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Contributors and Correspondents

For the Presbyterian [THE LATE REV. AROBIBALD HENDERSON, M.A.

BY REV. D. PATERSON, M.A.

No. V.

Scarcely had he obtained a colleague in the ministry than he lost his life companion. Mrs. Henderson died in November, 1860. She was a woman of piety from her youth up, as is evident from her letters and diaries, which show a mind given to spiritnal vigilance and self-culture. She had a racy humor of her own, with a cheerful disposition and a strongth of mind, which pur tained her hesband in many a season of despondency; and he felt her loss deeply. His son Peter, a medical dector, practicing in Ottawa with much promise of success in his profession, died two years later, and Mr. H. was left desolute indeed. After his wife's death he gave up house keeping, but never could he see the abode where he had enjoyed so many years of domestic happiness without a fond look and a sigh. " My happy home! my happy home!" have we heard him exclaim, in a mournful voice, when going past it with him. He made it over to the congregation for a manse, subject to a rent while he lived, and he spent the last eight years of his life there very

happily in the family of his colleague. A year or so after his son's death our renerable friend seemed to renew his youth. The sharp edge of his grief was worn. He had no anxieties left; and he began to take his former pleasure in social life and in his books. He attended the meetings of Presbyiery and Synod as often as he was able. till his hearing became so imperfect that the proceedings were mostly "dumb show" or "mere noise" to him. But still he went occasionally, until the union in 1875. He was present on that memorable eccusion, and was much gratified by the attentions paid to him, and by the Moderator, Dr. Cook, asking him to offer the closing prayer, which he did with a tervour and appropriateness and copiousness that astonished these who were not acquainted with him. That was the last time he went from home. The infirmities of age were growing on him. Yet, though able to hear but little of what was said from the pulpit, he continued to attend the church every Sabbath, with rare exceptions, both in summer and winter. Like David, and every true child of God, he had "set his affection to the house of his God," and loved to appear before him and amongst his people in the sanctuary. On his 91st birthday, which happened on a Sabbath, he preached with all his former vigour of mind, and with little falling off even in voice, an earnest and affectionate discourse to the young from 2nd Timothy iii. 15, an account of which was published in this paper, and used not be repeated now. He was ninety-three in September last, and on the 24th of December want to church for the last time. That very day his strength seemed to break down. Pleuritic pain seized him, and although this soon left him in a great measure, and habitually conversed. he had some hope that the illness might be temporary, yet from the first he contemplated the probability of it being his last. In former cases of sickness he had been generally somewhat depressed in spirit and anxious. It was quite otherwise now. He showed no irritability, but unusual gentleness and considerateness—a fear lest he should give trouble to any one. His soul was getting freed from its earthliness, as Heaven drew near; and while enjoying life and very willing that it should be prolonged, if such were God's with, he was ready to depart, and proceeded to make the final arrangement of his affairs, with the most perfect calmness and coolness, as one preparing to take an accustomed journey. and gave the addresses of several friends in Scotland; and England to whom he wished us to write, when "the event" should happen. He maintained his usual reticence as to his inward thoughts and -feelings till within a day or two of the end, when he began to open his mind a little, mying in reference to his hopes for eternity, "I cast myself as a sinner ready to perish on the mercy of Him who is mighty to says ;" and quoted some of the promises of the Gospel. He did not remember when, or where, he had "cast his first anchor." to use John Knox's expression; but he had east it long ago on ease ground, and his hope was sure and steadfast, entering into that within the well. He had preached the Gospel, more or less, for nearly seventy

ru, and it sustained him to the end. On

sed, in the forenoon, he signed several

the 17th of January, after he was up and

service he was to do. About noon, probably, hemorrhage had come on, and when he was called at dinner time, he was found lying on his sofa, dead. Without a struggle, almost, his spirit had passed from its long sojourn on earth to be with God for

There has gone with him one of the few links that connected this generation, not with the last, but with the one preceding it. His tenacious and accurate memory retained many anecdotes of the men, and the sayings and doings, of former days, which in congenial company he was wont to pove out with great vivacity and humor. He was a man of progress, of a liberal and catholic spirit; and, although so old, he did not live in the past, but had a lively sympathy with the movements of the prosent age, both in church and state. This gave a character to his prayers, not only in public, but in the domestic circle, in which he seldom failed to make reference to passing events; and that not in a formal manner, but so as to make it manifest that he felt deeply concerned in what pertained to the kindom of Christ, and that he realized continually the divine superintendence-that the Lord is Governor among the nations. He was, indeed, remarkably gifted in prayer, abounding in the most apposite scriptural quotations, which gave uncommon richness and elevation to those exercises. He nourished his spiritual life by careful habits of devotion, reading much in the word of God, both in the Greek and English, with meditation and

prayer. His studies were directed chiefly to theology and Scottish Church History. He was yery lamiliar with the Arminian controversy both in Europe and America. Though moderate in his view he was a firm Calvinist, and used to speck strongly of the perversions and misrepresentations of Calvinism given by many Arminian writers, with whom he had no patience. He delighted to relate, how Mr. Tomline in his "so-called Refutation of Calvinism endeavored to prove that Bishop Hall was not a Calvinist, by quoting a passage from his writings, which passage was found to be "not Hall's own, but an extract quoted by him, with approbation, from the works of Dr. Twisse, the supralapsarian prolocutor of the Westminster Assembly!" With what gusto he repeated the last clause I "From his cradle

He was a scholar, and a ripe and good one. He possessed the perseverance, the pene-He possessed the perseverance, the pene-tration, the accuracy, and the strength of memory that go to make the scholar. Es-pecially in English and Latin was he a master. Slips in grammar, orthography, or pronunciation he seldom allowed to pass in others without correction, even in company, so sensitive was his critical ear. No one ever studied the English language with more care, and no Scotchman, we suppose, ever conquered the mysteries of "Shall and Will" more successfully than he. With the Will more successfully man ne. With the language of cld Rome he was familiar, reading it with ease and writing it with idiomatic fastidiousness.* His library (which was very large for a country minister), now deposited, according to his last will, in the Presbyterian College, Montreal, will remain a witness of his learning, as well as of his wise generosity and public spirit; for his books were not mere ornaments of his study, but living companions, with whom he was well acquainted and

That he was a man of superior gifts, well disciplined and improved by life-long study, is known to all his friends. But these are tew now; and they look back with thankfulness that he was spared for such a length of time, with a clear mind and a warm heart, to do so much, even to the last, for their instruction and enjoyment. The memory of the just is blessed; and he will long be remembered here as thoroughly upright, conscientious, honorfitted him to shine in a wider sphere and in a more prominent position. But there is no waste in God's kingdom. He is ever lavish in his bounty to mankind. And our friend, with his taient not buried in the earth, but diligently used in the sphere in which Providence placed him, has gone to his account and, we doubt not, to his reward. As says our poels:

"Yot, all beneath the unrivalled rose The lowly daisy sweetly blows . Though large the forest's monarch throws His army shade,

Yet green the julcy hawthern grows, Adown the glade. Then never murniur nor repine: Strive in thy humble sphere to shine. And, trust me, not Potosi's mins, Nor King's regard, Can give a bliss o'ermatching thine,

A rustic bard." And how much truor is this of him whose divine work it is to labor in turning

men to the kingdom of God.

We had intended closing with two letters from Dr. John Brown to Mr. Henderson in 1815, which show the high estimation in which his contemporaries held him; but your space and your readers' patience must be exhausted by this time, and we forbear. (Concluded.)

"In evidence of his seel as a Latinist there remains a beautifully legible copy, written entirely in his own hand long after he came to this country, of the Latin translation of the Confession of Faith, with the two cateshisms, ored, see, that was published at Cambridge in 1659; also some volumes full of notes on Latin grammar and iddoms. minutes in the session book, and as it proved fatiguing to him the rest were left over for another time; but that was the last

MODERN BIBLICAL HYPER-CRITICISM.

NO. VI.—SUPPLEMENTARY (2.)

REV. JOHN GRAY, M.A., ORICLIA.

The second scholarly critique on my articles by the learned Principal of Queen's College, has been read with interest and pleasure. He finds it beyond his power to assail successfully the four fundamental lines of error, which are arrayed against Professor Smith, and, therefore, like a skil ful master in Israel, attacks subordinate points, and calls attention to matters that have no direct bearing on the question at

This enables me to pass by the main points as practically yielded, and to consider at once the subsidiary topics discussed by the Principal.

1. Fact and motive .- While claiming the patervity of the historical fact, I again distinctly disclaim all connection with the referential invention of the motive of "a very low order," foisted upon my fact, and leave it with its real owner and originator, from whom no amount of reasoning can dissociate it.

2. Originality.-The production of Professor Smith is, as stated by my critic, commended by me rather for its originality of form than of matter. With a few exceptions, his views are those taught by German Rationalists, before he was born, and proved to be incorrect by more enlightened writers of the same nation. These exploded views the young Professor has galvanized into temporary life, and put forth with "freshness" and "ability" in the pages of the Encyclopædia Britannica. And if the term, "unscrupulous," be not applicable to the resurrectionist of dead and buried errors, I confess my inability to understand its use or meaning.

8. Pertinent quotations.—After examining the Principal's additional quotations, in his first letter, I failed to clearly see their aim and object, as they did not seem in the least degree to modify my conclusions, or to show that, in any respect, injustice had been done to the views of Professor Smith. On the contrary, some of them rather strengthened my position, and brought out the case against the Professor more forcibly than was done by the writer.

Fearing, moreover, that I might be prejudiced in forming this judgment, I asked a friend to conduct a similar examination, and communicate the result. He appeared surprised at the charge made by the Principal against me, and thought that the "pertinent examples" given by him, told against his own conclusions.

Had the productions of Professor Smith been subjected to the same sort of treatment as my statements have been by the learned Principal; had fact and motive been mingled together, had words and phrases been dislocated from their real connection, and had small subordinate matters been exalted into important points, these would have been ample cause for accusing me of misunderstanding and misrepresenting his views.

4. Micah .- Fault is found with my citing, along with other proofs, the attack of of Smith, on the text of Micah-as avi dence of his seeming to delight in proving the text of the Old Testament to be "incorreet and unreliable." Objection is not taken to the correctness of the quotation, but to the contextual connection in which it is put. The answer to this is, that, if you call a man of unblemished character dishonest and impure, it matters not, so far iar wav. able man, and as a faithful and earnest honest and impure, it matters not, so far jur way.

In the state of t one connection or another. His good name has been assured, and under what particular circumstances, is not the question at issue.

The assault, moreover, on Micah is both baseless and unreasonable. In respect of its text, the views of the youthful Professor are original as to manner and matter. Its purity has never before been questioned by verdict of ripe biblical scholarship regarding it, is as follows: "Even the hyper-"critical find nothing in the contents of the "work inconsistent with" its purity and integrity. This makes the attack of Prof. Smith all the more uncalled for. It was therefore, aptly cited by me, as an appropriate and unscrupulous example of his taking delight in assailing the Hebrew text.

5. Youthful .- As my use of this commendatory adjective has been misunderstood, it is necessary to state, that it is employed by way of distinction to a scion of the ubiquitous family of Smith, and not by way of disparagement. It is a grand privilege to be a young student or minister in the present enlightened age. A young man has not now to take up the study of Hebrew or Syriac, (as was the case thirty years ago,) at the risk of being deemed eccentric or drow's University, with all hie genial \$815,000.

peculiar. He has not in the present day to wade through the mysteries of Exegetical Theology, unaided by professional prelections. And he lives in an age, when the more diligent study of the sacred lauguages of the Bible opens up fields of intellestnal and spiritual culture, denied to nearly all his predecessors.

At the the same time, the remark is necessary, that the youthfulness of the Aberdeen professor does render it incumbent on him to utter no novel views rachly, and on others to watch his utterances care fally.

6. The question of Isaiah and Zechariah -Towards the close of last century, there sprang up in Germany a body of learned students of the Sacred Scriptures.

Their principles, the offspring of French Encyclopedism and English Deism, colored by German Metaphysics, were as follows:

- (1.) There are no miracles.
- (2.) There is no prophecy. (3.) There is no inspiration.
- (4.) There is no canonicity.

Possessed of vast stores of learning, they proceeded to dissect the Holy Scriptures, and, in the face of conclusive external evidence, confirmed by many striking internal proofs, desided, on the ground of a few really unimportant discoveries, and fancied discrepancies, that the last thirty-seven chapters of Isaiah and the last six chapters of Zechariah are the productions of a Pseudo-Isaiah and a Pseudo-Zechariah respectively.

This view was carefully examined by other more devout German critics, proved to be the "baseless fabric of a vision," and ultimately buried in the cemetery of exploded errors, Delitzsch reading its funeral

This buried error, Professor Smith seeks to revive, and to elevate to the dignity of a question for investigation.

But to those plain Christians who believe in such truths as miracles, prophecy, inspiration and canonicity, there is not only the preponderating external and internal evidence against any dislocation of Isaiah's writings; but there are also the quotations by inspired men like Matthew, Luke, and Paul, from some of these very disputed chapters, conjoined with the declaration that they are the writings of Issiah.

How any believer in the inspiration of Scripture can make that an open question, or a question at all, on which inspired New Testament writers have pronounced clear judgment, constitutes a mystery, which only He who searches the heart, can explain.

(2) The question respecting the authorship of the last six chapters of Zechariah is not closed by any express statement of the New Testament writers, but to regard it as open is treading on dangerous ground.

Twice in the first chapter, Zechariah is declared to be the author. The canon, which seals its unity. and was completed about fifty years after the death of the prophet, gives the book as a unit the internal evidence, such as style, similarity of phraseology and identy of modes of thought, and binds the first eight and the last six chanters together by cords that cannot be

easily broken. The theory of a different author for chapters ix-xiv, was broached by Mede, in explaining the mixed quotation from Jeremiah and Zechariah in Matthew xxvii. 9, 10, and was subsequently taken up and elaporated by German Rationalists, in their own proul-

in plenary inspiration can reconcile the double testimony given by the Holy Spirit in the first chapter, to the sole Zecharian authorship with the belief in the last slx chapters being the production of some unknown prophet.

To apply under such circumstances, the epithet of "presumptuous oritie" to Prof. Smith does not seem a harsh or uncalledany influential commentator, and the latest for proceeding, but savors of the principal's gentle treatment of his friend.

7. Vagueness .- It seems strange that any one conversant with the controversy arising out of Prof. Smith's articles, can deny that no small part of the difficulty has been caused by his vague style. This is so marked that all sorts of wild charges have been brought against him. His views have been characterised as a " religious upheaval." "Presbyterial infidelity," and putting the "Bible in the furnace." "And in the discussions in the Church courts, great diversity of opinion as to his views were manifested by those eminent divines, who had studied his writings. His Presbytery have also found it necessary to hold a conference with him, that they may ascertain what are his real opinions.

The Broad-Church Principal of St. An-

sympathy towards honest doubters, thinks that Prof. Smith's views go far beyond any hitherto enunciated in Scotland, and does not agree with his fellow-principal of Queen's College, that the "vagueness" is made up of so many parts of the fine Smithian style, so many portions of condensed and sublimated ideas, picked and packed into the smallest space, and so many grains of obtuseness on the part of readers who are unable to discriminate between the application of general principles and the introduction of subversive elements."

3. Apostolicity of the Synoptical Gos-

On this point no statement is needed, as there is a substantial agreement between us, though the gentle chacity of the principal towards his fellow-professor, leads him to conclude that full justice has not been done to the views of the latter. This being a mere matter of opinion, we may agree

9. The matter of the Professor's opinions having become the subject of precognition by his Presbytery, the time has come for ending for the present all newspaper correspondence.

This article is therefore closed with an apology for putting so heavy a strain by means of this discussion, on the editorial patience and complaisance, and with a specimen of Presbyterian "thunder " from the old country.
"During the debate in the Free Church

Commission various tributes were paid to the cincerity of Professor Smith, and to his

character as a plous and accomplished man. He is also allowed to be a scholar eharacter as a plous and accomplished man. He is also allowed to be a scholar of remarkable attainments and duwearied industry. He preaches Evangelical doctrine when in the pulpit, and he is loyal in adherence to the distinctive principles of the Free Church. But while in all these respects he is worthy of commendation, he is evidently not a man distinguished for good sense or sound judgment. He could scarcely have taken a more effectual way to disturb the faith and feelings of the religious people of Scotland than by the publication of the article "Bible," and similar articles in the Encyclopadia. In these incubrations he has ventilated theories of the most doubtful and dangerous description, irreconcilable, in the opinion of the best judges, with the fundamental doctrine of the inspiration of the Scriptures, and resting on no sufficient critical or historical basis. The unhesitating confidence with which he counter to the most cherished beliefs of his countrymen, and produces for the British market wares constantly associated with which he runscon frental rethe British market wares constantly associated with which he runs confinental ra-tionalism, betokens a recklessness which it is difficult to reconcile either with the modesty of youth or the decorum of a Free Church Professor's Chair. Professor Smith may repudiate all sympathy with rationalism as attenuously as he pleases, but the rationalists in this country claim him as an ally, or at least as a man who is doing their work. He cannot be acquitted of a degree of imprudence almost criminal, even though the heavier charges brought against him in many quarters fail to be substantiated. We have no wish to prejudice the more important matters that may be found seriously to affect the position of an able and in many respects, availant of an able and, in many respects, excellent man; but we have seen enough of his writings to convince us that he has in a wanton manner made the columns of a

Presbytery of Whitby.

great national work the vehicle of critical views from which the piety and learning of Scotland utterly recoil."

This Presbytery met by adjoarnment at Newcastle on the third of April. iness done was important. The Presbytery took up the matter of union of ocugregations in the Clarke district. Commissioners appeared from Orono and Kandal, Newcas-tle and Newtonvills. The application from Kendal for separation from Orono and union with Newtonville was read. After bearing Commissioners the Presbytery agreed to separate Fendal from Orono, and appointed Mr. Drummond to intimate the appointed Mr. Prummbal to inthins a disjunction on the following Sabbath. Orono was allowed to supply its owa pulpit during the next three months. The Presbytery adopted an overture to the Synod bytery adopted an overture to the Synod submitted by Mr. Roger, and appointed bim to advocate the same on the floor of the Synod. The Presbytery empowered the committee on the state of Religion to draw up a report for the Synod, and enjoined congregations to send in their re-ports. The Presbytery then dealt with all the remits sent down by the Assembly for consideration by Presbyteries. On motion it was agreed to instruct the clerk to call the attention of members who absented themselves from the Court to the fact of their doing so. The Presbytery took up the Newton manse question, and appointed Mesers. Little, Hogg, Fairbairn and Laing a committee to investigate the claims of Newcastle congregation against the Newton congregation, and report. It was agreed to meet, during the meeting of Synod, in Toronto. The Presbytery also agreed to hold its regular meeting in Whitby on the third Tuesday of May at eleven o'clock a.m., and was closed with the benediction. WALTER R. Ross, Pres. Clerk.

