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TORONTO, CANADA, FRIDAY, APRIL 11, 1873.

No. 61.

REV. C. CHINIQUY.

itor British American Phrediterian.

My DEAR EDITOR,-You already know at when I wrote to our common friend, Roy. Mr. Donaldson, the letter which a published in your issue of the 14th inst., and no idea that it would come before the of the public.

though I do not regret its publicity,

let. A friend had told me that at least of our farmers had sold their fat hogs to windler, who had left the country with-paying them. By "our farmers," I inderstood "the farmers of my congretion"; and I was under that impression ion I wrote to the paster of Port Bur-Il: but I have authenticated, since, that or farmers" meant the farmers of the You will perhaps say that this is a small error that it was not worth to mention it. It would surely be so, we had not in our midst some of the desadants of those Pharisees which were a blic pest in the days of our Saviour. But every part of Christ's Vineyard is more less infected by that pest, we have share of them here; and it is for their to that I ask you to let me correct that ght inaccuracy.

2nd. I spoke in my letter of a young harisee from Paris, who, more than any ody else, had sown the deadly weeds on its so blessed field of the Good Master. To give you an idea of the incalculable mis-chief he had done in the midst of our dear chief he had done in the midst of our dear converts by spreading the venom of pride, jealousy and hypocrisy with which he was filled, let me tell you only one fact. After the torch of the incendiary had des-troyed our chapel, we respectfully requested that people, through their paster, to allow us to go into their chapel to pray, during us to go into their chapel to pray, during the hours that they had no need of it. We were farly rebuked and turned out of doors, under the pretext that we were not suffi-ciently saintly to obtain such a favor from them I and the result was that we were obliged, during 7 weeks, to worship in the open air! That is the kind of church unity which grows here, under the culture of the Chicago Presbytery. This is a specimen of that American Protestantism which Dr. Hodge is making use of, not to destroy, but to build up Popery in the United States.

8rd. Some people are under the impression that the dear converts from Rome, by whom I am surrounded, are a band of begars, who are constantly asking for help, and never do anything for the gospel cause. In order to correct that false impression, allow me to give you the detail and amount ef the pecuniary sacrifices made by my congregation these last 12 months:

To help to rebuild our College and Chapel- \$1,122.50 " Father Gavazzi, for Italian Evangoli'n

" Bible Society,
insurance, 65 00 To help the Chicago Presbytery rebuild, 60.00 50.00 10.00 French C. Ev. S., - - - - - - -10.00 Foreign Mission, -For Presbytery of Chatham, - - -

Total, - - - - -

Yest this sum of \$1,558.00 has been Yes! this sum of \$1,505.00 has been cheerfully given by the dear sisters and brethren who form my congregation. I must confess with regret that several might have given more than they have done; but I am happy to say that soveral have really made heroic sacrifices for the cause of

It is evident that if the Baptists and the Episcopalians, but particularly if the young Pharisee from France, had not spoiled this great evangelical movement by shamefully spreading the seeds of divisions among the spreading the seeds of divisions among on-numerous converts from Rome, those con-verts, far from being obliged to ask for help, would not only be able to support themselves, but they would have sent help to their weaker brothren. But as they are now, in spite of their good will, it would be a sure death to this gospel movement if the noble Canada Presbyterian Church would cease from extending to us her helping hand.

And when, in the name of my dear countrymen, I thank and bless the venerable pasters, the kind sisters and brethren of Canada, who have supported this mission. ary work, I ask them again, in the name of our common Saviour, not to forsake it in their Christian sacrifices, nor to forget it at the mercy seat.

Truly yours,

·C. Chiniqui.

Ste. Anne, Kankakee Co., Ill., 28th March, 1878.

Father Hyacintho has begun his work in Genova, and his preaching is causing great excitement. The indignation at the conduct of the Popo in forcing a Bishop upon them against the wish of the state was a good preparation for his reception.

The latest stretch of Ritualism in England is the strengous advocacy, by some of its clergymen, of prayers for the dead, whilst the introduction of the Confessional

is also agitated. The English correspondent of "Zion's Herald" mentions the prevalent indulgence in alcoholic stimulants as the common and in alcoholic stimulants as the common areas and the stimulants as the common areas and the stimulants are the stimulants.

INFORMATION WANTED.

Editor British American Praisbyterian.

My DEAR SIR,-By a majority of two votes the Synod of Toronto at its late meeting decided not to transmit an overtine to the General Assembly on the ground that no definite plan was proposed whereby the change said to be very desirable might be effected. The overture simply prayed the Assembly to take into its consideration the question referred to, and if possible devise some means by which the evil complained of might be remedied. The Synod in its isbeen at least foreshadowed; and solely because of the absence of this the overture was not transmitted.

It was urged by the minority that the Synod is not responsible for what it is simply asked to transmit—that by transmission an overture does not become the overture of the Synod, or receive its imprimatur, and that unless there is want of courtesy in the terms employed, no good reason can be assigned for non-transmission.

It was argued still farther that, supposing some plan had been proposed, it may not be adopted; and that the discussion simply of the prayer of the overture will lead either to its rejection, or to the adoption of measures to bring about the change desidera.

I would like, through you, Mr. Editor, or some of your correspondents, to have an answer to the following questions:

1st. Did the Synod of Toronto in this case act in accordance with the practice of the Church?

2nd. In transmitting overtures does the superior Court endorse the action or the method of operation of the inferior?

3rd. Is it courtesy to an inferior court to refuse to transmit an overture respectful in its terms, and on a subject closely connected with the prosperity of the Church?

To my mind each of these questions should be answered in the negative. Others, however, out of the Syned of Toronto, may think that a different answer should be given. I am fully persuaded the Syr.od acted unconstitutionally, and am sorry now as one of the minority, and as mover of the motion for transmission, that I did not give notice of appeal to the General Assembly. There the question of constitutionality would have been settled; and if decided in the negative, then, too, the subject of the overture would have come up for discussion.

As other Synods are yet to meet, an interchange of opinion through your columns on the matter of this communication may not prove inopportune.

W. Bennet.

Springville, April 7th, 1878.

MISTRESSES AND MAIDS.

Editor BRITISH AMERICAN PRESENTERIAN

Sir,-I recently came across, in an old country magazine, the following extract, which, it strikes me, may suit some in Canada, though the great mass of "maids" here are rather inclined to do the "talking" to their mistresses than vice versa

"When I say educate them. I do not mean that we shall teach them French and music, and even history and geography, or that we shall lecture them by the hour or the half-hour on their folly, and ignorance and shortcomings. Preaching to people, unless you love them, does more harm than good; it is mero waste of breath on your own part, while the chances are that your involuntary auditor is stupider when you have finished than whon you began—if, indeed, she is not 20 cross and angry that she is something worse than stupid. I knew a lady once—nay, I have known several who would say, quite virtuously, 'I gave her athorough talking to, but it did no good! Of course it did not! The people who give you 'good taikings-to' are sure to be bigot ed, narrow-minded, exasperating, and wearying to flesh and blood. When you have to speak of neglect, disobedience to orders, want of punctuality, &c., &c., five minutes will certainly exhaust all that can be said with any effect. A few firm, mild words—let them be as decided as you please -will go farther than torronts of angry, aimless speech in producing the desired impression. We women have a sad character for being addicted to 'nagging' each other, and I am sorry to own there is some truth and I am sorry to own there is some truth in the allegation. It is a fact, we are too tond of mords. We like to repeat ourselves careless of the danger of such repetition. If the mistress who calls in her delinquent maid to be lectured could be limited to ten minutes—if an accusing consciouce would only whisper 'Timo's up'—it might be better to both meaker and listener."

There is something wrong generally in the relation of "mistress and maid." What is it and how is it to he remedied? Not by "good talking to" I fear.

Yours.

THE ORGANIC CHARGE.

Editor British American Presbyterian.

SIR,-I see you are tired of this questio vexatio, the organ, and threaten to shut down your columns against any further discussion on this subject, more especially tas you candidly admit) because the argument has been all on one side. I hope, however, you will try to overcome any predilections you may have on the subject, and give an impartial hearing to those who are jealous for the purity of our beloved Zion. Of course, in the discharge of the duties of the dom decided that the remedy should have | Editorial chair, you must be allowed to exercise a certain amount of arbitrary power, and are quite justified in excluding verbose or lengthy papers; but as a denominational newspaper, one of the main objects of your existence is to afford the church an opportunity of discussing matters affecting the welfare of the body; I trust, therefore, that with your general courtesy, you will permit me to say a few words further on the 'Answers to Reasons of Dissent," as given in the last General Assembly.

In my last communication I replied to the last of the apologies for the use of in struments in public worship. I now come to the plea put in for the action of the Assembly on the subject. It is that hitherto the Presbyterian Church has refrained from legislating on the subject, and may therefore now decline to oppose what is admitted to be now in practice, at least in our church. Strange logic, Mr. Editor, but I pass that by, and content myself by denying the premises.

The British Presbyterian churches have on several occasions legislated on the sub-Ject, and so also has the Canadian branch of the Church. [In 1644, when Presbytery was established in England, Dr. Burney, an emment musician, tells us that the Assembly of Divines at Westminster, at whose recommendation the superstitious ritual of the day was abrogated, a new form of divine worship was established, in which no music

but plain singing was allowed.
The legislation of the Presbyterian
Church of Scotland was of a truly practical nature; for when they trundled the vener able image of good St. Giles into the nor' loch of Edinburgh, they at the same time cleansed the sanctuary of its musical gods and so effectual was the purge, no further legislation was required till the year 1807, when the case of Dr. Ritchie came up before the Presbytery of Glasgow, and the following resolution was adopted-"That the Presbytery are of opinion that the use of the organ in the public worship of God is contrary to the law of the land, and to the law and constitution of our established church, and therefore prohibit it in all the churches and chapels within their bounds."

A few years before the death of the late eminent Dr. Ccok, of Bolfast, he declared in the General Assembly of the Presbyterian Church of Ireland, "that it was a fundamental law of .hat church, that the praises of the Lord should be sung without the accompaniment of instrumental music, and it could not be altered."

The United Presbyterian Synod, at its meeting in Edinburgh in May, 1858, passed a series of resolutions commendatory of the use of instrumental music in public worship. The Rehef body had some years before silenced an instrument that had been introduced into the church in Edinburgh, and it must be in the remembrance of many of the mombers of the Assembly that an organ was ordered to be removed from the church at Brockville by the Synod of the Presbyterran Church of Canada, while in 1853 the Synod of the Umtod Presbyterian Church of Canada, at its meeting in Hamilton, adopted the following motion: "That the use of musical instruments in conducting the public worship of God is highly inexpedient, and order the Presbytery of London to use diligence to see that the congregation of London cease from the practice complained I deny, therefore, that hitherto the Presbyterian Church has refrained from legislation on the subject. It may be the legislation may not have suited the organ-18t3, as thereby these several churches have committed themselves as opposed to the innovation, and though some of them have since fallen from their testimony—as I am ashamed to say the Canada Presbyterian General Assembly has done—the facts of the case stand entirely opposed to the state-

ment contained in the "Answer to Reasons of Dissent." I might go on to show the illogical nature of the conclusion drawn from the promises, that because the church had not hithorto logislated on the subject, she would not now legislate; but lest you should exclude me from your columns on account of the too lengthy nature of this communication, I for the present conclude with the remark that the Elders who conatituted the General Assembly of 1872 can hardly be said to have carned the double

per of those who sure week. - B.

INFORMATION GIVEN.

To Mr. T. D. B.

MY DEAR Sir,—In my remarks on the communication of "J. S.," I had in view specially what he, not what certain others had done. What I said regarding the lat ter was simply in passing. The substance of my remarks may be put in the form of an address to him to the following effect:
"You have clustised certain Protestant congregations -a Presbyterian and a Con-

congregations—a Presbyterian and a Cougregational one—for keeping Christmas day, deriving your knowledge of what they did from an article in the Montre. I Vitness. Well, in the very same article we are told that certam other congregations—Presbyterian ones—one of them belonging to your own Church—did the very same thing. It is true that they did not keep the day with as much 'pomp, and pride and circumstance' as the others did. Still, they did keep it. Now, when you were at work you should have laid the birch on all without distinction. You should have without distinction. You should have showed partiality to none."

But I come now to your questions. Allow But I come now to your questions. Allow me, at the outset, to show what the compilors of the Westminster Confession of Faith thought of stated festival-days commonly called holy-days. While highly approving of seasons of public thank-giving or fasting "upon special emergent occasions," they thus speak of the other in the appendix to the Directory for the public appendix to the Directory for the public appondix to the Directory for the public worship of God.—'There is no day commanded in Scripture to be kept holy under the Gospel but the Lord's day, which is the Christian's Sabbath. Festival-days, vulgarly called holy-days, having no warrant in the Word of God, are not to be continued."

Had it been the will of the Head of the Church that we should keep the festival of His birth, we would have been told so in the clearest terms. But we have not the slightest authority in Scripture for doing so. It is a remarkable fact that every month has been advocated in the Christian Church as that in which our Lord was born. The 25th of December was certainly not the day on which that event took place. Christmas was originally a heathen festival, which the Popish Church treated somewhat as she treated the statue of Jupiter at Rome when she took the thunderbolts out of its hands, and put in their place a pair of koys, and then called it St. Peter. Keeping Christmas is worshipping God in a way not appointed in His Word, which the Shorter Catechism very justly terms a breach of the second commandment. Dr. Miller, in his work on Prosbyterianism, speaking of certain propositions regarding holy-days which he has proved, says:—"If there be no warrant in God's Word for any observances of this kind: if, on the centrary, the vances of this kind; if, on the contrary, the Scriptures positively discourage them; if the history of their introduction and increase mark an unhallowed origin; if, when we once open the door to such human inwe once open the door to such human inventions, no one can say how or when it may be closed; and if the observance of days not appointed of God has ever been found to exert an unfriendly influence on the sanctification of that hely-day which God has appointed, surely we need no further proof that it is wise to discard them from an ecclesiastical system." from an ecclesiastical system."

If it be proper to keep Christmas day, it is equally so to keep Circumsision day, Good Friday, Easter Sunday, and other days of a like kind. Yea, on the same principle, the use of lighted candles in churches during the day, the sign of the cross in baptism, bowing at the name Jesus, turning to the east in prayer, and an impresse number of observances of the same mense number of observances of the same nature could be justified.

You will see from the foregoing that I put the keeping of Christmas and Good Friday in the same list, and why I do so.

While I am on this subject I may remark that the argument used by many in mark that the argument used by many in favor of keeping Christmas, taken from the kindly feelings whichit is fitted to promote, applies equally well for the keeping of New Year's Day. To these latter no one can Year's Day. To reasonably object.

You express a desire to have a friendly tilt with me. Come on then. I shall have much pleasure in accommodating you.

Yours respectfully, A CANADA PRESBYTERIAN.

PRESBYTERY OF TORONTO.

At a special meeting of the Presbytery of Toronto—C. P. Church—a call was produced and sustained from the congregation of Markham to the Rev. Donald McIntosh, preacher of the gospel. The call was signed by 90 members, and concurred in by 40 adherents. The salary promised is \$650, in-cluding the house rent.

At the same meeting an extract minute was read from the Presbytery of Simcoe from which it appeared that the Rev. George Burnfield, of Cookstown, O., had accepted of the call from the congregation of Scarborough, and it was agreed to induct Mr. Burnfield into the charge of said congregation on Wednesday, the 6th inst. congregation on Wednesday, the out inst.; Rov. R. Pottigrow, of Weston, to preach; Professor Gregg, of Toronto, to preside and deliver the charge to the minister; and Roy. T. Dick, of Richmond Hill, to address the congregation. The services to be con-ducted in Knox Church, commencing at 11

The London Missionary Society propose to establish a mission among the savage, treacherous, and bloodthirsty natives of New Guines, and a number of missionaries are ready to undertake the dangerous work. Miss Baxter, of Dundee, has provided a steamer to aid them in their work along the toost.

COLLINGWOOD.

The annual meeting of the Con

gregation for the transition of business was held on Monday evening, March 81st. The chair was occupied by the paster, Rev. R. Rodgers. Reports concorning the state of the congregation and the several departments of work were read. From these it appeared that the Sabbath School has an average attendance of over a hundred, with 175 on the roll, and that it continues to increase. The number of teachers is twelve. The amount collected for congregational purposes during the year has been \$2,895, being \$550 for stipend, \$1100 for Manse building, \$372 for new church in Nottawa, \$49 for Sabbath School, \$244 for rent. sexton's salary, &c., leaving a balance on hand of \$80, which is to be appropriated to the improvement of the church property. In addition to this there n has been collected for the schemes of the Church the sum of \$64, which has been appropriated as follows :- For Home Mission \$80, for Foreign Mission \$10, for Knox College \$10, for the Assembly Fund 5, and for the Widows' and Orphans' Fund \$9. We are glad to be able to state that the work of the manse is progressing favorably, and that it is expected to be ready for occupathat it is expected to be ready for occupa-tion on the 1st of July. The congregation have, moreover, purchased a plot of five acres for a cemetery, at a cost of \$250, half of which is already-paid. The report call-ed the special attention of the congregation to the lack of church accommodation. A great difficulty has been felt for some time in giving such accommodation to strangers and new comers as is desirable. We hope that this hint will ere long take practical shape, and that in due time the suitable remedy will be provided. In closing their report, the managers are of opinion that, as a congregation, there is great reason for thankfulness, and in view of the prosperity which, by the blessing of God, they have a control that as a people, they enjoyed, they feel that, as a people, they should be encouraged and stirred up to more zeal and liberality in the work of their. Divine Master for the future. It is worthy of note that over \$450 of the money collected for the manse has been secured by the efforts of the ladies, for which a cordial vote of thanks was given to them by the meeting. A unanimous vote of thanks was also tendered to Messrs. Garland and Thompson and the other members of the choir for the efficient aid they had rendered nn conducting the service of praise during the past year. After the usual business had been finished the Rev. R. Rodgers was requested to leave the chair, which was taken by Mr. E. Thompson, when it was unanmously agreed that the Pastor's salary be raised to \$200 from date.—Cox.

