUTOR P. C. Treet Seciety Depository, 108 Youge street, To

OFF ICIAL ANNOUNCEMETES

MEETINGS OF PRESBYTERIES.

The fellowing Proobyteries will meet at the places an RIMPOPON.—At Balville, on 2nd Turnday of January, at 16 a. m. Mr. Gray to preach in the evening. After someon, conference to be held on the cites of relation.

Mo HTBRAL - At Montreel, in Free Church on 4th Wed-Co nounc.—At Peterbare', on Sad Tu at 11 a.m.

Hantston,...Al Hemilton, in Ruor Church, on Ind. Treeding of January, et 31 a. m. To neuro....At Touchie, in Knex Church, on lot Tree-ley of Morch, at 11 a. m.

Laproot.—At London, in 1st Pa 17th Doc., at 11 a. m. At Once found on the Treeder of Jenn

Gers per -- At Elors, in Cha day of Japonery, at 10 a. m.

Hubser.—At Clinion, on Smi Theoday of Januar Bran Trees.—At Mitchell, in Russ Church, or Dec., at 31 o'rhe's. Paris -)1 Westelack, in Chalmer's Cla Bee, at 1 o'clock. Recommends Treation on that Treation

Parties—At Previou, on the summer of Doc., of It. SuccessAt Marrie, on fird Thereies of Doc., of It. Princk.
CHAPILAN.—On Phreshy, 1th Jan.
III Addride Blevet Charts, Chathau
Baseryptus.—At Proceedt, on Se hert, at FSS p.m. Chathan. K, on Brek Turnlay of Feb.,

Special Motice.

Market Moore Berrier, between get, by James J. Special States of the James J. Special States

B. A. PRESBYTERIAN OFFICE.

The Frankers Market :—The market has been and above our Marketon. Probest America, in order of probest and the following of the Ranket washes do not been and the following of the Ranket washes do not been known to the following of the Ranket washes do not be the following of the Ranket washes do not be the following the fo

Herrina-delected lede left, to 16 Crissian—18t. in Yap. Dis.a—18t. in Yap. Lairn—18t to Yap. Haren—18t. in Yap. Haren—18t. in Yap. Haren—18t. in Yap. Crissian—18t. in 68t. Crissian—18t. in 68t.

RAD BURNARH RIGHT'S THRULLING SERILLI Restory The Released Arts-leigh in Ross, Marie, comparing Bosonier 7th, 1872.

CIPE THE BALE AND RABBIER COLUMNS IN THE

T one our rie whitesteen in the

Hose News, Decemberly, Mrs.

TOWY VEWS OFFICE DEBLY STREET, 1-1

Sabbath School Gencher.

LESSON II. January 12, 1878. IN EDEN.

OEN. IL 18-25.

- 15 And the Lord tied took the man, and out him into the garden of Eden to dress it
- nd to keep it.

 16 And the Lord communded the man, aying, Of every tree in the parden thou nayed fierly eat:
- asyet fierly eat:

 17 But of the free of knowledge of good and crif, then that not eat of it; for in the lay then catest thereof then shalt surely
- o. 18 And the Lord God said, It is not at the man should be alone; I will malicip meet for him.
- him a help meet for him.

 I had out of the ground the Lord tied formed every beast of the field, and every fowl of the air; and honght how muto Atlant to see what he could earliers; and there were then called every riving creature, that near the same thereof.
- 20 And Adam gave passers of all easile, and to the fort of the six, and to every beart of the six, and to every beart of the fish control of the fish of the six and to every beart of the fish guest for Adam there was not found a help meet for his period of the six and the sleep; and lie took one of his ribs, and closed up fie-h instead thereof.
- hereof.

 23 And the rib, which the Load God had
 aken from man, made He a woman, and
 rought her into the man.

 25 And Adam said, this is now bone of
 ny hones, and fish of my fish: she diall
 se called Woman, because she was taken
- out of man.

 14 Therefore shall a man leave his father
 and his mother, and shall cleave unto his
 wife: and they shall be one flesh.
- 25 And they were both naked, the

uit to memory v. 16, 17. Parallel passages. -- Mutt. xix. 5, 6; 1 Cor. xv. 22.

