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contributors and Correspondents. EPPTISH COLUMBIA.

remonit the -" the tr fler certions" WAX-RECEOSE , SET S. de.

Mr Contour Pediaps on and come of operations and the to have a few haves ora one dish she notico televen e ne n the Beet is Poster of pro I have been chorted with your piper, and often tought of a daily to you, but him o hair etorical by to consideration that we and matter as experiencly especiallised ergui'ce it, that it social multing the resumption to push ours lives to too the otion of , are usua rous reader, who have one good not been much more important pealures I trun no talk about our cities," a di ate " milons, out imem ers of the Roses of Commons," and one Cabin t Countle," our "Myors" and Your Do Hency." We have all the compand our mastance of greatness and importance, as we stately march behind the forthights on the front of the stage But behind the seart. The performance is far short of the pompous announcement on the hand bill. So when we sit down to have a calm, cational talk with one distant friends, we labor under the conviction that pant and puffus we will, we are a very small affair, and have very little going on worthy of accord-very little material out of which to maintain a correspondence The entire white population (or other than Indian) scattered over hundreds of miles, would not make a fifth or sixth rate town in Ontario. You will understand then as you hear of our sayings and Joings through "the organs of public opinion," that our organ of self-e-teem is very largely developed, and leads at times to a rather ridiculous army of ourselves and our affairs.

You must excuse us, however, and submit to hear from us occasionally, remembering that it is the day of small things with us, though we don't think so. Whether it be the vicinity of the mighty Pacific or the ennobling influences arising from surrounding snow-capped mountains, I can not tell; but certain it is that our aspirations are almost boundless, and our expectations exceeding great.

It is no fault of the country, however, that our most sanguine expectations have not been fully realised. It is true that there has been little but disappointment as yet in avery department,—civil and religious. It may enlighten some in the Dominion who are puzzling themselves over the problem of our situation to learn one of the chief it asons of our yet backward condition. Many causes have contributed to this state of then ye. But the main cause has been, and still is, the absence of anything like a "land yet in," and of any encouragement to minimisation, so that the country is well compositely almost destitute of settlers. There have been no sarvoys of the country worth speaking of ner any efforts in ide to as astintending settlers, even when they made personal and repeated application. Rather the reverse. And to perpetuate the want of system and effort, he who was at the head of the "dep artment," under the eld and hated dispensation, was, to our utter amazement, made Lieutenant Governor under the new! As we were all poor and needy, of course we worshipped the rising sun." To make sure of a continuation of the old dog-in-themanger, three lawyers were constituted an executive not one of whom knew the first lement of a "Lands and Works departnent!" Mountainous and broken up as ur proxince undoubtedly is/we have room aough for a very large agricultural popustion; and yet it has required the most kilful and persevering efforts of pretty mart men to run the gauntlet of what is cetiously called the " Land Office."

Instead of attending to the settling up of he country, we have hitherto allowed oursives to be buoyed up with "great expec ations." At one time "at the sound of the ornet, flute, harp, sackbut, realtery, and all kinds of music, all the people, the naions and the languages, fell down and worhipped the golden god" which Carabao ad act up. A mine of wealth was to be bund in every hole we dug, and a nugget funtold value under every stone we tuen lup; and long and strong were the purwe stitched together as we made the hen tedicus and expensive journey, and sleulat I the number of months we would man, and howm my thousands we would exampled to puch away with us. At an ther time it was a separation of the two olon es, island and Mamband, and secucing governor for each; for the small do-noth-

ing-one was extend up and raming the lar, a and industrious one. Then were the pettodiroverani play til , and parsp sity is sought in a sension and en governor. Still mother turn of the whoch for the aver-All we are it doubts door, a sic hire nor his R or ve The Pacific Rose than track to death, and have nothing to it, and we to tell out our hands imploying ly to the cont Dominon keyond the monutains for contraction and as possible covernment. The next the manuscript on all and greate to fid all the Pointe Rule road.

We have not "bosed the company of possibilities and map emblities, and a yet nearly where we started. We have left medone that which we ought to have done first of ill-survived the agricultural district, adopted a liberal land law, and then held out such industrients to emgreats from other land as would have at tracted them to our shores. Even now in stead of hending all our encaries to the conside attor and succes tul pro cention of that vital question, we are waiting for the rail road to do everything for us-ut- own share of the work and ours too. Like men who trust to Providence for goe' harvests. and when seed time is halt gone pull a thorn-bush over any kind at seed, flung on n beaten path.

The question non comes, is it possible that we can be similarly disappointed in our expectations from the great Pacific Railroad? Is this to be another nine days wonder, to be followed by depression and depletion? So far as the settling up of the country is concerned, it is to be feared there will be more disappointment, strange as it may appear. But for this reason Those who have always controlled the affairs of this province are principally speculators on the outlying Island of Vaucouver, where for years they have invested their ali. They are employing their usual "ways and means," fair and unit ir, to have the railroad diverted from its natural course, and the terminus at their own doors. Should this be accomplished the setting up of by far the best and most habitable portions of the province will be considerably retaided. That, however, will only be a question of time as another railroad will be hastened and a connection made with the United States tailroads, while there will be the counterbalancing advantage of the spending of a very large capital in the country in the making and maintaining of the main line by way of Bute Inlet and the Northern regions. The profit and loss is, of course, the shareholders' concern, not

According to the terms of union we must seen see the commencement of this grand undertaking, and whatever direction the line may take, it must prove immensely advantageous to the province, and in view of it I hope to see soon an increase of the number of Presbyterian Missionaries and a devising of liberal things commensurate with the great interests at stake, and the glorious future of this noble province, soon to be the highway of the greatest nations of the world, and thomas of thousands. There are all the outs of a great country here, and if any tenomination would grow with its growth, and reap the benefits which will accrue from connection with an energetic, wealthy and progressive people they must be prepared to make sacrifices, and spare neither toll nor expense in lay mg a foundation broad and deep and worthy of the cause of truth and righteous-

There are at present about twenty two Protestant ministers in the province be longing to the Anglican, Wesleyan, and Presbyterian Chu, ches, including a Bishop, one Dean and two Archdescons. Of these only two are Presbyterians, one on the Is land and one on the Mainland, while that church has as large a proportion of its people here as any other.