[We are very much pleased with the above exceedingly favorable report, which must be gratifying alike to the respected pastor and to the whole congregation. Whon Mr. Rodgers was settled in Collingwood it was the "day of small thinge" for Presbyterianism; and we congratulate him on the improvement manifested in the position of the congregation, and shall be glad to announce, at an early date, the commencement of a new church such as shall be suitable for the increased numbers and wealth of the charge.—ED. B. A. P.]

APPOINTMENTS OF STUDENTS, &c.

In our next issue we shall publish a synopsis of the Minutes of the Home Mission Committee meeting held in Toronto last week. Meantime we give a list of appointments of Students and others, as received from the Rev. R. H. Warden, Secretary of the Committee. Only the names of the Presbyteries (not Stations) to which they are assigned is given :--

MONTRUAL-Mossrs. J. Cochrano, T. Brouillette, R.

Wott, F. McLood, and D. McRac. OTTAWA-Mossrs. J. H. Bateliffe, T. McRao, S. W. Curtes, G. P. Kay, G. Munro, - Flotcher, and W. Gallagher, (last three months).

BROCKVILLE—Messrs. Eb. McLaren, W. R. Leitcu, W. Hoffman, H. P. Craig, and A. Glendinning. Kingston-Messrs. W. M. Martin, Allan Bell and A

Conoung-Messrs. J. R. S. Burnett and W. Reid. ONTABIO-Messrs. E. W. Parton, R. Scott and D. Cameron.

Tonovro-Messrs J Scrimger, A. Gilray, D. L. Me-Kechnie, W. Amos, D. Tait. and Rov. J. Campbell.

SIMCOE-Mosers, R. Gunn, R Benttle, W. C. Armstrong, and H. MoFadyon, (after 1st June).

HAMILTON-Messrs. J. McClung, R. Thynne, and A. F Tully.

Panis-Mossis, Dr. J. B. Frasor, and Roy, T. Alox-

CUMBER-Messes. S. W. Fisher, Nell Currie, Alex-

Hamilton and Daniel Beattie. STRATFORD-Mr. A. Y. Hartley. LONDON-Mossrs. C. D. McDonald, J. A. McAlmon,

J McQueen, J. A. Vanneste and Rov. A. McNaughton.

Опатнам-Messis. G. G. McRoddie, M. Coulter, Alex. Scott and Rev. O. Jewisson. HUNON-Mossrs, J. Baptio, W. J. Smith, T. Thomp-

son, R. Fowlie, and A. McGli-ray. OWEN SOUND-Mossra, D. B. Whimstor, P. Straith, - Wrigloy, and Alex, Nicoll. Dunnam-Messrs. J. Bryant, R. Henderson, J. Al-

lison and A. Binclair. BRUCH-Mr. D. B. McRa

UNDER MORE MISSION COMMITTEE Mr. McKetracher to Prince Arthur's Landing.

THINGS ESSENTIAL TO A REVIVED we have no such expectation, if we hardly RELIGIOUS LIFE IN THE CHURCH.

AX ADDRESS DELIVERED BEFORE THE SYNOD OF TORONTO BY THE PET. WM. DONALD, AND PUBLISHED BY ORDER OF THE SYNOD.

We all unite in deploring the low state of religion, at the present time, in the com munity and even in our own church. There are grounds for lamentation. Myriads are peri hing. Vast numbers within the peri hing. Vast numbers within the Church's pale are apparently satisfied with of thom a sound and scriptural creed has become a mere body of death. Those of us who have been ordained to the sacred office have often to ask ourselves. Where are the scale of our ministry? where are the many conversions to God for which, as ambassadors of Christ, we ought to look We see almost everywhere in our churches a large measure of conventional propriety. There is also going on in many places a great deal of valuable Christian work; and for this we thank and praise the God of grace as for one of His best and choicest blessings. But we have still to confess mournfully that the religious life of our time and country is low and weak. Is it to remain so? Are we content to go on week after week with our somewhat mechanical activities, while the Lord's arm remains souls—a cor unrovealed? Are we here of the Canada salvation. Presbyterian Church to rest satisfied with knowledge. the poor dying rate at which we have for so long been living? There are many signs that seem to answer—No. These conferonces in our church courts, important move ments in different Presbyteries both within the bounds of this Synod and beyond it, the concern on the subject in the minds of Christian people, all seem to cells the pro-phetic words, "There is a sound of abun-dance of rain." Some of us think that, like the waiting king, we hear "the sound of a going on the tops of the mulberry trees"—that perhaps the Lord thus announces to us that the time to favor Zion is come and that He thus calls upon us to push our advantage and go forward. If we interpr t David to bestir ourselves: for the Lord goes out before us. The present, therefore, seems a suitable time to inquire what are the things essential to a revived religious life in the church. I venture, as the result life in the church. of some thought and reading on the subject. o express the belief that four things, of which I wish to speak in this paper, are the certain and invariable preludes or accompaniments of every great work of grace. Wherever these things have been wanting. there the church's light has been low. Wherever they have existed, there mighty victories for Christ have usually been won. It will be admitted also that the things to which I refer are within the reach of all. and that, therefore, it ought to be the am bition—the fixed, invincible determination

of all, by God's grace, to possess them. 1. The first essential to a revived religious life amongst us of which I would speak, is a previous expectation of the blessing a some previous desire for its coming. I do not know that any great revival has over taken place without these signs preceding. The expectation might be very vague, and the desire limited to a very small number, but such desire and expectation seem alto have preceded any new era of spiritual life and victory. As a case in point I have but to mention Pentecost. The Disciples wait for the promise of the spirit they earnestly desire His coming. They return to the upper room, and continue expecting the fulfilment of their promise. That heavenborn desire is a prophecy—that attitude of high and rapt expectancy is a pledge that a true revival is coming. Each one in the long succession of awakenings with which the church has been 'slessed furnishes like proof. W. C. Burns discusses with his brother the effects of the our pouring of the spirit in answer to the importunate pleadings of a reviving church. The carnest young Evangelist holds that Pents cost is a pattern of what the Church might | unconscious of her presence, and started expect to witness in any age, even more when addressed, as from a dream. Ogloriously. The brothers were conversing mother, said he, with deep emotion, I did gloriously. The brothers were conversing on this subject as they walked together from Glasgow towards their home at Kilon this subject as they wants from Glasgow towards their home at Killer, but the sight of the countiess syth, shortly before William began his work in Dundee. Islay informs us, "I venture immortal beings eagerly hasting hither and to question whether, even though the working of the Divine Spirit in the bosom of a cerenal world, that I could bear it no long-christian congregation were as powerful er, but turned in here to seek relief in quiet thought." There spoke the true spirit of the great soul-winner in a time pot far distance of the Spirit to assist and succeed him! And what was the happy fruit at last, after long waiting and many dark and discoutaging appearances? Like a true son of Jacob he persevered in wrestling through the darkness of the might until the breaking of the day. ed expression of inward feeling as that on that memorable day when the great there displayed. To this view he demurred, work at Kilsyth began, "I remember in deeming that if the mighty rushing wind general that I had an intense longing for which bloweth where it histeth should indeed come with power, we should hear the sound thereof, so that even the world itself should not be able wholly to close its ear." Within a month or two those expectations were more than realized in Kileyth and Dundee. He desired and expected much, and the Lord gave him the desire of his heart. The extensive ewakenings during near. The extensive awakenings during I Ghost in saving their souls, while at the the past fifteen years in the United States. I same time my eyes were fixed on the Lord in Ireland, in Wales, and in Scotland, all I as the God of Salvation with a sweet hope point to the same conclusion. Of the least of His glorious appearing." The same anknown of them—the Welsh Revival—I venture to furnish the following particulars. I times felt, and is often seen afterwards to be In 1858, a minister returns from America the first drops of a gracious shower. One to his native Wales, which has been for a considerable un te in a state of intense longing for reviving grace. He has brought with him and wishes to impart to others a portion of what his countrymen soon learn to call the American fire. Fast and far it spreads, like the great forest fires of our own land, but with far other results. In a single : 1871 he had been long and dangerously ill. county there are added to the church within a few-months 15,000 new communicants about one-fifth of the eatire population. travail at the thought of multifudes passing Now, a careful-examination of the history on to eternal misery. To use the language of the movement makes it clearly apparent of his own narrative. "Especially did it that in the districts where the expectation burden us to see so many of our regular and desire manifested themselves, there hearers undecided. After so much preach-the blessing came, whereas in those dis-ing, were they after all to perish? Were tricts and churches where no such longing existed, there were few or no manifestations that of death unto death? These questions of divine grees. And in reference to this pricked us in our veins and gave us no rost. point, the experience of the courch sceme Our desire and anguish grow, and acted up-to have have been always and everywhere on each other until both became regnant somewhat the same. In view of this fact within us beyond all clse." At this junctitis reasonable to ask ourselves, as workers ture, when the pastor's spirit was thus stirter Christ, whether we have any such extend within him, there reached him from sectation or device as I have described. If different individuals in the charge many

believe in the possibility of extensive revival, can we be said to believe in the Holy Chost! If we have no such desire, where is our concern for the glory of Christ, for the prosperity of Zion, and for the salvation of the lost? If we have no such desire, I might even ask, where can be found any good reason for our being here as members of this Synod and office-bearers in the church? Devoid of this expectation and desire, we cannot magnify, we cannot even our office. If we are to be true to our King and true to ourselves, we must, as ministers and elders, attain to such views of the Spirit's work and of the exalted possibilities of the church's future as shall make us look and long for breaking clouds, for copious showers, and for a consequent revival of the Lord's heritage when it weary. And let it be remembered that the connection between the expectant desire of the blessing and the reception of it is not casual or accidental. It is a law founded on the nature of things. As the warm current of the Gulf Stream modifies the temperature of the region through which it flows, so this expectant desire of sovereign awakening grace appears to raise the temperature of the soul, to dissolve the frost and snow of the heart, and to make it possible for God's spiritual works to come forth in vernal freshness and beauty.

2 A second element, vital and altogether essential to a revival, is genuine care for souls—a consuming anxiety respecting their salvation. This auxiety is born of love and The knowledge I mean is that of the soul's value and of its extreme danger. Every one must see that this combined love and knowledge ought to fill all Christian people and especially all Chris-tian ministers, as with a haunting passion a high and constant enthusiasm for saving It is sate to say that where this enthusiasm is wanting, there has never been—and probably from the nature of the case there never can be—any great revival of the Lord's work. History seems plainly to prove that every extensive revival has been preceded as well as accompanied by evidences of this hunger of the Christian heart after the conversion of the unsaved. And wherever such desire for the salvation of sou's has been awakened, and has been long and widely cherished, God has in a large measure granted to His people that lesire of their heart. The Apostle, who was probably the greatest scul-gatherer of any time, travailed in birth, till Christ was formed in believers' hearts the hope of glery. It has been strikingly said of another most successful worker for Christ. that he was "infinitely, unsatiably greedy of the conversion of souls. As I speak thus, there are probably some in this Syned who will remember Matthew Henry's saying-"I would think it greater happiness to gain one soul for Christ than mountains of gold and silver for myself." There are rore who will think, in this connection of Rutherford's declaration to his people at Anerfords declaration to his people at All-woth—"My witness is above, that your heaven would be two heavens to me; and the salvation of you all two salvations to me." I must not fail to mention here the tender compassion for the personng which prevaded Whitefield's life and preaching and lent him much of his unrivalled power. It might almost be said to have constituted the soul of his ministry. His yearning compassion for souls in jeopardy impelled him to brave every danger to rescue them.
It accounts for the fact that he hardly ever
preached a sermon without weeping. It
made it perfectly natural for him to look silently around an immense audience, as if eternal issues were in the glance, and then burst into tears before uttering a syllable. The same compassion and painful solicitude for the perishing filled the stronger soul of William C. Burns. Very instructive is it to be told how his mother "hal gone in to Glasgow, unknown to him, on some domestic errand, and was passing through the narrow covered street called the Argyle Arcade, when she saw him turn the corner in front and advance towards her from the op-posite direction, as in deep revene. Though she went up straight to him, he was quite the conversion of souls and the glory of Emmanuel, that I mourned under sense of the awful state of sinners without Christ. their guilt in rejecting Him as freely offered to their acceptance, my own inability to help them by anything I could do, and my complete unitness and unworthiness to be an instrument in the hands of the Holy Ghost in saving their souls, while at the same time my eyes were fixed on the Lord as the God of Salvation with a sweet hope the first drops of a gracious shower. One most striking illustration of this was furnished last year in connection with Mr. Spurgeon's tabernacle in London. In the Sword and Trowel for January, 1872, appeared a very characteristic paper from the pen of the great Baptist preacher. It appears that during the closing months When he rose from his sick-bed he had experience of the bitterest pangs and soul-travail at the thought of multitudes passing

they to find no Soviour in the Gospel but

Addition of the second

communications, some verbal and some in writing, expressing the same burning auxie-ty for the conversion of the unsaved. A tire seemed to be kindled almost simultaneously and spontaneously in many dif-ferent hearts. Out of this state of feeling would necessarily grow importunate and prevailing prayer. I shall allow Mr. Spurgoon himself to tell the result: "We gave notice that the paster would sit two whole days to see inquiring souls, and that each evening there would be a meeting at which he would speak on the discouragements and he would speak on the discouragements and encouragements of seekers, and any of the elders who felt moved to do so would ex-Blessed be the Lord for the ingathering of those two days; they wearied the reaper for very joy. As soon as the hour appointed struck, several were waiting, and they streamed in all day. The number was too great to see all privately-one by one-so we had to appoint another season to see many of them. In the evening there were more than two hundred and fifty seek ors present, and they were seekers indeed.' I may not quote farther from this most instructive paper. I must mention, however, that on the evening succeeding the pastor's two days conference with the inquiring, sixty persons were, according to the custom of the Tabernaelo, proposed for member-ship in the church. And these were but the first fruits. The ingathering, in less than a month, as I learn from a note in a subse-quent number of the Sword and Trowel, amounted to 118. And the pastor know that many others were on the way. This experience of Mr. Spurgeon's confirms the momentous truth that if we are to expect an awakening for a slumbering church and a dead world, we also, as ministers and elders, must have an infinite compassion, an insatiable hunger for souls. If we were imbued with that compassion, if we were to feel the sharp pangs of that hunger, what prophets of God, what heralds of the Invisible and the Eternal might we not become.

8. A third of ment, also vital and altogether essential to a revival, is the Abundance of Prayer. Prayer must not be him There must be the simplicity of a dered. constant dependence on God. The strength of workers for Christ is born of earnest and habitual prayerfulness. The only success that is worth much—the only success, indeed, that is worth anything—is won at the mercy-seat. I have read a monkish story of a famous preacher whose sermons converte i great numbers, and to whom it was revealed that not one of the conversions was owing to his eloquence or talents, but to the prayers of a poor lay brother who sat during the sermon on the pulpit steps, groaning before the Lord and praying mees santly for the divine blessing on the preacher's labours. In form, this story is but a Romish legend, but it enshrines a precious truth. That truth is conferred and diustrated by the history of all genuine awakenings, and by the experience of all those whose labours the Lord has most signally blessed As I write thus there rises before my mind the thought of Knox pleading, "Give me Scotland, or I die;" of Joan Welsh won-dering "how a Christian could lie all night in his bed and not rise to pray;" of Joseph Allen exclaiming, at four o'clock in the morning, when he heard the first noise of workingmen going to their daily toil, "How this noise snames me! Does not my Mas-ter deserve more than theirs?" Of Edward Payson gaining his theology on his knees. We all know the great work which each of those men were permitted to do for Christ and His church, and these words of theirs show how well they had learned the true secret of success in working for the Lord. Very instructive is the following description of David Brainard from the pen of Jona-than Edwards:—"His life shows the right way of success in the work of the ministry. He sought it as the resolute soldier seeks rictory in a siege or battle, or as a man that runs a race for a great prize. Animated with love for Christ and souls, how did he labour always fervently, not only in word and dectrine, in public and private, but in prayers night and day, wrestling with God in secret, and travailing in birth, with unutterable groans and agomes, until Christ was formed in the hearts of the people to whom he was sent! How did he

Almost equally noteworthy is the biographer's record respecting Mr. Cheyne. He had spoken just before of that emin-unly hely minister's diligence in preparation for the pulpit, and he adds:—"Yet las prayfuluess was greater still. Indeed, he could not neglect fellowship with God before entering the congregation. He needed to be bathed in the love of God. This minister was so much a bringing out of views that had first sanctified his own soul, that the healthiness of his soul was absolutely needful to the vigor and power of his manifestations." "With him the commencement of all labour invariably consisted in the preparation of his own soul. The walls of his chamber were witnesses of his prayer fulness and of his tears, as well as of his cries These cases-and they might be multiplied almost indefinitely—seem to be in the high-est degree suggestive. Those men were all men of prayer. Their prayers were prayers And because their prayers were of faith. And because their prayers were offered with the carnestness and importunity of true faith, it came to pass that when they spake to God for men, their words were words of Power and opened the windows of heaven and when they spake to men for God, their words were words of power then too, and often opened men's hearts marvel ously. Those results are to be accounted for chiefly, no doubt, because prayer has real power with the Most High. Prayer is as powerful to-day as when Elijah's cry brought abandance of rain after three years' drought and famine. But these great results from the labours of praying men are erhaps partly to be accounted for, also, by the well-known reflex influence of prayer. It cannot be doubted that a constant familiarity with the court of heaven tends to im-