- xv. 22.

 Rand in connection (with v. 16) Eph. iv. 28 and Acts xx., 85; (with 16, 17) 1 Yim. iv. 4; (with v. 18) Mad. ii. 4, 18; (with 19) Gen. ix. 2; (with 81, 88) 1 Gort sii. 10, 11; (and with v. 14) 27c. vv. 18.

 Central with v. 14) 27c. vv. 18.

 that pertain unto life and golliness: " \$ Pet. i. 8.
- The key-note to this lesson we should find in Isa. v. 4, which see.
- in Ira. v. 4, which are.

 Explanation...—It is quite common to
 finish one general view of a subject, and
 then reitern to fill up details. This is done
 in Gen. i. ii. The writer in chap, ii. goes
 back to enter into particulars regarding
 man, the topic of which the book treats.
- The chapter is occupied with the arrange-ments made for man in his innoceace. They are four in number, and may be thus classified:
- (1) The Sabbath for his whole nature v. S. S. (2) Toil for his support, v. 15, 16, (8) Law for his conscience, v. 17.
- (4) Home and family for his comforted well-being.
- We now proceed to the three area ments of which the lesson treats.

and well-being.

We now proceed to the three arrangements of which the lesson treats.

I. Edan.—The word signifies "delight," and is a local name, but beyond guesses founded on the rivers neutioned, nothing certain is known. This is probably designed. Men have always been inclined to make holy places, and put attendance thereon in the place of holy living.

The ampleyment of Adam was fitting and pleasant. If secould not be in 'reade, for that implies people to trade with the could not be arritany, or professional reading the hand is for a leter stage in haman life, when men increase. This suited man, and while it was not burnlessone, if any opportunity to "labor with his hands, working the things which are good."

Let us see (a) there is no dishour in honest labor. We have no need to shirk it in order to be "gunteel." It is dishourer able to be kills, or dependent upon charity when we could work cursalves. The Jews, no matter how wealthy, lead their sons taught trades, that they might be prepared for revuses. Faul was a tent maker (Acta though, as we say, college-level use 1 Cor. iv. 12; I Thess. it, 9; in Thess. it, 8; and it hore, but the hard, uncertain, unspeciated is not the labor, but the hard, uncertain, unspeciated and even the heaving. When it is mentioned enough the hoe vide fruits of sin, it is not the labor, but the hard, uncertain, unspeciated we here the heaving. When it is mentioned enough the heaving. When it is mentioned enough the heaving of the greated for man a sake, "chep lit. 17.

2 The law for has conscience.—All creatures are ander law. The heavestyl bookes obey the law of gravitation; the lowest creatures, the law of instinct; the angel obey in love, and man could not be an exception. If he had none to obey, nothing to do in consequence of heng a creature, he would force his place and he as the could not be a few or the could not be a few or the could not be a few or the could not help the could not be a few or the could not help the could not be a few or the could not help the could not be a few or the could not help the could not be a few or the could not

pendeut. He is to abstant from our free.

Now, it is hard to think jof any better vary in which he could be kept in mind of dependence. He had no inducements to break the principles of the weed that of the law. He had no parents, none to kill, but Eve, his best blestige. He could not steal from man, for he owned all. He could not injure his neighbor in person, family or good name; and he could not overst anyting of his. He must, therefore, he excreted in that which belongs to God.

And could anything be cooler than this test? All the trees were his for frier discharge the down one. Men say it was making much, of a little thing, when cating fruit was visited

so severely. But the sesses the chedia the smaller the matter, the har excess singing. Had God fixed some "ge thing," the very same objectors we have found fault with the hardness.

thing," the very same educators would have found fault with the increase.

The penalty of breaking this law is death. A force should be introduced into his whole nature, " working" both in every part of it; his holy going to the ture, his soul losing the divine image and all that made in life and for. "The wange and all that made in the angle of the state of the stat

It was saying, " we are not all the lard he is God."

The prevision for his affections.—The cye in the body implies light. The conscience implies law, and right to be known from wrong. The affections imply objects to the constitution of the const

man. This mention was intrastict to slow.

(1) The closeness of the union between the two "one fisch," v. 24.