New Westminister, Jan. 20th, 1873

THAT "LOVER OF TRUTH."

Editor British American Presbuterian

Sm,-Perant me to make a few remarks on the letter signed "A Lover of Truth"
(1) With all he says, excepting his first observation, I heartily agree. There is not one statement in my letter contradictory to anything in his. He simply enlinges on my position, that the Romish Church in clairing infallibility, makes herself responsible for all the acts of her Popes and Councils. (2.) The statement in "A Poor Papets" letter, which made me laugh is this,- "a Dr Burns and Rev M. hing, and others of the baser rect " too", Prup pose) Dr Burns, Mr King, and others of the laser with Who can help language at that? (3.) What is ther in my letter that is either union or las shille? Will " & Laver of Touth? state the point? It is hadly gentlemanly to memorate a cruse without names of the

> Yours truly. A RICH PROTESTANT.

ENGLAND.

CALL OF A STANDARY OF STANDARY OF THE STANDARY With a real-classification of the real states of the state

Though much perference the Vention is the of entering processor the B. h. h. trust a bundledge that the more entering con crally upon length to the day of a Thu tu but hope to the Me of least of the entry on last is no considered. Here we have if no to the Me of least on the entry of the with the reflection of the model of the least of the model of the least of the model of the least of which of cone on these lost energy of two and hack—the longest in fit entraments of Yor! White in Carelly over in wintrained in alle, here id vertuines miss often to made in and white, the me by tokenday, without be ling the med of the hot view keotswamp - with which thee man a new provided. But the com is maisorally mall. The this lean enecks known, and here I find, instead of now filles an alund, see of now drops, violets, act to be had in the streets-2 penny a hunch-while treels arrest from Caunda tell as of intense field inddeep sow. Still the ces in has not been unce prionally unlicitly and the enteriors of the poor Love bon greatly less than drey rand have been through the searcity and demness of co d had the sea-an locu cold. However, it is not over yet. As it is, the condition of the poor in this great centre of Christian Britian is heart reading. Some visits I have found time to make to the field of Mis-McPherson's noble labours in the East End have produced impressions not easily effeced. I may again find time to give some account of the field and the workers. Mean time let me clo o with a reference to the ecclesiastical cehees which follow me troin the north. A fortnight ago Scotland way pannially startled by the announcement that Dr Wallace, the equally cratic, but not equally guted successor of Dr. Robt Lee in the Greytrairs, Edinburgh, had been appointed to the chair of Church History and Divinity in the National University Loud and indignant protests were heard in every direction, and even the Established Church, led by some of its most pions laymen, has been stried to action. A special meeting of the Assembly Commission was promptly called, and on Wednesday, after an exeiting discussion, a committee was appointed to carry an earnest protest to the Government However, the appointment has been made, and there is now little likelihood of its being set aside. The only cousistent and not very hopeful course left open seems to be the anaignment of this dan gerous but subtle errorist, for heresy and his deposition from sacred office. The pity is that this difficult duty has been so long neglected, to the scandal of the Church No one huher to has been found build enough to take the lead. How ad that in the other two national seats of learning, chairs of divinity should already be occupied by such Broad Rationalists as Dr. Tulloch, of St. Andrews, and Dr. Card of Glasgow Unless these men be deposed or stops be taken taken to preserve the luture ministry of the Church from then lecture 100ms the effect can hardly fail to be most disas trous.—CANADIAN ABROAD.

London, Jan. 17, 1873.

KNOX COLLEGE-ANOTHER OFFER.

Editor British American Prespyrenian

SIR,-Some of your readers in these parts are deeply intersted in the discussion of the College question. "Let us arise and build." Whilst we are talking the worth is moving on We are losing ground every nonth and year. Why shouldn't every oftice bearer, as your correspondent R. F S suggests, take a personal interest in bringing the vitally important question of col lege accommodation before the members and mends of our church in every locality i Why shouldn't every minister and student teel it a duty and a privilege to unge the necessity of a College that shall be a cred t to so wealthy and numerous a body, as well as an attractive place of resort to the intelligent and talented young men who should give themselves wholly to the work of the ministry? Shouldn't our church preach Christ by her palaces and towers as well as by her lowly tents ' Shouldn't our church command the respect of those who build club-houses and lecture-rooms that cast our present structure into the shade entirely?

We have duties to perform to our church schemes, Sunday Schools, &c., &c., here which I must not neglect, but I think I could give \$50 00 out of a nominal salary of \$1,000, towards the Knox College Building Fund. Let every member and friend give in the same proportion, not diminish ing his other contributions, and we can have a college realing the Montreal one, but proportionately larger and better as we m the west are more numerous and wealthy than our enterprising brethren in the East Let us arise and build

CAN PRESENTERIAN. Feb. 10th, 1873.

NEW THEORIES IN GFOLOGY.

hade that modern sees before hid found its way into your or limin. If tend of a other New theorte in Theology what would you think of middle I " New Theore am Proton ? The smiple Chatise extracts all the renom from it. Can it by as, that a printer colin her from his upon it solitor of Chambers' Journ Let Los go or one the trada figulation which that though mno ent this time they have often caped before when guilty - J. W. W., Februar 102, 1871

TORONTO ASKI'D TO TAKE THE INITIATIVE

I d to DEITH & AND RICK C PROSPERSAN

Sia -When will the men who are looked to as the Laders of the chirch affect lead it, or tep aide? The fact is often deplored that in Loronto e pre ally, thereis such lack of enterprise particulary on the part of some Laymen who occupy the pixes of Leaders, but who will not lead. Coutton is all very well, only, we have had quite too much of it, for some years Let us have a little enterprise, now it will vary our Church movements a little. Let the letter of K. in your issue of the 25th Jan. be pondered. The responsibility in regard to the proposed new College Buildings restato a very large extent on the Minister's and leading Laymen of the Capital. Let them call a mass meeting of their congrerition Let a liberal subscription be inade by them and then the whole of the Pies byteries forming the Constituency of the College will be bound in honour to fellow so good an example. But in vain will the mends of the College in Toronto complain, until they have taken the initiative, and done the honourable and the generous themselves.—H.