REV. JOSEPH COOK, who is now giving a course of six lectures in Hartford, receives \$800 for each, contributed by two indivi-

THE Presbyterian Church of England (recently united) has 260 congregations, 58, 000 members, and an annual income of



Contributors and Correspondents

For the Prestytersand CLODHOPPER'S "CHIT CHAT."

MR. Eritor, -Your leanes of Veb. 23rd and March 16th contain articles over the signature of "P.cabyterian," and headed "Onr own Church," or as the writer says, "you may call it the chit-chat that may be heard in the drawing rooms on the subjoot of Presbyterianism and courch work generally." I hope the revelations given by "Presbyterian," are not a correct indox of the Pro. byterian mind in the higher circles of society. Were it so, then the chief topic of conversation, the all engrossing theme, is not, how shell the work be most successfully prosecuted, but how shall the workman receive the largest amount of

pay? Since we are thus favoured with drawing room views of Presbyterianism and its work, it might be interesting to some of your readers to get a sample of the chitshat that occasionally may be heard on the same subjects among the tillers of the soil. whom "Presbyterian" sneeringly designates "clodhoppers." More especially is this desirable since it appears from the report in your last issue of the proceedings of the Toronto Presbytery that they have overtured the General Assembly to raise by a supplementary fund the stipend of all ministers to a minimum of \$800 a year. It would have been very interesting, and advanced the object in view, had either " Pres byterian" or the Toronto Presbytery indi cated how this fund was to be raised and kept up for the accomplishment of this very desirable end. By a rough calculation from last year's returns it would require about \$85,000 to bring up the stipends of all our minieters to that amount. And if church members are now contributing as much as they are able, or as they think they are able, (but it would be nearer the truth to say. as they are willing), how shall this large sum be raised? Surely the drawing room, and Presbytery "chit-chat," does not indicate that the coming policy of the Church is to withhold settled Gospel ordinances from all churches until by some means this requisite \$800 can be secured.

However much "Presbyterian" may deprecate the idea of ministers being bought, or of having a market value put upon their attainments, it will not alter the fact that such is the case. To deny it is as silly and futile as the attempt of an ostrich to hide itself by burying its head in the sand; and by fixing a minimum sum as a standard upon the payment of which these services only can be obtained, is taking the garest method for changing the office of the ministry from a sacred to a secular calling, and adding to it a very obnoxious principle.

A question very naturally arises here, should this pass as the law of the Church, and should a weak church be so fortunate as to meet with a minister animated by a spirit similar to that of Paul, whose great object is the salvation of souls, not the amount of remuneration, and who is willing to take what they are able to give, and if necessary make up the balance required for his support by pursuing some respectable calling. In such a case, seeing there is no means to supplement the deficiency, is it the intention to withhold settled Gospel ordinances from the people until by some means the needful \$800 can be raised? If not, what is the use of passing such a law?

It will scarcely be disputed that \$800 is little enough for the support of a minister and his family, even in a country situation. but as to the means of securing this deis where difference of commences. We would say it is not to to be accomplished by outside pressure, in curtailing or withholding settled Gospel ordinances until a certain amount can be secured.

On the contrary we would say, pour in the Gospel more abundantly in all its purity, unmixed with this overlasting cry after more money, and when it does take root in the heart, as it will, one of the first fruits that spring therefrom will be increased liberality.

We learn this mode from our daily ememployment. What would be thought of the farmer whose land did not produce a remunerative crop, who would say, well I will sow no more wheat till my land will yield forty bushels to the acre. Would he not be pitied for his ignorance, and told to more thoroughly work his land, and incorporate with the soil those fertilizing wheat producing elements, and above all to be sure to sow abundance of good pure seed, unmixed with tares, or anything that would choke the seed, and the result would be, with God's blessing, according to his promise, an abundant harvest? Similar laws govern the spiritual world, as was exemplified when the Gospel was first preached. The convertenct only conscerat. ed themselves to God, but devoted their substance to the advancement of His cause.

It may be said that great changes have taken place since the first century. True, but there is no change in human nature nor in the operations of God's grace in the human heart: like causes produce like results.

I shall not attempt to palliate, much less defend this miserly giving of our substance for sustaining and advancing the Redeemer's cause on earth, for I hold that in the absence of any specific law, we cannot surely he absolved from blame, if we give le s for the support of Gospel ordinances than the Jew was required to give for the temple service, viz., the tenth part of our yearly income. But we have a right to look for example as well as precept from our spiritual guides, let their abnegation of self he such as to bring home the conviction to our hearts, that it is not the perishable things of time and sense, but the everlasting welfare of those for whom Christ died that they have most at

An important step in this direction would have been taken had those respect ed brethren in the Presbytery, who introduced and supported the above overture inserted a clause fixing a maximum salary of, say, \$1500 a year, and all who are receiving over that sum to give the balance to a supplementary fund to bring up the low salaries to the minimum. This would have shown that the ministers had some of the apostolic spirit governing their actions. and it would have had a powerful effect in stirring up the churches to greater liberality, as example is more powerful than pre-

We thus contend, that this desired and can be most effectually attained, not by pressure from without, distating how much we shall give, but by a deeper consccration of the heart to God. For there appears to be a wonderful, but sure, connection between the heart strings and purse strings; for if the heart be truly opened to receive the Gospel of Christ; the purse will be opened at the same time and pour forth of its treasures to support it,

I have often thought of a striking remark made by a Methodist minister, who, when surprise was expressed, after his stating that one of their members who was alike noted for his wealth and penurious habits, had contributed \$500 towards the building of a new church, said, "why man, we have got him converted thoroughly. not only his head and his heart, but clear down below his breeches pockets." So when we see a professed follower of Jesus Christ lacking in liberality according to his apparent means, we are apt to conclude that he has not been converted low enough down.

In regard to the mode of contributing, we frequently hear the free voluntary mode by means of the envelope system highly commended. It is certainly more in accordance with the teachings of Scripture, and has less of the appearance of making merchandise of the Gospel than any of the other systems. But a mode of raising money for church schemes has lately been introduced by the higher courts of the Church that is very obnoxious to a great number of people, viz., their deciding how much each congregation shall pay, I presume on the basis of membership. If that system is right, then the office-bearers of each church would be justified in carrying out the principle still further, and declaring how much each member shall pay. It is unjust, because the poor are called upon to pay as much as the rich. It is unscriptural, because its tendency is to change the system of supporting Gospel ordinances from the free will offerings of the people to that of taxation, and were that system of the people to the people to the system of taxation, and were that system of the people to the people fully introduced, then Ichabod may be written over every Presbyterian Church.

King, March 21st. 1877.

ACKNOWLEDGMENTS.

The Rev. John Scott, of Emerson, Manitoba, wishes to acknowledge receipt of the following sums:

For the Indian Mission School on the Roseau Reserve:-From friends in Winnipeg and Kildonan, per Rev. Dr. Black, of Kildonan, \$100; per Miss Bilbrough, Marchmont, Belleville, \$10; Mrs. Wm. Baker, Napanee, \$2; friends in Hamilton, per B. Charlton, Esq., \$35; Rev. John Thompson, Ayr, Ont., \$10 25; per Dr. R. Kennedy, Bath, Ont., \$18. Total up to April 1st, 1877, \$175.25.

Friends in Halifax, N. S., per Mrs. D. Allison, for the Building Fund of the Emerson Mission Church, \$45.

The Indian school honse was opened on the 7th of December, 1876. Mr. Cuthbert G. McKay, of Kildonan, is teacher. He reports thirty-nine on the register. Average attendance about twenty-five. For the short time that they have been under instruction the progress of the children in reading, writing and arithmetic in English is wonderful. They are quick to learn and easily managed. Two bundles of clothing were sent from friends in Winnipeg, and two barrels of Hudson's Bay biscuits were provided, that the Indian children might have something to eat at noon. From their wigwams they have often little or nothing to bring.

There is still a debt of \$150 on the school house, and a little more than that on the Emerson church, which is now at a stand-still for lack of funds with which to go on to finish it. Contributions will still be gladly received by the missionary above named, or by the Rev. Dr. Black, of Kildonan. LUTTER FROM REV. O. CHINIQUY.

Mr. Editor .- The numerous friends of our dear missions who are among your readers will like to know that our mereiful God continues to pour His most abundant blessings upon this part of His vineyard.

They already know that the Church where I used to preach in the eastern part of Montreal, particularly in the evenings, was too small for the multitudes of the French Canadian Roman Catholies who wanted to hear the true Gospel of Christ; it was deemed necessary to build another one in the western part of the city.

You have already told your readers that this new church was conscerated to the Lord the 14th of January. Since that time the number of Roman Catholics who have come to that church in order to hear the glorious news of the Gospel, without exaggeration, cannot be less than 3,000. Though all of them have not yet publicly accepted the truth as it is in Jesus, it is my firm hope that the greater part, by the mercy of God, will soon be among the followers of Christ. Your renders will like to know that since the opening of this new church I have not passed a single day, when in Montreal, without receiving the public recantation of some Roman Catholie who wanted to give up 'he errors of Romanism in order to foll w the Gospel. The number of those who were in the Church of Rome four months ago, and who are now with their children, at their own request, written in my books as converts from Romanism, is more than seven hundred. Several of those converts from Romanism had to lose their situations: some had to bear the rebukes of their dearest friends and relations, many times even the cursings of their own parents, to follow the Gospel. But they have passed through the fiery furnace with the most admirable courage. Agreat many of them have received the visit of the priests, and have rebuked and confounded them in such a way (though with the greatest politonoss and courtesy) that the Pope's ambassadors will not be tempted to come again.

The last three weeks were conscerated by me in preparing our dear converts for the Holy Communion; almost every evening, and three afternoons each week, I gave them public instruction on the different Gospel truths which a communicant must know, and on the virtues which must adorn his heart and soul that he may not eat of that bread and drink of that wine to his own condemnation; and last Sabbath we were the witnesses in our church of one of the most touching and sublime spectacles which a man can see. One hundred and fifteen of our dear converts were there, sitting at the Lord's table, to eat of that bread and drink of that wine which has made them forever "the heralds of the Lord's death till He will come."

The unmistakeable marks of a true faith and love, and the expressions of joy which were beaming on the faces of the greatest part of the communicants, made it impossible to me and to several others to restrain the sweet tears of joy from trickling down our cheeks. The hour of that communion has been one of the most solemn and blessed of my life. I never so vividly felt the presence of the beloved Saviour than in his blessed hour.

I wished then that the noble-hearted sisters and brethren who help us to keep up that work with their prayers and the sacrifices they put at the good Master's feet, would have been there to see with their own eyes the fruits of those prayers and sacrifices! How they would have blessed the great God who has given them the honor to be the instruments of His mercies towards those newly-redeemed and precions souls !

Many more would have presented themselves to receive the Holy Communion if they had not been prevented by the want of decent clothing.

Let me tell you, Mr. Editor, that that happy hour has well repaid me, not only for the hard labour and the many tribulations of last winter; but it has also well repaid me for the cursings of the priests of Rome, and the sneers and rebukes of the false friends and brethren, whose name is legion.

Allow me to ask all those who love our Saviour Jesus Christ never to forget in their fervent prayers my dear countrymen who are still tied to the feet of the idols of Rome. Yes, let them, with their fervent supplications to the throne of mercy, hasten the day when my deluded countrymen will cease from worshipping a god made with a contemptible wafer, which the rais can eat. Oh, when will it come !- the glorious day when the French Canadians will break their chains and come to the feet of the Lamb, who will make them pure with His blood, and free with His Word. Truly yours in Christ. O. CHINIQUY.

Montreal, April 17th, 1877.

Ir is probably the last place one would have looked for it, but one of the largest Sunday Schools in the world is at Aintab, in India, and numbers about 1,800 pupils. And there is a world of encouragement for the future of India in the fact. For the Presbuterian i HARD TIMES AND THE SCHEMES.

In an article with the above heading, in your issue of the 20th ult., the writer has struck a chord whose vibrations ought to be perpetuated. The minister who excuses himself from appealing to his people, and giving them, at least, an opportunity of contributing to the schemes, on the ground that they have so much to do otherwise, is unquestionably fifty years behind the age, and betraying his trust. He has no right to come between the Supreme Court and the people in this or any other matter. His obvious duty is to comply with the expressed recommendation, or rather, mandate of the Assembly, by (x erting his personal and official influence in promoting said schemes. Is not every minister, and elder too, a leader in the great Christian army, whose duty it is to bear the standard, in fi hting the Lord's battle, and thus carrying on the great Obristian contest? But it seems trifling with what is so manifest, to argue the point. Our present object is not to write a long article, but to add another fact, and thus endorse and confirm what has been already so well stated in the acticle referred to. It may be well to remind your readers of the fact therein stated. It is delightful to get hold of a few facts, for they scatter in hot haste all those apparently strong entrenchments which have been reared by fancy, s lfishness, indolence, and shall I say virtual treason to the cause of the gracious Master? The fact stated is as follows: "Our congregation had decided to take up no collection this year for any of the Boards. for this reason: Notwithstanding the unprecedented stringency of the times we have been making an onslaught on our church debt of \$6,000, and thank God, most of it has been paid and the rest in prospect. But when your letter came I took it into the pulpit and read a few words, stating that I would not ask a dollar, but had decided to give them an opportunity to contribute if they felt that God was asking them for money for this cause. I enclose \$50 as the result—nearly three times as much as we have ever given to your Board before." The writer justly adds: "We are convinced that ministers injure home objects by seeking to guard their people from contributions to outside schemes." "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.'

The fact that I wish to add is as follows: Forty years ago-more or less-when the missionary enterprise was more vigorously taken up in Scotland than it had ever been before, a certain minister of the U. P. Church—as required by his Presbytery formally brought the case before his Session and consulted with them what ought to be done. The worthy men could not see their way clear as to making any greater effort in the way of raising money than hitherto. They had difficulty in getting ends to meet as it was, and they could give no encouragement to the new scheme for the support of foreign missions. In these circumstances the excellent minister-resolving not to be defeated-appealed to the people, and stated next Sabbath that an opportunity would be given at the monthly prayer-meeting to contribute as the Lord had prospered them for the support of the foreign missions of the Church. The result was that \$5 or £1 ster. was collected. We naturally felt highly pleased, but predicted that as novelty wore off the monthly collection would dwindle away. The reverse, however was the result. By the end of the year our minister had not only the monthly \$5, but by means of some private subscriptions, was able to send £20 ster., or \$100 from a congregations whose elders imagined they were taxed to their utmost and could do nothing more! These are simple facts. The lesson thus taught is obvious. Let the people judge for themselves. Let no minister or Session judge for them. If it be true that 140 of our ministers shrink from the simple duty of giving their people an opportunity of aiding the schemes of the Church, these brethren doubtless incur great responsibility. They are injuring themselves as well as their people, more than perhaps they are aware of. The Master would not have so acted.

Chatham.

In the Ards Presbytery of the Irish Prosbyterian Church, Balfast, the Rov. Matthew Macaulay has given notice of the following overture on the education question:—"That no settlement of the Irish education question will be satisfactory to the Presbyterian Church that rejects the principle of united non-sectarian education as opposed to denominational."

THE Rev. Dr. Philip Schaff, of New York, writing from Alexandria, says:—"Presby-terianism is the only form of Protestantism which has taken root among the natives of Egypt. It is the Evangelical pioneer Church. But there are a few English and German churches in Alexandria and Cairo for the foreign population in these large cities." Miss M. L. Whately, daughter of the Archbishop of Dublin, is carrying on a large school of 150 girls and 250 boys in Cairo. Arabic, English, French, and Italian are taught, and Suripture lessons are also given.

My Father's Cup.

John zviil. 11.

Musing of all my Father slove, (Bow sweet it is!) Ma thought I beard a gentle voice, "Child, here's a our, I've mis ed it, drink it up." My heart did ink, I could no more rejoice.

O Father, dost thou love thy child? Then why this cup?
"One day my child, I said to thee,

Hera is a flower Plucked from a beauteous bowel; Did you complain, or take it thankfully?"

"One day I gave thee pleasant fruit From a choice tree How pleased, how grateful you did seem! You said, "I love

Thee; faithful may I provet" Your heart wasfull with joy, your eyes did been

That flower was mine, that frum was mine-This cup is mine. And all that's in it comes from me." Father, I'm still:

Forgive my naughty will But what's the cup? May I look in and see? "Nay, nay, my child, you must not see!

His destined cup of bitter gall: No, child, believe! Meekly the cup receive, And know that love and wisdom mixed it all."

O Father, must it be? "Yes, child, it must!" Then give the needed medicine; Be by my side, Only thy face don't hide! I'll drink it all-it must be good-'tis thine.

Bandom Rendings.

OHILDREN are afraid of being left in the dark; men are afraid of not being left init. -Landor.

He who is not the better for his religious knowledge, will assuredly be the worse for it. Some one has beautifully said, "The Old

Testament is truth in its germs; the New Testament is truth in its blossom." A man is called selfish, not for pursuing his own good, but for neglecting his neighbors'.—Abp. Whately.

INTELLECTUAL pride is less outraged by the obscurities of faith, than by the authority with which it is clothed.—Afric. Swet-

there is a kind word that is munificence; so much is there in the way of do. ing things. THE doctrines of grace humble man without degrading him, and exalt him without inflating him.—Dr. Charles

There is a gift that is almost a blow, and

QUAINT Rowland Hill said of some of the speakers of his day that they had a river of words with only a spoonful of

thoughts. EDUCATION is a better safeguard of liberty than a standing army. If we retrench the wages of the schoolmaster, we must raise those of the recruiting sergeant.—Ev-

Two things characterize every church Two things characterize every church that is in the highest condition of spiritual health. The one is that they all worship, the other that they all work. The first appertains more directly to the heart; the second appertains as well to the head, the hands and the purse. The fullest combination of the two would almost realize the ideal of church in its highest form.—Theo. Churler.