(2) Both received humorial souls from God, v. 7; but the body of Kro is formed from a portion of Adam's body. She is to be har companion and caul. No God said, v. 24. That this is expressive of the must and intertules of God for all time, appears by Matt. xix 5. So marriage is of two persons only.

v. 24. That this is expressive of the mind and intention of Golf or all time, appears by Mait. xix 5. So marriage is of two persons only.

(9) This laid the foundation for much divine feaching in after-time. As the husehold the wife, so is Christ of the control of the control

much of Eden.

(2) The farther men get away from this plan—by self-will, by Sabbath-breaking, by idleness, by lixury, by uncleanness, by bigamy—the worse for them and the worse for the works.

THE TRANSITION PERIOD IN

PORTLY.

For that the years of transition are near an end, and that, in Enghand and America, ac reastive postel literature, adipted to the new order of thought and the new appiration of the control of PORTRY. inflor this medical is enguly received; although in England, so survivided of the part and filled with vague desire, the faculty is discriminate between the ticher and poorer fabric seems blunted and accusational; cracked the seems blunted and accusational; cracked seems authorized seems authorized

Our Houng Jolks.

DECEIVING CHILDREN.

Dr. B. was called to tri it sick boy, two boys are of age. As he entered the house the mother took him saide and teld him that she could not set her boy to take any medicine except has destroiced him.

"Well, then," said 1rs, 1s," "I shall not give him any. He k old enough to be recovered with.

He went to the boy, and after un e-

"My little mun, you are very sick, and must take some medicine. It will taste hadly, and meke you foll badly for a little while, and then I expect you will feel hatter."

better." The doctor prepared the medicine, and the little boy took it like a man, without any resistance, and be until take from his mother anything that the physician had precribed, but would take rothing close from her. She had so often deceived him and told limit was good, when she gave medicine, that I would not trust to any-thing the rails.

Honesty with children, as well as all others, and in all encumulances i best policy.

LITTLE BELLAS FOUR TEXTS.

"Mamma," - tid Bella, a little girl of siz car old one evening to her mother, "I

"Mamma," wid Bella, a little girl of six year old one evening to her mother, "I have four I vit—one for the morning, and one for the nishide of the day, and one for the retaining, and one when I go to led simil I say then to year?"

"Do, my lov., replied her mother.
"My morning one," and Bella, "is 'Jeens Christ came into the world to save sincers' and my middle of the day one is, 'Certon unto Me. all ye that are weary and neavy ladon, and I will give you rest 's and my ovening one. "Him that contect unto feer when I go to led is, 'Col is love,'
"And very good and appropriate I think year, "aid her mother, "fee whom you may in the morning, Jesus Christ carre to eave sinners, you may think—Well, I am a sainer, so lie came to save me; how I also the Mella all day. Then, by the middle of the day, perhaps you have been manghiy and feel sory fer it, or something may have vexed you, and then that verse comes sweetly into your midd, 'Come unto me all ye that no weary and are heavy laden, and I will give you rest.' And in the evening, however naughty and foolial you may last Him thest all that has hoppened during the day, how kind God has been to you fin many waye, you can say with all your heart, 'God is love."

love."

"Yes, mamms," answered Bolia, eegerly, "that's it. Wheen I say my morning text, and think Jesus came to save me, If will not an it will not save the save me, If will not save the save me, If will not save the save me, If we want to save the save the save me, If will feel Him taking me in Hie arms, and I will feel Him taking me in Hie arms, and I will say, 'I will do anything mamms wants me to de, and I will be good. And in the evening, when I say, 'Him that council unto Ms I will in no wise east out, I will think Jesus won's say, 'Go way; I want a better girl than you;' and at night when I go to bed, I will remember all these things, and I will say, 'God is love."

1:DUCATING GIRLS.

l'iducating girls for household duties ought to be considered an necessary as instruction in realing, writing, and arithment attraction in realing, writing, and arithment attraction in realing, writing, and arithment in the construction of demestic life. If the wide known how to 'keep house,' if the has learned how things ought to be cooked, how heals should be rande, how carpets should be seeped, how the construction of the cooked, how the should be readed, how the shottes about be repaired, and turned, and altered attend to the best advantage, and understands the laying in of provisions; how can be made to the best advantage, and understands the laying in of provisions; in our onke them go the forthest and last longest; if the appreciates the importance of system. only, riddices, and the quiet unausgement of children and servants, then the construct, how to keep ler landsond from the cutter. Such as a facility will be trained to not the cutter of the construction of the allotted to them.