RAILWAYS AND THE SABBATH

The following memorials have been addressed to the Directors of the leading rail ways of Canada —

To the President and Board of Directors of the-— Railway

"GENTLEMEN -At the meeting of the General Assembly of the Canada Presbyter ian Church, held in the city of Hamilton in June last, the Assembly . Committee on Sabbath Observance gave in a report in reference to the public sanctification of the Lord's Day, and some of the more prevalent forms of its profanation throughout the two Provinces of Untario and Quebec

"Anci lengthened deliberation, the Assembly adopted the following resolution .—
"Receive the report and instruct the Committee to take such steps as in their wisdom they doem proper, in the way of petitions to Parliament and remonstrances to the directors and employes of railroad companies, and in such other ways as may tend to abate the evil of Sabbath desecra-

"In accordance with the instructions above given, the Assembly's Committee desire very respectfully to call the serious attention of the Board of Directors of the - Kalway to the large amount of Subbath traffic and labour on the lines of road under the inspection and manage ment of the Board

"Lu a brief representation such as we now lay before the Board of Directors, it is impossible even to mention the many and weighty forms of argument of a tempor ! and spiritual, personal, social, and national character in taxor or the total su pension of labour on the Day of Rest, regulding which He who giveth power to get wealth

"Remember the Sabbath Day, to keep it holy. Six days shalt thou labour and do all thy work. But the seventh day is the Sabbath of the Lord thy God in it thou shalt

not do any work'

"It is a very grev ous hard-hip on Chris tion men to be deprived of the publicantant of grace, and compelled either to do violenes to then concience by labour us on the Sabbath, or resign then situations, and a very large number of the em-loyes on railways are anatous for and would half as a precious beon the subbath rest nor is it for the in telest of either the company or the public that conscientious men should be driven from you service and their places tilled by

men morally reckless

" But, passing from considerations such as these, however important, we ask the serious attention of the Board to the large number of congregations in which the public worship of God is painfully disturbed by the role and commotion of passing trains Sabbath atter Sabbath, and that, too, in vio lation both of the law of God and the public law of the Dominion. And we very earn early and respectfully submit to the mem Lers of the Board that they are personally responsible to God for what in their official capacity they command or permit. More over, the externation currying on it say form of lab up on the Subbath excits a very deadeam influence on the moral and relegreats sen total tes of the people at being under who a observations stell before is Fedder British American Preserve etan in the state of the following of the suggests correction in the land the state of th

Turns of the road achiller assider tions, the Committee came by hip that the Boud of Do clor may see it to be their duty totally to abolish the parant systerm of Subbath to this

"On I chalt of the general As embly of the Canada I is byten in Omich Jan, 6 att pen, jan tailand, W P MeMULLEN,

"Convenes of A combine Committee on Sablath Oh or ne "Wood + ck, October 50, 1872."

In the Vanania I ractor and the other Directors of the Rachean," "We, the under come de history lad sub-

mitted to as a Memorial from the Subbath Observance Committee of the Conula Pros byterian Church, to be reut to the screak Rolle w Boads of the two Provinces, xeby the aurmine of teams and the labour connected therewith, do lose by, on behalf of the respective rebeness bedies which we represent, each illy endorse the sen incents of the ad Memorial and carnestly desire to see it object accomplished, re tarding as acde, the present system of Sabbath trolle as injurious to the bet interests of our country and the cause of reli-

"Toronto, Ont , December, 1872.

(Signed)
"WILLIAM MORLEY PUNSHON, LL.D.
President of Conference, Wesleyan
Methodist Church of Canada
"WILLIAM STEWART, B. A.,

"Secretary and Superintendent of Missons, Baptist Missonary Conven-

tion of Canada JAMES RICHARDSON, D. D., "Bishop and General Superintendent

of the Methodist Episcopal Church "WILLIAM BEE,

Secretary Primitive Methodist Church m Canada

"WILLIAM F. CLARKE,
Secretary of the Congregational
Union of British North America.

"S B. GUNDY,
"Secretary of the Executive Commit-tee, Methodist New Connection Church.

"JAMES W RICE, Secaetary of Conference, Bible Christian Church"

The following is a copy of a letter received

from the Bishop of Toronto .—
"Toronto, Dec. 26, 1872.
"Rev. and Dran Sin,—When I had the pleasure of seeing you a few days ago, I stated I could not sign the memorial you presented me as the representative of the Church of England in this Diocess. I could do so only with the authority of the Synod, But I can individually affir m my anxiety that, in the interests of religion, nailway traffic on the Loid's Day should as much as possible be abridged. The total cessation we can hardly expect for this, I am led to believe, would scriously damage commercial interests. I have not the benefit of an acquaintance with all the managers of our railway establishments, but I believe that without exception, they will be willing to meet the prayer of your memorial to the utmost extent of their ability. And I do not think any of them will receive unkindly the representations the memorial contains of the demoralizing influences of Sunday traffic, and its consequentelects upon social order and the public

"I remain, dear Su. "Very truly your."
"A. N. TORONTO. "Rev. R. Wallace."

MISUSE OF WORDS.

And I must protest, in likewise, against a

misuse of the words hero, heroism, heroic, which is becoming too common, namely applying them to mere conrage. We have borrowed the misuse, I believe, as we have more than one besides, from the French Pices I trust that we shall neither accept it, nor the temper which inspires it. may be convenient for these their nation, and expectedly the military part of it, in o a runnous self-concert, to hame some such syllogism as this-" Courage is heroism, every Frenchman is naturally counageous, therefore every Frenchman is a hero." But we, who have been trained at once in a sounder school of morals, and m a greater respect for facts, and for lancuage as the expression of facts, shall be careful, I hope, not to trifle thus with that potent and avial engine—human speech. We shall eschew likewis, I hope, a like abuse of the word moral, which has ccept from the French Press now and then, me unly into our own Press, but into the writings of some of our military men, who, as Englishmen, should have known better. We were told again and again, during the late war, that the moral effect of such a success had been great; that the merale of the thoops was excellent, or again, that the moral of the troops had stitered, preven that they were comewhat demoralized. But when one came to test what was really meant by these fine words, one discovered that morals had nothing to do with the facts which they expressed, that the troops were in the one case accusted simply by the animal preson of hep , in the other simply by the monday and his crossed, I am sorry to s v, the Mante and a witty American, the other distribute an hund seaso, thegra we mad not mut so a when some or haberby nothing but the with a performed, northeres the hole empt of the heart of a district to again and in additions to have

CHRIST AND HIS TIMES.