—imparts even to what is called his delivery —a genuine warmth and forvour which add immensely to the power of speech. For these reasons the truly successful preacher must be one that prays without ceasing. I ask then would it not be well occasionally to celobrate extraordinary seasons of prayer? I read of one great English divine who was accustomed every year to retire for month into the most perfect exclusion, and to spend that time in devotion. Doubtless he would roturn to his flock with shining face and his nature all enriched. I ask again would it not be well for christian brethren and especially for christian ministers if they were to hallow their occasional meetings with unit-ed supplication more frequently than they are wont to do? Would not such a practice be likely to tell most beneficially on the state of their own souls and on their labous for Christ? And finally, in this connection would ask, would it not be a most fitting thing to consider the possibility and desirableness of a more or less extensive re-union at certain hours in a concert of prayer? Very extraordinary manifestations of Gods converting power have again and again been witnessed in connection with such concerts. A few years ago it was very earnestly recom-mended to the brethren of a certain Pres-bytery in the state of New York and to the thoughtful members of the different congregations within the bounds, to observe a few minutes in the twilight of every evening as a season of special prayer for awakening and reviving grace. The call would seem to have met with a very general response; and the churches laboured as well as prayed. Within a few months there was a great outpour ing of God's spirit; and soon a most remark able revival extended throughout two cotiguous Presbyteries. Circumstances like these —and many such might be mentioned—urge us to give the Lord no rest till He appear in His glory to build up Zion, and she no more be termed Forsaken, but be called Hepzibah
—my delight is in her. Those of us who my delight is in her." Those of us who desire to see a revived religious life in the

be greater directness of aim. This seems to have characterized all who have been to have characterized all who have been But with the directness must be tenderness. between sowing in tears and reaping in joy. lovingly, safely, you will invest your life in These who over the perishing have been it :—Dr. Bushnell. tender almost, or altogether, to weeping, have often become the joyous as well as grateful winners of souls. And this directness and tenderness must be exorcised in pressing the essential truths of the Gospel | wo? home on the heart and conscience. Men have often dared to preach another Gospel and experience shows that connected with such preaching there have not only been an interest and fascination but even an excite ment and an apparently deep spiritual impression. But that only is genuine, divine, and permanent which comes from the over-lasting Gospel of salvation for the lost through the blood of Christ. The sinner through the blood of Christ. The sinner must still touch the hem of Jesus' garment and find that virtue goes out of Him. vivals that come otherwise have only been caricatures or counterfeits of Penticost, scorehing and blighting, instead of blessing the heritage of God. It is probable that in very great work of grace, these four ele-ments can be discovered. Thus, for example, great meltings of heart followed a sermon by Jonathan Edwards prepared and delivered under the following circumstances. There had been among devoted people of the national devote borhood very much of most carnest prayer for a season of divine visitation. The subject was the terrible one, "Sumers in the hands of an angry God;" the text, "their foot shall slip re luc time." His description of the sinner's doom were absolutely overwhelming in their caller to the signal of the sinner's door were absolutely overwhelming in their caller to the signal of their caller to the signal of th whi miners doom were assumery over-whi mine in their calm power and awful-ness. "Oh Mr. Edwards, Mr. Edwards, is not God a God of mercy?"—exclaimed one of the awed and startled ministers present. Siquers are said to have been crying for m rey on every hand; and we can hardly doubt that it was a great spiritual birth-day in the church of Christ. The incident seems o me very full of instruction as almost cerunly combining the Four Essentials to a val. There was un loubte Ly the Desire and probably also the Expectation of abundant blessing. There was the Prayerfulness that would not be denied. There was the consuming Anxiety for the salvation of the perishing that like a fire burnt its way to the very seat of feeling in the hearers' breasts. And there was, least of all, such direct dealing with the conscience of the sinner that it was almost like plucking him as a brand from the training. Whist holding these four things as essential to success in winning souls, and as certain, according to the teach ing of experience to result in enduring work such as will abide the fire we are yet to remember that the issues of our labours are all with God; that He sitteth King in Zion; and that believers "are born, not of blood, nor of that penevers are born, nor of the will of man, the will of the flesh, nor of the will of man, but of God." I do not introduce this thought at all for the sake of maintaining a form of orthodoxy, but as a truth urgently needed at the present time, and one of weighty practical importance in connection with our present theme. There are many reasons why all workers for Christ should seek to obtain and keep gold of the great doctrine that God is sovereign. Whatever our faith-fulness may be, if we foret that "it is not of him that sitteth, nor of him that runneth, but of God that showeth mercy," we shall find that the heaveni are like brass and the earth like iron. In the midst of earnestnossearth like from the mast of curnestness-diligence and fidelity, God may by withholding His spirit and by other terrible things in righteousness, feach us and compel us for

ease from man whose breath is in his nos-

trils. It is irreligion—it is lostruction to forget that it is God's involable prerogative

to grant the Spirit. The intelligent appre-

ciation of this truth will assist unmightly in our office as amhassadors for Christ. our office as amnassadors for Unrist. It will help to make us zealous, patient, and self-denying. It will prompt the prayer in its right sense and just emphass. Will Those not reviving us again Lord God of flosts And thus we are brought to the fundamental minimals of all true religion, that God is a And thus we are prougate to the management principle of all true religion, that God is all in all; that of Him and through Him and to Him are all things; to whom be glory for ever. Amen.

CALLED TO A BUSINESS LIFE.

It is an important consideration that you are permitted, if at all, to go into your best ness occupation by a really divine call. Not many, I suspect, ever think of such a possi-bility, for a merely secular employment, or for any but that perhaps of the Christian ministry. Whereas the real and really grand truth is, that God has a place for every man, in what is to be his particul. omployment, as He has a place for every rock, and tree, and river, and star. And exactly this we assume, perhaps without knowing it, when we speak of this or that man's employment as being this or that man's calling. We use the word as in smoth. ered meaning, to signify only his engage. ment or life-occupation; but there lingers in it, we may see, a certain divine recollection, as if it were his privilege to be, as by God's personal and particular call. He may not so believe, himself, but just as surely as he is in his own right place, he is m that to which he is called, whether he has ever thought of it that way or not. Some are not in their place, and it is their infelicity that they never can be. But the great majority of men, I do think, are led, drawn, beckoned, whispered into their callmg, some pushed in by stern necessities, some by urgent wants or incapacities, some crowded in by providential circumventions. Meantime, a blessed few find their places by going to God for them. And this most courren, and who believe that the low measure in which the gift of the Spirit is now enjoyed is her greatest affliction, should be incessant in our pleading till the Spirit comes to us in His boundless wealth of blessing.

4. Of the Fourth Essential I must speak very briefly. It may be thus expressed—
Those of provides of the spirit courses to the spirit course to 4. Of the Fourth Essential I must speak yery briefly. It may be thus expressed.—
Those of us who are called upon to teach others must endeavour with great directness and tenderness to deal with the hearts and consciences of our hours are recorded. and consciences of our heares in regard the great fruths of the Gospel.

There must be greater directness of aim.

This seems with the heart make yourself of greatest consequence to mankind, and the salvation given to mankind, and the salvation given to mankind; but then, when all such inquiries are order to make yourself of greatest consequence to makind; but then, when all such inquiries are order to make yourself of greatest consequence to makind; but then, when all such inquiries are order to make yourself of greatest consequence to make yourself of greatest c ended you can be absolutely sure of your markedly successful in winning souls for calling t, seeking into God's oracle for it. Christ. Probably we could all be justly c-n.: Inded in: n-dly by His divine Spirit, as you visited of having often wearily beat the air may be, you will flow in sweetly, as by anstead of taking a direct and successful air. but with the directness must be tenderness | be your calling—whether it be trade, manu-Were you able to preach on that text tender | facture, or any other calling. And then, ly? asked Mr. Cheyne of a brother minis- having found your occupation, and eome ter who had preached on a very awful sub- into it by the calling of God, what satisfacter. There is a most important connection ton you will have in it! How reverently, between the calling of God, what satisfacters are the connection ton you will have in it! How reverently, between the calling of God, what satisfacters are the connection ton you will have in it!

> Suppose that Christ interceded as we pray. How can we expect him to do better than wo? If the chent is not in carnest, can he blame his advocate?

> A Christian has advanced but a little way in religion when he has overcome the love of the world; for he has still more powerful an lamp riunate enemies: self-evil tem--pride-undue affections-a stubborn It is by the subduing of these adverthat we must chiefly judge of our growth in grace.—Cecil.

Ir you get near to Jesus in your contemplations, you feel you are approaching those comforts which the spirit intends you to encomforts which the spirit intends you to en-loy. Oh! do not run for consolation to mere prophecies of the future, or soft re-flections about the past. Hard by the cross is the deep well of consolation undefiled, from which the Eternal Spirit draws full buckets for his thirsty people. Be affail of that comfort which is not based upon truth. Hate the comfort which does not come Hate the comfort which does not come from Christ. Water from the well of Bethlehem is what you want .- Spurgeon.

Everybody has the hardest battle to fight in himself. If men go wrong and do wrong, we must punish them; nevertheless, in their own creumstances they have a bat-tle unknown to us. We must hold them up, and try to see them as they will be out of the human body and its temptations; the weak, emperfect, sinfal, natural heart, purified and canchied by God's grace This thought makes me very patient with my fellow-men. It makes it easier to get along with them. It makes my friends dearer, and friendship a more profound reality.—Beecher.

Mother, the boy of your rove will soon outgrow these ten ler embraces. The rough world will take him from you. Its tasks and burdens await these growing muscles. The eyes you now guard so carefully must look upon scenes that would appal you were you now to see them. These tender fingers, these sweet lips, that broad brow and silk n hair—O, mother, the tug and tu-sle and tribulations of life will play havoc with the loveliness before you now. Pre-pare the boy for the struggle. Strengthen him by true training and hely faith for the temptations, sorrows, services, and perils of the years to come. Then in the eternal home you shall meet him again young and innocent—a saint of God.

Apply unto thyself all that thy Saviour is or hath done. Wouldst thou have the graces of God's spirit? fetch them from his ces of God's spirit? fetch them from manointing Wouldst thou have power against spiritual enemies? fetch it from his sovereignty. Wouldst thou have redemption? fetch it from his passion. Wouldst thou have absolution? fetch it from his passion. it from his perfect innocence; freedom from the curse? fetch it from his cross; satisfaction? fetch it from his sacrifice; cleansing from sin? fetch it from his blood; mortification? fetch it from his grave; newness of life ? fetch it from his res proction; right to heaven? fetch it from his purchase audionea in all thy suits? fetch it conse; autiones in all thy suits? fetch is from his intercession. Wouldst thou have salvati. ? fetch it from his session at the right hand of Majesty. Wouldst thou have all? fetch it from him who "is one Lierd, one God and Father of all, who is short all; through all, and is the

GENA.

BY MARAIL TYTLER, AUTHOR OF "CITOYENNE JACQUELINE," "SISTERS AND WIVES," "THE RUGUENOT FAMILY IN THE ENGLISH VIL-Lige," etc., etc.

CHAPTER I -THE PARTING.

of will nover-never change; although you remain away a hundred years, when you return home you shall find me—that is to say if you want me, the same."

"Don't protest so much, I trust you, ena." Al did not protest, for his own part, not even that he could not cease to gant her.

want her.

Gena looked, as she often looked, a little disconcerted and bewildered by his abrupt manner, but she only protested the more, as a weak citizen will pile up his defences of don't mind the family traditions, in which papa and Uncle Bevil burrow and revol. To come of honest people, as you have come. Al. is something; but for any have come, Al, is something; but for any thing more, what does it matter to me that my great-grandinothers were Beauelers and Seymours, and my great-grandmother a lady of the bedchamber to Queen Anne? she exclaimed, volubly and triumphantly, If am not the better or the happier for it. "Unless for being a little bit proud of it," he contradicted her with a smile.

"Now you know I am not proud of it," he urged. "Small reason have I to be she urged. "Small reason have I to be proud—a shabbily-kept, penniless girl, the daughter and niece of two dear, terribly decayed old gentlemen, who yet cannot for-get passed away grandeur sufficiently to be get passed there is a disinterested man seeks me, with all my drawbacks, and is willing to provide for me."

"It is but poor provision that I can make at first, remember that. Gena," said her companion determinedly: "though I think it may be enough for two rational crean may be enough for two rational creatures, who care for each other more than for luxuries, and who see how their poorer neighbors fare; besides, there is hope of improvement in that as well as in more weighty matters."

"Improvement! I don't desire improvement; I ask nothing better than to fight your battle with you. I don't mind poverty, how should I," she asked, opening her great grey eyes, "I who have been used to poverty all my days?"

"My dear child, you know nothing about it," Al answered, with a shake of the head, one-third part sad, one-third part comical, and another third impatient. "The poverty that you have seen is a pretty play at poverty, in a cottage hung round with roses like your Clifford Farm, where everybody knows you, has the greatest respect and regard for you, and helps to keep up the play. This is no more like the real hard-visaged face of poverty in the dingy back street of a city, than your little fresh face and head all unadorned, are like the pinched and haggard face and moulted head of some poor careworn woman, from whom hope and heart have long departed, in the slums yonder. I have a certain reluctance in taking advantage of your ignorance, but I believe there are gains in life higher than wealth can buy; that these can be striven or as well—perhaps better—in hard lines than in pleasant places; I believe, too, that you are capable of valuing these gains, Gena, and that, however prosperous you might be otherwise, you would end by being less than happy, less than content, if you did not reach these gains."

She was a little propitiated by his last words, after being nottled by the open profession of his conviction of her ignorance and mexperience; for the more ignorant and inexperienced we are, the more holy resentful we are apt to be when a bold man dares to question our wisdom. But she only showed her shade of satisfaction by a repetition of those protestations of which he but half approved. He was convinced of their sincerity, and with that he was well pleased. At the same time he was forced to see how raw and superficial the professions were, and thus he could not help being reminded, clergyman as he was, of the lesson of the seed sown on the rock, which had no depth of earth, and which, in proportion to the rapidity of its growth, quickly withered away.

cannot convince you, Al," declared Gena, in her pretty, modest, humble way-for the girl could be both modest and hum-ble, in spite of her vehemence and of her ignorance of self, and of every other mystery in this great, strange world—"I must wait till I can prove how independent I am, how indifferent to trifles of fine people and things. But you may depend upon it, I will never fail, I will be as good as my word to you, which papa has confirmed in such a lukowarm fashion—only he is a gentleman, every inch of him Al, and you may rely on his confirmation halting as it is. He will not go back from it, or act against it, if that wore in his power, without letting you have fair warning."

"Of that I am assured," asserted Al, with more confidence than lead hitherto spoken.

"And supposing I am to be the offending person," said Gena, "then you have my leave to remain a city curate all your life, never to complete your novitiate or apprenticeship, whichover you choose to call it, but to take me and keep me grinding and starving with you in that same dingy back street which you are so fond of flaunting before my oyos."

"I can't help it, as I am a true man," in-

terjected Al. "As if it would frighten me," continued Gena, "to take it for granted that you wish to break with me! as if my blood and culture—were papa and Uncle Bevil to prove blood and culture after all-wore not too blue and high for such desporate mean-spritedness and low self-indulgence! Besides, Al, will the presence of you, your books, and your writing-table count for nothing? Have you not sufficient vanity or self-esteem to imagine that the immediate vicinity of your reverence, with your belongings, may go some length to make supplied in a shady quarter even to so liestiess and worldly minded a girl as I /May ?"

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The couple who were in conversation had been known to each other all their lives that best safeguard against error and imposition—and yet not many of us are at liberty to vouch that we know through and through, and to the core, our oldest, closest comrades. Notwithstanding, Al knew Gene better than she knew herself, and far better than Gena was known to the young inan's inother, who was constantly wonder ing what her son could see in Miss Clifford.

"I think there is a good deal to be seen think there is a good deal to be seen in her, my dear," remonstrated Al's father, the genial view of Fordham; "she is a dutiful daughter and niece, and I don't know a surer pledge that she will make a good wife; she is a very sweet-tempered, winning girl, and will be a placeant devictor in girl, and will be a pleasant daughter-in-law; I cannot say that I think she is a sa-tire on Al's taste."

"Humph!" objected Mrs Woodruffe you are easily satisfied, Octavius, Dutiful -how can she help being dutiful to these old men, who are too well bred, I suppose, to contradict their own flesh and blood. save in the daintiest fashion? Then her cousin Lucy follows the example of her two kinsmen, at a proper distance, and will not presume to find fault with the girl-as giris who are to prove worth anything ought to be found fault with. And as for her sweet temper and pleasantness all round, that is the very style which the silly world approves and I cannot abide—it is too soft to have a head-tage too below the silly world. to have a backbone, too bland to be wnolesome.

"Well, backbones are indispensable." granted the vicer, "but you must let young bones have time to grow firm, and one would not have the frame all backbone. With regard to wholesomeness, there is comething to be said for oil as well as for vinegar.

"Oh! a great deal more with you mendopendent, clinging, devoted being is every-thing with you, till the dependence threat-ens to strangle you, and the devotion is found to shift with time and tide.

"One of us men chose a wife who had a mind of her own, and who was not afraid to speak her mind, you will admit that, Letty," chuckled the vicar.

"The better for you, Octavius, said Mrs. Woodruffe, with a faint smile relaxing the corners of her determined-looking mouth "Al will tire of his wife's gracious, graceful affirmatives before the honeymoon is over. My dread is that the absonce of straightforwardness or earnestness in her may drive the boy from his moorings.