It may be seef to say, that not one girl in see, in our layers owns and cities, anteres in

officiency and mentioned in wheter posi-tion may be alloted to the unit one girl in ten, in our large towns and cities, enters in-tos, in our large towns and cities, enters in-tos married his who has learned to bake a leaf of bread to parchase a roust, to dust a painting, to encey a carget, or to cat and it and make her own dress. How much the perfect knowledge of these things heart upon the thrift, the comfort, and health of insuffice may be conjectured, but not eachested by flagrace. It would be considered to the confort and benefit of the confort and beautiful the state of the confort and have fewer while and how to purchase them in the market to the best advantage, with the re-sult of a large saving of meson; an increase of comfort, and higher health in every family in the land.— Hall's Journal.

JUDICIOUS YIELDING.

"Father, the champion has come, and he is going to play a game here to-meer row !"
"Why, the greatest billiard player in the world, sir! He is poing to play at the rooms of ______ street to-mearyw, and I'm going to bee him, too!". This list was said in a tone half-depeating in a tone half-depeating the

as if fearful of a comment conflicting with his wishes, but hoping to forestall it, for that his means of the second of the seco

po too, and we will examine into the whole thing thereuphly, and universitiand it."

"But, father, are you really willing."

"Why, "" delike-ring and geaking the state of these wide avade lade! "It is matural that you boys should want to know about this you boys should want to know about that game that you lear so much about, and to see the most wis can be more at it than anyleady ole. I om a to some ourseign nyreaf, for I have mave yet seen a game of thillards played and, though it should not go if it was only it please myself, we will all go for once togetace."

They went they learnt the plan, and so far as night be, the intricaces of the game. They saw the feature is than join. The state of the game is the same of the same of the same that is said. The form hum a statement acts the acquite care from hum a statement acts the acquite care from hum a statement acts the acquite many about the interest and the care of the successary about the large present superforiry.

When the boys had stayed as long as they wished, they will their father, want

When the boys had stayed as long as they wished, they, with their father, went some to dinner.

leans to disnor.

At the table they gave the other members of the family a lively account of what they had learned, evplaining to their mother, in ruply to her questions, as well as they were able, wherein the great provess of the celebrated player considered, and how he had attained if roming themselves to the sage conclusion that there was quite as much hard work in that as in going to school or to college, after all, if it was called "play."

The indictous remarks of the father and

school or to college, after all, it it was called "play remarks of the father and the mother set the matter in a clearer light before their eyes than it had gained from schoolmake' discussions. The gratification of a not unreasonable curroutly, and that without any how of opposition to, or condemnation of, the tiest boy's wisher, disarmed his pinejent determinations of the set of th

FOOTSTEPS OF THE COLFORTPURS.

FOOTSTEPS OF THE COLFORTPURS
"The journeys of the colporteur bria him into contact with a great variety of people, many of them very inaccasible to the more ordinary means of grace, A rainy day is not always the worst for him. In smithless and barns and bothies he may come upon conscitentible numbers of persons, and he finds it a good opportunity of allowing them the worst and getting into friendly conversation. The bothy as association of the state of t

REMEMBER LOTS WIFE.

REMEMBER LOT'S WIFF.

Lot's wife heal many pevilegers, but also perialized. Lot's wife head a godly involunt, but also perialized. Lot's wife head a godly involunt, but are represented to the perialized of the perialized of the perialized lot's wife was led by the sangels set of Section, but the perialized. Lot's wife host control to the lock to the perialized lots wife was led by the sangels set of Section, but the perialized. Lot's wife lock to the lock the lock to the lock, as the lock to t

Scientific and Alseful.

WITH CONCLANIES BEES.

When the queen her i foreibly taken away from the late, say, the American III the trade, the bees which are near her absence, and the here is not to the late of the absence and the here is carried our award for a time. It is a show before the absence and the late is carried our award for a time. It is a show before the property of the late o

speciance, any that the profits of hissparian have been doubled since their introduction. They are also much morpearable than the black bees.