(1) Jesus and Hillel. 2to revidente auflage, 1807. (2) Handwer-Korloben zur Keit Jesu. (Artisan Life at the time of Josus), 1868, Erlangan, A. Diochert. (8) Bin Tag. (A Day) in Capernaum, 1871. (1) Tehet welch ein Meneah ! (Behold, what a Man!) 1872, Leipzig, J. Naumann.

For the British American Presbyterian. This title suggested itself as a fitting superscription to the above four minor works of Prof. Franz Delitzsch, which might be franklated and put in book form. The book would present to the English reader many a novel and truthful idea about the person of Jesus, "the greatest secret and the greatest wonder in the world's history," as Delitzsch most pithily says. It matters not that the New Testament is daily in our hands, that we read in it how our Lord the Messiah disputed with and rebuked the Pharisoes, Sadducees, Scribes and Chief Priests, how he taught the promiseuous crowds, who heard gladly his original and non-Pharisaically-storeotyped interpretations of Moses and the Prophets, and who anon turned about, muttering half unbelievingly among themselves, in wonder, "how does this man know letters?" he being a mere carpenter's son, and either unknown or not prominent in the Rabbinical schools. It matters not that we read fiequently of Herod and his minions, of Pılate and his open or covert contempt of the Jews, and of a thousand other incidental details of the then every-day life, which is entombed for us in almost every line of the sacred monument of our faith, viz :- the writings of the New Testament. It may be that our very familiarity with these betrays us into a congratulatory belief that we know all about Christ, whom truly to know is life everlasting. But meantime there are moments-blessed moments they are-when the best informed of us in mind and heart, so long for that knowledge of His personality, for that vivid concept on of the divine Man of Nazareth, that we cannot be satisfied until a uwcot, overpowering sense of Him bends our knees in worship, lifts our suppliant hands and eyes, and brings our very hearts to our lips with the word, "Rabbanu, our Master !" For the same action and reaction, which every thinking Christian discovers to have existed between the divinity, and humanity of Jesus, is perpetually repeating itself in the individual Christian life. And no wonder, for Christ has been from the beginning of this world what He was during his brief career in the land of Israel, what He is now in the conquered parts of Scriptural Israel's world, and what he ever will be till the Father shall have put all things under his grace-dropping feet. Such have always been the characteristic longings of deeper Christian experience since the theophany of Jehovah in Jesus the Messiah. Whother the simple story of the Cross, or the overpowering and dumb-striking effulgence of a Pauline vision converts the sin-born human soul from a passive or an active anti-Christliness into a Christ-loving, the Christian heart will ever desire to know more of the Man Christ Jesus, or of Christ the Son of God. A preconceived philosophical system of theological doctrines and ahthropological morals may, indeed, happen to tally with the consequences growing out from the divininty of Jesus. But then it happens, too, that the personality of Jesus, as well as iadeed the personality of God, is regarded by the advocates of such a system as of mere secondary importance. For the pantheistic unbeliever in a personal God there is no need for a personal Christ. Spinoza's Christ was, as he said himself, not the historic Jesus of flesh and blood, but the hominum or even mundi salvator, who happened to fit, as Spinoza honestly believed, precisely into his system. But as Pantheism, even at its best, is only a pious idealism, which, in a creature like man, must pass, as we know it always has pussed over first into an idealistic and then into a gross materialism, and at last ended in a chaotic destruction of all that soul and body calls rightfully its own in the world, so the idea of a pansoterie, merely divine Christ, soon passes over, first into the idea of "every man his own Christ," then into a bliuded denial of the very existence of sin, into a boastful conceit of being born free of sin. and finally ends in a taking up of stones to bill the same Jesus whose ideality alone was at first adored; and then Jesus is hid from the sight of the very temple crowd, though passing through its very midst. (John viii. 28-59.) I think we may safely sesert, in view of the hitherto teachings of the history of Philosophy, Theology and Christianity, that as the first two must prove baseless without a divine personality, so must the last one prove to be utterly salvationless, without a historic, personal, human Jesus, such as he really was. Curtly and comprehensively, says Detitzsch, (Ein Tag in Capernaum p. vii.), "In whatever way the problem of the mysterious union of the divine and human nature in the person of Jesus Christ may be solved, (and the Talmud too counts 'Yahoe our Righteousnem' among the names of the Messiah) one thing is certain, that any and every solution is untenable which either divides the unity of His personality or which encorreles the control of His personality

on the truth of His humanity." And the tine Christian must yet be found, or sought and not be found, to whom the humanity of our dear Lord is not as precious as as His soul saving grace. And every feeling Christian will surely say with Delitzsch, "There is nothing more delightful than, while looking up to the exalted Saviour, to live and dream oneself into His daily life below." It is in aid of this delightful exercise that I wish every Christian would read these works of Prof. Fr. Delitzsch, which I shall attempt new to review for the reader. We cannot make a personal acquaintance with any historic personage, still less with Jesus, the incomparably greatest and central of all, unlers we first acquaint ourselves with the times and localities of such personages. The brechuse "Jesus and Hillel" will aid us in this. The author directed it particularly against Renan's Vio de Jesus, and the lectures of Dr. Goiger, Rabbi of the reformed congregation at Frankfort on the Main Although controversial, the pamphlet is happily void of the usual controversial acrimony, and manifests through ut its pages that over a tractive meetiness, the characteristic of profound knowledge and soul-per vading disc'pleship of Jesus the Messiah.