"I believe the boy is too well established as a man ought to be, though it is not his Way to say much about it, to be driven out of his course by woman, or man either," 1-flected his father, not loosening the hands clasped behind his back in the fulness of his faith. "Again, Al never tires of anything, and graciousness has its merits, though it may not have the charm of racithough it may not have the charm of racio ness-of course it must have a foundation of truth, but we have no right to question that foundation here; no, Letty, we have not, in the case of a pretty, innocent girl, whose chief offence is that our long lad likes her too well for the preservation of our equanimity."

The prettiness goes without saying, as the French have it, when the heads of a young man and an old man are alike We may let the innocence pass too, for what harm can a girl in her class have come across, unless indeed the originhave come across, unless indeed the original sin in her be outrageously rampant? But I should like to know how you can stand these poor weak ex-squires' talk of a misalliance on Gena's part, of the unsuitability of the match for her with Al, which they—for I fancy they have both a voice in the question—suffer so reluctantly and conditionally." ditionally."

"Why. Letty, it is their single indemnification to stand out and dictate terms from the pinnacle of their former greatness. It is because the fine old fellows—for they are fine—are a little weak on that score, to which at the same time they owe some of the choicest flavor of their good qualities for I will have no influence defrauded of its due, that one is ready to make any allow-ance for the old gentlemen, and to study and humor them in the disposing of Gena

"I wish the young people much luck of the disposal," commented Mrs. Woodruffe, still grimly; "all I will say is to repeat that wonder what Al can see in her worth the cost of this humiliation."

"There is no humiliation except in fancy. It seems to me rather a point of honor in a stout young fellow who is making his own way, to pay all deference to these stranded Cliffords. As for wondering what he can see in her, that is what all mothers wonder of their son's choice. What I wonder, my dear, is that an original woman like you cannot make a more original observation.

The Chiffords with their history could only continue to exist and flourish in a deli-cate, pensive way, like autumn crocuses, in the country, here illusions still linger. the country, there illusions still linger. The sharp contact of towns, their broad glare of light, their practicality, prone to hardness, would have been fatal—so far justly and judiciously fatal—to derived and and stall abeliance characteristics. ref-cted shadowy ghosts of claims. The heads of the house were two brothers, one a widower, the other a bachelor, elderly men both, of an ancient and honorable famnien boan, or an abendual and nonorable min-ily that had once held vast territorial possessions in the county in which Fordham Vicarage and Clifford Farm were situated. Gradually but smely land and power, save a gentle, courteous simulation of the last, had departed from the Cliffords. In one mstanec, all but the last misfortune had one in a great, studing blow by the loss of a law suit which involved the relinquishment of every across of and save the few which belonged to Chifford Farm. Just before this loss, the Mis. Chifford of the day, the mather of Georg's father and made had the mother of Genn's father and uncle, had sustained a double bereavement in the death of an only daughter and the drowning of an eldest son —a heutonant in the nnvy, whose ship had foundered at sea with all hands lost. Her two femaning sons were then of an age to enter the army or were then of an age to enter the army or navy, the professions which had been available to the Cliffords of old, but the professions inother cried out in her distraction against the sacrifice implied in taking her boys from her, and risking them, in the straits

in which their brother had purished. "Let me keep the little that is left me," she im-plored; "the suit will soon be settled in our favor, and then it will not matter for Edmund and Bevil to have professions; there will be more than enough for the few who survive to share it." The mother was permitted to keep her sons, and when the hweutity as lost it was too late to quality them for professions which would have been more suitable to their ruined fortunes. The men did not murmur in the end, as they had not revolted in the beginning. They were not of the stuff that pionecis and founders of families are made of ; they were rather of the refined, attenuated fibre which belongs to the last remnant of a stock that is propared to die with dignity and resignation.

The two brothers never separated, not even during the short period of the elder's married life—he had married a lady a little below him in descent, but quite his equal in poverty. The Cliftords continued to live at Chiftord Farm, in which they had thought to take refuge temporarily while the law-suit was pending; while Cousin Lucy, a re-mote and somewhat homely cousin, as the most arist scratic genealogical tree may have an humble offshoot, came and played the port of housekeeper to the two men and mother to Gena—the further business of Cousin Lucy's honest, credulous life being to revere and walk in the footsteps of her patrons.

The farm had been no more than a su perior old-fashioned farmhouse with square windows and a stone perch to begin with. But in course of time the house had gathered round it many embelishments, such as the roses Al Woedruffe had quoted, for Mr. Bevil had a pretty fancy for gardening, and within the rooms were innumerable relies of better days and varmshed renown in rusty swords which had done sharp work at Barnet and Bosworth, Naseby and Dery, tattered fragments of tapestry, faded pictures, battered plate, cracked chura, moth-cateu parchments. Altogether, Chiford Farm became in time venerable, curious, and interesting, like its owners.

There the Cliffords dwelt like dethroned princes, receiving much of the homage of their former state from their faithful subjects among the simple country folks and loyal county families. Mr. Clifford and Mr. Bovil had as many bows and curtsevs dealt to them as ever, and still sat as equals at rich men's boards in feasts to which the decayed gentlemen could make no return; the fav of their company was ample reward, both they and their hosts felt it so. No doubt, had there been any sourness or No doubt, had there been any sourness or surliness generated in the victims, the pro-tracted honor, exhausted by the contention with circumstances, would have died a na-tural death. But it was not so, the Clif-fords were truly gentle; they not only ac-cepted their situation, but in addition hore no grudge against their successors in the Manor, and in broad acres far and near.

Inevitably, in the looking back which had made up so much of the interest and gratification of the brothers' lives, they had developed antiquarian and archaeological tastes, until the men had become mellow representatives of rare local and historical knowledge, for which alone their society wight have been sought and their intimacy might have been sought and their intimacy courted. They were fine-looking men, retaining unmistakable traces of centuries of supremacy and cultivation. The presence which we associate with coats of mail and plumed lichnets, or at the latest with volvet coats, lace ruffles, and cocked hats, was still to be found in the Cliffords, undestroyed by broadcloth, grey tweed, chimney-pot liats or wideawakes.

Gena had inherited "the presence," and owed to air and gait a great part of her per-sonal attraction, for she was but a colorless, slim girl, only her neck curved like a swan's, her foot stepped as the exquisite hoof of an Arab horse paces the turf.

Mr. Chifford and Mr. Bevil (is there not something pathetic in a middle-aged man continuing to be distinguished by his christcontinuing to be distinguished by his christian name, as in his boyhood?) were far from urhappy or discontented men. Their most pressing care—for they were so cordially and completely united that they shared this as well as other cares—was for the future of Gana. the future of Gena.

T to principal source of the Clifford's inome was their interest in ground-rents and leases which were lapsing and passing to other proprietors. The brothers were literated the control of the contro ally poorer every year, and they had never known how to save or do more in their reverses than to make their expenses and verses than to make their expenses and their receipts meet. Enough might remain to last the elders' time, but for Gena there was likely to be no more than the old farmhouse and its acre or two of pasture on which a thrifty yeoman's daughter, managing her own dairy, might subsist with difficulty. This destitute future of Gena's held the secret of Mr. Clifford having so much as lent an ear to the prop sal ing so much as lent an ear to the propesal of Al Woodbuffe, the vicar's son, himself a curste in Bristol, as a suitor for Gena's

(TO BE CONTINUED.)

Faith is the master-key to the treasury of Jesus; it opens all the doors, and brings out every store.

What we act has its consequences on earth; what we think has its consequences ın heavon.

All men have fra lties, and whoever looks for a friend without imperfections will nev-er find what he seeks. We love ourselves er find what he seeks. We love ourselves, notwithstanding our faults, and we ought to love our friends in like manner.

From its very inaction, idleness ultimately becomes the most active cause of evil-as a palsy is more to be dreaded than a fovor .- Fuller.

Faith acted supports. Food nourisheth not by having it, but by eating and digestmg it. So it is the using and acting of faith that strongthous and comforts the soul. As there is always hunger and want, there should ever be a feeding or taking in.-Symond.

In God's great plan there is nothing small or trivial; the humblest life cost the death of the Son of God. Does it not throw a vail of sanctity around the poorest and most unworthy, when we think of the ransom paid for such a life? THE LOST BABY.

Baby was lost!

Up and down, high and low, every there about the house and barn, and woodsned, in the garden and down the road by the bridge, the search was carried on with an xious hearts and eager steps. Every n ok and corner where even a mouse could hele was examined over and over again; but no hardly wetting her feet. There was no danger there and yet for half a mile either side of the bridge the bed of the little stream was thoroughly scanned, so there could be no doubt left.

Not half an hour before baby had been playing in the yard, cooing and talking to horself, as she nursed her ray doll, and watched the pigeons on the roof of the barn. There wer prints of her tiny shoes in the moist soil by the gate, the marks of dirty little fingers upon the white palingsand that was all.

The hot August sun was almost at its setting, and the shadows of the maples were fast lengthening. What if night should come and baby not be found? What if she were wandering further and further away, while they were seeking her? What if she had been stolen, and was even then calling upon her mother to save her?

" Baby!"

No answer, and the mother's face great whiter and her limbs weaker.

"I shall never see her again!" she cried

"I shall never see her again!" she cried, smking down upon the stops of the puch. "Never, never, never! And I scolded her this morning. Oh, my little lamb!"

"We shall find her yet," said old Mrs. Bailey, soothingly. "She got tired and cuddled down to sleep somewhere. Or perhaps she's off with some of the neighbor's children."

Believe and the stops of the stops of the selection of the selection.

Baby's mother shook her head. She enew that was only said to comfort her. All the children in the neighborhood had been for the last hour engaged in the search. She could see them scouring the field beyoud the house, looking behind the stone-heaps and among the blackberry bushes that skirted the field.

Baby could not have been stolen. No suspicious looking character had been seen lurking about, and nobody could have got away with her without being seen. There had been no one near the house all the morning, except old Deacon Pettingill, who left his wagon opposite the gate long enough to look at a yoko of fac steers in the

The sun went down at last, and one by one the neighbors slowly came in from the search, and gathered around the stricken mother in the yard. All had words of comfort, but they sounded false and hollow.

"I can't give her up so," she moaned "She must be somewhere near. Help me look a little longer—just a little longer."

"I don't believe she's been outside the gate," said one. "We can't find any trace of her anywhere. Seems to me she would have dropped her doll or something, if she'd gone far.

"We've looked everywhere," said one of the boys. "We've poked open every bunch of bushes on both sides of the road, between here and Duniap's pasture bats; and she couldn't have get any further than that. If she was in the mowin' let we should see her certainly, or in the back pasture, because there am't any bushes or woods."

" Have you looked in the well?" said old Mrs. Tompkins. "Now it's just as likely as not she's fell in there. The curbin ain't none too safe."

" She ain't there-we've looked," said one of the boys, quickly noting the spasm of pain that passed over the face of baby's mother at the words.

"There's a team coming!" suddenly shouted one of a little knot of boys outside the gate. "Now we can send word down to the village and vaice length to help hand." to the village, and raise 'em to help hunt."

"It's Deacon Pettingill's horse," said another, who hastily climbed the fence for a better lookout, "and the deacon's driving, Something's the matter, he's putting on the licks."

"What's he got on his lap?" asked one woman peering through the dusk. "Why I believe it's haby."

There was a rush to the gate as the stopped his horse " Whoa!"

"Lost anything?" he inquired as he stepped out over the wheel, with a little bundle in his arms.

"Baby! Baby!" and the next moment the little cause of all the trouble and pain

was tightly clasped in its mother's arms. "You see," said the deacon, in answer to the multitudinous inquires as to how, when and where he had come across baby, "after I left here, early this afternoon, I thought I let here, early this atternoon, I can be to the wagon sent; but I didn't pay any attention to it, and forgot all about it before I got home. I turned out the mare and run the wagon under the shed, for it began to look like rain. Long about five o'clock Joel he went to take out a bag of ryo meal that I brought for Piper's, and all at once, as he was lift or raper's, and an at once, as no was intim' it onto his back, he dropped it and hollered right out. 'Come here, deacon,' says he, 'where on earth did this come from?' I was grindin' a scythe out at the east end of the shed, but I dropped it pr tty quick or the shed, our I dropped it privy quick and started. He was holding up the buffalo from the hind end of the wagon; and there, do you behave it, was that cunnin' little cretur' with her rag 'doll cuddled up to her, lyin' on some meal-bags fast usleep She must have crawled into the wagon and laid down while I was lookin' at the steers, and the joltin' got her to sleep. I tell you I wasn't long hitchin' up again; and I never drove so like all-possessed but once be-fore in my life, and that was when Hirain broke his log fallin' off the barn.'

So baby was found, and the whole neighborhood, as one great heart, brimmed over with joy; while the mother, close to whose breast the little tired head was clasped. poured out her soul in tearful gratitude to Him, who had, through that brief, but bitter lesson, taught lier more of the divine un ture of love than she had before learned in all the days of her motherhood.

"NOW MUCH DO I COST?"

A little daughter, ton years old, lay on her death bod. It was a hard parting with the pet flower of the household. The goldon han, the loving blue eyes, the Lird-like voice, the truthful, affectionate, large-heartod, pious child! How could she he given up? Between this child and her father there had always existed, not a relationship merely, but the love of congenial natures. baby. The brook was low, so low that merely, but the love of congenial natures, baby might have toddled over it without He fell on his knees by his darling's bed-baby might have toddled over it without He stroyet. sade, and we t bitter tears. He strove to say, but he could not, "Thy will be done!" It was a conflict between giaco and nature, such as he had nover before experienced. His sobs disturbed the child, who had been lying apparently unconscious. She opened her eyes, and looked distressed.

"Papa, dear papa," and she at length.

"What, my darling?" answered the tather, striving for composure.

"Papa!" she asked, in faint, broken tones, "how much-do I co-t you-every ye ir?"

"Hush, dear, be quiet;" he replied, in great agreation, to he feared delirium was coming on.

"But please, papa, how much do I cost you?

To soothe her, he replied, though with a shaking voice:

Well, dearest, perhaps ten pounds. What then, darling?

"Because, papa, I thought, may be, you would lay it out the year in Bibles for poor children to remember me by."

With what delicate is tinet had the dying child touched the strings of comfort!
A beam of heavenly joy glanced in the father's heart, the bliss of one noble, loving spir.t mingled with its like. Self was forgotten, the sorrow of parting, the lonely future. Naught remained but the mission of love, and a thull of gratitude that in it he and his beloved were co-workers.

"I will, my precious child," he re-plied, kissing her brow with solemn tender-

"Yes, he added, after a pause, "I will do it every year as long as I live. And thus my Lilian shall yet speak, and draw, if God shall bless the means, many after her to heaven.'

The child's very soul beamed forth in a long, loving, simling gaze, into her father's eyes, and still gazing, she fell asleep. Waking in a few minutes, she spoke in a loud, clear voice, and with a look of cestacy:

"Oh, papa, what a sweet sight! The golden gates were opened, and crowds of children came pouring out. Oh, such crowds! And they ran up to me, anabegan to kiss me and call me by a new name. I can't remember what it was, but it meant, 'Beloved for my father's sake."

She looked upward, her eyes dreamy, her voice died into a whisper, "Yes, yes, I come! I come!" and the lovely form lay there untenanted of the loveliar spirit.

John Lee rose from his knees with a holy triumph on his face. "Thank God," said he, "I am richer by another treasure in honven."-Ch. of England Magazine.

STORY OF A STAGE DRIVER.

I once knew a man who, now in wealth was once a stage driver, of whom I will here relate an incident:

He was striving to make a connection for the sake of a large load of passengers which he was carrying, and he broke down not far from the dwelling of an old curmudgeou. The driver went to berrow his lumber wagon, to take his passengers on with. The man was absent from home, and his wife refused to lend the wagon.

"You are perfectly right, madam," said the driver, "but I must have it. I shall take it, and settle with your husband for it when he returns."

He took it, and brought it back in good order. When he came to settle for it, the man met him full of anger and thunderous with rage. After some expostulations ho

"I have come to settle with you for the wagon."

"Well, you shall," said the man. "What shall I pay you for the use of it an hour or two?"

"You shall pay me \$50."

Ho made no objection to the charge, handed the man \$50, shook hands in the best good nature, and then mounted his coach and ro off, his passengers protesting against his yielding to such an exorbitant demand.

Two or three weeks afterward he found this man hanging around his boarding-place, and said to him:

"Good morning, sir."

Said the man, "I came to see you about that wagou.

"I thought I paid you for it. How much do you 🗬ant ?' "That money has burned me ever since I took it from you. Here's your \$50—I can't

koep it.'' I was with difficulty that he could be made to take \$3—a fair price for his wagon. When the neighbors heard this story, and

looked at the affair from beginning to end, they said : "Was it not the best way after all? Was-it not beautiful?"

He who reje es in God shall never be confounded or asnamed, world without end. It is an abiding joy. If I rejoice in the sun, it sets; if in the earth, it et all be burnt up; if m myself, I shall die; but to triumph in One who never fails and never changes, but lasts foregroup—this is a desting joy. but lasts forever—this is a lasting joy-Spurgeon.

I know not which is the greater wonder that prayer, which is a dut so casy and facile, so ready and adapted to the opportufacile, so ready and adapted to the opportunities of every man, should have so great effects, and be productive of such mighty blessings; or that we should be so unwilling to use so easy an instrument of productive or much good. British American Fresbyferian Published Every friday at Toronto, canada. Terns: \$23,500, is estance.

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NOTES TO CORRESPONDENTS.