Cuyler.

Some men think they cannot be loyal to their own churches without being dis-loyal to all surrounding friendships. Others think they can only be truly courteous to their neighbors when they disavow their own professions and lightly treat ecclesiastical obligations at home. Why is it not possible to be true, steadfast, and consistent as members of a denomination, and friendly, brotherly, and kind as members of the Church at large?

WHAT is ministerial success? Crowded churches, full aisles, attentive congrega-tions, the approval of the religious world, much impression produced? Elijah thought so; and when he discovered his mistake, and found out that the Carmel applause subsided into hideous stillness, his heart well-nigh broke with disappointment. Ministerial success lies in altered lives and obedient, humble hearts, unseen worth recognized in the judgment day.—Robert-

The more exacting our business is the more devoutly chould we wait on God. That man who finds himself engrossed by his worldly calling, and makes this an ex-cuse for neglecting his religious duties, will tend as naturally to earthiness as that de-cay follows death. There is no hope for his spirit in such a situation. With every worldly care there ought to be associated a religious duty and influence, and when a new secular obligation is assumed, it ought to be accompanied by a renewed consecra-tion to God and the Gospel.—United Pres-

Muck of the happiness of life depends on our outward demeanour. We have all ex-perienced the charm of gentle and courteous conduct; we have been drawn irresistibly toward those who are obliging, affable, and sympathetic in their demeanor. The friendly grasp, the warm welcome, the chery tone, the encouraging word, the respectful manner, bear no small share in creating the joys of life; while the austere tone, the stern rebuke, the sharp and acrid remark, the cold and indifferent manner, the cur and disrespectful air, the supercilious and scornful bearing are responsible for more of human distress, despair, and woe, that their transient nature might seem to

SUNDAY-OLOSING of liquor-shops works well in Scotland, and the Scotch people desiro no change. It was stated before the Irish Sunday-closing Committee, that there are 76,000 Irish in Glasgow, but only thirty-four hotels open on Sunday, and these restricted to serving lodgers and bona fidstravellers. A wonderful change has been wrought on the peace and quietness of the

Our Young Kolks.

Be Sure You're Right.

Adopt this beautiful motto-'THE a saying attered in wi-dom Applies to the young and the old Twill help ne dong in life's journey Nothing bas, terting an cht. Such action .. plousing to other; And all a ve with mware delight

Who oun compare sall the couble The errors, disasters du I woe, That occur from neglect of this duty?
Their number but few of us know Think and roffeet before a sting. Welga well the project in view Be sure of a righteous dect de a On what'er you wish to purme

Tuoso who've edopted this motto Seldom have cause to regret. It saves from a deal of misfortune Mohores us from a deal of infrortune Mohores us from a orry and fret We jog along, easy and happy, On a wide and a definite plan Assared of success in our labor, By doing the best that we can.

Writing to Absent Mamma.

Bless her little fingers! Won't mamma be glad to get the sweet little letter she is writing! It is hard work, and will take a good while to write out every word, but patience and perseverance will accomplish even this great task. She has so much to tell mamma, but when she tries to put all the words down on paper she forgets more than helf. If she could talk it on this paper, how the words would fly! Well, paper, now one words would ny! Well, mamma will understend it all, and the crooked marks, the "p." rooks," and the curious little splotches, wet all have meaning to her loving eyes. One thing is plain -she loves "dear mamua," and wants her to come home. How sad when mamma goes away never to return! No letter can teach her in the far distant land to which she has gone. Doar children, be kind to your mothers. Boys, never say or do what will grieve your mother, for some day she will be taken from you, and then your heart will repreach you for every disobedi-ent and unkind word and act. It will then be too late to ask forgivenness.

The Scotch Cobbler.

Queen Victoria has lately had a small pension bestowed upon Mr. Thomas Ed-wards, a pious cobbler, of Scotland, who, in spite of poverty and incorsant toil, has made for himself an honored name among the naturalists of the day. No one ever dreamed less about such a distinction than he did, and yet, after the lapse of years, the well deserved compliment has been

This worthy man is the son of a hand loom weaver, and was born on Christmas day, 1814. From his earliest years the weaver's boy manifested a lively interest in birds and beasts, and he turned the cotiage into a sort of museum of curiosities. Every effort was made to turn his thoughts to other matters, but his favorite study of natural history only became more and more an object of engaging pursuit. When Thomas Edwards was set to work in a factory, two miles from Aberdeen (where his father then lived), his walks back and forth were made the occasions for scouring the woods and fields. He was obliged to be up by four o'clock in the morning, and did not return home before nine at night. But the young naturalist forgot fatigue, and the young naturalist forgot intigue, and cold, and seanty food, in the pleasure which he found in collecting specimens of birds and insects, and plants and flowers. It was no mere haphazard assortment, since he learned to classify and arrange them with wonderful accuracy.

When Thomas Edwards grew up to manhood, and married, he sat down quietly to the drudgery of his cobbling stall, and his earnings were so meagre that he could not afford to spend much daylight in his favorite studies. At the close of a long day's work, he would return home, and having equipped himself with his insect boxes and bottles, his botanical book and his gun, he set off with his supper in his hand, to begin his observations. Bad weather never kept him in the house, and, when rain overtook him, he would thrust himself, feet foremost, into a fox's hole, while he patiently watched the moths, etc., as they flitted by. Other poor men squandered their wages in grog shops, and made them-selves merry over the strange fancy of Thomas Edwards, but he heeded them

With a good hard working woman for a wife, his home was always tidy and his children clean and well-behaved, and in the course of time, the wonderful collec-tions which the poor naturalist had made attracted the notice of men of scienceuntil Thomas Edwards was authorized to sign himself a "Fellow of the Linnean

The little history has its moral; and any intelligent, industrious boy, however poor and friendless, will be the happier for remembering it.

How They Gather Cocoanuts in Ceylon

Cocoann, forests of thousands of acres are spread over the plain back of Galle.
The trees run up without knot or limb from
thirty to eighty feet to the branches that
bear the fruit. A matured tree is only about one foot to a foot-and-a-half in circumference at the base, and it maintains nearly this size all the way up. How is the fruit gathered at such height? The coolies climb these trees like squirrels; they place a rope around the legs near the ankles so as to hold them in position around the tree, and then without spur or other artifieves, and then without spur or other artin-cial help, they climb up with astonishing oblerity, gather the fruit and drop it on the ground. A single tree produces about a dozen coconnuts, and the coolie harvester is allowed one for gathering the fruit of each tree. These coconnut forests are really beautiful, presenting symmetrical snowth, graceful proportions and charming shade. The fruit itself with enclosed milk after?—healthful food and cooling drink; it is a source of considerable revenue from export; the fibre of the shell is largely utilized for the manufacture of olbih and rope. Next to coffee, the secound is the most important and valuable product on this island.—Troy Times.

Subbath School Teacher.

INTERNATIONAL LESSON.

LESSON XVIII

May 6. THE FAMINE IN SAMARIA (24.00, CV)

COMMIT TO MEMORY, VS. 17-18. PARALLEL PASSAGES - 2 Kings & C.

Pro. xxvm. 1. SCRIPTURE READINGS-With v. 12, com pare Judges xx. 29-57, with v. 13, conpare v. 3, and read lea. xat. I; with v. 14 compare J Sam. x. 18; with v. 15, compare Isa. xxxii. 3, 4, with v. 16, read v. 1 with vs. 17-20, compare v. 2; on the whole passage, read I's. hazix. 11; xi. 4-7, and

isa. xxxi. 1-3.
Golden Text.—The things which are impossible with men are possible with God.

-Luke xviii. 27.
Central Inuth.-The Lord change famine into pienty.

The practical value of this lesson to the pupils will depend largely on the clearness with which they see the connection be tween the event recorded and preceding

The Syrians and Israelites were at this time "natural enemies" (what a comment this phrase is on our fallen state—children of the same race, "natural enemies!') Benhadad pushed the assault to Samara and besieged it, hoping, as was common before artillery, and even since its use, to starve it out (2 Kings vi. 24). The famine was frightful, and awful illustrations of its horrors are given in vs. 25-80, to which, alas! there are many historical parallele. How learful must the victory of the Syrians have seemed when this is sconer endured!
The king, thoroughly helpless, was in

sackcloth (v. 30). But one may be humilnated and not humbled. He does not cry directly to God. But remembering how much power Elisha had exerted on former occasions, and supposing he could now deliver if he would, he swears to kill him, very much as his mother swore in relation to Elijah (1 Kings xix. 2). How far a mother's example may reach!

As Elisha was aware of the movements of the Syrian king (2 Kings vi. 12), so he was of the movements of the son of the murderous Ahab (v. 32).

At this time the elders seem to have been in conference with Elisha, perhaps seeking advice, or bespeaking his good offices with the Lord, or directly owning the Lord's

power. To them Elisha told the ect that the king's messenger and the king meelf were his supercoming. They have evidence his super-natural knowledge. The king present-ative comes with the abrupt reat—in continuation of his master's—"Johovah, your God, whose power you wield, is doing this; what is the use of my paying any re-

this; what is the use of my having any regard to Him, or to you, his prophet? Is there any reason why the king's sentence should not be carried out?" (v. 28).

There was a partial owning—though in the worst temper—of Jehovah's power on the part of Ahab's son. We must disregard the unfortunate division of the chapters the statiling rapiv, in 2 here, and listen to the startling reply, in 2 Kings vii. 1, of Elisha to the demand of v. 88, in 2 Kings vi. As the enormous cost of garbage describes the famine, the cheapness of good food describes the unexpected

plenty on the morrow. When this prophetic message was given to the king, a captain (the English trans-lators were fond of placing recognized titles in the version), on whose arm the king leaned (see 2 Kings v. 18), sneered at its improbability, and on this the point of our lesson turns. "Yes, very likely, indeed! If your Jehovah made sluices in heaven and poured out food, we might have it." The prophet rebuked the sneering captain, and the result vindicated him, and especi-

ally Jehovah.

The way of fulfilling the word is told us in v. 6. A panic seized the Syriaus, and they fled, leaving everything behind them. The fact was revealed by four poor lepers (vs. 3, 4), who had ventured in despair—for the Syriaus and prot he worse—to the Syriaus. they could not be worse—to the Syriau camp, and they reported it to the gatekeeper, who carried it to the king, at which point we take up and follow the narrative.

The wary king (v. 12) dreads a stratagem, such as Joshua (Joshua viii. 8-15) used at Ai, and Cyrus later, according to Herodo-tus. He tells his fear to his servants, i.e., officers, in very natural language, which

needs no explanation.

An offer (v. 13), with a turn for moral. izing proposes that a few horsemen should reconnoitre, and as for the danger, they could be no worse than all the multitude of Israel. (See v. 8, which has the same idea.) This was done by a couple of horse

or war-chariots (v. 14).

The report was startling and joyous.
The route towards Jordan (which was about thirty-five miles north-east of Samaria) was strewn with the abandoned valuables the fugitives. It was no stratagem (v. 15).

The hungry people rushed to the spoil,

The hungry people rushed to the spoil, and the words of v. 1 were made good, "according to the word of the Lord" v.16). We may judge of the importance of the ovent by the minuteness and emphasis with which the fulfillment is rehearsed in the second of the contain was not in charge. vs. 18, 19. The captain was put in chargo of the gate; but the excited, starving crowd disregarded any attempt he made to keep order, and he lost his life. He was " crushed to death.'

We may learn from this Scripture-

1. That God's providences have a certain relation to the wants of the times. It was common and fachionable then to despise Jehovah.

This is especially true of God's supernatural providences. Enoch and Elijah are taken out of the world by translation, in times of unbelief and apostasy that men may be shown that there is another world, and that the Lord of it distinguishes between the good and the evil. The same remark applies to two facts of an opposite kind, one at the opening of the Jewish, and the other of the Ohristian dispensation, namely, the punishment inflicted on Achan and on Ananias and Sapphirs. Impressive mathings against coveronsness were required. God? quired. God's ways are not capricious or arbitrary, but the reasons on which He proceeds are not always disclosed to us. Much we shall understand afterward, and

it is an exercise of faith to wait; only we must not judge before the time. See Ps.

The example of this captain was misoldevous in a high dogree. His fate must have pointed out his guilt and the sin of disbelieving God's word. When texts fail, and come.

2 Bad mon radiot the plainest truth. How mach Johoram had seen, and, in some dogree, felt! He bad sackeloth next has this. So fteroil did many tuings because of the Baptist (Mark vi. 20). A concassion to God in time of distress proves little for a man's moral condition. Johoram proposts to murder the Lord's prophet because the Lord did not relieve him. Sackeleth and murder do not suit one another.

3. A horse, or troops of them, cannot scence sufety. How entirely armies are subject to God's power! See the case of Senoucherib (2 Kings xix. 35).

There appears to have been a great tason nation about cavalry to the Israelites. The temptation to rely on hereas, and to main-tain friendly relations with Egypt on this account, is frequently noticed and rebuked in the prophets (Hoses xiv. 3). It appears to have been a favorite aim of the Habraw kings to develope this kind of an armed

force.

4. How safe is a saint under divine care! Elisha is less exposed to danger, fear, suspicion, and apprehension, than the king. See Ps. exxv. 1, 2; see also Ps. xl. 17,

5. Deliverances from God come in the most unexpected ways. Who would have dreamed of the besiegers supplying the besieged with food? So it is in the red mistion of man. Who could have expected the offended God and judge to give his own Son for the offenders? or, who would have expected redemption to be wrought out by His dying on the cross? The Lord "dosth wondors.

6. He sometimes delivers the ungodly as another form of appeal to them, and to show how ready He is to forgive; and if He does so much for enemies, what may not his people expect at his hand?

Punishment often comes in the way of the sin, i.e., so as to recall, by its man ner or some attending circumstance, the transgression. The plenty of which the captain—not a heathen, but a Jew—was incredulous is the occasion of his death. How often the promoters of vice are its own first victims, in the resorts of the gam.

own first victims, in the resorts of the gambler and the drunkard! Now God says, "Come unto me." If men will not, one day He will say, "Depart from me."

8. How bad is unbelief, in God's eyes! It kille the soul. It is no sign of wisdom, but of folly; of genius, but of depravity. In the day when saints enter into glory, unbelievers shall see, but not share in it. SUGGESTIVE TOPICS.

The siege—the hope of the besiegers—the condition of the bosieged—the temper of the king—his threat—Elisha's knowledge—the demand—the assurance of plenty how the captain received it-how it was made good—the lopers—the king's fears precantions—results—the captain's doom—how brought about—the fitness of the judgment—the times—the meaning of the whole to the king and people—and lessons to us.

LESSON XIX.

JEHU THE KING.

COMMIT TO MEMORY VS. 28, 29. PARALLEL PASSAGES.—Judges xvi. 27-80 1 Kinge zviii, 40.

SCRIPTURE READINGS .- With v. 20, compare Isa. i. 12, 18; with v. 21, read 1 Kings xvi. 32; with v. 22, compare 1 Kings xviii. 19; with v. 28, read v. 15; with v. 24, compare 1 Kings xx. 89; with v. 25, compare Ex. xxxii. 27; with v. 26, read 1 Kings xiv. 28; with v. 27, compare Ez. vi. 11; with vs. 28, 29, read 1 Kings xii. 28, 29; with v. 80, read 2 Kings ix. 7; with v. 81, read Matt. xv. 8, 9.

PERSONS TO BE IDENTIFIED.—Jshu, Jehonadab, the son of Rechab, Jeroboam, the son of Nebat, Abab.

the son of Nebat, Abab.

PLACES TO BE IDENTIFIED.—Bethel, Dan.
GOLDEN TEXT.—But Jehu took no heed
to walk in the law of the Lord God of Israel with all his heart.—2 Kings x. 31.

CENTRAL TRUTH.—Godliness is patient
continuance in well-doing.

This episode in Israel's history deserves
careful study, from the light it throws on

careful study, from the light it throws on the moral state of the people, on indivdual character, and on the divine faithfulness.

The place of this event must be understood: Jehoshaphat's son married Jezebel's daughter, Athaliah (2 Kings viii. 18), so that a son of Jezobel, Jehoram, was king in Israel, and a grandson, Ahaziah, king in Judah. (Prosperity is no certain proof of divine favor, even in the Old Testament.) Corruption was thus spread into Judah. So mixed marriages bring down professing servants of God. (See Gen. vi. 1-4.) The close relations of the two kings are describ-

ed in 2 Kings viii. 28, 29.

Meantime, after the successful siege of Ramoth-gilead, which the Syrians had held, and white Joram's army was holding it against Syria, Elisha, by a deputy, carried out the divine direction to Elijah (1 Kings xix. 16), (which, though apparently lost sight of, was yet made good), and annointed Jehu as King. His comrades accorted the intimation, and icined against a ed in 2 Kings viii. 28, 29. copted the intimation, and joined against a king whom they probably thought weak, or less likely to serve them than their companion John. (In decaying or disordered states the army falls into the way of making the kings.)

ing the kings.)
In 2 Kings ix, the details of the revolution, involving the death of Joram, and of his nephew, Ahaziah (vs. 24, 27), of Jezebel and the exact fulfillment of the Lord's threatening words, are recorded (1 Kings

xxi. 23.) It was common in the East, and the me-It was common in the East, and the method is not yet obsolete, on such a change of dynasty, to kill or disable all the members of the displaced family, so as to avoid the risk of elaimants for the throne. So the male connections and descendants of Ahab, at Samaria, at Jezreel (v. 11), and of Ahaziak (v. 14), were put to death; and the obsequious readiness with which it was done shows how slight a hold tyrants commonly have of men's affection, and how readily slaves change masters. "The heart of the wicked is little worth."

had been slain (v. 11). There remained the adherents of this idolatry in Samaria, and with them, in his characteristic way, Jehu now deals. Only to one man, and for his own respons (v. 15), had he avowed his views: to all the people he could hold him elf out as a Baal-wor-titep r. (Soo vr. 18, 19) Hore our lesson begins.