Delitzsch refers to the personal description of Jesus, which Nice horus Colisti of the 14th century gives on the authority of ancient authors, one of whom might have been John of Damascus, of the 8th century, and he too, if honestly, would have confessed the picture to be but a poor work of the fancy. For, while we have the num smate pictures of Augustus and Tiberius, the imperial Roman contemporaries of Christ; while we can see to-day yet, on the temple walls of Egyptian Konnath the picture of Solomon's son, Relioboam, and on the palace waits of Khorsabad and Kuyundshik the contemporary pictures of King Sargo in his war-chariot, and of King Sanherib on his throne, we have hardly any traditions, still less any picture, of the external appearance of Jesus. Significantly perturent is the historic fact that in the church before and after Constantine there was a standing disagreement as to how the earthly appearance of Jesus was to be conce-ved to been, whether ungainly or ideally heartiful, and neither opinion was attempted to be supported by a reference to ancient records, but by passages from the Old Testament Scriptures. As a side piece to that mediaval fancy picture of Christ, by N. Calisti, Deitzsch cites a passage from Renan's of Jesus." There we are informed that Jesus was born in Nazaieth. The streets of Jesus." where the child used to play, we are told, were mere paths separating the houses from each other. Joseph's house is said to have been like one of those poor eastern huts in which the door is the only avenue for the light; a hovel, serving at once as workshop, kitchen and sleeping room; the entire furniture of which consisting of a floor-mat, a few bolsters scattered on it, a pair of earthen jars, and a painted coffer At the now runed well, we are told by Renan, Mary no doubt stood daily with waterjug on shoulder, chatting with her country women, who were unknown to the world. To this day, so says Renan, the Syran tyre of female beauty is yet preserved there. The smiling and grand natural scenery of the place was, says R., the early teacher of Jesus. Thence he went yearly to the great festivals at Jerusalem. Joseph died before his son began to ac' in publ c, and Mary, say-R., removed to Cana. In Nazareth, Jesus spent his maturing youth, and here the first notice was taken of him. The voice of the young carpenter, now appearing as a public teacher, suddenly assumed, according o Renan, such an extraordinary softness that those who knew him before did not recognize him again. His amiable character, and his face-very likely, says R. furtherone of those enchantingly attractive ones occasionally met with in the Jewish race, c ented a chaimed circle around his person. For the most part, we are told, Jesus kept binself close to H. kel. Fifty years before J-sus, Hillel propounded those aphor sinwhich so much resemble his. In virtue of his hum dy borne poverty, his mild character, his apposition to priests and hypocrites, Hillel, says R., was in fact the real teacher of Jesus, if indeed-he qualifies - we can peak of a teacher where such an exalted originality is concerned. So far Renan As a fancy picture his one of Jesus may pass current. But, says Delitzsch, speaking of it with that certainty which Renan does his picture is in unjustifiable contradiction to the historic facts recorded by the Evan gelists. Jesus was not born in Nazareth. Mary's removal to Cana is sump'y an assumption of Renan. The description of Joseph's house after the fashion of one of those inhabited by the present degraded Palestinic population, the adulation of the female beauty of Nazareth, of which no other or ental raveller speaks, the speaking of Jesus' : x raordinary s ftness of voice and enchanting beauty of face, of all of which Renan speaks with an indefinite "very likely," all these are nothing more than the picturing of a far-tastic magination. And yet, this Renan's "Life of Jesus" has ach eved a conquering march through the educat ed world. And why? It is not owing to the free-thinking audacity of the book, nor to the fundamental tendencies of our age, which is estianged from Christianity as a which is estianged from christianity as a The religion of revelation and muracles. applause it has gained is chiefly explainable by the consideration that to the mischievous j. y of thousands it so dissolved the ancient church dogma of the God-Man, in the socalled progressive onlightenment of the world, that that dogma became a mere dream of old and outlived times. The reading world, stup-fied, as it is, by the most reing worid, stupined, as to to, by the fined race is of excitement, greedily devoured the proffered piquant stuff called "Vie de Jesus," which, I've the Mystres de Paris, meght also have been entitled "Mysteres de Jesus." Sentimentality and sonsuality found equally rich pabulum in this book, where the sensational acts of a Pere

very carnality. And even the revolutionary dissatisfaction with the political state of the times felt itself also attracted by that book which represents the person of Jesus as that of a noble, enthusiastic republican, something like that of a Camille Desmouline; which held up the times of Jesus as a mirror for the then imperial France, as a programme of a new social revolution. Still all these are insufficient to account wholly for the influence of this book. There is yet a better reason, which explains it in part. It withdrew, namely, the person of Jesus from the mist in which it was lost from the sight of thousands, and roused again the old question—"What is to be thought of him, the burning one of to-day?" But, in throwing this most determining, really outical question of humanity, far into the consciences of Jewish and Christian reade.s, the author served a divine purpose, far different from the one he him off intended. And, to make the person of Jesus again, as the author did, the central point of the consciousness of our times, in this he could not succeed without the use of all the means and arts of modern belles bettres in giving outline and color to the person of Jesus. It is a justifiable undertaking to meet the natural Christian demand for a vivid delineation of the mutual relations which existed between Christ and His times. But Renan's picture of Jesus is net a his toric one; it is but a caricature composed of the most cing comp features of charac tor, a counterfeit based upon falsifications f historic tru hs. Ronan is yet too much of a Christian to make Hillel the true founder of Christianity. This, he says, he could not bee one; while Dr. Geiger, the Rabbi of a reformed (Jowish) congregation, is too much of a Jow to place Hillel under Jesu, sud says, 'Jesus was a Pharisco walking in the footsteps of Hillel. A new thought Jesus never uttered, while Hillel's appearance is that of a true reformer, and is besides a perfectly historic personality, unadorned with the disfiguration of fables and miracles, which only conceal the true character of the individual." The side looks of the Rabbi are easily discernible.