CELLMEY MS A MENUEL.

A correspondent of the Practical Farmer,
says: "I have known many men, and
women too, who, from various cauce, had
become so much affected with ner-camesthat when they stretched out their hands
they shook like supen leaves on windy day;
and by a daily moderate use of the blanch
all took stalks of the celery leaves as asked,
they become as series an already in the
they become as series and steady in the
they become as series and steady in the
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effectually cared by a daily moderate use
of blanched celery as a said at meal time.
I have known others cured by using celery
for palpitation of the beart.

As REGILMEY TRAFT FOWDER.

The Rumford Yeast powder, now so well
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made under the formula and patient of
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MAYN AN ILE-HOLSI...

bread made better.

Ko well-appointed farm should be deal tute of its lee-house, any more than of my horse barn, or wood-house. No taborate tute of its lee-house, my more than of my horse barn, or wood-house. No taborate and costly building is needed for this use, no large expense need be incurred in maiting the outsolours, or filling it with ice, the appeals the farmer can do all the word insued-fand need only buy the lambar, mail, and the mail of the mail of the mail of the insued and the mail of the insued and the my mail of the mail of the latter the profits of his "dave, are hard to pay," sen compass the cost of an ich house. He had better well his hest cow that only former, even the or house in the mail of the latter the profits of his dairy will be an only a state of the latter the profits of his dairy will be a state of the sense mess interested. In recently the confrom histor regarded boson facilities, including the confrom histor regarded boson facilities, including the confrequency of the confidence of the confrequency of the confidence of the contitle of the confidence of the conmarker prouds, and it here quite as well asked to the conmore than the confidence of the conmore consequence of the confidence of the conmore consequence of the confidence of the conmore consequence of the confidence of the conmore confidence of the conmore confidence of the contitle confidence of the contraction of the con
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traction of the conSPIRITUAL WORSHIP WITH A. CARNAL INSTRUMENT.

The Apostle while contrasting the Jewish and too Christian altar, Heb. 13, contrasts also Jewish and Christian praise. For if not, why does he so emphatically enjoin the praise of the heart and hips alone; and limit it to them; evidently in opposition to the maise of instrumouts, which have neither heart nor lips, excluding all Levitical Inspuments from Christian praise, as well as all Levitical victors from the Christian Altar. We see here vocal praise enjoined, but fail to see Instrumental praise even permitted; whereas, we might suppose it Instrumental praise be Scriptural, it would be aimetive too. In Eph. 5, 19, the original is a Adontes has prellentes on te hardin humon to kario. Now if any difference should be made in the translation of these We see here vocal praise enjoined, Greek participles, that difference must be made in the music and not in the Instru-ment, for both participles refer to the same instrument-kardia, the heart of the wor-shipper, and kardia is in the Dative of Instrument by the Rules of Greek Grammar, and whether we translate psalloutes psallning, harving, singing, or playing, the Instrument is the same—the kardta of the wershipper, and nothing elso and both participles are equally connected with it, and reter to it as the only given and prescribed instrument. Nor can it be proved by sound criticism from New Testament development that adontes refers to vocal music, and psattontes to Instrumental Music, as the pro-organists maintain; more than it can be proved, that delseis -- prayer, refers to vocal prayer, and hiketerna—supplication, refers to instrumental prayer, nor that these Greek participles refer to different instruients-the one natural, and the other artificial, more than it can be proved, that prayer and supplication in Hob. 5.
7. refer to different individuals, or that the one refers to animate and the other to inanimate objects. And judging from the practice of the Apos-tics and primitive church which must have understood the scriptures better than we, a would appear as probable that David in 150th Psalm, meant the organ of nature in the christian church, as that he, in 40th, meant the meanuation of Jesus, or that he in 41st meant Judas, the traiter, and if it is arged that David in the spirit dictated to the christian church the use of artistic instruments in divine worship, it must be naturnents in divino worship, it must be admitted, that the apostles in their time, and also the primitive church, violated that precept for the first 670 years, which is incredible. But if so be, that the inspired penman intended by the vorb psallo, in this connection to teach the church the adoption of an instrumentias an accom-paniment to vood psalmody during diving worship, it must be one of divine mechanism -the heart of the worshipper, for without it no worship is acceptable to Jehoyah, and worship, Judges 4., 24. the only worship which the apostle teaches, and which he always enjoins. Nor can we for a moment suppose, that the apostle taught the church the adoption of an instrument not essential to spiritual worship while inculcating that duty, or that the Derty could be spiritually worshipped by the aid of human mechanism. in the New Testament there is not a single text which favors mechanical worship. God domands spiritual worship, other worship is mere mockery, but to render spiritual worship with a carnel instrument, which is the substance of the organ question, is impossible. The Psalins are the only portion of the Bible that was male for praise, and the lips accompanied with the leart and understanding of the worship-per are the only instruments authorized by the New Testament, and the W.M. Con-