The Rev. Andrew Kennedy very kindly sends us the explanation of the Editor of the Soboth School Visitor about the expressed wish of that soutleins for the annexation of Canada. Mr. K. will have by this time seen that the letter he copies was forwarded to us by Mr. Hossie, of Brampton, and has been published in our coinsans. Much obliged for Mr. K.'s attentions.

"A.M." Many thanks for his communication, part of which we hope to make use of by sud by.

"An Elder," Received. "Frace." We prefer not to print. We are always sorry to disabilge any of our correspondents, but the whole tone and manner of our friend who writes on "Exroneous Headings" are such that we sannot give his communication a place in our columns. We must, in every case, be judge of the propriety of inserting letters in the Presbylerian, and when we are told that we MUST insert this or that note, and issert is ictly as it has been sent us, on pain of losing the patronage of our correspondent, we have but one answer. The displeasure must come.
We have sought and seek to give all a fair hearing, for we hold that this is a very important part of an Editor's duty. We wish our columns to be the channel of communication between our readers, and the means of discussing points of interest and importance to the churches, but most certainly we shall never conseat to pub-lish every thing that is sent us even by wellwishers," and exactly as it is sent, on pain of what our correspondent threatens us with Why will educated and Christian men so often talk foolishly as well as unreasonably, and lose their tempers to boot, as if a difference of onin ion involved something like a personal offence Once for all we entreat our correspondents to "forbear threatenings" and to remember that "Christians", ought to be "the highest style of gentlemen."

Britisk Imerican Presbyterian

FRIDAY, APRIL 11. 1878.

TOPICS OF THE WEEK.

The terrible shipwreck of the "Atlantic' on the coast of Nova Scotia has been the one sad sensation of the week. The harrowing records of that grievous calamity which have already appeared need not be repeated here. Grievous blame is attachable to some persons, and we hope in the investigation this, blame will be brought clearly home.

The party fight at Ottawa goes on with varying fortunes. On one of the opposition moving for a committee of enquiry into certain alleged malpractices of the ministers, the Government was sustained in rejecting the motion by a majority of 31. Next day, however, Mr. John Macdonald gave notice that he himself would propose the same motion on an early day. If the charge of selling the Canadian Pacific Railway to Yankee speculators in order to get money with which to carry the Dominion elections can be established against the Premier and his colleagues they must sure. ly sink under the scorn of all honest and honorable men. But then the questien will rise, "Apart from all feelings of henor and patriotism could they be such fools?" The country will see in a very short time.

Gladstone on his return to power has abandoned the Irish University Bill. The great political danger that is making its appearance in the United Kingdom is the formation of an Irish Ultramontane band of members of Parliament, sworn to support or oppose any minister accordingly as he favors or firwarts the schemes of the Roman Catholic Church. Such a band already to agreat extent holds the balance of power in Britain between rival parties, and a similar one dreams of doing the same thing in this Canada of ours. Our politicians are all anxious to encourage the demands of the Church of Rome in order to use her for heir own purposes. Rome is much more likely to use them for hers.

KNOX COLLEGE.

The progress made in securing subscriptions for the rebuilding of Knox College is very encouraging. Those who are actively engaged in the work anticipate no difficulty a raising from twenty to twenty-five thousand dollars in Toronto, and surely in that case the other parts of the province ought in do the rest with the greatest case.

As the case stands at present upwards of STROOD has been subscribed in Toronto few volunteer contributions

have come in from other quarters. There are eight subscriptions of \$1,000 each, while the lowest yet received in the city is \$150. Perhaps the most liberal contribution is one of \$50 from a minister with a very small stipend. Another country minister has subscribed \$500 on certain very reasonable conditions which in all likelihood will be complied with. These are but the begiunings of the outflow of liberality of old Knoxites in favor of their much loved Alma Mater. The plan proposed will likely involve an expenditure of fifty or sixty thousand dollars, the whole of which we hope will be realized before the New College is ready for opening. The members of the Canada Presbyterian Church have plenty of means among their hands both to rebuild and endow Knox College, and we are persuaded they will show they have the inclination as well.

HOW TO RAISE THE MISSIONARY INCOME

Those who have the management of missionary operations know well how difficult it is to provide in any adequate manner the necessary funds. It is the cry everywhere, "We want more money and more men." The fields are everywhere white to the harvest, but from the scanty means at command the harvest is m a great many cases in dauger of being left unreaped. Promising mission stations are left to languish and in a good many cases to die, which might have been nourished into vigorous life, and been a centre of spiritual good all around, had there only been the men to send and the money to supply partial and temporary support. But the men are not forthcoming, and neither is the cash. It is not one body of Christians alone that has to complain of this disheartening state of things, nor is it only in Canada that the difficulty is found. Still it is sorely felt throughout our Dominion, and the Presbyterian Churches suffer as much as any from this cause. True, a considerable amount of progress is after all to be noted. The statistics of the Canada Presbyterian Church. for instance, show that since the Union of '61 the increase in the number of settled ministers, as well as in the size and resources of the congregations, has been very encouraging. The very success indeed has so far been the cause of embarrassment. Still the advance has been nothing like what it ought to have been. The progress made during summer has often been lost when winter comes round, as then no preaching in too many places can be secured. All this is discouraging, but it is not surprising. The members of the Church are in general not alive to the extent and urgency of the claims which the newer parts of our country have upon them, and they are in this condition because scarcely anything has been done to give them information on the subject. It is simply absurd to scold people about the smallness of their contributions for this object or that, seeing it is not in the nature of things possible for any one to be interested in that of which he knows - next to nothing. In this condition the most of Presbyterians in Canada find themselves. They are asked to give but they are never informed of the nature of the fields to be cultivated, the extent of the destitution to be supplied, or the amount of success which has already been achieved. We suppose the various missionaries do their work, but they don't "report progress"!—nay, they don't, with very few exceptions, report at all. The people are arxious to get the facts. What about Musk ka? What about the missionary operations up the Ottawa? What about mission stations nearer home? Nothing! Is there ner a single—fact worth—recording amid all the experiences of our missionaries during say, the summer campaign? It would seem not. Nothing about the numbers destitute of the means of grace? nothing about the struggles in the bush to keep the children from becoming so far heathenized? no cases of successful gathering in of the scattered settlers in new lands, with proofs of how this ought to have been done long before? From all that one can manage to read, he would be led to say, "Well, so long as this state of things prevails the most eloquent orators at missionary meetings may prove to a demonstration that the liberality in giving for missionary purposes is not at all what it ought to be, but their labors and eloquence will be in vain." People will neither be scolded nor ridiculed into giving for objects about which they know little or nothing. If the Presbyterian Churches of Canada are to rise to the full sense of the magnitude and importance of Home Evangelization in this country of ours, it will be by Missionary Intelligence being widely and systematically diffused among the Churches. Not news simply or chiefly about what is doing in China, Japan, or India, but what is being accomplished in the rising villages and newly settled

The government of Japan has issued an edict proclaiming toleration to Christianity throughout the ampire. It is also endeavoring to form a code of international lawsbased on the European system. And a notice is given that there will be a World's Exposition of Industry similar to the great Fairs held at Lenden, Paris, and Vienna.

townships of our own wide, fair land.

THE CENSUS — DENOMINATIONAL PROGRESS.

The following summary of the population of Canada "by religions" is taken from the first volume of the census returns for 1871, lately published. It is interesting and may be convenient for future reference.

APPROAN ASSOCIATION BAPTIETS	165.238	6,17; 1,600
Free Will or Christian, i	20 5071	
Union Tunkers	11,415	007 489
Bruttmen-Christ_n Plymouth United		237,453
PELIEVERS		4,834 236
		1,492,020
CHRISTIAN CONFERENCE.	ł	15,153
COVORMONTIONAL.	•	494,(V) 21,820
EVANGELICAL ASSOCIATION	1	1.701
I THEFF CHIPPAN	ŧ	18
IRVINGITES	i	1,112
	:	1,115
LOTHERAN MAHOMBTAN	1	37,935
METHODISTS	17,592	18
	378.543	
Episcopals Primitive New Connection	93,958	
Primitive	24,121	
New Connection.	32,436	
I DINGH LUMCODAI :	1,837	
Calvinistia. Bible Christiaus.	60	
Diolo Chitistians.	16,544	567,091
Monxons		534
	ī	1,880
PRESBYTERIANS.	75,787	-,
	341,561,	
Cherch of Scotland	107-233	
Reformed	13,912	
Church of Scotland Reformed Evangelical Union American	\$00i	
***************************************	1.070	544,998
PROTESTANTS		10,146
Ottarene		7.345
I SWADENBORGIANS.	1	851
I UNITAMANS.	1	2,275
UNIVERSALISTS	1	4.896
OTRER DENOMINATIONS	* 4 167	4,870
Atheiste	5,146' 20)	
Atheists Deists	4091	-
	103	5,575
NOT STATED.	. !	17,055
, , ,	-	,
Total.		3,450,761

Of the whole population more than a third are Roman Catholics. The proportion in Quebec (Lower Canada) being 85 per cent., in Ontario 17 per cent.; in New Brunswick 334, and in Nova Scotia 264 per cent.

The number of Roman Catholics was, when the census was taken, 274,162, or less than a sixth of the whole population of the Province. The proportion was rather more in 1861, and still more in 1851, so that Romanism is scarcely holding its own in this Province.

The various branches of Methodism taken together form for the whole Dominion the next strongest body numerically to the Church of Rome. The Wesleyan branch has advanced most rapidly. In 1851 the Wesleyans in Ontario amounted to 96.640, or about one-tenth of the population. In 1861 they numbered 218,427, or more than a seventh, and in 1871 they had increased to 286,911, or rather more than one-sixth.

The Presbyterians of Ontario in 1871 amounted to 856,442, or more than one-fifth, while in Nova Scotia they numbered 106,589, or considerably more than one fourth of the entire population of the Province, while the general impression among Presbyterians in the Lower Provinces is that in their returns they do not receive justice.

When we are giving statistics we may add the following:—The total aggregate area of land and inland waters in the four provinces is stated to be 224,120,395 acres superness, or 350,189 square miles, and the lineal extent of sea coast 2,879 miles. The population of the Dominion on the 2nd day of April, 1871, was ascertained to be as fol-

Ontario.	· · · · · · · · · · · · · · · · · · ·	1,620,551
Now Branswick.		1.191.516 285.594
Total	* -	3,485,761

NEWS OF THE CHURCHES.

Old St. Giles, Edinburgh, the scene of so many notable transactions in Scotch histo, having been closed for a good while to admit of extensive repairs and restoration, was on Sabbath the 9th March re-opened with great eclat for public worship. Many officials of different ranks were there in their robes of office, and the Church was filled to overflowing. Dr. Arnot, the pastor of the congregation, preached in the morning, Principal Tulloch in the afternoon, and Dr. Lindsay Alexander (Congregationalist) in the evening. The collection was for the Restoration Fund and amounted to \$650.

Dr. Samuel Miller was selected in the usual way for Moderator of the Free General Assembly which meets at Ediuburgh next month. Dr. M. has, however, declined the hencur in a letter dated 28 Newton Place, Glasgow. 18th February, 1879, and addressed to the Rev. Dr. Charles Brown. This letter begins with a statement of the writer's reluctance on various personal grounds to entertain the idea of his occupying the chair until constrained to consider question by the nomination of brethern in November last, thus proceeds:-"By the resolutions and tendencies of our Church during past months, it has become as certain as any future conduct of man can ordinarily be that the ensuing Assembly will—perhaps in more ways than one adopt measure which, in my deliberate conviction, will go far to obliterate from our ecclesisation procedure the distinctive principles of our Disraption Church, which God sonsded to us to maintain in their integrity. I know

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that neither you nor many other equally honoured brethren will have any sympathy with me in this conviction. This I deeply regret; it is a constant distress to my spirit that it should be so; but so it is. I do trust that, by the blessing of God, we many yet be brought back to our old most delightful harmony; but, in the present solemn juncture, I dare not consent to preside over an Assembly obviously bout upon taking the course I have indicated. I am extremely anxious, however, that the brethren should know how much I appreciate the kindness of those who brought forward my name, and the manner in which it was accepted by the meeting which followed the iast Commission but an overpowering sense of duty compels me respectfully and sorrowfully to decline the undeserved invitation which, through you, has been addressed to me. I trust it is not asking too much of you to read thus letter to the meeting which will be beld after the Commission in March to make a new arrangement."

Dr. Millar is strongly opposed to the "mutual eligibility" scheme. He cannot, however, save his consistency by declining the Mcderatorship. He would need to go further and refuse to be a member of the free church altogether. Conferences have recently been held by the Anti-Union Free Churchmen and the final resolution come to is that there is to be no disruption or secession. It is no secret that the more moderate men, like Drs. Smith and Moody Stuart, have warned Dr. Begg and Mr. Kennedy that if they are planning disruption not only will they not follow them, but they will oppose them with all their might. Wise men they. The majority will follow the scheme, and eventually all will be satisfied, and wonder what all the present ado was about.

The Kev. Mr. Anight, of Dundee, has been again before his Presbytery, defending his peculiar opinions on prayer. He has been very successfully answered by the Duke of Argyle, in the last number of the Contemporary Review. At a subsequent meeting of the Presbytery it was decided by a majority of 30 to 5 "That the Presbytery, having considered the report of their committee on Mr. Knight's paper on prayer published in the Contemporary Review, and the statemen made by him at last meeting, find that there are grounds for judicial procedure against him, and appoint a committee to deal with him and if necessary to frame a libel against him."

Book Notices

A DISCOURSE ON PREDESTINATION; OR, THE DECREES OF GOD. By the Rev. Geo. Christie; record edition; N. S. Printing Company, Hahlfax, N. S.—Mr. Christie is one of the fathers of the Presbyterian Church of the Lower Provinces, a sound theologian, and an able minister of the gospel. This discourse is an able one, and does credit both to his head and heart. His the is clear and simple, and his arguments logical. His language is his servant, not his master; he knows what he wants to say and gives expression to it in the words best fitted for the purpose.

SCRIBNER'S MONTHLY.—Scribner & Co., New York; \$4.00 per annum. The name of its Editor, Dr. J. G. Holland, is a sufficient recommendation of this most popular of American monthlies. The April number concludes the fifth volume, and is full of entertaining and instructive reading. Bret Harte, Mr. Troude, and many other distinguished writers will be contributors to the next volume; and constant subscribers will get, in a short time and at trifling cist, a complete library of current literature.

Harper's Magazine.—Harper & Bros., New York; \$4.00 per annum. It is impossible to particularize each of the many articles which appear in the April number of Harper. The first is an interesting account of the people and social life of Santo Domingo, entitled, "The Cradle of the New World." A contribution on "The Ocean," giving a summary of marine phenomena, is a fitting supplement to the article "Earth and Air," which appeared last month. The new chapters of the socials, "Old Kensington," "A simpleton," and "The New Magdalen" are full of interest, and will doubtless stimulate the reador's impatience for "the end."

THE CANADIAN MONTHLY .-- Adam, Ste renson & Co., Toronto; \$3.00 per annum. The contents of the Monthly for April would satisfy the most exacting and fastidious. Polities, poetry, fiction, science, travel and criticism furnish the topics in this number, and all are treated with interest and ability. In "Current Events" the editor devotes himself, principally to the late crisis in England; but he does not forego his usual comments on Canadian politics. He finds little to admire on either side at Ottawa, but considers that "the tendency of the Ontario session generally has been to improve the position of the Government in the eyes of those who are sceptical as to the conflict of princ ple, unconserned in the scramble for place, and destrong only of honest and espable adminisTHE DADIES' REPOSITORY.—Hitchcock & Walden, Cincinnati; \$3.50 per annum. This is not a fashion magazine, as may may imagine, but a family periodical edited by Rev. E. Wentworth, D. D. The April number has two excellent engravings, and contains some three hundred pages of first-class literature.

With regard to the way in which he has discussed the subject, it is to be borne in mind that the discourse was preached to an ordinary congregation, and therefore the we cannot expect the dcotrme to be treated with the same fulness as if the work under consideration had been in the form of as ordinary theological treatise; nevertheless Mr. C. has shown us that he not only un. derstands the doctrine, and the way of defending it; but also that he can set it forth in such a manner as not to be above the heads of the common people. For this reason, as well as for many others, we are glad that the discourse has reached a see. ond edition, and we hope that a third may yet be called for. We would be glad if our people were to take more interest in the great doctrines of the Christian Church, There has been a cry for practical preach. ing; and it is well that all preaching should be practical; but it should be remembered that every Scripture doctrine has a practical side, while no preaching, whether it be thought practical or otherwise, is of much service unless it is founded on the great truths of Scripture, which are at once the walls, towers, and bulwarks of our spiritual Zion. To all who would like to become acquainted with the leading features of the doctrine of predestination, and the way to dispose of objections to it, we would recommend the discourse before us. It may be ordered through any bookseller in the Dominion from the Nova Scotia Printing Company, Halifax.

PRESBYTERY OF CHATHAM.