The lectures of D., Geiger, a 2nd edition of which was published in 1885, had a wide circle of readins, and were extensively reviewed in the public press. The unprejudiced Christian and Jewish readers will, therefore, be well served by an impartial and closer consideration of that Hillel whom Renan puts equal to, and whom Dr. Geiger puts above Jesus. Hillel is really an amiable and great individual, well wor thy of our sympathy. No contemporary of Jesus, when compared with him, is so well calculated to bring out the incomparable uniqueness of Jesus into a brighter light There is, besides, a double advantage connected with Hillel. Firstly, the exception ally abundant records of him in the Talmud, which, though not void altogether of curious exaggerations, c. g. his understanding the languages of mountains, villages, plants, beasts and demons, still are for the most part trustworthy. Secondly, there is no danger of being influenced in the consideration of Hilel's character, either for or against him, since his activity falls in the time of Herod the Great, and reaches, therefore, only to the childhead of Jesus. Hilled might possibly have officiated as president of that Sanhedrim, which, according to Matt. it. 1, was asked by Herod where the Messiah was to be born, and which answered scripturally, that Bethlehem Ephratamust be the place. Much later than this. must be the place. Much later than this, Hillel's time could not have reached. He never had the opportunity of either deny-ing or accepting the Messianic claims of Jesus, he being in reality of a pre-Christian cia. In his considering Hillel by himself, and in company with Jesus, Delitzsch adheres steet y to the Jewish traditions on the one hand, and to that part of the Now Testament, on the other, which even the critic on fa D. Stones has left untouched. The Gospel by Mark is at present honored by cortain or ties as being the most original and faitl ful of all, and to this Gospel our author refers chiefly. Delitzsch discusses three pants. (1.) How did Hillel and how did Jesus become the great teachers? (2) What did H Hel the Babyloman, and what did Jesus the Nazarene teach? A A

The writer of this review has taken the pains to consult the Rabbinical original ngs and verify the reference which Delitzsch makes to them. It is certainly true that no writer on the subject in hand can be too careful in this direction, particularly in our day of copyists. The double pleasure of reassurance in the just deductions of Delitzseli amply compensated the writer of this for his special labor. The following narrative of an event

which happened about 50 years before the

One night of a Friday to Saturday, about

Chustian Era is taken from the Talmud :-

the end of December, the then celebrated teachers, Thimaya and Abtalion, instructed their pupils. When the sun should have risen, the room was still lark. Thinking it When the sun should have was cloudy they looked up to the skylight of the room and discovered there the shape of a man. Ascending there, they really found a man covered up with snow, whom, bringing down half dead, they placed him before the fire and applied the means of restoration, the Rubbins declaving that such a man was worthy to have the Sabbath violated in his behalf. That man was Hillel. He was a lineal descendent of the royal family of David, as proven by a genealogical register at Jerusalem, and belonged to a poor excled family in Babylon. In company with his br ther Thebna, he left Babylon and went to Palestine, the former in earch of riches, the latter of learning. Hillel was so poor that he worked as a common laborer for a trepetition (81 cents) a day. And yet he divided even this pittance, with one-half of it he maintained his

family, and the other he paid for his daily admittance to the school of Thmaya and Abtalion. On the Friday mentioned above he happened to find no work, and was unable to enter the school, and at dusk he managed to comb up its roof unobserved, prophetic lesson for that day, He preached from these as H.s text to His astonkhed and from the skylight he heard and saw hearers, and certain that He and negne what he co much loved. At last, overcome elso vas the servant. Jehovah, he concluded by exciaining: "This Scripture is today fulfilled in your ears." (Luke IV. 16.) The people were astonished at the preaching of this carpenter's son, so much the by fatigne and cold, he was benumbed into

brother contributed to his maintenance, and learning the exposition of the law from the greatest authorities of his time, he at last became himself a great authority. So it is related that in the long dispute about the propriety or impropriety of killing the Passover on a Sabbath day that happened to be the preparation day of the feast, Hiller's decision in the affirmative was accepted by all, for it was admitted to be in conformity with a tradition which he alone preserved in integrity. His eminent learning, peaceful character, and moderate Pharisaiotendencies secured to his unsettled and degenerated generation the peaceful development of the ritual. But a reference he was in no sense. It is only Dr. Geiger who elevates him to that position in order to degrade Jesus in comparison. He only can be called reformer who, endowed with a creative genius, restores the debased or perverted religion of a people to its ancient pure state, who breather the new life, which ha feels within himself, into the decayed mass of a great community. Samuel and Ezra were such reformers. But Hilled left everything as he found it. The reforms which he at all attempted relate to the civil code in Liatters of berrowing and selling, and in these too he based his opinions on a cunning evasion of the letter of the Mosaic law. In the main, Hillel only developed further still the well I nown Pharisaic system of laws and observances, but hardly touched the religious popular conscience, and he certainly did noth ug for the elevation of the religious life of his people, by any new impulses, to retrieve it from the decay in which it was sunk. Such was Hillel. What Jesus of Nazareth was, history tells sufficiently plain for any one who does not purposely shot his eyes to the record of facts. lel was a reformer we know nothing noteworthy of his reformings. Jesus was the founder of a religion which stands in relation to the Old Testament as does the ker nel to the enclosing shell. He is the founder of a humanity which was unheard of bfore Him, of a religin of human love, which abolished the religious walls of patition between nations, which patronized all mankind by the all embracing love of God. And how did Jesus become such a tounder of such a religion? He too was, according to the Talm A, a scient of the theu impoverished royal family of David, both on the side of his mother as well as that of his adopting father. But his family did not emigrate, like Hillel's, to Bahylon, where Jewish learning rivalled that of Palestine. Jesus lived in Galilee, the portion of all Palestine which Jude ans most heartily despised, as the Greek did Beotia and is inhabitants, as the Parisian of our own day despises the Gascon. Nazareth, the home of Jesus, was the obscurest of its desp sed country. There is no record of any eminent man having been born or brought up there. There is no mention of it among the 204 overpopulous cities and villages which Josephus enumerates in Galilee. Had we the only mention of it in the Gospels, modern criticism would certainly have denied its ever having existed at all. Happily it is preserved to this day, lying in a seeluded nook among the mountains. Jesus could have had no means of cultivation there except the humble house of prayer. Hillel's wisdom was really the offshoot of that of Thmaya and Abtalion. But of the teacher of Jesus no one knows. Although the Talmudfables about Yeshua ben Perahia being first the teacher of Jesus, and then His excommunicator under the solemn blast of 400 rams' horns, this is a poor absurdity on its face, that J. ben Perahia having lived at least one hundred years before Jesus. From the liberal tendencies of Egyptian Judaism, Jesus could have known nothing. He having been there in His carliest childhood only. Still more impossible is the Talmude accusation against Jesus of having brought slavery with Hem from Egypt Bit Jesus must have received a world or impressions both from His reputed parents and other people, both from those who attracted and from those who attracted and from those that repelled Him all of which His un que reward life digosted and made part of limiseif. Yet the principal means of His custivition was His communon with God through the recorded Word of Holy Writ. This Word without did Jesus the Nazareno teach? A word of 11 by writ. This word without comparison of the characteristics of the told him what His own people and what two. These three points are to be an vered the world needed, and an God within Him told Him what He was called upon to do by the histories of the two. for these; not, indeed, to develop still fur-ther the system of laws and observances, as Hillel did, but rather by removing this externalizing ceremonial service, to institute in its stend an mamediate, spiritual, free relation between God and man, and for this high calling to make of Hunself an entire In other words, Jesus recognized Hunself in God, and that with an over increasing certainty, as being the Messiah promised by Moses and the Prophets. He experienced in Himself that which the servant of Jehovah said of himself through Isaiah, (L. 4.) "The Lord Jehovah gave unto me a disciple's tongue, that I know to suport the weary with words; morning by morning he waketh, waketh my car, that I hear as desc.ples do." The deeper he entered in the prophecies, and the more He recognized the peop e's deadness through the works of self-righteousness, so much the more clearly must He have seen the terrible suf-ferings which awaited Him, and so much the more intense was Hisprayer for courage and cheerfulness, to be able to say of Himself, in accordance with Isaiah's prophecy, (L.5-6.) The Lord Jchovali opened my ear, and I—I was not rebellious—backwards I did not move. My body I offered to the smiters, and my cheek to them that pluck my face; I had not from abuse and score ! In this school of profound inward experience the disciple of God matured into the divine teacher who, in the form of a servant, like the travelling Galilean religious teachers of His times, Lore in Himself the immense consciousness of being the Messiah of Israel. His contemporaries, who knew only external origin, were the more puzzled at this, phenomenon of a teacher without a teacher. In the syragogue at Nazaceth, when he read the memorable words from Isniah LXI, 1-2, these being part of the