fession of Paith for singing them.

That the voice should be accompanied with an instrument no Bible reader can candidly deny, and that the apostle taught that, is evident, but his language combined with his practice, proves that it is an in-strument whose mechanism is divine. Then the Question is not as to the use of an instrument, but as to the nature of the instrument to be used, whother one of human or divine mechanism should form the model of our practice, as an aid to singing. Instrumental aid should be used in a preparatory institution, not in the church

than human authority for concluding that psatio is not to be understood artistically in this connection. For our model the Lord fesus was his disciples, while praising God Math. 26-30, Mar. 14-26 used the verb distinct of the matter of the interpretation of the matter profession. Out of a thousand never pleaded: Paul and Silus used the same merchants two-thirds fail, and reach the werh Hummountpm Theon Acts 16-25. But what is conclusive is the fact, that the apostle while quoting the words of David anent Christian praise, in the Christian: Church uses the same verb. "In the might of the church Humness Sc "I will praise Thee" Heb. 2-12. Now let it be observed that it is the Son who is here addressing the Cather whose praise he promises to sing in the midst of the church, that is in pit-bite worship, and let it also be observed, with what instruments He did sing his praise as the tist supper, the institution of the Christian church, and how scrupulously his inspired agents adhered to his example. In Ro. 15th the apostle quotes the Son as promising the father to praise him among sonally among the Gentiles, the braise there spoken of mist refer to the praise of the church, the veril paulto is the lone used to come then be pleaded. Now let the render carendar period. Paul's instruction to a Gentle church I. Cor. 14-15 in reference to the instruments and made of praise, and he carme full history hold W. Tallia Relie plen of our opponents in this cerb, and the sense in which the apostle of the Contilos understand and listed it.

The ollow verbarish of the treek Testait a 'good work.' The control of the said

ment for praising God by angels and men is aineo both in its simple and compound

form. Ro. xv. 11, for which artistic connection is never pleaded, and with which the Head of the Church commands all nations and people to praise lim. "Aincite ton kupion, punta ta ethna." Add to this that. Ishiah 52, 8, while sponking of Christian praise designates it vocal and congregational, and that the praise of the 3,000 converts while under the inspiration of the Apostle, and while also under the influence of the Holy Glost on the day of Penticost is ex-ipressed by the verb ainco, the original is aincountes ton Theon, Acts 2, 17, and that it is stated vorce 12 to be the decrease of the

Now, since no exposition of any portion Asw, since no exposition or any portion of Scripture can be just or temble which contradicts what is elsewhere plainly taught, and as it has been proved that Christ and his Apostles used Humineo and aineo frequantly to praise God, and that the prediction expressed by psallo. Ps. 117, Ro. 15-11 was verified without any artistic accompani-ment—and that that mode of praise was ment—and that that more or praise was declared by the Spirit to be the doctrine of the Apostles, it must appear evident to every unprejudiced reader that the proposed products with the product of the product with the product of the product organistic view of psallo is unfounded.

THE CHEERFUL GIVER.

I was lately reading of a little boy who was trying to be like God by being a giver. He loved to give. He would go to his father sometimes half a dozen times in a day. with his bright eyes sparkling, and his little round face all in a glow, and say:

"Pa, I want a penny to give to a poor beggar at the door," or "to the organ-gran-der," or " to the little girl that wants cold victuals."