A solemn assembly or convention is pro-obscured, in royal fashion (v. 20). All the But worshipping Israelites are tuvited, and they would no doubt hall this unexpected royal support with gladness; so they came in full torce, crowding the great tem ple at Samaria (v. 21). He gave the gathering the Mosaic name (Lev. xxiii. 86; Daut. xvi. 3).

Either according to royal neage in the East, in giving gitts of dress to guests and triends (see "wedding garment"), or according to Basisto usage that priests should be dressed in vestments (which, from Herodian and other ancient writers' notices. are regarded as white linea), he provided them with the fitting attire. This identified them. As a further precaution, he did that which would not surprise any one, since in the oriental worship only the ini tlated into the mysteries were present, and death was often the penalty of intrusion by others, he had a search made for any ser vant of the Lord, so as to secure only B sal worshippors (v. 28). (So in the middle ages, the general congregation was distor-sed when the Lord's supper was observed hence the Roman Catholic word for it, mi 3a.)

The fatal order of v. 24 was given and acted upon so soon as the burnt offering, which "no 'is said to have "offered," in the sense of having provided for the priest (1 Kings vii. 62, 63), was presented (v. 25). The exact order seems to be that the crowd in the court was attacked while attention was torned to the sacrifice; then the guard and captains entered the temple of Baal itself, and completed the bloods work setting fire as we do ed the bloody work, setting fire, as vs. 26 27 describe, to the whole wooden statues and breaking the stone image, and wreck and breaking she stone image, and wrook-ing the temple, so that it became a place for rubbish (Dau. ii. 5). The latter part of v. 35 is read—"The guard and the captains hasted and went,"—by high un-

In all this he had the countenance of Jehonadab, son of Rechab, whence the Re-chabites of Jer. xxxv. 1-11, which see. The father seems to have been a man of character and foresight-an alien, living with Israel,—who tried to keep his descendants from the destructive luxury of the times, and whose success, as seen nearly three hundred years after, is hold up as a reproof to Judah's disregard of the Lord. His caution against wine anticipates the Mohammedan rule, and shows wine is not hands a necessity of life. A like rule would have saved many Indian tribes.

But Jehu's zeal for the Lord stopped

short when his ambition was satisfied (v. Aliab's family and the foreign worship he cleared away, and so far was God's instrument. But he retained that which policy introduced—the calf-worship—in Dan and Bethel. So far as he effected re-Dan and Bethol. So far as no encoted reform he has a reward. He did it from natural motives, and the reward is in the same plane. His family ruled for five generations and a hundred years (2 Kings xiii. 1, 9; xiv. 16; xv. 8). This was the longest dynasty of Israel. But that was all. He retained another form of sin, and God's anger was not put away. (See v. 82.) Now we come to the lessons. Teachers

will extend or amplify our list.

1. Sin ruins all its rulers. It spreads by marriage, by interest, by ambition, by oustom, by fashion; but though its servants "run well" for a time, they are cut down at length. Let any observant aged person recall the families he knew ruined by iniquity. If so here, how much worse here-after?

A man may get rid of evil on one side, and so far receiv benefits, in accordance with the laws of und's providence, and yet on another side he may sin and suffer at the very same time. A merchant is honest, apright, industrious, and bent with all his might on making money. But in the meantime he is dieregarding God and his soul, and in a seared conscience and a worldly heart, he is losing on the other

side.
2. That God uses men is no proof of their piety. A man may be a scourge of God without being a man of God. (See

Henry VIII.)
8. The sweeping slaughter of Jehu had a warrant of a divine word, but that does not warrant the temper or the way in which it was done. Still less would it warrant a like course now. Abab brought in heathen ways, and on his family heathen ferocity did its work.

4. But the great lesson is from the fierce, reticent, ambitious Jehu, who holds his powers well in hand; who can use the words of a prophet (v. 11), the influence of a reformer (v. 16), the fears of the people (vs. 8, 4), for his own ends. We suspect him, as he riots in slaughter; still more, whom he proclaims his zeal (v. 16); still more, when he lies, even in a good cause (v. 19); and all our suspicions are confirmed when we find him a contented worshipper of the calves (v. 29). He is zealous, brave, energetic, and stops at nothing while it is in the line of his own aims. A strong and resolute man, he hatos the effeminate ways of Jezebel's sons; but, bent on ruling, he retains the

state policy of Jerobeam.
Young men, reformers, making influence for themselves by their benovolent energy, need to study his character. We ministers, when our zeal and efforts bring us position and means, need many a time to stop and ask, Are we driving furiously in Jehu's temper? "The Lord looketh on

5. All reforms—temperance included that do not involve honest consecration to God have a radical defect.

SUGGRATIVE TOPICS.

The condition of Israel—king's name—of Judah—king's name—their connection their joint enterprise—the anointing of Jehu—his "conspiracy"—his zeal for the Lord—how it was shown—the sacrifice— the preparations—the precautions—the end—the character of Jehn—how far he of the wicked is notice worth.

We now come to the next measure of went—where he stopped—the reward he Jehu—the destruction of the Baal-worship—had—the quality he lacked—the probable pers. The priests attached to the court motives—and the lessons to us. The Scotch Housewith

The Southerner who visits Scotland by invitation can hardly forstell what his ex-perience may be. The land o' cakes is also the land of mists, and sudden floods, and downpoors, and rough weather of every conceivable kind, as well of glorious sunshine and cloudless air. At the very season when he expects the fairest, he may chance when he appects the tarrest, he may chance to fall in with the fonlest; the lakes may be done and stormy, when they ought to be smooth and tranquil, and the mountains may be gloomy and grim, when they should be majestically peaceful and calm. But however variable and various shall be the aspect of things without doors, there is one thing belonging to Scotland, and indigenous to the soil, which, having its habitat with-in the four walls, the stranger is pretty sure in the four walls, the stranger is party sure to encounter in a pleasing shape, go where he will, and that one thing is Lectish hospitality. Of all the antiquities the country can beast—and they are neither few nor unimportant—this social virtue seems the most ancient. At no period that we are aware of has the practice of it fallen into ab yance, so d there is no traveller's record, enter in times past or times pretent, that falls to do it justice. fails to do it instico.

Out north country friends are never guilty of that sontimental directard of the leasures of the table which some people down south are given at times to affect, and which Dr. Johnson co etrongly robuked when he affirmed that a man who does not care for eating and drinking, would hardly care much for anything else. The rule once laid down by the Ettrick Shepherd would probably have met with the Doctor's approval. After asserting the universal regard for the good things grateful to the palate, the Shepherd says:—"This is the rule-never think about either meat or drink but when you are at the board. Then eat an' drink wi' a' your powers—moral, intellectual, and physical! Say little but look freendly; take care chiefly o' yourself, but no, if you can help it, to the ut-ter oblivion of ithers. This may soun queer, but it's gude manners, an' worth a Chesterfiel'."

To follow out this rule of the Shepherd, it is plain that the board you are at, must be tolerably well furnished. Of what such furniture consists a Cockney who crosses the Tweed for the first time, and sits down to a real Scotch breakfast on some hungry morning, will be able to form a pretty add quate notion. The morning meal is the characteristic meal of the day, and is a kind of declaration of nationalism rather startling at first to a strange guest. We might attempt to catalogue the items, but we feel that memory would fail us as to details. We can recall the dried salmon, the Finnan haddocks, the kippered herring, the game, the fowls, the ham, the solid joints of various sorts, pies and pasties, the potted meats, preserves, sweets, and what not— with the coffee and tea, the steaming por-ridge, quenched in floods of oream-like milk, eggs in various guise prepared—the cakes, bannocks, scones, etc., etc., but as for com-pleting the list, that is more than we can undertake.

What we must say, however, apropos of Scotch housewife, without whom, we fear, it would cut but a poor figure, and would certainly never expand into those improssive and decorous proportions for which it is famed. It must be "up in the morning early," with the bland enchantress at carly," with the bland enchantress at whose bidding all the good things at which we have so briefly hinted arrange themselves at the proper time on the festive board. She must go to market and collect them, hunting up fisher, and flesher, and fowler, and grocer, and vintner; she must dive into kitchen and buttery, and manage here and meddle there, ever bustling, active, and directive (unless indeed, like Caleb Balderstone, she could capture her viands ready dressed for the table).

We ought to add that her hospitality is by no means limited to the cares of the table. She is just as anxious that her guests should rest and sleep well as that they should eat and drink well. As one result of her care in this matter, he will be sure to be well put up. His sleepingchamber may be small, but it will be a model of cleanliness, and the sheets will justify the vaunt of Dinmont's gudewife, who assured Capt. Brown that "they would be assured capt. Drown that they would be as pleasant as he could find ony gate, for they were washed wi' the Fairywell water, and bleached on the bouny white gowans, and bittled by Nelly and hersel', an' what could a woman, if she was a queen, do mair for them?"-Leisure Hour.

THE Roman Catholies of Ireland are holding meetings in favor of the establisha Roman Catholic university in ment of that island. They complain that the governmental system of education allows no facilities for the teaching of science and no accuraces for the teaching of science and religion in harmony with the doctrines of the Roman Catholic Church. A petition is to be forwarded to Parliament for the passage of Mr. Butt's bill in reference to university oducation.

The German Presbyterians, like Germans of the Lutheran and Reformed churches, cling tenaciously to the use of their own language. The pastors and elders "of the Presbyterian Church of the East," who belong to various presbyteries, have passed resolutions protesting against the statement in the last report of the Board of Home Missions that its aim is the "Americanization of the Germans by means of the Gospel." They say that whoever wishes to preach the Gospel sucesssfully to the Germans must do it in their own tongue. They think that evangel-ization or Christianization would be a better word to use.

DR. CHARLES HODGE, of Princeton, writes to Dr. Blaikie that his health will not permit him to attend the great Presbyterian Convention at Edinburgh. He says: "My irouble is in my obest, consequent on an attack of broughitis, in October last. There is no inflammation, no cough, but simple weakness. Although I attend my class daily, I have not been to church for four months. I cannot read a chapter in the Bible or hold an hour's conversation without my voice failing me. Writing is as tiresome as speaking. The doctors tall me that warm weather will probably set me up again."



FOR TERMENTO, SHE EIGHTE PAGE. C. BLACKETT ROBINSON Editor and Proprietor

TO CORRESPONDENTS.

Letters and articles intended for the next issue hould be in the purits of the Futer pot later

Alterrand a fine a first the fatter rot later than Thestay morning.

All communications near the process punied to the wilder name, oth raise they will not be inserted.

Articles not an ented will be returned, if, at the time they are sent, a riquest is made to that effect, and subjects not as accompanied will not be presented and subsequent requests for their istern cannot be songlished with

OUR GENERAL AGENTS.

MR. WM EXIBY General Advertising and Subscription Agent will visit frantford, Gait, Guelph, etc., in the course of this and halomag, week

MB. CHABLES NACOL, Hereral Agent for the PRISETTERIAN is now in Western Ontario pushing the interest of this journal. We commend by to the best offices of ministers and people. Any assistance rendered him is his work will be taken by us as a personal kindness.

THE CANADA

Christian Monthly.

A Review and Record of Christian Thought, Christian Life, and Christian Work. EDITED BY REV JAMES CAMERON, CHATSWORTH-

NUMBER FOR MAY, NOW OUT.

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British American Bresbyterian. FRIDAY, MAY 4, 1877.

We understand that College Street Presbyterian Church has determined on securing a new site for their future church—the corner of Spadina Avenue and College

WE are reluctantly compelled to hold over several editorials, letters, book reviews, etc., until next issue. Correspondents must have patience. They can help us very much, and render more certain the insertion of their contributions, by studying brevity.

Ir is intended to send a parcel of ladies work from Kingston to Calcutta via Edinburgh, about the end of May, and a box of work, clothing, etc., to Madres about the end of June. Those who have been preparing work for this purpose will kindly bear the above dates in mind.

Mr. J. C. Gilchrist, the Treasurer, asks us to say that-The contributions of the Woodville congregation for the past year were not " nearly \$4 000," as reported in our issue of last week, but nearly \$5,000. the amount being \$4,998.45, being far in advance of the contributions of any previous year.

THE Synod of Toronto and Kingston met in Knox Church yesterday (Tuesday) evening. There was a good attendance of members. The retiring Moderator, Rev. Prof. McKerras, M.A., of Queen's College, Kingston, preached an able and appropriate sermon; and thereafter the Rev. Thos. Wardrope, of Guelph, was unanimously elected Moderator for the ensuing year.

THE new Central Presbyterian Church, corner of Grosvenor and St. Vincent streets, will be opened for Divine service next Sabbath, when the Rev. D. Inglis, D.D., of Brooklyn, will preach at eleven a.m. and seven p.m., and the Rev. John Potts at three o'clock. On Monday evening there will be adedication service at half-past seven, when the Rev. Dr. Inglis will preach the sermon. We hope to see a large attendance of the Presbyterian public of the city.

FROM the Madras Mail of February 24th, now to hand, we learn that on the evening preceding that date, Rev. J. Fraser Campbell, missionary to India of the Presbyterian Church in Canada, presided at a meeting of the Hindu Club. An interesting lecture on "The Future of India" was delivered by Mr. V. Rajaruthnum. The subject of the lecture was briefly discussed by members of the club; " 'd at the close of the discussion the chairman delivered an excellent address. A vote of thanks to the lesturer and chairman terminated the preecolings.

"SEEKING UNTO THE DEAD"

The subject of spiritualism has lately been exciting a good deal of interest in England from a Ohristian point of view. A pamphlet has been published by a Christian writer, entitled "Reflections on the Character and Spread of Spiritua.i.m, by henjamin Wills Newton. The writer of this pamphlet declares that, notwithstanding the many deceptive tricks practised among Spiritualists and their imitators, he has been for twenty years convinced that *the facts of Spiritualism are true," i.e., that there are real supernatural manifestations, and the sim of his pamphlet is to show the identity of origin of these manifestations with the "divinations" and " necromancy" described in the Old Testament as an "abomination" to the Lord, and with the demoniac possession and screery described in the New Testament. As Mr. Newton says, we have no reason to suppose that these undoubted manifestations of the agency of evil spirits were to be no longer possible, but on the contrary the warnings and prophenies of the Book of Revelation show the contrary. There is every reason to believe that Spiritualism is only the modern form of an ancient device of Saiau to destroy human sonis. Apart from Christianity "some in the very teremost rank of men of culture and of science assert that the facts of Spiritualism are true," so far as the evidence of our senses and of trustworthy witnesses can be relied on. And since the year 1848 three millions of persons in the United States have betaken themselves to what may be called "seeking unto the dead," although it is believed by those who have most closely investigated the subject that the manifestations, where real, -are due to Satanto agency, instead of being, as most of their devotees believe, real communications from departed friends. It is a curious fact that even "table-rapping" is not a modern invention, but is said by Tertullian to have been used in his day when demons were consulted!

As many people have contented themselves with laughing at Spiritualism as a humbug and imposture, it is well that its more serious danger should be seen and pointed out. Certainly one fact should not be lost sight of ;-the usually brief life of "mediums" and their prematurely destroyed constitutions, as well as the often stated circumstance that a "medium" can rarely shake off the accompaniment of "spiritual manifestations," even when these are not desired. Has the first of these facts no connection with the solemn judgments declared by God against those who turn aside after familiar spirits? It is well, at all events, that the young and inconsiderate should be warned against playing with "table-turning," "planenette," etc., for mere amusement. It is playing with edge tools. It is of course a legitimate subject for scientific investigation whether these manifestations can yet be ascribed to merely natural causes not yet discovered. But the using of so dangerous and possibly so diabolical an agency for more curiosity cannot be too strongly dis-

couraged. "I believe it," says the author of the pamphlet, "to be the bounden duty of every minister, and of every private Christian, to refuse fellowship in any Christian work with all who countenance Spirituslism or practice it in any of its developments. any have entered the awful thoughtlessly or from vain curiosity, let them repent and forsake the sin, and like Mary Magdalene and Manasseh of old, find mercy. The sin now is greater than in the time of Manassah, for it is committed against greater light. Blessed are they that wash their garments, that they may enter in through the gates into the city without whose gates are sorcerers and whatsoever loveth and maketh a lie."

PRAISEWORTHY LIBERALITY.

It has been our privilege on former occasions to take notice of the generous gifts of His Honor Judge Gowan of Barrie, to the Presbyterian Church.

A short time ago, though a member of the Reformed Episcopal Church, he sent to the Rev. J. Gray, of Orillia, the deed of a house and lot at Shanty Bay, a settlement six miles eact of Barrie, and adjacent to Gowan railway station.

The house is compact and commodious. and pleasantly situated on Kempenfeldt Bay. It is to be used meanwhile as a mance for Guthrie Church congregation. It was built as a residence by the late Rev. S. B. Ardagh, an excellent, warm-hearted and thoroughly Evangelical clergyman of the Church of England. He is affection. ately remembered throughout the county of Simcoe as ore of the pioneer ministers of the district. As a graceful tribute to his memory, the building has been named the "S. B. Ardagh manse."

This liberal donation is worth about grateful to the numerous Presbyterians throughout the county.

What an example this gift of the judge sets before our people in the way of devising more liberal things for our Church.

TER Bev. J. McFarlane's resignation of, his charge at Farnham Centre has been accepted by the Presbytery of Montreal.

THESE DEFICITS.

ARE MINISTERS TO BLAME?