more since he had not that Rabbinic diplo ma which they thought necessary for every public teacher to have. He stood outsid the traditional succession, and in just this very point He differed from Hillel, who succeeded to the school wisdom of Thusay, and Abtalion. Jesus came from no Rab binical school, and neither acknowledged nor built up any existing system. He drew freely and directly from the fullness of the Divine Spirit, and independent of any man, His holy inward life was taught by the Word of God alone. Ever since His child, hood He had stood in communion with God, and because of this, He alone, like no other man, was able to say those astounding words, "No man knoweth the father except the son, and he unto whom the son will reveal Him." (Matt. xi. 27.) It was on this account that His teaching and the monner of it, and His wh le appearance so much astonished His contemporarie, and in the despised Galilee was fulfilled the ancient prophecy of Isaiah, (ix. 1.) "The people that walk in darkness saw a great light, the dwellers in the land of the Shadow of Death, light hath shone upon them." In accordance with this the T.Imud says that the redemption of Israel will begin at Ti berius. And the Sohar says that the Messiah is to be revealed in the land of Galilee

(To be Continued.)

BY THE WAYSIDE.

Two aged men entered a street car a few days ago, in a neighboring city. One of them, who was paralyzed, said, in reply to a question of the other as to his welfare; a question of the other as to his wenter.
"I have a very large interest in the nest world?" When asked, "How are you off for this world?" He replied pleasantly that he had enough to meet his wants while he lived, and then again he added, "But I have a very large interest in the next world." The conversation attracted the attention of other passengers, and one of them who narrated it said that those words opt ringing in his ears all the rest of the day. He could not get rid of the deep im-pression made by the singular earnestness and happiness of the old disciple.

Surely this is the beauty of old age, its y and blessedness, the calm assurance of a part on beyond this life in "the inneritance of the saints of light."

Little, too, did the veteran think of the ower of his relterated sontonce upon the hearts of fellow-travellers who did not even know his name. Yot these wayside utterauces of warm-hearted Christians are often the most elequent lay-preaching both to unpen to overhear them. Our unconscious influences are chiefly the best or the worst that we exert.

But the best of all is when the pilgrim life draws near its close, and when the staff and sandals are soon to to laid aside, to feel that ou best and largest "interests are in the next world." The treasure grows at more than compound interest. Its value mercases as the vision of it widens like the firmament. These riches cannot "take to themselves wings and fly away." It is a life interest for eternity, and faith only asserts its own divine prerogative, "while we look not at things which are seen, but at the things that are not seen, for the things that are seen are temporal, but the things that are not seen are eternal.'

The old age which is brightened by this prospect cannot be the senile, sour, morose, unlosely thing that we sometimes see. But this is the heautiful golden sunset of the human autumn. It has "the promise of the lite that now is and of that which is to anomer old disciple once made, for his follow-Christmas: "All things are yours, whether Paul or Apollos or Cephas, or the world, or life or death, or things present, or things to come; all are yours; and yo are Christ's, and Christ is God's." Has the reader a share in this—"all things?"— Christian Intelligencer.

THE FOUNDATION.

When the house in which you live was built, the builder did not begin by putting on the roof. First of all, before even the walls could be commenced, he was obliged to dig a large hole ard make a foundation. When that was done, he could begin to put up the walls, and make the doors and windows and roof.

Now, in the same way, a Christian's life must begin with the foundation.

Before we can have holiness, or happiness, or usefulness, we must first of all come to Jesus, and be "justified by faith" in him.

"Justified" -what does that mean? You remember the publican who stood in the templ., with his head bowed down, smiting his breast, and crying, "God be merciful to me a sinner!" God heard his prayor, and he went down to his house "justified." His load was taken away, his sins were forgiven, he had found parcon, and peace, and Joy-ho was "justified."