And then, on Sunday mornings he would come and ask for something for the Sunday School Missionary Society, and for many other things. His father wanted him to form the habit of giving while he wasyoung, and so he always let him have what he wanted for these objects.

But one day when he came to ask for something his father said to him:

"My son, don't you think you give away a great deal of money?

"Why, yes, pa," said he, " and I do lovo

to-give it." "But then you come to me for all you

give. It is not your own money that you are so liberal with." This seemed a new thought to the little fellow, and he turned away to his play, per-plexed a little by what his father had said to him. Presently, however, he came run-

ning back. "Pa," he asked, "Who gives you the money that you gives away?"

"I carn it by hard labor, my son."

" But who gives you the strength to labor with, pa?" asked the little fellow. " God gives us our strength," said his

father. "And, pa, haven't you often told me that

God gives us every thing?" "Yes every good thing we have God

"Well, pa, I love to givenway the money

you give me; don't you love to give away the money God gives you?"

The father hugged the little prattler in

THE MINISTRY AS A PROFESSION.

Afface has been much said, of late years, in regard to the trials and self-denials of the ministry, and to the reductance of young men to enter this profession because of the crosses which are to be horse, and the poverty which is to be endured. Undoubtedly there are derods "in every "lot," and in some ministerial lots a good collection of them, but it is well sometimes to look at the whole matter from the other side, and to There has been much said, of late years, in regard to the triads and self-denials of the ministry, and to the p-inctance of young men to enter this profession because of the crosses which are to be house, and the poverty which is to be endured. Undoubted by there are "terooks" in every slot, "and in some namisterial lots a good collection of the whole matter from the other side, and to see whether there are not attractions in the halmstry apart from those which consist in the halmstry apart from those which consist in the halmstry apart from those which consist in the satisfaction of serving Christ and doing good to men. A writer in the New York Examiner some time ago give this sapect of ministerial hie in a way which is striking. Refering to a vein rable clergy man who retired at the age of seventy, with a sulary of \$3,000 for the raminder of his life, he said:

**THE EITERARY DEPARTMENT* \$3,000 for the ramainder of his life, he

Further the verb peallo is used in lio. 15-9, and in Js. 5-18 in both passages in the English Bible it is translated, sinds for any last the english Bible it is translated, sinds for any last the english Bible it is translated, sinds for any last the english Bible it is translated, sinds for any last the english Bible it is translated, sinds for any last the english Bible it is translated, sinds for any last the english Bible it is translated, sinds for any last the english Bible it is translated, sinds for any last the english Bible it is translated, sinds for any last the english Bible it is translated, sinds for any last the english Bible it is translated, sinds for any last the english Bible it is translated, sinds for any last the english Bible it is translated, sinds for any last the english Bible it is translated, sinds for the english Bible it is translated, sinds for any last the english Bible it is translated, sinds for the english Bible it is translated, sinds fo any other profession. Out of a thousand merchants two-thirds fail, and reach the close of life destitute. Out of a thousand Jawyers, and a thousand doctors, not a third live by their profession. The average of ministers would not have more than average success if in Lusiness. Spurgeon, Tyng Beccher, Murray, and men who command great salaries, are mon of groat talent and ability who would have made their mark any where. The Stewarts, Ponbodys, Websters, Choates, Vanderbilts, appear only once in a century. The common mass by countless thousands, toil on for a bare subsistence. There is no class of men bet-tor paid, as a whole, than ministers. They tor paid, as a whole, than ministers. They live on an equality with the average of their nepple in all parts of the country. No matter how laundle or how obsence a minister's originarity by holes admitted to the hest accept in the land. The doctor lawyer, and merchant toil y ars for a position which is necorded at once to as young minister. With his first so rmon the doors of all mansions are thrown open to him. As a mere business the ministry is worth looking it, in what it offers—the position into which it introduces mont and the fact that though the past is not large to the pastor, broad is given, and his, water is sure. St., Paul calls it a good work.

> Do not think any sin trivial; remember it will have everlasting consequences.

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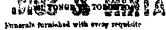
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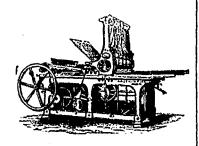
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