Each succeeding year of late, we have

been hearing of deficits in this and that

scheme of the Church, and this year, we

regret to learn, the expenditure has again largely exceeded the revenue in several of the schemes, especially the Colleges. So serious has this matter become that no time should be lost in endeavouring to discover the cause of the deficits, and to apply the remedy. A few weeks ago a communication appeared in our columns from a respected correspondent in regard to the subject, but we fear the main cause of these deficits was largely overlooked. The following is an extract from a letter recently written by one of the ministers of our Church: "I fear there will be deficits this year again. It is too bad that there are so many ministers so neglectful and indifferent about the matter of plainly presenting these things to their people. I am per suaded from my short exp rience that that is all that is needed. Give the people a knowledge of the necessities of the work, and they will respond more or less liberally according to their circumstances, and we would have enough for all our schemes.' Is this charge true? Are neglect and indifference in advocating the claims of the Church's work upon the part of some ministers, reasons why many of cur congregations contribute so little to the schemes? Are any of the ministers of the Church to blame for these deficits? Unpalatable as the truth may be, we fear that the charge is true, and that the blame lies largely at the door of not a few of our ministers. We have confidence in the liberality of our Presbyterian people, and in their willingness to contribute to carry on the Church's work, provided the claims of the work are properly laid before them and an opportunity given to contribute. Of course there may be, and doubtless are, exceptions to this, but we are persuaded that it is true of the vast bulk of our people. When we look over the statistical tables published in the Appendix to the Assembly Minutes, and find that large numbers of congregations have contributed nothing to this or that scheme, the only explanation we can give in most cases, is that the people have not had presented to them the opportunity to contribute. Where there are not missionary societies connected with congregations the Assembly has enjoined that Sabbath day collections be taken up for the several schemes, and where a congregation fails to contribute, we fear it is too often because the minister has failed to announce the collections as enjoined by the Supreme Court of the Church. Again there are congregations which some years ago were wont to give largely to the several schemes, but where after a change of minister little or nothing is now given, though there has been no apparent change in the circumstances of the congregation rendering them less able to contribute. We have gone over, somewhat carefully, the financial returns of all the congregations in the western section of the Church for the last year (1875-6,) and cannot point to half-adozen whose ministers are known to be loyal to the Church's work that are not contributing fairly to the several schemes. We know of no valid reason why any settled congregation should fail to contribute to every one of the schemes yearly, and we know of no valid reason why any minister, or session, should fail to give their people the opportunity to contribute to every one of the schemes. When deficits do arise it is not fair to ask those congregations that have already contributed to make un a deficit sevaci the failure of others to give, till first of all the defaulting congregations have been dealt with. It might be well for the Assembly to instruct Presbyteries not only to deal with default. ing congregations, but also to report the cause of such default to the Assembly, with the Presbytery's judgment thereon. Were all our ministers but truly loyal to the several departments of the Church's work, and alive to the importance and necessity of efficiently carrying it on, we would hear of no more deficits. As the minister whose letter we have above quoted, says: "Give the people a knowledge of the necessities of the work, and they will respond more or less liberally according to their circumstances, and we would have enough for all our schemes."

REV. J. S. BLACK, of Erskine Church. one of the delegates to the Presbyterian Council in Edinburgh, leaves Montreal in the middle of June, and will be absent two months.

THE Sandwich Islanders have now for several years given voluntarily about \$24,-900 per annum for the support of the Gospel at home and on adjacent islands. \$1,200, and was as unexpected as it is They thus prove their 'nowledge of its worth.

> THE Empress Normal School at Tokio, Japan, has about 250 women and girls in it, besides fifty or sixty in the Kindergarten. Mr. Namakura, the superintendent, is a Christian. He was formerly a high official of the Tyecon, and considered by the Japaness a very wise and leasued man.

THE REV FERGUS FERGUSON ON THE REVISION OF THE CONFES SION OF FAITH.

Our readers are aware that the subject of the revision of the Confession of Faith has been under disquesion for some time in at least one branch of the Presbyterian Uhurch in Scotland. The Rev. Mr. McRae introduced the subject in the United Presbyterian Presbytery of Paisley and Greeneck, in a speech marked by extraordinary violence and extravagance of statement, and betraying, it was thought by his brethren, a rather slight acquaintance with the contents of the Confession.

Dr. Gilfillan, of Dundee, continued the discussion in a sermon, more violent and denunciatory still, and containing statements, n t perhaps surprising as coming from him, but such as would have been surprising had they come from any other minister of the same advanced age in the body to which he belongs. The latest plea, and in some respects the most elaborate plea, for revision of the Standards has just been put forth in the Presbytery of Glasgow by the Rev. Fergus Ferguson of that city. Mr. Ferguson is a minister of con siderable emicence in the body as a scholar and as a preacher. From the notoriety which, even prior to this discussion, he had gained, it might be fairly inferred that he is more adventurous than wise. Mr. Ferguson's speech in the Presbytery of Glasgow, as reported in the Darly Review of April 11th, while bold and forceful, is singularly wanting in wiedom and moderation. The speaker seems to have the very slight. est appreciation of the difficulty of embodying in a systematic form the teachings of Scripture on the manifold, and for our minds often difficult and mysterious, subjects of which it treats. On the contrary he is prepared himself and at once to replace the parsgraphs of the Contession so "illogical" in their construction and "unhappy " in their expression, by an adequate, consistent, and Scriptural representation of truth, not only on such subjects as the Being of God, the person of Christ, and the salvation of man, but on "the nature, origin and end of the universe." speech contains the outline of such a system of doctrine, and boldly compares or rather contrasts it step by step with the Confession of the Westminster divines. For the latter, not one good word is spok en, although the speaker has at least three times in his life solemnly and publicly accepted it as containing an exhibition of the sense in which he understands or understood the Word of God, and although he has a place in the Presbytery in which he denounces it, simply in virtue of the last and still very recent acceptance of it.

It is not alleged that Mr. Ferguson makes no points in his speech deserving the Church's attention, but we fear it must be said that the speech as a whole indicates the rejection by the speaker of the system of doctrine embodied in the Westminster Confession, and not in it only, but subetantially in the Standards of the several churches of the Reformation. The justice of God is not indeed denied, but it is made a simple phase of the divine goodness. The Trinity has much appearance of a Sabellian Trinity. The Covenant of Grace or the conception of it in the Confession "is a piece of theological mechanism, dead and wooden to the core." "The one ground of acceptance in the sight of God is necessarily determined by the being of man, and consists in conformity to the will of God, as expressed in and through that being." Many other positions, equally or even more in the speech, by which Mr. Ferguson supports his overture for revision of the Standards. It is not our intention to criticise these positions or even to specify the inetances in which the doctrine of the Confession is unfairly dealt with. The speech has produced on our minds the most painful impression, and one might well despair of the future of the Scottish Churches if it wers to receive general sympathy. Of this there is little likelihood in the meantime. In the Fresbytery the motion found a somewhat reluctant seconder in Mr. Mc-Rae, the father of the minister of Gourock; and the further discussion of the overture

was deferred to another meeting. It will be evident to our readers that it is a misnomer to call the overture introduced by Mr. Ferguson one for the revision of the Confession; it is, as interpreted by the accompanying speech, one for its rojec tion, and the substitution in its place of an entirely different system of doctrinal belief. A Confession which is demonstrably erroneous in its teaching about God, about the person of Christ, involving the denial of His Divine personality and Divine existence, about the condition of man as a fallen being and the ground of acceptance before God, is not one to be revised; it is one to be buried out of sight and memory, and the Church which has held it forth as the truth of God should humble itself in the dust for the fearful crime of which it has been guilty. It is true that nearly all the Churches of Christondom would in this case have to unite in the set of contrition.

Mr. Ferguson protests against "re-

ligion, the most living of all verities and the most beautiful of all spirits, being doomed to wear the shackles of a grim and ungainly past, and to grind for ever in the prison house of a gloomy and dead metaphysic." The reference to "the prisonhouse of a gloomy and dead metaphysic" comes with ill grace from the speaker. The Confession is simplicity itself in comparison with the statements about the Being of God and the nature of man to which Mr Ferguson treated the Presbytery of Glasgow, and which he gravely proposes to make the destribal basis of the church of the future. It would be difficult indeed to find, even in the most transcendental systoms of theology which have issued from Germany, a specimen of more arbitrary, pretentions and only balf intelligible word. play, than that in which he sets forth the attributes of God and the nature of man as made in God's likeness. The following extract will suffice in proof of the truth of this characterisation:

"As made in the image of God, man is "As made in the image of this being-triune in the constitution of his beinghaving a body, within which be bolds the ides of himself, and by means of which he can give free and full expression to that idea, he is made in the image of the Divine ompipotence. As having a soul, in the light of which he can understand the reason and end of his own existence, and in the understanding of that, comprehend the reason and end of all existence, he is made in the image of the Divine omniscience. And as having a cririt, which pervades his entire body and coul, while yet in its influence and range it is not limited to either, he is made in the image of the Divine omnipresence.'

The subject of the revision of the Confession, though even nothing more than this was sought, is one which every thoughtful and right-mivded person must at once feel to be one of the greatest delicacy, and when taking the form suggested by this overture, certain to imperil for the moment very sacred interests, and to awaken the fears of many pious and far from weak. minded persons. It is one, nevertheless, which our adventurous assailant approaches in a quite lively spirit, and in the course of his speech he makes more than one hit of a witty kind, which would have been in doubtful taste on an occasion as unimportant as this was grave.

The whole proceeding is one very much to be regretted. If in the opinion of any, there is room and need for a revision of the Church's Standards, in the way of shortening or simplifying them, of removing expressions which are susceptible of being misunderstood, or of adding statements in which certain aspects of the character and love of God should receive greater prominence, the movement can only be retarded by such speeches as that which is now before us. One is safe in saying that a revision of the creeds of the Reformed churches will scarcely be undertaken by men who regard them with the sentiments entertained by these overturists, or if it is, that the course of these churches will be nearly run.

An important question and one demanding the immediate attention of the United Presbyterian Church is raised by these public declarations of Dr. Gilfillan and Mr. Ferguson. They have made it evident that they do not any longer believe the Confession to be even in its fundamental teaching in harmony with the Word of God. Neither of them could put the questions of the formula to an elder or a minister at ordination, without being guilty to their own conscience of a grevious immorality. How long will they be permitted to divergent from those of the Confession, and remain in the ministry of the Church? these respecting vital questions, are taken How long can they remain with a good conscience, or even with self respect 2 Those who love that Church will pray that it may be guided of God in the trying circumstances in which it is placed; as they will pray that even yet these brethren who are threatening to rend it, may receive a better mind.

THE CANADIAN MONTHLY. Toronto: Hart

& Rawlinson. The contents of the number for May are varied and interesting as usual. "The Comedy of an Umbrella," is amucing, and so is "Round the Table." Fidelis, so well and favourably known to the readers of the Monthly as an essayiet, appears in the character of a poet. The piece is entitled "Spring Birds," and contains a good deal of true poetic sentiment, well versified. In the article on "The Evolution of Morality," Mr. J. A. Allen, Kingston, replies to ana essay with a somewhat similar heading by Professor Watson of Queen's College, which appeared in the October number. Professor Watson's essay was an able refutation of Mr. Darwin's theory that human morality, even at its best, is only a "development" of the social instincts of the lower animals. Mr. Alien enters the arena as the champion of the Darwinian theory. His article shows that he is possessed of very great ability, and his courteous tone is that of a person well qualified to conduct a controversy, but we rather think that the position taken by Professor Watson in the October article is still intact.

Pants is to have sixteen miles of under-

ground railway.

QUEENS' UNIVERSITY. KINGSTON.

INSTALLATION OF CHANCELLOR, ETC., ETC.

On the 28th ult., the closing Convocation of the 36th Session of Queen's University took place in Convocation Hall, which was densely crowded. Even the lobby was filled with ladies and gentlemen. The pro-seedings opened at three o'clock by a procession of trustees, senators and graduates. in scademic costume entering the hall, and taking seats on the platform. Many were from a distance. The principal chair was occupied by the Chanceller, Rev. Dr. Cook, The Principal and Vice-Chancellor (Dr. Snodgrass) being seated on his left.

Principal Snodgrass opened the meeting with prayer, and then referred to former

consions on which such meetings were held. They were met to close the 86th Session of the College reckening from the date of the Royal Charter-1841, and they were about to make a departure from the usual order of proceedings. An Act of Parliament passed some time ago granted the University a Council, which was clothed with certain powers, such as the election of a Chancellor. At the meeting of the Council held in January there was only one nomination—the Venerable and Rev. Dr. Cook, of Quebec. (Applause.) The reasons for making this choice were made publicat the time of the election, and he (the speaker) thought that when the Chancellor's term of office had expired there would be no cause to regret the choice made. (Ap plause.)

The newly installed Chancellor then proseeded to deliver his installation address, which is as follows:

MR. VICE CHANCELLOR AND GENTLEMEN OF

THE UNIVERSITY,—
I cannot say that I think I have any very good title to the place I now occupy or that I can honestly approve the wisdom of your choice, in placing me in it. It would have been better, as most will think, that your choice should have fallen on some of the distinguished laymen, who have befriended Queen's University from its commencement, or who, having received their education within its walls, are now occupy-ing positions of influence and importance he country. Yet, it is not, perhaps, unnatural when you had such an honor to confer, for the first time, that you should think of the few survivors of those who were active and earnest, in the founding of the University, and who stood faithfully by it in all its struggles and difficulties; or that overlooking other and stronger claims, your choice should fall on one of them. I understand the choice to indicate the feeling of the University to its early friends and founders, those who have passed beyoud the sphere of earthly honors and acknowledgments, as well as those who still remain; and so understanding it, and as in some sort representing here, my still surviving colleagues in the early trust of Queen's College, I think I may assure you, not only for myself, but for them also, that we duly appreciate your feeling, and heartily thank you for the expression of it. The generation has well nigh passed away, to which the early struggles and difficulties of which I have spoken, were familiarly known, and to the apprehension of that which has replaced it, Queen's College has never appeared other than one of the stable and settled institutions of the country. But you will bear with me, while I refer for a little to the times and circumstances which led to its establishment. Certainly, in the circumstances of the Church, when the resolution was formed to found, University, it was a bold undertaking on which we entered. Comparatively, the Church was then but a handful to what it is now. If in connection with the inadequate means, which were, or were likely to be at our disposal, we had fully taken into consideration all that was necessary, to make even an initiative movement, in work of University education, and still more if we had been able to auticipate the nitimate triumph of a more liberal policy in the government, in respect of such education, we should probably have never made the attempt. But there was at the time a profound feeling of dissatisfaction with the narrow views on the subject, which then prevailed in the public councils, and the apparently immovable determination to confine the munificent grants which had been made for the purposes of University Education, to the exclusive use and govern-ment of the Church of England. It was not till every effort had proved unsuccessful, to obtain some share in those however limited, or to have King's College made then, what it is now, a Provincial instead of a sectarian institution, that we resolved to act for ourselves. In so doing we were encouraged by the fact, that there was then, as indeed there has always been, in the people of our country and communion a strong desire for superior education, and a just appreciation of the advantages which it confers. It had gradually become clear to us, that an adequate supply of ministers could not be expected from Scotland, and that if it could it would be utterly unfair and unreasonable that the youth of the Province should be shut out from any participation in the Christian ministry. these considerations might have failed to influence us. But we had come from Scotland at a time when the Church was exseptionally zealous and prosperous. We were mostly young men, and in the new country to which we had come, seeing the progress which it had already made, and reasonably anticipating greater, no enter-prise seemed too hard to undertake, and no

Church, which up to this day has been generously given. And so the work was commenced energetically, and with a fair measure of success. And the success would have been speed ier and greater, and would have amply warranted the wiedem as well as the bold warranted the wisdem as well as the bold-ness of the undertaking on which we had entered but for an error into which we fell at the very commonsement, and but fer events in the history of the Church and of the Province, which we could neither fore-nes ner control. Our error was in giving to the Tuethtentin a strictly dense instance. to the Institution a strictly denominational character, for which there was no nort of necessity, and from which our struggles with the sectarianism of another Church, and our apprehension of the narrow and

result too great to be expected. We count-ed much on the liberality of our people, and much also on that aid from the Parent

illiberal character of that sectarianism should have preserved us. That the Theological School of Queen's College should be denominational was perfectly reasonablenor would any one have wished it otherwise. But to require that every one in the government of the College, lay or c'erioni, and every Professor to be employed in it, should be Calvinistic in creed, and Presbyterian in church connection, was amply to exclude us from the general sympathy—to limit the field from which able and emment teachers might be selected—and to make parents ontoide our own communion, unvilling to take advantage of our Institution for the education of their children. It was right that the University should be O' ristian. It was unnecessary that it should be Presbyterian. It is eminently undesirable, that a Professor in a University should be known to be indifferent or acceptical, in respect of revealed religion, even though ho should rigidly refrain from introducing any statement of his views or opinions into the instruction of his particular department. His position and his perhaps acknowledged ability, in conjunction with his known opinions, give to those opinions, even though unexpressed, a power for evil, to which Christian parents should not desire to have their youth subjected. It would have been reasonable to require that those who are engaged in the management, or in the service of the Institution should be bona fide members of a Protestant Church. But it could signify little to which Protestant body, a teacher of classics, or mathematics, or metaphysics, belonged, while a larger range would have been given us, from which to choose Professors, and a far more earnest sympathy, and more liberal aid would have been accorded us, by the general public.

As things turned out, however, that symnathy and aid soon became still more limted than our mistaken action had made them. The division in the Presbyterian body itself, consequent on the troubles in the parent Church, deprived the University of many of its warmest supporters and ablest counsellors—diminished the number of its students, and led ultimately to its being deprived of the scanty measure of public support which had originally been given it; while the establishment of Unigiven it; while the establishment of University College in Toronto, with large means from public sources for the erection of buildings, the formation of libraries, the salaries of Professors, and the founding of scholarships, necessarily interfered materially with the success of other and less favoured institutions. That, notwithstar ding so many adverse circumstances, Queen's College has been able to hold the position which it originally assumed, that it has continued to grow in reputation and usefulness, and has sent forth so many of its graduates to hold honourable places in the State and in the Church, is testimony to the wisdom, as well as courage, of its founders; to the liberality of the body which was mainly instrumental in its support; to the judgment with which its affairs have on the whole, been conducted, and to the ability and zeal of those who have been employed in earrying on the work of in-

struction within its walls.