This Presbytery met in the Wellington street church, Chatham, on Tuesday, 25th March, Mr. A. W. Waddell, Moderator pro There was a large attendance of ministers and elders. Among the items of business were the following :- Reports were ministers and elders. received from the congregations of Tilbury East and Thamesville that in accordance with the recommendation of the Presbytery, they had increased the stipend of their respe tive ministers to \$600 per annum. Messrs. Waddell and McColl reported that in February last they had ordained the following elders in the Sombra field: Sombra Village, Messrs. A. W. Watson and G. Stekes; Black Creek, Messrs. James Heddle and R. M. Peattie; Sydenham, Messrs. C. Beck and D. McQuarie. Mr. J. Becket was appointed Moderator of the newly formed session. A call was laid on the table from the united congregation of Ridgetown and Kilmarnock, addressed to the Rev. Archibald Currie, Messrs. John Wilson, John Crawford and Dugald Leith appearing as Commissioners from the congregation to support the call. The call was sustained and placed in the hands of Mr. Currie, who was present. He signified his acceptance of the call, and the Presbytery agreed to meet in the Ridgetown church on Wednesday,the 9th of April next, at 11 o'clock in the foreneon, for the purpose of inducting Mr. Currie into the pastoral charge of the congregation of Ridgetown and Kilmarnock. Mr. Becket was appointed to preside, Mr. Gray to preach, Mr. Waddell to address the minister and Mr. Forrest the people. The fol-lowing gentlemen were elected delegates to the General Accembly which meets in Toronto in June: Ministers, by rotation, Mesronto in June: Almizers, by rotation, alesses. Waddell and Milligan; by ballot, Messes. Warden, Gray and Becket. Elders, all by ballot, Messes. Bartlett, J. W. Mc-Keown, K. Uroulart, W. Stanforth and F. Bates. Messrs. Gray and Staniforth were elected members of the Synod of London's Committee of Bills and Overtures, and Messrs. Becket and Bartlett members of the General Assembly's Committee of Bills and Overtures, the Clerk being ber of both Committees. The Presbytery agreed to recommend the Home Mission Committee to reduce the Harwich Supplement to \$100 per annum from 1st April, 1873, and appointed a committee of elders to meet with the people of that congregation and endeavour to stimulate them to increased hberality, so as to secure if possible the im-mediate withdrawal of the entire supplement; the committe to consist of Messrs, Bates (Continer), K. Urguhart and W. Coulthard. Mr. Warden brought before the Presbytery the claims of Dreeden and urged the necessity of a station being at once organized in that place, there being many Presbyterian families in and around the village who were desirous of having a missionary of our church laboring regularly among them. The Presbytery agreed to take up this field, and instructed Mr. Warden to secure the services of a suitable missionary. It was also agreed to recommend the Home Mission Committee to grant the sum of \$4 per Sabbath (should it be requiredi to aid in supporting the missionary. Arrangements were also made to secure regular supply during the summer months for all the other mission stations in the Presbytery An overture anent the desceration of the Lord's Day was regived from the Thamesville session and read. It was ordered to lie upon the table till next regular meeting. Steps were taken to deal with one of the congregations in the bounds contributing a very small sum to the hemes of the church. The Presbytery adjourned to meet at Windsor, on Tuesday, 8th July next, at 11 a.m.,

and was closed with the benediction.
R: H. WARDEN, Pres. Clerk.

The agitation for a change in the jury system is going on in England as well as in this country. A bill has been introduced into Parliament which reduces the number of jurous from twelve to seven, and allows a majority to convice. But the projects of the property of the projects of the projects of the projects of the projects.

PRESBYTERIAN COLLEGE, MON-TREAL.

CLOSING PROCEEDINGS OF THE SESSION.

On Wednesday evening of last week the On Neunesday evening of last week the closing lecture of the present session of the above college was delivered at Erskine Church by the Rev. John Campbell, M. A., his subject being "A pl 1 for the historical evidences of Christianity."

The Rev. Prof. MacVicar, L. L. D., pre-ided. After praise and reading of the Word, the Rev. A. Wilson, of Kingston, led in prayer. Notwithstanding the very un-favorable state of the weather a large conregation assembled, and the proceedings gregation assembled, and the proceedings were of a deeply interesting and satisfactory. Anaroter. The rapid growth and extensive assfulness of the College was apparent from the presentation of facts made at the close of the lecture.

The Rev. lecturer said that, in presenting this plea, he felt his position like that of one who, on the occasion of a greaterisis, advocates, in the council of the nation, the recall of an old and long neglected public servant. Thus Belisarius was summoned from obscurity and disgrace to lead once more the armies of the East and repel the motley hordes of vagabond Barbarians. Bring back the old leader and, as in his fring back the out reader and, as in his case, you bring back again the old spirit of the defenders of the faith. The full, deep, manly tones of historic evidence, that once rang trumpet-clear in the van of all contests with the adversaries of the truth, like the battle hymn of Lutzen, have to-day been displaced by the echoes of many a wrangling Thersites in the camp of God, the blusterings of self-constituted heralds and the sophisms of mediating ambassand the someons of mediating, ambass-adors. We were in danger of losing through this means the true historical Christ and the Christianity that made our fathers strong and faithful. They must be superseded by the old champion who vangulated Lucian and Calsus in the ages of quished Lucian and Celsus in the ages of the past, before whom the systems of Bolingbroke, Hume and Voltaire went down into oblivion. Yet the defender whom we call to our aid is not all the same. We see before us a larger man, for the world's before us a larger man, for the world's knowledge has grown since last he won his victories, and with that growth he has increased. Every apparent fall has thrown the Son of Heaven and Earth upon his mother's breast, and long continued neglect that left him there to rise Antanashka, with but left him there to rise Antœus-like, with tenfold strength for the future contests. was a matter of neglect that the historical evidences should stand in need of a plea from any one. Once in high favor, they are now almost disregarded; and philosophy is exalted to the position of defender of the faith. It was undeniable that philosophy had rendered good service to Christianity; it was also true that she had proceed herself a sorry champion for the truth, which she has corrupted in every age. Philosophy endeavored to turn public attention to scientific as opposed to historical investigation and a proposed to historical investigation and the proposed to historical in tion, with a vainglorious desire to meet the enomy upon his own ground. The adver-sary demands immediate and simple proof that the Bible is the inspired Word of God and the authoritive rule of faith and life. He seeks a royal road to this most important of all departments of knowledge, and the apologist, instead of chiding him for his presumption, seeks in vain to gratify his midolent impatience. History is deemed too cumbrous for such a task as this. Philosophy attempts it and iniserably fails. Ignorance ot the nature and extent of historical evidence is another cause of its neglect. If we can show that our great subject of study is in itself historical, wo can declare our right to keep its legitimate evidence continually before the public mind, whatever may be the question of the hour that seeks to turn it aside. It was not meet that those who keep watch and ward leave in the citadel of the truth should leave their defences to light a pitched battle with every freelance upon ground unknown to them and in which the enemy has prepared his pitfalls and set his snares. If it he folly his pittalls and set his shates.

The property of the best essay on Selfishness, viewed as exhibited in our relations to God and man.

The property of the kingdom of God to cast away from him the historical evidences and meet Mill with social science or Tyndall with natural law. The science or Tyndall with natural law. The science on the property of the property o to say, was not a system of metaphysics or ethics, nor a manual of natural science. It collection of historical documents. Looking at the theologies of the world and the canonical books which contain the a, we find that while in all there are found certain fundamental truths for which other sciences account, their main features are merplicable save by the aid of history. All religions distinctly specify or look back to a tame of revelation in the past when the Divinity manifested himself either in person or by prophets, in avatars or mahabads. The polytheism of Greecs and Rome, Brahmi m and Buddhism, the religious of history. Universal religion was not a thing of intuition or of man's pure device, but of history. The Rev. gentleman then showed that our theology was a narrative of fact, the history of religious progress, and that the Bible was essentially distinguished from all other books. It tells what man was, what he has been, what he has done aud is, what he yet shall be—all of which is history. Neither by the laws of mind nor of matter, of vital or mechanical forces, can the problems be attempted which the word of inspiration solves. They are on the page of history, and there must their solution be sought. As well-look for stars in-the meadow and flowers in the firmament of heaven as for the truths of theology in the systems that arrogate to themselves alone the name of science. Another pleasappears in the cultivation of the faculty by which alone we can truly receive, appreciate, and apply the truths of the Word of God. We needed faith in the evidences of

After a very lengthy discourse the Reventleman concluded by saying—"Lo, in the domain of historical evidences, the Christian may aird on his armor, not simply the saying the sa

testimony. The man who really comes face to face with the facts of the word writ-

finds irresistible evidences compelling

many a fair field of knowledge, and make them own allegiance to the King of Kings. We are well content ourselves to live baneath his glorious away, governed by his true and faithful word; while the radical of the world's passing hour shoats to baser spirits "emancipation from authority" as his revolutionary cry. We seek emancipation too, but not from real authority, from the highest testimony, from the belief of facts; for this would be emancipation from the truth, and "we can do nothing against the truth, but for the truth." We seek emancipation from prejudice and self-conceit, from all the idol tribes of race and sm, of more and self-content of market and stage, that we may be no longer children in this time of the world's real antiquity, walking in the leading strings of reason, a blind nurse, but mon, wise in all learning of the world's great past, and free men, whom the truth, gathering power and confirmation in every succeeding age as it comes down from those makes free. thence, makes free.

At the conclusion of the lecture a valedictory was read by Mr. R. Douglas Fraser, M. A.

At the close of the valedictory, the Rev. Dr. MacVicar made the following announcements and remarks :-

SCHOLARSHIPS.

The following scholarships were awarded

during the session:—

I. Fifty dollars by Peter Redpath, Esq., to be awarded to the student entering the first year at McGill College, who shall pass hrst year at Accili College, who shall pass the best examination in Homor,—Ihad, book VI to line 840; Virgil, En, book VI first half; Euclid, books I, II; Algebra, Col-enso, part I fto end of Simple Equations. Awarded to Wm. Gray.

II. Fifty dollars by Alex. Walker, Esq., to be awarded to the student entering the

third year at McGill College, who shall pass the best examination in Demosthenes. -The Olynthacs; Hebrew, Psalms X to XXV; Moral Philosophy, Stewart's Outlines, parts II. Awarded to John Allan.

III. Fifty dollars by Mrs. P. S. Ross, to be awarded to the student entering the first year in Theology, who shall pass the best examination in Horace, Odes, book III; Cicero de Senecute; Greek, Epistle to the Hebrews; Xenophon, Anabasis, book V, chap. I to V inclusive; Mackintosh's Dissertation on Ethical Science, section VI to end of Smith's Theory. Awarded to John

IV. The John Redpath Scholarship, Fifty dollars, to be awarded to the student who shall pass the best examination at the close of the session in all the subjects taught in

or the session in all the subjects taught in the first year Theology. Awarded to W. J. Dey, B.A.

V. Fifty dollars by the Eible Class, Cote street, Montical, for the best examination in Hill's Divinity, book IV, chap. VI to XI, inclusive; Stewart on the Scriptural form of Church Government; and the Apostolic Church by Prof. Whitherow, open to students entering the second year Theology. Awarded to E. F. Torrance, B.A. Mr. Torrance having declined to accept the amount the Senate awarded it to R. Watt, who

vi. Fifty dollars by John McLennan,
Esq., to be awarded to the student who
shall pass the best examination at the close of the session, in all the subjects taught in the second year Theology. Awarded to James Cameron, B.A.

VII. Sixty dollars by Hugh McKay, Esq. to be awarded to the student who shall pass the best examination in the first rank at the close of the session in all the subjects taught in the third year Theology, Cunningham's Historical Theology, vol. I, chaps. III, IV, V, VI, XIV, XV, XVI, XVII, XVIII, and Calvin's Institutes, book IV, cannot be held by Medalist. Awarded to R. D. Fraser,

M.A.
VII. Sixty dellars by D. Maurice, Esq., for best Essay, being a Refutation of Romanism, based upon Bungener's History of the Council of Trent. Open to all. Awarded to John Casey; T. Brouillette being second in order of merit.

IX. Fifty Jellars by R. Arderson, Esq. IX. Fifty dollars by R. Ar derson, Esq.,

fluence on her spiritual life and liberality, embracing brief historic statements and refutation of objections. Open to all. Awarded to D. MacRac.

XI. Thirty dollars by John Mackenzie, Esq., Lounoxville, for the best examination in Gaelie Grammar, Scripture Reading, An Geamhradh, by D. Buchanan, and Gaelic Essay on the Perpetual Obligation of the Sabbath. Awarded to Norman McPine.

XII. Twenty dollars by John MacKenzie, Esq., Lennoxville, to be awarded to the student who shall stand second in the foregoing competition. Awarded to John Mc-

XIII, Forty dollars by the C. P. Sabbath Mahomet and Swedenborg, all appeal to School, St. Mary's, Ontario, to be awarded history. Universal religion was not a to the French student who shall pass the thing of intuition and many's pure device. best written examination in Jacques Abba-dio Le Traite de la Divinite de Notre Seigneur Jesus Christ. Awarded to Calvin Amaron.

Amaron.
XIV. Forty dollars by the Sabbath
School of Chalmer's Church, Guelph, Ontario, to be awarded to the French student who shall pass the best written examination in E. Geruzez's Precis Historique des Lit-teratures Greeque et Latine. (Cours de Litterature, deuvieme partie.) Awarded to C. Brouillette.

to C. Brownette.

XV. Forty dollars by the Sabbath School of Knox Church, Galt, Ontario, to be awarded to the French student who shall pass the best written examination in Ad. Monod's. Lucile ou la Lecture de la Bible. Awarded to A. Cruchet.

XVI. Twenty dollars by the Sabbath School of Knox Church, Galt, Ontario, to be awarded to the French student who shall write the best translation into French of Whaeley's Logic, Book II, Synthetical Compendium, Class I., II., III., with examina-tion on the same. Awarded to E. D. Pel-

XVII. Fifty dollars by the Bible Class and Sabbath School of Knox Church, Mon-treal to be awarded to the English student real to be awarded to the singusts studied abidying for French evangelization, whe studying for French evangelization in the following pass the best exemplation in the following the study of the study

ing from dictation, snawering questions in French grammar, translating from English into French, and from French into English, writing a short essay in French, subject. Perseverance of the Sciuts. Awarded to

R. Hamilton
XVIII. Fifty dollars by Joseph McKay, Esq., for emmence in Elecution embracing, reading before professors and students pas-sages selected by the examiners from Andrew's Reader, said readings to take place on Nov. 1st, Dec. 5th, 1872, and Feb. 5th, 1878; Maximum value of each day's reading 100; Reading, Hab. III; Rem. VII; Phile-men; to take place on March 5th, Maximum 100. Open to all students. Awarded to R. D. Fraser, M.A.

Scholarships offered by Edward McKay, Esq., and John Stirling, Esq., were not awarded.

Gold medal, founded by the students in 1872. Awarded to D. H. MacLennan, B.A. The aggregate number of marks in the nine subjects of examination for the Medal was 1490, of which Mr. MacLennan gained more than three-fourths.

I am happy to announce that this medal and a similar number of scholaralitys to those just mentioned, will be offered for competition next session, togother with a silver medal founded by Alf. Sandham, Esq., of this city. The subjects of competi-tion will be found in the Annual Calendar, which will be circulated along with the May number of the Home and Foreign Record

The following additions were made to the Library during the session:—By purchase. 67 vols.; by donation, 98 vols.—in all 165

vols. READING ROOM. The Reading-Room has been supplied with 35 papers and periodicals. Of these 4 were daily, 10 weekly, 12 monthly, and 7 quarterly; 14 of these by purchase, and 19

LITERARY AND READING ROOM.

by donation. The balance in hand in favour of the library is \$148. Its total value is now over ten thousand dollars, but some departments of it require to be considerably strengthened. We need a complete edition of the Greek and Latin Fathers. May I express the hope that some generous friend of the institution will speedily supply this deficiency.

SPECIAL LECTURES, ETC.

In addition to the ordinary staff, three special lecturers were engaged this season, viz. Rev. Wm. McLaren, three months in Apologetics; Rev. Jno. Campbell, M.A., three months in Church History and Science of Religion; Rev. W. Mackenzie, three weeks in Pastoral Theology. Two lectures per week during the entire session were devered on Elecution by Prof. Andrew.

While special ar angoments of this naturo nder most valuable aid in the work of the College I am happy to state that the Board intend to urge ipon the General Assembly next June, the immediate appointment of a Professor of Church History and Apologetics, and I need scarcely add that their intention is to seek and secure such a person as was referred to by Mr. Fraser in his valedictory. It is pleasant also to be able to say that the financial arrangements for this purpose are already completed, or rather were completed a year ago.

en a year ago.

The instruction of our I'rench students has, as hitherto, been ably conducted by Prof. Coussirat. The number of students in this department is twelve. One of these, Mr. Chavey, is from Ohio, and is supported by friends in the United States. In conception with his name I am reminded of nection with his name I am reminded of the remarkable fact that our College seems to be the only Protestant institution in the country which gives theological instruction in the French language.

COLLEGE BUILDINGS AND FINANCE.

I was informed by our excellent Treasurer, Mr. Warden King, a few days ago that there is a balance in favor of the College in all our funds. Our finances therefore are, as heretofore, in a sound and prosperous condition. The amount to the credit of the Endowment Fund is \$23,860.36. The amount subscribed for the erection of our new College buildings is \$32,595.00. These buildings, as many of you know, are being attended our efforts is largely due to the liberality and energy of our College Board and specially to the carnest and laborious exertions of the Rev. Alex. Young, who has recently undertaken the work of completing our building fund and whose appears through out the pornous of the territory attached to the institution already visited, have met by our people in a most liberal and hearty manner.

It is a matter of peculiar gratification that persons belonging to other denormations have volunteered substantial aid in our work. One gentleman has given one thousand dollars, another two bundred and fifty, another has founded, as you have heard, a silver medal, which he proposes at a property

change for a gold one.

To all our generous friends, I tender, in behalf of the College, most hearty and gratoful thanks. And now the Sesson is closed, I shall seek with Mr. Young speed by to secure the whose amount required for building purposes. I wish students to obbuilding purposes. serve that rooms will be granted to them in the order of application.

MISSIONARY AND LITERARY SOCIETIES.