It is very possible, if the change in the public policy in respect of University education had taken place at an earlier period there might have been only one University in Ontario, and the whole academical edu-cation of the Province been given in Toronto: while the various religious bodies would have confined their exertions to the establishment of schools of theology. That was the state of things which the leading nen in our Church long desired to see, and indeed, laboured to bring about. And in many ways it would have been advantageous. All the youth seeking academical education, to whatever religious communions they belonged, would have shared equally in the benefits of the public endowment. The University would have presented a more important and desirable sphere of exertion to men of eminence in literature and science, and greater emulation and more extensive attainments might have been expected among the students: while the whole country would have de-rived benefit from the friendly relations which would have been formed from one Academia course to another among its ablest and best educated men. It is well, since this can no longer be expected, that the divisions which grew out of a former state of things are by no means without advantages peculiar to themselves. The multiplication of bodies, possessing and exercising University powers is, I think injurious, and tends to dimmish the value of all University distinctions; and though, it is probably an unpopular opinion to press here, I confess I am favourable to the policy of conferring University powers, except in Theology, on one body, in which all Colleges of a certain staff and standing, should be fairly represented; a policy, which if carried out fairly, would have the immediate advantage of throwing open to students of all the Colleges, the scholarships and prizes founded or given at the public expense. There is by no means the same objection to the multiplication of Colloges as of Universities. There is an important advantage in having centres of superior education in different locations, at once creating and satisfying a more general desire for intellectual training and improvement, and nothing but good could result, from the fair and honourable rivalry which would naturally spring up among the different Colleges, each seeking to prepare more thoroughly the men it sends up to the University examinations. One University, many Colleges, that is the state of things to be looked for in the future, of things no doubt, there will be great diffi-culties in bringing it about, difficulties arising from the jealousies of different bodies, from the reluctance of all bodies to surrender powers which have ence been committed to them, from the prevalence of sectarian feeling, and most of all, from the circumstance, that the whole of the public contributions to University education is con-

fined to one Institution.
Without, however, considering further Without, however, considering lursher changes which may yet be effected, I cannot but remark one very special ground of congratulation, common to this with other Universities in the Province. That is the general insprovement which has been made in school education as compared with what existed in the early periods of the history of Queen's College. There is probably no

country in when superior education is not good or so executed as in this Province. The result is that young men come to the Universities with greater attainments in our sies and mathematics than those with which they were formedly worth have the Universities. There is consequently less oceasion for elementary training, and opportunity for ranking more extensive progrees in the higher bravoles of Univer ity education. I think it also t metter for congratulation that regard in a w, much more than heretof re, being will to the tustes and capabilities of indicident sin dent, and it at the bonours of the Univers ties are t'r wr open to there who make distinguished progress in t' we studies for distinguis ed progress in the studies for which they have a special to be rudapti-tule. It is not often that meeting equalified to excel in every hinch of edu-oution, and often a certain account of general culture there would be gotter progress made on the whole, for the benefit both of the individual and of cociety, by encourage ing each to follow the bent of his own peon-liar tastes and capacities. Yet it seems carrying this too for to diemies with special honours those whose studies, however distinguished, have been so limited. There may be few, but there will always be some whose robust and he ppily cor ettinted intellest enables them to distinguish ther solves in every branch; and to such the highest honours are due, and the bigbest expectations will naturally be formed of them in the future conduct of life.

Am det such just grounds of congratula-

all friends of University education, that is, that so few comparatively of the wealthier classes, in this, or in the neighbouring Province are found secking for their sons, the advantage of such education. It is in the avocation of commercial life, that fortunce are with us, most generally so cumulated, and it seems as if many of those, who have been most successful, are disposed to undervalue any pursuit, which is not to be immediately productive of ma terial advantage. One orn understand how parent in straitened circumstances, should be dispost d to shorten as much as possible. even the school education of their children. that they may be set to work which shall be immediately profitable in a pecuniary point of view. But there are many who are subject to no such templation, and whom one w. uld expect to be alive to the value of knowledge, and of that intellectual training, which it is the office of a University to give, who manifest a like impatience, and grudge the time necessary for passing through an academic course, from what they consider more advantageous employment. There seems scarcely any appre-hension of the wisdom or duty of seeking to create and stimulate in the minds of the young, a taste for intellectual occupation and attainment, both as being a source of pure and refined gratification, and as being against sundry temptations, to which all are subject, an additional safeguard to moral principle and religious feeling. There is an undue importance attached to the power, which the simple possession of wealth gives, and it is not considered, how much more it would confer, not merely of importance on the individual, but of benefit to the community, if it were accompanied with a trained intellect, with a store of valuable know-ledge, and the disposition to make daily ad-

And this limited attendance of the youth of the more influential classes, on Univer-sity instruction, is the more to be regretted, because in such attendance, it might reason ably be expected, that a beneficial influence would be exercised over them, not merely intellectually but morally. Even the rival ries which prevail in a school of learning, are usually of a more noble and generous character than those which stir men's minds and feclings in the conflicts of after life, and are more favourable to the exercise and power of correct and honourable princi-It is, I trust, and it certainly should be, the study of all engaged in the work of academic education, to create and main-tain in the minds of students, a high tone of moral feeling-by instruction, by example, by exhibition of the meanness frand and falsehood, of ounging and intrigue, to inspire a contempt for everything that is base and dishonorable. I may be mistaken, but it seems to me, this is a portion of education which it is specially necessary to inculcate on those, bу they are receiving at a University, are being prepared for that public life, which in this Dominion is open to all, and in which many may reasonably expect to have a part to perform. We have nothing here corresponding to the aristocracy which to a large extent gives tone and character to the politics of the Mother Country, both in home affairs and in its intercourse with foreign states. And the power of the monarchical element, which still subsists among us, is but little felt—except indeed when it happens to be found in a man of enlightoned views, and statesmanlike ability, having claim to geniue, almost as her editary as to rank, and possessing social qualities, which attract all classes, and serve to soften and awesten the intercourse of public men, even when most opposed in their views and interests. Then indeed the Provinces of British America experience, and are ready to proclaim with just and generous appreciation, their experience of one eminent benefit of British connection. But still the constitution under which we live is essentially democratio; and to the right working of government under it, so that such government shall either be honourable to those who have part in it, or advantageous or even tolerable to those who are subject to it, a principle is needed in each of the parties, for which there seems a necessity not to be overcome, which would soorn to take advantage, either in power or prestige, by other than honourable means, such principle as in connection with its various studies, and its large power of ininfluencing the minds and forming the char acters of young men, an academic body might fairly be expected to create and to might fairly be expected to create and to strengthen. It has often occurred to me to think, that for the charges made by one party-against the other, the party complaining is often in reality responsible, its energy being devoted, not to matters of public policy or constitutional law, but rather by every possible means to increase the essential difficulties of parliamentary

government in such a country as this, and to tempt the party that happens for the time to be in power to do what, that government may be conducted at all, they would willingly avoid; and such avil, only the general prevalence of a higher prin ciple of honour and duty can effectually de

I cannot conclude this short address, to which my long connection with Queen's College, and the interest I have always taken in its affairs and prospects, has given less of a general character than would in other encumstances perhaps be desirable. on an occasion like the present, without re marking how many events and changes of a obstacter interesting to us as churchinen, and as convected with University educaticu, have taken place, during the compar atively short period over which the history of Queon's College extends. It is not yet forty years since the royal charter was obtained which constituted it a university. Yot during that comparatively short time, we have seen, what has been called, though improperly, the disruption of the Church of Scotland, and the rise and marvellous progress of the Free Church. We have seen the gradual recovery of the Church of Sectland from its temporary prostration, under the secession of 1848, and the repeal of that law of patronage, which was the main sause of that, and of former secesions; and we are now seeing—such are the changes which come over men's minds— the representatives of a party, before whose action in behalf of the principle of ecolosias tical establishments, it ecomed as if Dissent would be banished from Scotland, now clamouring for the discatablishment of the Church. In our own province we have witnessed a like division of the Presbyter. ian body, leading to strike and alienation
—but terminated now in union, embodying, with small exception, the whole Presbyterianism of the province.
In England, the changes have been even more remarkable. The period eneci-

fied includes the rise of Tractarianism in

Oxf. rd. drawing in its progress, hundreds of the clergy, and many of the rich and great among the laity, to the Church of Rome; giving birth also, as its natural result to that Ritualistic movement, the object of which is to bring the worship and doctrine of the Church, as near as may be to the Roman Catholic model. It includes also the disestablishment of the Church of Ireland, and the rise of a spirit in a large body of the English elergy, which promises aid to those who are hostile to all establishments, and may perhaps serve to hasten a measure so fraught with good or evil consequences. as the disestablishment of the Church of England. During this period too has risen to notice the section denominated the Broad Church, prepared, if one of its most able and elequent members may be considered a fair representative of its opinions, to cast discredit on the external evidence of divine revelation, to eliminate the super natural as much a possible from its the ory of Christianity, to see the clearest glimpse of the nature of the Deity in the speculations of Spinoza, and to regard with favour the Scripture criticism of that distinguished poet and philospher, whose main article of faith is, that there is something in the universe, which makes for righteous-ness. And while the cause of revealed religion, is thus being wounded in the house of its professing friends, there has been a like divergence among men of science from what have hitherto been considered the fundamental truths of natural religion. It was said by Lord Jeffray, of a man so eminent in the scientific world as Sir Charles Bell, that "he esteemed lightly of his greatest discoveries, except only as they tended to impress himself and others with a deeper sense of the infinite wisdom and the ineffable goodness of the Almighty Creator. Unhappily, the prevailing tone among the savans of the present day is precisely the reverse, and the discoveries of science seem to them most satisfactory, when they put farthest away from their own and the general apprehension every notion of the Be ing or the Government of God. It is not those whose work and duty is to establish sound principles in the minds of the young to overlook or disregard these tendencies of the times—to be insensible to their evil, or slow as ability and opportunity may be given to counteract it; al-though happily there is little ground for The metaphysical speculations of physical philosophers, deserving their own appropriate field of observation and experience, are not likely to carry with them the convictions of mankind, when disputing or ignoring the existence of a Supreme and Presiding Intelligence, from which everything derives being and form. inherent disposition to seek the causes of things, and the necessary constraint under which that disposition is laid to come at last to the conclusion of a great First Cause of all, cannot be set ande. Nor will it ever be possible to exclude from the common apprehension the indications of mind and will in the combinations of the Universe,— nor to disturb or do away the conviction that the existence of a moral nature in ne, gives token and proof of a moral nature in Him who formed us. There is no doubt a germ of atheistic speculation, but it is not likely to evolve into a permanently atheistic species. What is now evolving will soon pass away by that law of natural selection, according to which it is the strongest which survives, and the Dominion of Intelligence may surely be expected to carry it in men's minds, over the Dominion of Chance and blind fate.

Nor will it be otherwise, we may fairly trust, with Revealed Religion. Christianity has reached another crisis in its now end of the last century has given place to a revival of the old scepticism—old though appearing in new forms—and hosts of parned and able and invaterate enemies are striving to destroy the foundations of Ohristian faith, and seem pleased with the prospect of a result which will throw men back for any solution of the mystery of this life, or the kope of another, on the pnear tain deductions of human reason, instead of the positive declarations of a Divine Apoetle. There is an openly avowed onmity to the Gospel in some, an enmity address. After the election of Fellows the covert and concealed in others. But mei-

ther is to be feared. All this enmity, covere or avowed, Christianity will stand and overcome, as if has stood and overcome in former conflicte. That which in its corle the strong and of authority and the rude the strong arm of authority and the rude violence of the people—the circl bigotry of the Jews, and the philosophic scorn and expersitious delucious of the Gentiles; that which stood the fierce persecutions which the successive masters—the Roman world lirected against it; that which survived the terror f the dark tone, and omno forth from the corruptions by which its beauty and excellence were then marred; that which survived the war and clashing of opposing continents at the time of the Refermation, that which would the assaults of learned scepticism and profune wit, before the great Enropean Revolution, will not fail now, though the cricic may be more not fail now, though the creat may be more formidable, than any that he come is great author. It will not fail Happy they whose faith fails not in it. And now, Mr. Vice-Chancellor and gentlemen, I have only to thank you once more for the honor you have done me, in placing me in this chair, and to express my best wishes for the progress and permanence of Queen's University, and the satisfaction it will give me, if I can, while helding my present office, in any way, or to any extert, however humble, contribute to its prosperity.

The delivery of the a ldress was frequently interrupted by applause, and at its con-clusion the Principal stated that the further proceedings would be under the charge of the Chancellor

The distribution of prizes and merit certificates then took place, the Professors handing them to the successful competitors in the various classes. The most worthy students of the year were specially noted, and when they went up for their prizes were loudly applanded. The Principal anwere loudly applauded. were loudly applauded. The Frincipal an-nounced that merit certificates were given to each student who had made a certain number of marks, in the monthly examinations during the session, over eighty-five per cent. entitling to a first-class. and seventy-five to eighty-five to a second-class cortificate.

The University prizes for summer esgavs were also handed to those who had won them, and the students gaining them were loudly applauded as they received them at the bands of the Chancellor. The Secretary of the Senate then read the Hat of nasamen for the year, after which the Prince of Wales' prize of \$69 was presentto Mr. John R. Lavell, B.A.

The ceremony of Laureation was then proceeded with, the sponsio academica being administered by Professor Mowat. The graduates were creeted with applause as they went up to get "capped by the Principal; and when Mr. A. A. Mackenzie, the first graduate who had obtained the degree of the Bachelor of Science, stepped up, he was greeted with a perfeet evation.

The Chancellor, in a short address, congratulated the graduates on their success in obtaining their degrees, and expressed a hope that they would continue to do bet-ter. He hoped they would not cast aside all care for a higher education, as this would be a poor return for their work the past. It was not expected that all who graduated would turn out to be men of great eminence, but it was reasonable to expect that they would keep up their habits of study, and appreciate the labors of those who had been engaged in teaching them. He concluded by wishing them all possible success.

The Principal then delivered a short closing address to the general andience. He said that the authorities of Queen's were much gratified at the work done daring the past ression. The health of the Professors and students had been good, and there were fewer hours lost from ill health than in previous sessions. He spoke of the changes in the curriculum which had been announced last year. These had been found to work remarkably well, and came fully up to the expectations of the Professors. By them the student of average ability had increased facilities, while they allowed ample scope for the exercise of special talents. The Principal then spoke of the University Prizes, thanked the generous donors, and announced those offered for next year. The Principal then pro-meded to refer to the benefactors of the University, and said there was one whose name was honoured as one of the most liberal friends the college ever had—the late John Watkins. He was mindful of the institution he had done so much for; in his will, bequeathing to it the munificent sum of \$4 900, besides the sum of \$1 800 for the purpose of rendering perpetual the scholarship given by him to the Collegiate Institute. (Applause.) Another very dear friend had passed away. Mrs. E. H. Hardy, who had done much for Queen's University. He then spoke of the Die Fund, and hoped to be able to announce in the Calender that a sufficient sum had been subscribed to procure a die for sinking medals, of which two had been promised by Mr. John Carrothers. (Applause.) The number of students registered last sescion was eighty five. Of these thirty-five had the ministry of the Presbyterian Church in view. One feature of the University was that all denominations were One feature of the Unirepresented in it, and it was thoroughly unsectarian. For the first time in its history a lady had been registered as a stu-dent. (Applause.) She attended the Logie class, and, did the work very well. indeed. The event caused no excitement. among the students. (Laughter.) Indeed, it was some time before he knew anything about it. Why should particular mention be made of this fact at the present time?

It was only because it was the first time such an event had occurred. The learned Principal then strongly advocated a higher female education, and quoted an epinion of Principal Caird, of Glasgow, who advocated the highest possible development of women, and saw no reason why they should not have access to the highest culture. Principal Snodgrass strongly endorsed this opinion. He then mentioned that Queen's University was not a wealthy corporation, and would be glad to receive assistance to enable them to have more commodious buildings, and then concluded his excellent



Chole Biterature.

One Life Only

OHAPTER XI.

A summer evening fair and seed as that which beneath the strange Australian stars, had witnessed the death of Maurice Atherstone's ill-fated son, saw flumphrey, last survivor of that lurdly race, and now the true undoubted possessor of all their rich setters, crossing ones more the threshold of bis ancient home. He had been welcomed with enthusiaetto delight by his servalue and his tenantry; for although none of them had known the real reason of his absence trem England, there had been many injeter rumous atioat, and mysterione hints were dropped among the people-to the effect that it was very doubtful whether their beloved master would ever set foot on the broad lands of Atherstone again; but all this was at an end, and he felt like a man in a dream, as he sat in his accustomed place in the old library that sam evening, with Thorne lingering tovingly near him, arranging and re-arranging the Looks on the table, that he might have an expose on the table, that he hight have an expose for remaining in presence of him to wom his allegiance had been given for so many years of faithful service. Yes, Hum, arey Atherstone was installed again in the home of his ancestors, and none would depute its possession with him ever-more. The incubus that had weighed upon him from the hour of his uncle's death was finally lifted off-his doubts and perplexities, his trouble of conscience, his attempted compromise by the sacrifice of personal happiness, his struggle with the love that practered him—all these had rolled away from him like fetters from a liberated slave, and even their very memory seemed buried in the graves that lay so for beyond the ocean, in the distant land from wheuce he came. But how was it to be with him in the future of the free new life on which he was entering that day? was he to dwell for ever alone in the home for which he had suffered so much? No scruple need h nder him now from brightening his fair inheritance with the sunshine of happy love, but he felt, with a mournful intensity f conviction, that except he could win Una Dysart back to' his heart, he could never set any other woman in the place he had destined for her. If she had indeed given him up because the discovery of his error had turned her esteem and love to scorn, he well knew that his restoration to his true position as lord of Atherstone would make not a shadow of difference in her determination; but it was only two years since that night when her father had died beneath his roof, and as Humphrey remembered how the sweet eyes turned to him in her sorrow, with the dumb appeal-ing look which told that all her heart and hopes were henceforth fixed on him alone, he could not quite despair, although no communication of any sort had passed be-tween them since the day when Miss Amherst's letter had reached him from her hand. He felt a longing desire to hear at least the sound of her name, to knew if she were still at Vale House, and if any particulars concerning her were known in the neighbourhood, and little as he was accustomed generally to ask news from his servants, he could not resint trying if his faithful old butler could give him any information.

"You must tell me what has been doing at Valebead and Atherstone since I left

home, Thorpe; have there been any changes?"
"Well, there have been, sir," said the old man, eagerly, as if he had only been waiting an opportunity, "but none as yet that you would care to hear; what troubles me is the changes as is to be."

""And what are they?" asked Hum-

phrey, with a tremor at his heart for which he could scarce account. "First and foremost, sir, Mr. Trafford is going away, and he'll be a bitter loss to all

the country round."
"Ah! that he will indeed; no one will miss him more than I shall; but after all it is only what we had to expect. I believe Mr. Crichton always intended to return

after a year or two's absence." "No doubt, sir; and it's not justly Mr. Trafford's going away as upsets me. I should not worrit myself if he were going

away alone, as he came."
"And is he not? who is going with him?" asked Atherstone.

he old man moved uneasily from side to side of the table where he stood, seeming greatly occupied in placing the cover straight, and with a look of pain and anxiety upon his face, till Humphrey repeated his question with great impatience, and then ne answered slowly, "Well, sir, they do say as he is going to be married to Miss Dyeart, and that he'll take her away with

"Una!" the word dropped from Atherstone's lips unconsciously, and his head fell back upon the chair as if he had received a physical blow. Thorpe carefully avoided looking at him, and went on hurriedly, "It's a terrible trouble to me, for she was the sweetest sady over I set eyes on, and I built such hopes on her! Sir, excuse me, I have known you since you was a fouryear-old boy, and I set you on your pony the first ride you ever took, and I did want to see you happy now. I thought she was the one would have made the Abbey like it was of old, when your lady mother ruled in Squire Maurice's time. And the people in our village worship Miss Dysart; she has been about among the sick and poor, has been about among one sick and poor, early and late, doing all she could for them with a kind word and a pretty smile for every one; but there has just been the mischief of it. Mr. Trafford was always out in the parish as much as she was, and shey helped each other in all they did, he could not choose but see that she was just the one to suit him in his work, and it's no great wonder if he grew to love her, and she him, too, for that matter, good kind

"Yes, Thorpe, I understand it ali," said Humphrey, faintly, "but I think you must

I impe no offence, sir, you'll excuse my making so free; I have had you in my arms many a time."

"I know, I know, I could not be offended with you; only I must be alone—you can some again later;" and the old man

went out at his bidding. Athersions had need in truth to be alone, that he might master the agony which was curdling at his heart. He had lost her then! It seemed no more than probable that the old servant's tale was true. Doubtless Trafford had learnt to love her; how could be help and she-in the bitter revulsion of ter and she—in the dister revulsion of feeling which she must have experienced as regarded himself, it was natural that the love of a good and noble man should count to her with unusual attraction. They were well fitted to each other—they would be happy; but he had lost bor! his first, his his only love I and in the anguish of ins desolution Humphrey first learnt how much hope had remained with him this that hour; he could not rest; he rose and paced the room with harried steps, tuen ha went to the window, draw aside the eartota, and tooked out. It was a bright moonlight night, not yet very late, and the sudden impulse seized him to go to Trat-ford himself, and try to ascertain if in very certainty this man was blessed with Una love, and his own heart and home lett derolate for ever. He knew the clergyman was accessible to any one who might come to him night or day; and soon Nightshade, so long neglected, was bounding gleently along under the well-known touch of his master's hand, and the good horse bore him with fleet steps to the rectory door.

Trafford welcomed Ameritane with unmistakable pleasure, and congratulated him heartily on his return to his home, and on the freedom of mind and conscience with which he could now enjoy it. "Yes," with which he could now enjoy it. said Humphrey, somewnat bitterly, " but I cannot forget that my stepping stones to this inheritance have been the graves of those I wronged; I have learnt how far easier it is to commit an error than to re-

pair it." "True, it is one of the sternest lessons this life can teach us; but you have the comfort of knowing that in will and intention your reparation was perfect; doubt not that it has been accepted; and now east it all behind you, Atherstone; life is too short for any part of it to be wasted in unavailing regrets for the past; the future is all before you; go on with courage and hopefulness; make it holy and blessed."

You are wise not to bid me make it

happy," said Humphrey, with a sad smile. Trafford looked keenly at him; he had not the least idea who it was that Atherstone had leved so deeply, but he remembered how he had spoken of her, and he could not doubt that he was now referring in some way to her loss; he had, however, far too much delicacy to say a word on any subject which had not been fully confided to him, and he turned the conversation to other matters, giving some account of the manner in which he had fulfilled the trust Humphrey had reposed in him, in the care of his estates. Atherstone listened abstractedly, scarcely answering, and at last rose to go; he had not yet found courage to frame the question he wished to ask. Trafford came with him to the outer door, and as they stood on the doors moonlight Humphrey forced him. o.f at last

to speak. "Trafford, I hear a sad rumour that you

are going away; is it true?"
"Quite true; there is going to be a great change in my position; but I am afraid you must not ask me any questions on the subject, as I have been bound over to keep

the matter secret for the present."
"A; secret shared by others, however," . Humphrey said, with slight sarcasm in his

tone. "By one person only—at least in this neighbourhood—and she is not likely to

divulge it."

"You mean Miss Dysart," said Humphrey, the blood rushing to his forchead.

Trafford looked surprised. "You are quite right, though I cannot imagine how you learnt it; however, it will soon be known to every one; it is not my doing

that there is any concealment; I dislike

mysteries excessively."

"Doubtless, others find it convenient to keep the secret for the present, said Atherstone, bitterly. "Well, I need not seek to penetrate it further. Good-night, Trafford; I must not keep you up any longer." He mounted his horse, and without another word dashed down tue roal at its swiftest pace, while Trafford looked after him thoughtfully. Humphrey doubted no longer; Una would soon be the wife of a better man than he was; only this much of consideration she had for him, he thought, that she meant to keep the proposed marriage secret as long as she could, in order to save herself and him from the gossip of the neighbourhood where their former attachment had been so well known. Of course, he thought, she was not aware that the truth had oozed out already; but she need not fear his molesting her in any way: he would neither see her nor write to her; she must be content without his congratulations; only this he must do—he would cause her at least to know the truth of his past history, and how he had tried, by-the surrender of herself and Atherstone Abbey and all he held most dear, to make reparation for the wrong whereby she had been led to abandon him; he would go next day to Mr. and Mrs. Northcote, make a full statement to them of the whole circumstances, and formally request them to clear his character in the county from the dark suspicions which had blackened it so long, and especially to remove any unfavourable impressions which they might themselves have conveyed to those who had been his friends. They would know that Una Dysart and her sunt Lady Elizabeth stood first in the list. Such were some of the reflections that passed through Humphrey's mind during the sleepless night that followed his return to the Abbey: but, truth to tell, his thoughts were bitter enough, for he had been stung to the quick by the news of Una's faithlessness to him-

He felt for his own part that happen what might, he could love no other woman, even to his life's end, and though his eyes might never rest upon her face again, they still would long for that sweet vision, dear as ever, when they were closing in the night of death; and thus to know that he must bear the burthen of a hopeless constancy, while she, in cruel contrast, had so speedily transferred her allegiance to another man was sharp as the very death pang to his heart. When he believed that she had heart.

given up him simply because she would not take part with him in error, he had antiered deeply, certainly, but there had been no strog in his angulah; he had thought of her only with a monental approving tenderness, and he had retained, as we have seen, more hope than he had been aware of. It was very out rent now; all seemed hard, oruel, an intolerable; perhaps in-deed it was ter a want to be for Trafford which made have and thin Mass Amborada letter as an executo to be rid of him; why else had she kept it so long before she forwarded it to how. Do Atherstone torton ! houself an arms I mg, bu his choose up. was jet ansubitar a, and waen he rose bezi morning, annu norty country as pride could give him oune to me wide

He rose out on his coal black herse, t. go to Nutritoore idanor, with as calm and hauguty a beating at ever man wore, and when, in presence of the old friends ... taun'y, the equite and us wite, he told his tate from first to last, there was a noble courage and an unsparing yet unexaggerated self-condemnation which called out their highest admiration, and fairly won their affection. The hearts of both had been sotteded b, the detection of their own beloved son, and now that his repentance had brought him back to them, changed into all they had ever boped to see him, they were only too thankful to condone the far lighter error of which Atherstone had been guily, and to acknowledge that they had done him serious injustice by their suspicions, at the time when they were ignorant of the truth. Even Mrs. Northcote, cold and hard as she had been in former days, was melted to tears as she took Humphrey's hand and told him how very greatly she respected him for his upright conduct, in having endeavoured to give up his estates to such an unworthy possessor as his cousin, and how deeply she regretted the harshness with which she had spread her cwn uncharitable surmises far and near

in the neighbourhood.
"Most especially I regret having spoken to Lady Elizabeth Molyneux as I did," she said; "I fear I may have done irreparable mischief; but, anyhow, all in that house shall know the truth at once. I will go to them this very day."

"Yes, it is the least you can do," said the squire; "but I fear—I fear it is too late," and he shook his head sadly. Atherstone perfectly understood that they were both alluding to their belief that Una was engaged to Trafford, and he turned his face away for a moment, to hide the pang it gave him to receive this further confirma-tion of his misery.

Then, with an effort, he mastered his

pain, and, changing the subject of conversation, he asked after their daughter. They told him that she was to be married to Hervey Crichton the following week, and would then start on her way to India with

her husband.
"We shall miss her less than we should otherwise have done," said Mrs. Northcote, because of our dear Rupert's kindness to us: he lives with us entirely, and helps his father in his affairs, and is the very treasure of our lives.

"I am indeed delighted to hear it!" said Atherstone, as he rose to take leave; "and I wish your charming daughter every happiness.

"Then, as Mr. Northcote shook hands with him he said, "Oi this be cortain, Atherstone, the whole neighbourhood shall know forthwith that you stand with un-stained honour now before God and man."

CHAPTER XLI.

A few days had passed since Humphrey's visit to the Northcotes, and during that interval he had seen nothing of Una Dysart. He had not called at Vale House, although he knew she must have been perfectly aware of his return to the Abbey. Even if Mrs. Northcote's explanation to Lady Elizabeth Molyneux had removed the interdict which had been placed on his entrance to that house, he did not feel that he had sufficient power of endurance to meet his lost love as the future wife of Stephen Trafford; he believed that she could not frail to understand his motive in avoiding her, and that she would probably be very grateful to him for sparing her the pain of seeing him; nevertheless, his longing to look once more on her beloved face was almost more than he could bear; and he tried to stifle the hunger of his heart by going about among his people and doing all he could to benefit them; unhappily, however, it was always of Miss Dysart that they spoke to him-far and near he heard how good she had been to the poor during the past winter, which had been exceptionsevere, and how, late and early, her little feet had carried her from door to door, where her bright winning ways, as well as her more substantial benefits, never failed to bring sunshine and comfort. If anything could intensify the regret he felt at having lost her, it was the assurance given him by these statements, of the blessing she would have been to his people no less than to

himself. One afternoon, when he was feeling this very deeply, his courage failed him to continue listening to her praises, and he turned away from the cottages he had been visiting, and strolled along the road to Vale head. He was not very far from the vil-lage when, as he turned round a corner, he suddenly saw two persons at a few paces distant from him in earnest conversation. The one nearest to him was Trafford, but there was no mistaking the light graceful figure of the lady to whom he was talking. was Una Dysart who stood there, look ing up with her soft hazel eves into the clergyman's face, while he, with a smile half playful, half tender, bent down his head from his stately height to hear and answer her.

answer ner.

The sight was simply maddering to Atherstone; it roused all the fire of his passionate nature; but the pride of his race and his own stern will enabled him to curb at least any outward manifestation of his feelings; without altering his pace or turning from the direction in which he was going, he walked steadily on towards them. going, ne watted steadily on towards them. As he did so, he saw that Una gave a violent atart when she perceived him, and she blushed so vividly that the crimson flow mounted to her very temples.

"She may well blush with the man she is

shout to marry," thought Atherstone, bit terly; but not a muscle of his face move! as he quietly passed them, lifting his hat gravely to Una, but with so rigid and un-bending an aspect that even Trafford made no attempt to speak to him; a few steps more carried bim out of their sight, and then he walked on rapidly till he got clear of the village, and left both Vale House and the rectory for bound Line. When be was certain that there was no chance of his meeting them again, he slackened his pace and gave himself time to think over a hat had happened.

He could not help feel is that it nound care a great deal of misory and pain hote to simsolf and Una, if they were to be expected to the risk of many such meetings before her marriage, and deeply as she had wounded him, the unquenchable tend-russs he felt for her produced him to spare her any annoyance he possibly oculd; as to humself, he felt it would be utterly intelerable to have his heart !scereted by the sight of her, as day after day brought her nearer to the time when she was to give herself to Trafford "till teath should them part," and he made up his mind 'hat he would leave Atherstone Abbey at once, and remain absent till their wolding was over, and Una gone out of the neighbourhood altogether with her husband; mozcover, he determined that he would ralleve her mind from all dread of further encounters, by taking measures to let his intended ab sence be made known to her as speedily sa possible. He had not far to go in order to find the means of accomplishing this with out any personal communication from himself; he knew that Dr. Burton visited Lady Elizabeth Molyneux every day, in order to supply the fanciful invalid with the small amount of excitement she was able to find in detailing the imaginary symptoms of every four-and-twenty hours, and the good old doctor never failed to make his visits as agreeable as he could, by collecting all the news of the neighbourhood wherewith to amuse his patient. He would be certain to retail such a piece of information as Atherstone's intended absence, if he heard of it, and as his house was within a stone throw, and he was likely to be at home at that hour, Humphrey, with his usual energy, went thither at once to put his plan into execution.

The doctor was delighted to see him, and we somed him back to the neighbourhood very cordially, and Atherstone was soon able to introduce the subject of his intention of going immediately to London for a few weeks. The doctor was surprised. "What! going away again when you

have just arrived, and to London too, at this unfashionable season? way, you will

find it quite a desert!"
"All the better for me," said Atherstone grimly.

"Ah, you have business to transact. no

doubt; and when do you go, my dear sir?"
"Next Monday I think."

"And when may we expect to see you amongst us again?"
"Not for some weeks certainly, but the time of my return is uncertain at present;" and after a little more convertation on other subjects, Atherstone took his leave, satisfied that he had effected his purpose. Nor was he mistaken. That same evening, Dr. Burton paid his usual vieit at Vale House, and when he had assured her ladyship that her pulse was not at all weaker than it had been the day before, and told her that she should endeavour to keep her mind amused should endeavour to keep her mind amused, he proceeded to carry out his own prescrip-tion by retailing all that Atherstone had said to him that day. The Abbey was to lose its master again, the doctor said; he would only be there another day at present, he was to start for London on Monday, and this was Saturday, and then Dr. Bur-ton feared it would be some time before he returned. He regretted it very much; the county required all its resident landlords to keep up its society, and Mr. Atherstone was one of the best men they had. The doctor thought he was a good deal out of health; he seemed thin and careworn, though he was very much bronzed by the

Australian sun.
To all this Una listened, sitting white and silent behind her aunt's sofa, and Lady Elizabeth heard it also with a good deal of uneasiness.

(To be continued.)

NINE ladies have recently left England as missionaries to the women of India.

In France, if a Protestant pastor preaches in a private house to more than twenty persons he is liable to prosecution. It was only last fall that a pastor of the Reformed Church, which is an established church, was sentenced by the Court of Bourges for an offence of this kind. He preached in a private house, because the congregation was too poor to have a church. French Assembly is reasonably asked to make such a case as this impossible by passing a bill establishing full liberty of wership.

THE Rev. John Cumming, of London has had many near approaches in the last thirty years to the end of the world in his pulpit and his publications, though in his worldly business he acted very much as other people do. Just now he expresses the belief "that the world and Europe is, especially at this moment, upon the eve of the greatest catastrophe which has ever happened in the history of mankind."

IT is stated that the Catholic bishops of Germany are indignant with the Pope for pursuing a different policy in Italy from what he laid down for Prussia. In Italy the bishops have been permitted to obtain the royal exequatur; but the German bis-hops were instructed to refuse all such re-lations with the state. The Pope is now in correspondence with the Prussian bis hops in reference to the course to be pursued in the future.

Tax Edinburgh Daily Review, which has had so many editors since it came into existence in 1861, hat again changed hands to day. It has been reputed a Free Church organ hitherto, but the three brothers, Mesers. Mackie, who now conduct it, are all members of the United Presbyterian Church, and their opening article to day shows that they mean to go in strongly for discertablishment. They have, in other respecis, made a good start. Their first num-ber gives evidence of enterprise and journalistic experience.

Scientific and Algeful.

erlsh meat driedlege.

Chop bits of fresh ment and cold ment, season with papper and salt, make a grid-die hatter, put a specialition a well buttered from, then a spooning or the encyped meat, and on this another appoalul of battor. Whon cocked on one ade, turn—whon lone, send to the table het. They are very nice for breaktast or innch.

FRIED POTATORS,

The French method of cooking potatoes attord a most agreeable dish. The petasuces, and thrown into a frying pan contaming an abundance of hot lard. As soon as they become no, and orlays, they are intown into a colandor to drain tuem, then sprinked with sail and served not.

PUFF PASTE WITH BEEF CULT.

Where you cannot cheam good butter for making paste, the following is an excellent substitute: Skia and chop one pound of kidney beet sust very fine, put it into a mortar, and pound it well, moistening with a little oil, until becoming as it were one piece, and about the consistency of butter; proceed exactly as in putf paste, using it instead of butter.

HOW TO GOOK CORNED DEEF.

The Boston Journal of Chemistry says: Don't bois it, for cerned over should never no boised. It should only simmer, being placed on a part of the range or stove where the process may go on uninterrupt-edly from four to six hours, according to the eize of the piece. It it is to be served, let the meat remain in the liquor until cold. Tough meat can be made tender by let-ting it remain in the liquor until the next day, and then bringing it to the boiling point just before serving.

GROW MORE CURRANTS.

We have often alluded to the healthfulness or the current, and urged its more extensive and careful cultivation. Almost every farm-house, to be sure, has a few old bushes, but they are, as a general rule, neglected and far less productive than they ought to be. During the sultry days of August, when the appetite fails for the or-dinary articles of food, the current, with its peculiar acid, toned down by a little sugar, becomes very agreeable to the palate. It is valuable, because it can be used in so many ways, and it lasts so long on the bushes. No fruit will give better returns for the labor bestowed on its cultivation.

KEEPING THE HANDS SMOOTH.

A writer in the American Groce. that glycerine is not used in the right way. She says that to preserve the smoothness and softness of the hands, you should keep a small bottle of glycerine near the place where you habitually wash them, and whenever you have finished washing them and before wiping them, put one or drops of the glycerine on the palm, and rub the hands thoroughly with it, as if it were soap, then dry lightly with a towel. House hold work and bad weather will not prevent. your skin from being smooth and soft, if this plan of using glycerine is followed.

TO MAKE BOOTS DURABLE.