These societies as you have Leard from Mr. Fraser, are doing a most commendable work. It is no small matter that the students employ during summer vacation six ini-sionaries, and four of these in the Province of Quebec, and all of them in destitute fields

GRADUATES AND GRADUATING CLASS. It is a fact upon which, I think, we may congratulate ourselves, that all our fo me graduates are settled as pastors, and two of them within the bounds of the Presbytery

of Montreal. This year ton young men have completed their collegiate studies, and will apply fer license to the General Assembly. And it is due to the class to state in this public meaner that they have all uniformly shown commendable devotion to their work, while some of them have distinguished themsolves by carrying off the highest honors in Arts

and Theology

I have only to add that during the past session 44 students have given attendance, including those in literary and theological classes, and judging from applications for rooms already received, there is the pros-pect of a large increase next session. The benediction closed the meeting.

KNOX COLLEGE. CLOSING EXERCISES.

The concluding exercises of the above in-The concluding exercises of the above institution were brought to a termination on Wednesday evening of last week, at a meeting in Knex Church which was largely attended. The chain was occupied by Rev. Professor Cavan, who gave a brief statement of the year's work. In the course of his remarks he stated that the bursaries offered for next remarked the considerable in educace of these courses of the course year will be considerably in advance of those offered in any provious year. There would be eighteen scholarships, and prizes would be given in theology. There had been 41 students in the theological course in the year just closed. He also mentioned that a project for the erection of a new college building was on foot, and that for that pur pose subscriptions to the amount of of \$10. 800 had been obtained in the city in a few hours—seven gentlemen heading the list with \$1,000 each. (This amount has since been largely increased.—Ed. B.A.P.) The canvass, he said, would be continued throughout the constituency of the college until enough money was guaranteed for the erec-tion of a suitable structure. He read over the prize list for the closing session which was as follows :—

SCHOLARSHIPS.

First Year.—1, Bayne Scholarship; for proficiency in Hebrew; entrance examination—W. Frizzel. *2, George Buchanan Scholarship, for general proficiency; entrance examination—P. Straith. Dunbar Scholarship, and Alegatics at class ship; examination in Apologetics at close of session—J. H. Ratcliff. 4, Another Scholarship in Apologetics, by examination at close—A. Stewart. 5, Scholarship in Bibical Criticism; by examination at close—J. S. Stewart. 6, Special prize in Hobrow (Lange's Commentary)—W. Frizzell.

SECOND YEAR:—1, Bonar Scholarship: by examination in Church History—T. F. Totheringham. 2, Goldo Scholarship: for general proficiency at close—V. Nichol. 3, Lindsay Scholarship: for Greci. Exegetics at close—J. Campbell. 4, Scholarship: for Homletics (junior) at close—R. Thynno. 5, Prince of Wales prize: for the best essay on the existence of God—J. B. Fraser, H. H. McPherson, aqualis. 6, Scholarship in Sys-tomatic Theology: by commination at close J. B. Fraser, H. H. McPherson, aqualis. 7, Special prize in Apologetics: by examina-tion at close—J. B. Fraser, H. H. McPherson, lequalis.

Trind Year.—1, Gillies Scholarship. for

best essay "on the doctrine of Moral Agency with special reference to the different theories of the Will -II. H. Rennelson. 2, Loghrin Scholarship . for examination in Systematic Theology—D. B. Whimpster. 8, Scholarship in Hebrew Exceptics: examination at close—A. Giliay. 4, John Knox Scholar-Sup, examination in Homiletics (semory—D. J. Caswell. 5, Esson Scholarship; for examination in Church History (Old Testament)—J. Scringer. 6, Special Prize in New Testament Greek Lange's Commentary)

tary)—S. Scringer.
As not more than one scholarship (Special excepted) can, by the rules of the College, be held by the same student, the award of Scholarships does not necessarily indicate the students who stand first in the respective subjects. A student who stands first in more subjects than one may choose the Scholarship which he shall hold; the Scholarship not selected falling to the student next in order of merit.

The student who stands first in the subjects of the several years are as follows:— 1st year—Hebrew, outrance examination, W. Frizzell; general proficiency, entrance examination, P. Straith; apologetics and exegotics, A. Stewart. Biblical criticism, W. Frizzel, P. Straith, J. S. Stewart, equalis. 2nd year—Church History, T. F. wquans. 2nd year—Church History, T. F. Fotheringham; exegetics and general proficiency, H. H. McPherson; homiletics, J. B. Frazer; essay on the existence of God, &c., systematic theology and apologetics, H. H. McPherson, J. B. Fraser, equalis. 3rd year—Systematic theology, equals. 3rd year—systematic theology, exegetics, Church History (Old Testament) and special prize for N. T. Greek, J. Scrimger; essay on doctrine of Moral Agency, &c., W. H. Renneison; homiletics, J. Scrimger, W. II. Renneeson, equalis.

The competitions for the special prizes in Hebrew and New Testament Greek were open to all the years; as was also the competition for the Esson Scholarship.

A synopsis of the Rev. Dr. Topp's closing lecture will appear in next issue of the PRESBYTERIAN.

Ministers and Churches.

From the annual report of the congregation of Bothwell-Rev. R. H. Warden, Pastor-we learn that a portion of the cha.g. —Florence—was set off as a separate congregation, with nearly 100 members. Notwithstanding this, Bothwell, with a membership of 100, has contributed the sum of \$183 to the various church schemes for the year ending 81st March last, being an average of nearly \$2.00 per member. The funds were appropriated as follows:

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The census of Inuia has brought to light he actounding fact that he population in ler English rule is 241,000,000 instead of 181,000,000, na increase of 25 per bent over Link, in timets revious estimates. the actounding fact that the population un-der English rule is 241,000,000 instead of 181,000,000, an increase of 25 per cent, over-provious estimates. with the second of the second second

Official Announcentents.

MEETINGS OF PRESBYTERIES,

Tonon to.—At Toronto, in Knox Church, on the third Tuesday of April, at 11 a.m. OTTAWA At White Lake, on the first Tuesday of August, at 10 a.m.

BROOKVILLE.—At Prescott, on 5th day of May next, at 230 p.m.

Bluch.—The Presbytery of Brace will hold its next ordinary meeting at Kineardine on the last Tuesday of April, at 2 o'clock, P. M.

Commercial

BRITISH AMBLICANS PRESERVERIAN, OFFICE, April 11, 1878.

PRODUCE.

The market has remained quiet, with values generally unchanged since our last, buyers and sellers both waiting for the opening of navigation before operating. Rates of freight from this point to the Maritime Provinces have been reduced foc. Stocks on the 7th inst. were as follows:—Flour, 31,892 barrels; wheat, 431,-294 bushels; oats, 10,962; barley, 59,383; peas, 56,104; 1ye 700 and corn 850. There was in sight on the 29th ult, 7,526,000 bushels of wheat and 1,040,000 of barley, against 8,915,000 of wheat and 1,521,000 of barley in 1872.

FLOUR.—Engury has been your limited and

FLOUR.-Enquiry has been very limited, and transactions very few. Choice No. r super sold on Friday at \$5.55 and on Monday at \$5.50, but ordinary brands were offered at 10 cents less, large has been steady, small lots selling at \$5.90. Extra is nominally unchanged. The market closes quiet at quotations.

OATMEAL.—Has been quiet; car-lots are worth \$4 65 to \$4 75. Small lots sell at \$4.85 to \$5.00.

WHEAT. - The enquiry is improving. No. 1 fall wheat has sold on p.t., but confessedly at not less than \$1.50; for No. 1 treadwell \$1.37 is refused. No. 1 spring sold to day at \$1.27 fab. cars. On the street fall sells at \$1.20 to \$1.45, and spring at \$1.22

OATS. - Are not in demand and are weak in price. Car-lots sold last week at 38¼ and 39c. on the track, and this week at 39c. bagged and delivered. Street price 40 to 41c.

BARLEY .- Has continued in fair demand at steady proces. No. 2 sold last week at 68c., and rejected at 62c. in store. On Monday car-tots of No. 2 sold at 68 and 68½c. on the track, and a cargo of unin-pected for 72c. f.o.b. at a point cast. Yesterday two cars of choice No. 2 sol at 69c on the track, and two cars of uninspecte at 67c. delivered. Street price 67 to 71c.

PEAS.—Have been quiet and easy. Car-lots of No. 2 inspected have sold at 68c. on the track, and the same could again be had. A car of seed peas brought 80c f.o.b. cars. On the street prices stood at 67 to 68c.

CORN. -- Car-lotshave sold at 49 and 50c. f.o.b.

SELDs —Clover is quiet; lots are worth \$5.30 to \$5.40; timothy is unchanged at \$3.25 to \$3.50; tares are wanted at \$2.00 but not offering; Hungarian-grass is easier at \$1.25. Dealers sell at 25c, to 35c, above these figures.

PROVISIONS.

BUTTER. - Remains quiet but steady; a lot of 50 packages of good medium sold at 13½c.; a lot of 50 of poor quality at 9c., and small lots of inferior at 4½ to 8c.

CHEESL. - Emall lots are from at 121/2 to 131/20. Eggs.—Are scarce and steady at 16 to 17c.

PORK —Is still advancing; choice mess has-brought \$18 and ordinary sold at \$17; but none can now be had under \$17.25.

BACON.—Is active and advancing; a car of cumberland sold at 8c,; ton-lots and under bring 8 to 81/2c. Rolls are quiet.

HAMS.—Are in active demand; a lot of 300

sugar-cured sold at 12½c.; canvassed have sold in lots of 100 at 13½c. LARD. - A lot of 50 tinnets sold at 93/c;

small lots are firm.

FREIGHTS.

LAKE FREIGHTS.—Three vessels have been chartered during the week with wheat and barley to Oswego at 4c. greenbacks.

GRAND TRUNK R. R. RATES.—Winter rates rom Toronto stand as follows:—To Halifax, \$1,00 for flour and 50c. for grain; to St. John. 92c. for flour and 46c. for grain; to Montreal, 50c for flour, and 25c. for grain; to Portland, 85c. for flour and 43c. for grain; to New York, 90c. for flour and 45c. for grain; to Boston, 90c. for flour and 45c. for grain.

THROUGH RATES TO ENGLAND .- Flour 6s. 3d. stg. per barrel to Liverpool, grain 15s. 3d. per 480 lbs; butter, lard or cheese, 100s. od. per 2,24) lbs. to Liverpool, and—to London; boxed meats \$5s. od. to Liverpool, and—to London.

-ENGLISH MARKETS.

The following table shows the prices of the undermentioned goods in the English markets on this day week and to-day, or at the latest advices received:—

			npn	1 2	x.b.	II 9
lour	** * * * * * *	********	275	6d·	27s	6d
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Porkn	iess, per	barrel		7 3	18	∞
Extra I	rime.			•	none	Francis

Bacon, new rough, boxed..... Cumberland, cut.....

The following is part of a discourse delivered by the Rev. R. F. Burns, D. D., on the death of this eminent man :-

Thomas Guthrie was born in Brechin, in 1908, descendant of the martyrs of that name. His father a banker, his brother. Patrick the same. Another brother, Alexander, one same. Another physician in the same antique town, and father-in-law to President McCosh, of Princeton. He was brought up under the plous ministry of the Rev. James Burns, toldest brother of the late Dr. Runns of Torente, whose clust same the property of the late Dr. Runns of Torente, whose clust same the price and same the price and same the same place and same the same the same place and daughter became his wife, and aurvives as his widow. His brother Patrick had previ-ously married Mr. Burn's sister. He went to the University of Edinburgh at the age of 11, was licensed at a very early age, was for some years without change, occasionally assisting his father in the Bank. Studied medicine in Paris, 1826-7—was settled in the mral parish of Arbirot in 1830—and translated to Edinburgh in 1837—came out in the disruption of 1845—retired from the pastorate in 1864, thereafter, till his death devotation of the settle of the Sandon Sandon. ed himself to the editing of the Sunday Magazine, and the prosecution of many philanthropic and interary enterprises. Affor a full Biographical resume—the delinea-tion of Dr. Guthrie as a preacher, a worker, an author and a man-Dr. Burns concluded by sketching his character as follows :- Dr. Guthrie was a man of much moral courage. He dated to do right whatever it might cost. When interdicted from preaching the Gospe in certain parishes of Scotland, convinced that he should obey God rather than man, and that the Court of Sessien had no right to put a muzzle on his mouth, he trampled their interdict under foot. When the high-est Peers in the land refused sites for churches and manses to some of the "onical Ministers and Congregations, he withstood them to the face, because they were to be blamed. When Romanists and Rationalists combined to oppose the introduction of the Bible into the Ragged Schools, he kept them at bay, and contending that, as he stood to these outcast children in loco parentis it was his duty to give them the bread of life as well as the bread that perisheth. After a five hours' fight in presence of one of the grandest audiences that ever gathered in the Music Hall, Edinburgh, he gained a glorious victor. Often had he to "stand up for Jesus" in miscellaneous company, and refuse associating with some of the highest in the land, when he had reason to suspect their not living as they ought. was his heroism least shown when painfully conscious of the enormuser ilso dirunkeness, as revealed in the daily scenes of his irrepressible philanthropy, he threw his influence into the Total Abstinence scale at a time timate footing. He was invited to the marriage of the Marquis of Lorne to his royal bride, and on that occasion received special attention from his Sovereign. him. He never toadied to his aristocratic friends or sought any favours from them. Never was there one freer from the disgusting stuck-up-ness of our modern shoddyism. He " minded not high things but condescended to men of low estate." Nor was he in the least patronizing. It sat naturally on him to be gentle and gentlemanly to lotty and lowly alike. He was a man of singular simplicity. He had his Master's partiality to the "little child." He loved the playful sports and winning ways of children. On many a visit to his hospitable home, during our college days, have we had delightful evidence of this. After the severe mental tension of composing and committing his matchless sermon-peems, he would come out of his study to unbend with us in innecent diversion. I have played carpet-balls river and within the portals. Literally the with him on a Saturday night. And with fell asleep. It was hard at first to deterwhat amazing zest he would enter into the mine if he was not and God had taken him. game, and contend with myself and comrade his son as if the mightiest interests were involved! His naivele was charming. His liking for children and likeness to them he retained to the last. The hymns in which he retained to the last. The hymnista which he specially delighted on his death-bed where what are known as "Children's Hy-mns," such as "There is a Happy Land" and "Jesus, tender Shepherd, hear me." On the Friday night before he died he re-quested the family to sing: when asked what he would like, he said. "Give me a Bairne's Hynn." It was very affecting to witness his treatment of a hitle granddaughier, four years old. She would creep up on the bed and sit and sing for him, and rub on the bed and sit and sing for him, and rub his often chilly hands. He would call her pet names, and throw his arms lovingly round her. On the day before he died she came in as usual. He was suffering a great to a tract niety.—Malame Guyon. ed, "Put her up." She was set on the bed, the longer it dwells upon, and the conger it dwells upon, and the crept towards him, and kissed him. He nodded to her, and whispered. "My bonne lamb" He retained his simplicity and naturalness to the last. He was a man of naturatness to the list.
broad Cultiolicity. His convictions were sirong and deep. He was a thorough strong and deep. He was a thorough Scotchman and Presbyterian, yet he was free from all offensive clannishness and the least semblance of bigotry and exclusiveness. He was a "lover of hospitality, a lover of good men." He was eminently cosmopolitan in his sentiments and sympathics. His was a chartes which

"Glowed with social tenderness, And felt for all mankind."

At his breakfast fable (that was the meal to which strangers were often invited) were to be found the representatives of many countries. His Church mirrored Christendon. There were devout men of every na-tion under Heaven. The Sunday Maga-sic also displayed this rainbow-like blend-age of the market conferential column. For

its occasional too great lutitude others must shoulder a large measure of the responsi-bility. His great gushing heart warmed to all of every name with whom he could take sweet counsel The Evangelical Alliance had no warmer friend. At the meeting in Genera in Esptember, 1831, he was the most popular speaker. Next October we foodly hoped to have greeted him at the Alliance gathering in New York, but he has been summered to a grauler convocation. His death-bed beautifully reflected this Communion of Saints. The dergymen who attended him and prayed with him were representatives of the Presbyterian, Episcopalian and Congregational Churches As the Rev. Thomas Vores, Incumbent of St. Mary's in the Castle, ceased praying one day. Dr. Guthrie was too weak to speak with him directly, but signalling to one of his sone, he whispered by him this message to his worthy Episcopalian brother. "Tell him my journey is nearly ended. Ask him to pray that I may have a speedy entrance mto Heaven, and that we may have a happy meeting there, where we shall have no long-er to proclaim Christ but where we shall enin to proclaim Cirist out where we shall enjoy Him for over and over." He was ferrent
in spirit while serving the Lord. To the full
"he served his generation by the will of
God." He was a true philauthropist.
Without making himself a fool in grovying,
he could say, "When the ear heard me,
then it blessed me; when the eye saw me. it bore witness to me; because I delivered to the poor that cried, and the fatherless and him that had no helper. The blessing of him that was ready to perish came upon me, and I caused the widew's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not I searched out." But he was no mere social reformer. Far different was he from a mere Secular Humandarian. To him to live was Christ. He looked at the wants and woes of human kind from the stand-point of the cross, and through the breaking heart and swimming eyes of the cruci fied. Of all the objects of his benevolent regard, he could say, "God is my witness, how greatly I long after you all, in the bowels of Jesus Christ." The cross was the centre of his theology and the source of his philanthropy. The name that is above every name was all his boast. To bring the devil-possessed to the feet of Jesus. clothed and in their right mind, was his aim. Some of his last sayings were char-acteristically beautiful. One day his sight was somewhat confused, and when one of the attached circle remarked that "this was of little significance — Ah, no! said he, it is just like the land-tirds coming light--"Ah, no! said he. ing on the mast which presage to the weary mariner the nearness of his desired haven. Admiral Hamilton remarking his looking better. "Ah!" was his remark, "a good man when custom and fashion were call when custom and fashion were call when custom and fashion were call when custom and opposition, when he sellered himself right, was associated remarkable urbanity. The highest in the land felt honoured by his company. His singularly attractive manners made a fast friend of the Duke of Sutherland, of whom as a site refuser he had at one time to speak severely. With the Duke of Articles and accomplished son-in-law the sell be more foolish in Heaven than we are here." Yet he never lost interest in earth. His heart overflowed those unavoidably absent, love messages were sent. Though far from home it v his privilege not only to have "the Almighspecial attention from his Sovereign. The this privilege not only to have "the Almign-State car took him to London on his last ty yet with him" but "his children about journey. Telegrams came from the Palace him." Two sons, three daughters, two to his deathbed. Yet was he never spoiled sons in-law, one daughter-in-law, together by these attentions. He never lost his with the little grand-daughter already mennative simplicity of habit and sauvity of the with him to the last. "Stand manner. Not a grain of uprishness was in up for Christ, in all circumstances," was him. He never tradied to his avistocratic. one of his special injunctions repeated very one of his special injunctions repeated very-emphatically twice, "You have that Sa-viour now." one said to him. "Yes," was his prompt reply. "I have none else." "On the other side." "Happy! happy!" and such like heavenly ejaculations, with the "upward giancing of the eye," declared planly that the Pilgrim of the stately form, and genial face, and golden mouth had, in his "Progress" to the Celestial City, reach-

ed the land of Beulah. So on he moves to meet his latter end.
Angels ground befriending Virtues a friend.
Sinks to the grare with unperceived eccar.
While Resignation gentry slopes the way
and all his prospects brightening to the las
His Heaven commences ere the world

And now he has been a month across the

Sure the last end
Of the good man is peace.
Nath they fall not more softly to the ground
Nor weary, worn-out whole expire so soft? Mark the perfet man! behold the upright! The end of that man is peace."
Catch his mantle. Imbibehis spirit. Emulate his virtues. Imitate his example. "Whose faith follow, considering the end of his conversation." Let us act out in our hyes the lines he loved to quote, and of

whose spirit his life was the embodiment. I line for those that love me,
For those that know me true.
For those that know me true.
For the Heaven tast srules above me,
And waits my coming two:
For the cause that lacks assistance,
For the wrongs that nee, resistance,
For the future in Lie distance,
For the good that I can do."

A sad exterior is more sure to repel than

Advice is like mow, the softer it falls the longer it dwells upon, and the deeper it sinks into the mind. - Coloridge.

solid substances are sunk, while chaff and straws swim upon the surface !- Bacon.

Time is like a river, in which metals and

Well fare their hearts who will not only wear out their shoes, but also their feet, in God's service, and yet gain not a shoe-lat-chet thereby.—Fuller.

He that is not merciful to another shall not find therey from God; but if thou will be mercial and compassionate, thou shalt be a benefactor to thine own soul .-St. Bernard,

In everything give thanks. Who hath distinguished you from Adam, the mass of death and perdition? Was it not he who came to seek and to save the lost? the apostle says, "Who made thee differ?" does he answer. "My good will, my faith, my righteousness?" Does he not say, "What hast thore which them had not rewarved ?" -St. Augustine.

TRIAL BY JURY.

"Trial by Jury" has so long ranked as one of the hulwarks of the Constitution and the especial pulladium of British liberty, that it needs a bold man to venture even to question its absolute perfection. A few years ago, an attempt to meddle with so revered an institution would have been regarded as a species of sacrifege, more beinous even than the disestablishment of the Irish Church; but opinion ripens fast in these days, and of late so many underliable griorances and palpable tailures of justice have arisen under the jury dispensation, that it is impossible for the most tessilized and purblind of conservances to escape the conriction that a reform of some kind is needed. The Attorney-tieneral dul not, there-fore, address an altogether unsympathetic

undience on Monday night in moving the

second reading of his promised jury bill, which, however plausibly explained, or presently limited in scope, is unquestionably a step in the direction of restricting, if

not wholly abolishing, trial by jury. The measure actually introduced does not, of

meestire actuary introduced does not, or course, arow any such intention, and the Atterney-General himself speaks of the Bru-ish jury-box as respectfully as if it were the Equator, but the drift and tendency of the reforms prop sed are, nevertheless, of the radical nature stated; and when the nation has been brought in time to acquiesce in the decision of important cases by the votes of seven, five, or even three jurymen, it will have travelled tolerably far on the road to-wards total abolition. The main purposes of the bill, as described by its author, are to raise the qualifications of jurors, to do away with the present unfair personal inci-dence of the liability to serve on juries. to bring about a more impartial administration of the law, and to get rid of the always in-convenient, and often tregular and corrupt practices which attend the summoning of juries under the existing law. The means proposed to be adopted towards these ends affect, in the first place, the composition of juries, and, in the second place, their verdicts. It is proposed to reduce the number of jurors from twelve to seven in all cases but those of murder and treason, in which the old number would be retained; to substitute a rating qualification for jurymen for the existing one; and to dispense with absolute unanimity in the verdicts; or, in other words, to give the majority the power of decision. An important feature in the pro-posed reforms is the inclusion in all juries of a certain number of special jurymen, as representing the element of educated intelligence: but, inasmuch as the special jury lists will be based solely upon a rating qualification, it would be more correct to de scribe the alteration as a concession to wealth or social respectability. Regarding many of the details of the scheme. thor does not yet appear to have quite made up his mind, and it would, therefore be premature to discuss them; but the principles of reform are sufficiently indicated by the provisions above quoted, and we need have no hesitation in expressing our opinion upon them. As to the reduction of the jury complement from twelve to seven, in all but capital cases, there can be no doubt that it would prove a sensible relief in large towns to many men of business, who, under the existing law, are liable to be called off in dozens for days and weeks at a time, to dozens for days and weeks at a time, to decide on cases which might be safely entrusted to the judgment of any three men of average intelligence. On the other hand, as any reduction in the number of the jury proportionately increases the influence of individual jurors, the risk of corruption is similarly augmented, and such a limitation ought not to be accepted without good guarantees against its abase, as the adop-tion of new facilities for challenging the panel, or fixed rules of selection, open to scrutiny. In regard to the mixed composition of juries, whilst admitting the force of the arguments adduced for it, we cannot shut our eyes to the fact that this provision is not unlikely to take away all, and more than all, the relief granted by the previous one, seeing that it will necessitate the continual employment of men of the special jury class in cases from which they are at present exempt and scarcely needed. A revision of the common jury list would, we think, fulfil every useful purpose to be gained by the association with it of a highthird and cardinal feature of the bill, giving a thousand times in the retreat from Mosthe verdict to the uncority, that opinions cow. Allison, the historian, to try the exwill be most divided. In ordinary cases periment, sat down in his garden at night, would enable four jurymen to determine the issue, and in many instances, where the jury was limited to the minimum panel of five, three votes would suffice to carry the verdict. This provision is one which will require very careful considera-tion, and, in the event of its adoption, rigid fencing r and against the abuses to which it offers strong temptation; but if, on due deliberation of its effects, the committee should decide in passing it, we fail to see why it should not be applicable also in capital cases. There is surely no reason to suppose that there would be less honesty and uprightness where the life of a prisoner was at stake than where it was simply a question of his liberty and comfort .- Birmingham Weekly Post.

A SECTARIAN.

Dr. McLeod, lately deceased, gives a definition that fits closely to some. He says :-

"The man I call a sectarian is the man who is not contented with the blessings of number one in the street, but who is always throwing stones or mud at number two; who is not content with his own wife and family, but who talks and gossips about another man's family. Give me the man who has honest, earnest convictions about his own church, and I extend to him the right hand of fellowship. Love your church and do all you can for it; but try and imagine, at the same time, that other men are as constientious as you are, and give them the right hand of fellowship when they do all they can for their church."

Some people think to save themselves by coming to the Lord's table, conceiving that the sacrament is a sort of charm to bring salvation down to them, whereas it is installed as a lefal to those who are saved.

British Hill. ABOUT POPES.

When a Pope dies there are some pecu-For instance, as soon as har ceremonies. it is known in his palace that he is dead, a man enters the room where his body lies and raps on his head three times with a silver mallet, calling his name three times then, having waited for the reply, which he knew beforehand would not come, he anrounces formally that the Pope is dead, ag i, the rapping on his skull were the final proof. Then the great bell of the Capitol is tolled, and everybody knows by that what has taken place; then there is a funcal of nine days, in which time the city seems given over to noise and disorder, as if it was without anyone to govern it Meanwhile, watched day and night by a guard, he lies on a sumptous bier, with tapers blazing around him; and crewds of people come and kiss the toe of his slipper, and look at him in his splendid robes, and at last he is laid away in the vault, and the cardinals begin the struggle for a successor.

number; consequently everyone aspires to never found out at whom the thunderbolis the office; and deep is the scheming as soon were hurled. The rule seemed to be that as there is a probability that it will become everything which regards the congregation acant. Each is entitled to cast one yote, and his right can not be taken from him. Even if he is a criminal, he may be taken from prison to vote. The Pone must be an Italian by birth; no man from any other nation has occupied the place for nearly three hundred and fifty years.

before his eyes, and while it is swittly hear. To be sure the day for sermons is Sunblazing and vanishing, the voice of the day, and we believe that both Sunday books official who holds it says to him, "St. and Sunday nusic are bound to be all about Peter, sic transit gioria mandi," to remind Jews, and that an Englishman would be him that all things are vain and perishable.

It used to be necessary that the horse. ridden by the Pope on state occasions,

The first who dared to set himself above sovereigns was Leo III., who was a friend to Charlemagne; and at some grand festival where the French nobility and Reman clergy were present in all their glory. Leo came forward, and to the surprise of everyone, placed a magnificent crown on the head of that prince and anointed him.

After this, the Popes took part in politics. made wars and treaties, forbade marriages, and excommunicated whoever displeased them. They meddled in the affairs of neariy every court in Europe, and made them-selves a terror. The excommunication of a sovereign was felt to be a most dreadful calamity, and no wonder; for while he was in this state the church bells were not rung, sacrament was not administered, altars and pictures were covered with black cloth statutes of saints were taken down and laid on beds of cinders and ashes, and there was a general appearance of desolation and mourning.

FREEZING TO DEATH.

That freezing to death must be a frightful torture many would consider certain from their own experience of the effects of cold. But here we fall into the usual error of supposing that the sufferings will increase with the energy of the agent, which could only be the case if the sensibility remained the same. Intense cold brings on speedy sleep, which fascinates the senses and fair-Intense cold brings on speedy ly beguiles men out of their lives. The most curious example of the seductive power of cold is to be found in the adventures of the botanical party, who, in Cook's first voyage, were caught in a snow-storm on Terra del Fuego. Dr. Solander, by birth a Swede, and well acquainted with the destructive deceits of a rigorous climate, adinonished the company, in defiance of inssitude, to keep moving on. "Whoever sits down," said he, "will sleep, and whosover sleeps will perish." The doctor spake as a sage, but felt as a man. In spite of the remonstrances of those he instructed and always to was the first a lie and always to the remonstrances. and alarmed, he was the first to lie down and die. The same warning was repeated a thousand times in the retreat from Mos-In ordinary cases i periment, sat down in his garden at night, when the thermometer had fallen four grees below zero, and by quickly did the drowsiness come stealing on, that he won-dered how a soul of Napoleon's unhappy band had been able to resist the treacherous influence.

HOW SOME OF US WORK.

A writer in the Providence Journal says : This is the way we are hurled through the world, and some of us out of it. man's pulse is at eighty, the blood is leaping that a paise is at eight, the brood is realing to his brain from excitement or pressure of business or duty; he rushes to his office; without pause or let-up he rushes through the day, the constant calls upon his attention give him no respite; the time flies, night comes, the day is over, he retires to his home, eats hurriedly, with brain whirling he goes to bed, tosses all night in feverish dreams, awakes in the morning weary and worn, the old stimulus is applied, the calls upon his time and attention come in troops, he does not pause to think of the strain, and thus it goes on, day after day, month after month, year after year, until there comes a flash, something snaps, then a sudden darkness, the lamp has gone out. the end has come, and it is only noon. This is the way we live, merchants, manufacturers, doctors, lawyers, ministers, edit-ors, students, all; we heed no warning comrades in the ranks fall by our side and in front of us, we march on over them-to fall ourselves. Thank God the summer and vacation are coming, they are just ahead of us, when the weary, aching head can find a little rest.

We are afflicted by God, that our reward and crown may be thereby increased; and as much as he addeth to our tribulation, so much and more will be add to our retribuINDIRECTNESS.

In the regular conventional sermon there is not a word directly addressed to English. men of the nineteenth century as such. If anything out of the prescribed range is spoken of at all it must only be by the darkestallusions, never by its own name. We remember very well in the days of the Russian war, how even in the pulpit men could not always keep themselves from a worder two on the matter of which every one was thinking; but how carefully everything was veiled under dark allusions; how warily did the preacher avoid any direct mention of

"The Russians and the Tarks, With their Pabylonish works." as if both alike were nations which decency

forbade him to mention. To be sure, we remember a preacher on the other side who de-Incred a series of discourses against Lord Palmerston, veiled only under the sweet name of Nebuchadnezzar. But we believe t last he is laid away in the tunit, and the that the prophet's allegory was so successardinals begin the struggle for a successor. fully reiled under the sweetness of the five The choice is always from their own Chaldwan syllables that the congregation as an assemblage of Englishmen, as men living in a certain ago and a certain country, a country which has a certain past history and a certain present condition, is to be looked on as a forbidden subject in those discourses which are intended to give religious and moral instruction to the men who live in that At the ceremony of inaugurating a new country and in that condition; that is to say, Pope, one of the customs is to put a bunch they are never to be spoken to directly about they one the end of a staff and burn it just these things which it most concerns them to hear. To be sure the day for sermons is Sunlooked on as a profane person who had no right to show himself on so holy a day. We are taught in the Catechism to do our duty in that state of life to which it pleases God to call us, and that state of life is in our case a state of life of Englishmen in the nineteenth ridden by the Pope on state occasions, should be gray; and when he mounted, it must be from a stool with three steps, and if any royal person were present, he should hold the stirrup and walk beside the horse, he should class of discourses to be got from special present he stirrup and walk beside the horse, the ordinary average character is the ordinary average. sermon never thinks of dealing directly and in plain words with the particular state of life of those who hear it. We get, we dare say, very good dogmatic theology; we get very sound general morality; but it is a theology and a morality which, so far as it belongs to any particular time or place, seems not to belong to England now, but to Judea in ages past. It was a comfort when some time back we heard in a sermon a rebuke to one class of people who were "afraid of being called the parson's pet," and of cer-tain other persons "who thought it charity to give to an organ-grinder in the street."
It was a sign that we had got into an ago and country of parsons and organ-grinders in short, that we had wandered from Palestine to England .- Saturday Review.

AGE BEFORE BEAUTY.

It is just possible, that in this present rage for the antique, we may forget the ugliness of many of our prizes in our satisfaction with their age. While the best friends of social art are ever reaching out in all directions for ideas, old and new, of have cause for regret if the ancient mon-strosities which are daily paraded before us as "old" and "rare" and "real" shall be al-lowed to influence the growth of popular taste. Let us esteem ugliness if we please, -because it is curious, valuable, unique historically interesting, or for whatever reason there is greand,—but do not let us try to make people think that it can take the place of beauty, even of that beauty which is modern, and not at all rare.—Frank R. Stockton; Sribner's for April.

UNIFORM LESSONS FOR 1873. SECOND OF ARTER

Apr. 6. Israel—The New Name " 13. The Dreams of Joseph " 20. Joseph sold " 27. The Lord with Joseph	Gen. 37, 3–11 Gen. 37, 23–23 Gen. 31, 6,20-23
May 4. Joseph Exalted 11. The Report from Egypt 12. Joseph makes h.mself know 25. Joseph sends for his Fathe	n Gen. 45, 1—8
June 1 Israel in Egypt	Gen. 43, 1-
" 2. Joseph and Pharach " 15. Prophhetic Blessings	Gen. 47, 5-10
The Last Days of Joseph	Gen. 50. 15-18
THIRD QUARTED	
	En.
July 6. The Child Jesus " 13. The Flight into Egept " 20. The Baptson of Jesus 27. The Temptation of Jesus	35.00 0 1-10
July 6. The Child Josus	Matt. 2, 1-10 Matt. 2, 13-23 Matt. 3, 13-17 Matt. 4, 17-85 Matt. 6, 5-15 Matt. 6, 5-15 Matt. 6, 5-15

Nov 2 Jesus and the young Matt. 19, 13-22
9, Hosanna to the Son of David Mett. 22, 8-16
16 The Lord's Supper Matt. 225-30
23, Jesus in Gethsounane. Matt. 25, 53-6
30 Jesus before the High PriestMatt. 25, 53-68

Pourta Qualitan.

There is no misery more true and real than false and counterfeit pleasure. What a world of gossip would be prevented if it was only remembered that a person who tells you of the faults of others, intends to tell others of your faults.

The slightest sorrow for sin is sufficient, if it produce amendment—the greatest is insufficient, if it do not.—Colton

I find there are two thin, it is impossible to desire with sufficient ander—personal holiness and the honor of Christ in the salvation of souls.

He that has no resources of mind is more to be pitied than one who is in want of necessaries for the body, and to be obliged to beg our daily happiness from others, bespeaks a more lamoutable poverty than that of him who begs his daily broad. Col-

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an honest statement of the facts, and this they dawnys get.

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better Agriculture, and to commend it as the first and most important of progressive Art, based on natura selface.

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