The durability of the soles of boots and shoes may be greatly increased by coating them with gum copal varnish, which also has the effect of making them water proof. Four or five coats should be given, allowing each coat of yarnish to dry before the succeeding one is applied. Soles thus treated possess twice the usual durability, and generally outlast the best uppers. The leather uppers of boots and shoes may be rendered soft and water-proof by rubbing into them while warm, before the fire, a mixture composed of four ounces of hog's fat and one of resin.

EXTRACTING GREASE.

If a silk or a cotton dress has been stained with grease, a very excellent method of removing the stains, without taking out the colour, is to grate raw potatoes to a pulp, in clear water, and pass the liquid through a coarse sieve into another vessel of water. Let the mixture stand till the fine white particles have fallen to the bottom; then pour the liquid off clear, and bottle it for use. Dip a sponge in the liquid and apply it to the spot till it disappears; then wash it in clean water several times. Two medium-sized potatoes will be enough for a pint of water. Be very careful not to wet more of the dress than is necessary, as cate colors will look marked even with closn water.

AN EATABLE INDIAN PUDDING

To make a boiled Indian pudding that any one can eat and digest, take three cups of sweet milk (skimmed is just as good), one and one-half cups of coarsely chopped swee apple, two spoonfuls of molasses, and about three and one-half cups of Indian meal; put in a covered tin pudding dish, or if one has none, a tin pail answers the same purpose, and set in a kettle of boiling water; boil three hours, keeping the water as near the top of the dish as possible without its boiling into it; this, if not mixed so thick as to be dry, makes, eaten with cream and sugar, a very good pudding. A good rule for making Indian puddings is, to use nine tablespoonfuls of meal to two quart of milk; scald part of it and stir in the meal, which, of course, should be wet up with the remainder of the milk, and sufficient molasses to sweeten as desired: some chopped sweet apple is a great improvement and a capital substitute for the beef suct so many are in the habit of putting in, as it gives a rich flavor without being rich and heavy.—New England

THE Reformed Episcopalians of New York and vicinity now sount nine churches and rejoice in signs of steady growth. They have just taken steps for the erection of a "Synod of New York," and willow hably elect Mr. Sabine to the bishophic. and will pro-

Boko Hann. ron, in response to an inquir in the Rouse of Commissis, resinfly said; that the Government of India adopted is resolution last year to reduce Chutchi 'sit' tablishments, not only in Madrae; but throughout India; but that such "saids" lithmsijis" tiid not measebhalains er eli lates pay, but simply servants in connection with the churches.

For the Presbyterian.]

SPRING.

U, Spring we love thee when Thy balmy breezes blow. Browning toe cheeks of all, Giving a healthful glow. And Age decrepit and Youth rejoice, At the sound of thy renewing voice.

Unnumbered transient brook, Freeing the stoping nill, Frem piles of earth-stain'd snow, Flowing with gentle trill In devious course, now suddenly fall in cadence soft, o'er cascades small.

The genial sun's fresh beams, And life-infusing show'rs. Unfold the pent-up buds,
And wake the sleeping flow'rs. To cem the mentle in binshful bloom. And burdou the au with their sweet perfume.

Then from the sunny south. The feather'd songsters come To this far northern land. To build their summer home, And cheer our hearts as they warble awest, At the break of day, ere its cares we meet. Mothinks they're singing praise,

For passage safely o'er The distance long 'tween this And Mexico's warm shore. And ey'ry morn as they fly abroad They teach us a lesson of trust in God. Ah, could they speak, what tales

They'd tell of sin and woo, Witness'd when on the wing Journeying to and fro. Or disclose to view some kindly deed Perform'd in secret, in time of need. The buzzing bee, and fly,

And myriad insects small.

And labor's cheerfut hum, Make the air vocal all With inspiring song; no wonder, O Spring, The Land of the Maple thy praise will sing. ELIZABETH BECKET. North Monaghan, April 12th, 1877.

Intelligence of L'emale Missions.

Miss Lowe and Miss Reade went to Onddalore rather more than a year previous to the date of the following letter, and without being connected with any mission, began work amongst the natives of Cuddalore. Miss Reade's father had during his life held the post of "Resident." After his death she returned to England, but her interest in the poor perishing heathen of Cuddalore, and her love to the Master, drewher again to India, to devote her life to scattering abroad the Word of eternal life in that dark land. Miss Lowe accompanied her; but sad to say, in one short year Miss Lowe's health has completely broken down, and she has been ordered back to England by her physician.

-Extracts from a letter from Miss Lowe: "I should like all those kind friends, with whom you have joined in prayer for this mission, to know how God has blessed His Word and answered prayer. On the anniversary of the eve of the day we left England, the 29th October, we had a very happy gathering at the river side, when happy gathering at the river-side, when one who had been cast out by his kindred, refused food for three days, and separated from his betrothed wife (for Christ's sake), was baptized. His cousin, a girl about ten —but a woman in mind, and a steadfast witness for Christ—already a teacher of others, was baptized in September, six matthe after harder having heart at the course of months after having been received here. From the first she had drunk in every word of the Bible, and testified her love for the

The last triumph of the Word of God has been as follows: There has been great fear of famine from the long continued drought, and the rice sellers had agreed to shut up their stores on a certain day, if no rain fell, in order to gain famine prices. On that day—we did not know of their resolve—prayer was made here specially for rain, and rain fell. The week after there was great alarm, the rice stores were being closed, and the poor people in despair. A government official was passing through the town, and the servants besought Miss Reade to apply to him to command the stores to be opened, but he said government could do nothing—there was no power to compel the people to sell. But what law sould not do, the gospel could.

You must remember this is entirely a heathen town, not one even nominal Christian in it—temples in abundance, pilgrims, and devotees, and great idol cars, but in all the town no token of Christianity. Miss Reade was strengthened to go into the basaer in the main street, and few can inagine without seeing it, the crowds that fill the Bazaar of an Eastern town. She there read before the rice dealers, Prov. xi. 21; Ps. xii. 5, and many similar passages. and then preached to them the Gospel from 2 Cor. viii. 9. Some were of course very angry, some denied that they had refused to sell, but many promised to do so no

Miss Beade went again next morning at 5.80, to see if they had kept their word, and to the amazement of the people every store was open, and the rice selling at moderate prices. Some of the people said "the words she said were true, and now they have broken the hearts of the sellers and have burst open their doors."

One old man asked Miss Reade into his verandah, and spread an emply rice sack for her to sit on, and said: "Your words have pierced my heart." The carpenters and the goldsmiths have as of old, been very hitter—as the makers of idols their craft is in danger, but one most bigoted goldsmith, so mad upon his idols that he delares that when anointed with oil they have life and power in themselves, has been very much touched and broken down. He has said to Miss Reade, " before you came we knew none of these things, but since you have come, so much light has come to us."
Even in the Brahmin streets and opposite the Musselman Mosque they have listened in crowds without opposition, and placards of texts have been posted on the walls of a Hindoo Temple and of a Mussulman house of mielter for pilgrims, attached to a temple. This has been the work of enquirers who have been anxious to scatter the seed, though they have not courage to break their

We can hope, now that so much of bigotry and prejudice has been broken cown, entrance may be made before long to houses of caste. Hitherto, except when slowners has opened the door, it has been firmly shut, and the reason given is, "we are not sufficiently enlightened for women to be visited." But now I have to tell you of another instance of the power of the Word of God, where you would least have expected it—for probably you may know that our government, with that disgraceful fear of man whiches often here. which so often brings a snare and contempt, will not allow the Bible to be read in their schools. A young Brahmin, nephew to the Police Inspector, asked Miss R. to come to the government school to speak to them of Jeens. The head master, also a Brahmin, welcomed her and gave her his desk and chair, and exhorted the boys to give attention. When she left he said, it is true the soul should be the chief concern, unfortunately the government do not think of this, they do not allow the Bible to be read in their schools." He insisted that Miss R. should come every week, and one of the young men came to ask her to come earlier and stay later, for he said, " we are all anxious to hear more about Jesus Christ. * * * Now I must give you some Christ. * * * Now I must give you some idea of what these poor victims suffer spiritually, mentally and physically, from that tyrant casto-or that which is appeal that tyrant casts—or that which is appeal-ed to on every occasion as the highest authority, "native custom." It is not native custom for a woman to pronounce the name of her son-in law, and if her son-in-law comes in she must disappear. A woman must not sit down in the presence of her husband. A volugge beether must of her hueband. A younger brother must not sit on the same bench as his elder brother. If a woman is very weak and ill still she must go to the well and fetch water: her husband would be disgraced if he were to be seen carrying a pitcher. But the mothers in law are sad tyrants and make the young wives, who all live in the same house, most miserable by their tyranny.

Miss Reade has been a very great blessing to Christians as well as to the heathen. The few native Christians, who all live outside of the town, close to the little chapel which is away from all other dwellings, were in some instances very cold, and one or two only nominal Christians. It is very hard to persuade the children of Christian parents that they cannot be born Christians. They see so great a difference between their own worship and that of the heathen that you can fancy how satisfied they are with their own safety if they are only baptized and attending Christian worship. One of them was a school master here, and Miss R. has been blessed of God to open his eyes, and now he is so earnest and so devoted to Bible study, spending the best of his time and strength in Bible lessons, and his spare time in copying texts in bright colours for others. It has been great juy to see the change in him—two younger ones, his brother and sister have also decided for the Lord, so we have much reason to praise the Lord for what He has done in less than eleven months. Will you pray that many more girls may be sent here as day scholars? In a purely native town it is so difficult to persuade them, they are all so frightened and shy.

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marked improvements will be made in the next volume.

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On the 21st December, 1872, H. M. S. Thallenger, a steam corvette of 2,000 tons displacement, and 400 horse-power, salled from Portsmoush on a four years' voyage of scientific exploration around the globe, traversing the great oceans from north to south and from east to west. Professor Wyville Thomson was the director of the seientliie staff, and Captain G. S. Naros was at the head of the naval surveying department. During the voyage, sounding, dredging, thermometric observation and chemical examination of sea-water were ear-led on continuously, with a view to a more perfect knowledge of the physica! and biological conditions of the great ocean basins, of the direction and velocity of the great rifts and currents, of the faune of the dop water, and of the zoology and botany of those portions of the globe which had previously been comparatively unknown. The expedition was sent out under the authority and at the expense of the British Government, and received its instructions from the Hydrographic Department at the Admiralty. The Challenger erossed the North Atlantic Ocean twice in different latitudes, sailed over a great part of it twice (from north to south and from south to north) in different longitudes, traversed part of the Indian Ocean, and the Southern Ocean as far as the seventioth parallel, made many devious windings in the neighborhood of Australia and New Zoaland, and among the islands of the Bastern Archipelago, visited China and Tepan, explored the Pacific Ocean from the fortieth parallel of north latitude to the fortieth parallel of south latitude, passed through Magellan's Strait, touched at the Falkland Islands, Monte Video, Ascension and the Cape Verde Islands, made a cirouit round the Azores, called at Lisbon, and thence "to Britain back again." Mr. Spry, the author of the book under review, was one of the ship's officers. He gives a full, particular and very interesting account of the voyage, with descriptions of the places visited, their inhabitants, productions, etc. These descriptions are accompanied by many illustrations representing strange and beautiful scenes in distant lands. Mesers. Belford Brothers have exeented the mechanical and artistic parts of the work in their usual attractive style.

The Legal Aspects of the Macdonnell Case.

Melitor British American Presbythelan.

SIR,-It is certain that the case before the Presbytery was simply and only a pre-cognition. The Presbytery tried to find out whether, as was rumqured, the party implicated promulgated and held opinions on the eternity of future punishment in-sonsistent with the doctrine contained in the Confession of Faith. The precognition with all the documents was referred to the General Assembly. Part of the reference was Mr. Macdonnell's "statement," viz., "Notwithstanding difficulties which I have regarding the eternity of future punish-ment, I continue my adhesion to that doctrine as implied in my assent to the confession of Faith, formerly given." Along resion of Faith, formerly given." Along with this the Prebytery transmitted "an expression of the hope that the Assembly may find it a satisfactory basis for the settlement of the ease," and the request that the Assembly "would finally issue it." It is evident that the Presbytery's request to be relieved of the case could only be granted consistently with the limitations and provisions of constitutional process. If, for example, the Assembly found the "statement" in the reference satisfactory, that would be a final issue of i ha case, for the referred recognition would there take end. Or, if Mr. Macdonnell declared that he no longer held the doctrine of the Confession, the final issue of the reference would be the passing of a sentence suited to the case. But if the "statement" was not found satisfactory, and Mr. Macdonnell did not confess departure from the doctrine of the Confession, then, the only final issue of the case permissible to the law and constitution of the Church would be to remit it to the Prestytery for further judicial process. It is at this stage the case is now suspended. The Assembly has said in effect that the statement, as explained by Mr. Macdonnell is "unsatisfactory," and it has given him time to make itsatisfactory if he does so at the next Assembly, then the case will take end; if not, and if he still avows his adhesion to the dectrine of the Confession then the only thing the Assembly. sion, then the only thing the Assembly can do is to remit it to the Presbytar with instructions to proceed to deal with it seconding to the laws of the Church.

2. Neither in Presbytery, Synod. nor Assembly has there been any action or Assembly has there been any action or process other than what is peculiar to a precognition. There has been no formulating of any charge, no citation, no testing of parties at the judicial bar, nothing but inquiry, consideration, and conference. To say that the Assembly shifted its ground, and, departing from the record or deed of reference which alone it had legally before it, took up as a new case, "statements made in its presence," is contrary to the express terms of the records of the Court. Every record of the proceeding is Court. Every record of the proceeding is placed under the heading, "Reference from the Presbytery of Toronto." This heading occurs eleven times, and the phrase appears in many introductory sentences, Nor was the explanatory statement of Mr. Macdonnell new matter. It was simply an expansion and explanation of the state-ment made to the Presbytery. It passed

only for such. The Assembly made no resord of it, asked no verification of its specific contents. It could only be properly alluded to in motions as persaining to the reference. Nor did the Presbytery ever fall from its reference. Its representatives might avow or disavow what opinions they pleased, but the Presbytery had nothing to do with either the arowas or disavowals. do with either the avoward or disavoward. It shoodsimply and only on its own record, that, and that only, was the matter legitimately before the Assembly. If, while professing to deal with the reference, the Assembly dealt with another matter, and that without notice to the parties comparing, it committed an irregularity and a wrong. That it will say that it did this, or that it will act on such an assumption, Union does not believe.

will act on such an assumption, Union does not believe.

3. But, granting that the statemental made by Mr. Macdonnell on the floor of the Assembly, in explanation of his position in relation to the reference, were made the grounds of the Assembly's decision, the question arises, to what do they amount? Are they a confession of error or a denial of doctrine? The Assembly has not said so. A or B may construct them into one or other of these, but that will not make them such. The days are past when men are to be condemned on implications or constructive errors. The past when men are to be contemned on implications or constructive errors. The motion that carried contains an assumed quotation of Mr. Macdonnell's words, but they are not such. He repeatedly and em-phatically declared that although he had difficulties on the subject, he had yet not adopted any opinions at variance with the adopted any opinions at variance with the doctrine of the confession. Do such difficulties, which necessitate no change of faith, constitute an offence in the church? This is the question to be determined, and before it can be determined the measure and nature of the difficulty or doubt must be expiscated in some precise and formal manner. It may be nothing more than a manner. It may be nothing more than a scruple of conscience or a tender regard for literal truth. It may be more, but who, in this case, can tell precisely what it is? It evidently requires to be formulated that it may be prepared for legal decision. If it is to go further there ought to be a distinct charge tabled in the form of a libel, so that the accused may know of what he is accused, and that the offence charged may be shown by proof and argument to be an offence contrary to Scripture and the Confession of Faith. Who knows but that such a process might be the means of settling the difficulties? It would at least take the question away from the loose language of common speech

would at least take the question away from the loose language of common speech and present it in clear legal phrises.

If Mr. Macdonnell's mind has undergone no change, it is manifest, in a legal point of view, that the Assembly must either dismiss the case as not transgressing the fair liberty allowed to every minister in the in-

terpretation of the standards, or remit it to the Presbytery for further judicial process. "Union" avoids the discussion of the merits of the question and confines his attention to its legal aspects, solicitous that the Presbyterian Church in Canada should sake no hasty steps in this matter, but show its regard for justice in discipline as well as for truth in doctrine.

Let this be a reply to the Rev. John

TESTIMONIALS OF A VALUABLE BOOK,

I have examined with some care "Bible Animals" by Rev. J. G. Wood, and have pleasure in expressing the high opinion which I entertain of its merits. It is in every way worthy of the well known reputation of the author as an accurate and popular writer on Natural History.

The style in which the work is written is

The style in which the work is written is exceedingly interesting, and the illustrations which adorn its pages are very beautiful, throwing light as it does on many passages of the Bible. This attractive volume is a valuable aid to the intelligent study of the Holy Scriptures.

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At Sherbrooke, N.S., on Thursday, the 19th the wife of the Rev. James C. Quinn, of a son. MARRIED.

On Wednesday, April 11th, in Almonte, by the Rev. J. Cameron, Peter C. McGregor, of Carleton Place, to Sophia Rattic, of the same place.

Near Vittoria, Cut on Same place.

Near Vittoria, Cut on Stin ult., Walter David Oaks, of inflammatory croup, aged three years past, only son of Charles H. Oaks.

Official Bonouncements.

MEETINGS OF PRESBYTERIES.

LINDSAT -At Westville, on the last Tuesday of May.

OTTAWA -Next Presbytery meeting in Knox Church, Ottawa on Monday, 7th May, at 2 o'clock

p.m. Quebec.—At Three Rivers, on the first Wednes-day of July at ten o'clock a.m. Paris.—With n Dumfries Street Church, Paris, on the first Tuesday of July, at cloven a.m. Congregational payments to the Presbytery fund are payable at this meeting. TORONTO. -In Lecture-room, Knox Church, on Tuesday, 1st of May, at 11 a.m.

Kingston — In St. Androw's Hall, Kingston, on 10th of July, at 3 p.m.
WHITER.—At Whitbs, on the third Tuesday of May, at 11 a.m.

BROCKVILLE.— At Prescott, on Tuesday, 3rd of July, at 7 p m. London.—Special meeting in First Presbyterian Church, London, on 5th May.

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