To be justified means to be proved just, to be reckoned righteous and holy; and when we trust in Jesus as our Saviour, he takes away our sin, and he does make us holy, for he gives us his own holiness. We read in English history that when Canute gained a victory over the Saxon king, Edmund, they made a treaty after the battle, and Canute, in token of peace and reconciliation, exchanged garments and weapons with his conquered foe. And just in the same way does Christ make an exchange with his people; he has taken their sin upon him, and he gives them instead the spotless robe of his glorious righteousness.

It is only when we know that this beautiful robe is our own that we can have true joy and peace—that blessed "peace of God which passeth all understanding." (Phil. 4: 7). "Peace I leave with you," said the Saviour to his dissiples. "The passe I give 2: 7. "Face I leave with you, sain we Saviour to his disciples; "my peace I give unto you" (John 14: 27.) To us he says the same, for he has "made peace through the blood of his cross" (Col. 1: 20) So now we can have "peace with Get through our Lord Jense Christ." Tool merge

IF I WERE A SUNBEAM.

"If I were a sunbeam, I know what I'd do. I would sook white lilies Rainy woodlands through. I would steal among them! Softest light I'd shed, Until very lily Raised its drooping head

"If I were a sunbeam. I know whe 'e I'd go; Into the lowliest hovels. Dark with want and woo; Till sad hearts looked upward, l cuids bus onids bluow I Then they'd think of Heaven. Their sweet home and mine,"

" Art thou not a sunbeam. Child, whose life is glad With the inner radiance Sunshino never had? O, as God hath blessed thee, Scatter 1.45 - divino! For there is no sunbeam But must die or shine "

-Lucy Larcom

Sabbath School Teacher.

LESSON VII.

Feb. 16, 1873. THE CONFUSION OF TONGUES. Gen. xi. 1-9.

Commit to memory verses 6, 7. Parallel passages.—Luke i. 51; Prov. x

Central truth .- We cannot harden ourselves against God and prosper. (Job ix.

With v. 8 read Gon. xiv. 10: with v. 4 Ps. xlix. 11-13; with v. 5, Gen. vi 12; with v. 6, Dan. iv. 80; with vs. 7 and 8, Ps xxxiii. 10; with v. 9, 2 Chron. xiii. 12.

The great lesson of this history is expressed in Prov. xix. 21, which see.

How is it that men, being one in nature and race, should have so many different languages, and that different tribes should not understand one another's speech? This question must often come into one's mind, who sees Germans, Italians, Swedes, obliged to take tune and pains to learn our

Our lesson gives an answer, not founded on guessing: an inspired answer.

The lesson requires us to notice, I. The original Oneness of the Human

Family.—See Illustration of this lesson.

Their language was one at the first. In the 10th chapter one word is used to describe it—"tongue," v. 81. Two are used in xi. 1—"lip" and "stock of words." They are different: e. g., in Greek and Latin the word father (pater) is nearly the same as with us. The three languages have one word—"stock;" but the "lip" of each people forms it and inflects it differently; what the Greek said in one way, the Englishman says in another, the moment he begins to talk of "father;" and the stock-words may remain much the space, and the lip-changes, of tone, accent. and inflection, go on. A Frenchman speaks English words, but is not well understood; and still more frequently, an American speaks Fronch words. but is not understood at all. The stock of words is good, but the "lip" perplexes.

The whole race at this time would be less than a thousand families, probably; called "the whole land;" now moving eastward; and finding the plain of Shinar, the neighbourhood of Babylon, delightful—the land level, easily tilled, and so fruitful that it brought forth from two to three hundredfold, they resolved to settle there. had been wandering—literally "pulling up etakes"—till now.

This oneness of the race is an important truth. Let it go, and our ideas of Adam and the fall will be deranged and confused. So will our ideas of the redemption by the second Adam, who took our human nature, and is as much one with the black man as the white.

II. Their plan, v. 8. "Go to." They about it—acted in concert. They had not stone, but clay; not content with the sundried bricks, or adobt, which one sees in California and Utah, they burnt them in the fire. Having succeeded well in blick-making, they say, "Go to," &c., v. 4. Tho plain was wide, level, and like a Western prairie. A tower could be seen from afar; would be a great landmark and centre of unity; would keep them together. It would show and help their greatness. The men, each by himself, might be little; but each would be part of a great corporation. The greatness of each would be, not in his being God's creature or God's servant, but in his being a Babel-man, one of the great

Travellers find the clay with a little sand in the valley of the Euphrates, and the as-phalt, or mineral pitch, which bubbles up in springs, ready for n ortar.

By the time Genesis had readers men were familiar with some stone buildings; hence the minute description of fire-burnt

There is a look of partly to security it is beasts; partly to freedom from floods; partly to distinction and power. A few ruling spirits would say, "Let us make us a name;" flattering the vanity of the rest, and gotting their co-operation; meanwhile thinking—as all human ambition does—of their own personal greatness as leaders and heads in this contral tower. The stories as to the leader, fear of a flood, form of the tower, and the like, are not entitled to much attention.

III. The Evil of this .- It was, in part against God's will, which was that the earth should be replenished, ch. ix. 1. Of course, the world could be filled by spreading outward from this contral tower; but God commanded diffusion, rather than concen-

If a deluge was feared, and this tower was to be a defence against it (of which there

is not much evidence), unbelief lay at the foundation of the plan.

The great and real evil, probably, lay in the pride of the builders, and not so much the pride of the bundors, and not so much in what they did, as in what they would naturally proceed to do, if let alone. "Th's they begin to do," said the Lord (v. t., "and now," t. z., if allowed to proceed without check, "nothing will be restrained from which they have margined to from them, which they have imagined to do." It is the old story. "Yo shall be as do." It is the old story. "Ye shall be as gods," said the tempter, Gon. ii, 5. "The imagination of the thoughts of the heart only evil," Gen. vi. 5.

God saw the ovil of which this was the germ, and smote it. This is the key to many of his providences. One fails in business—success would have been a source. One has poor health-good health would have been dangerous. He sees the tendencies of things, and we should be wise to mark them, too. There are many things -m dress, amusements, companionships—of smiling down upon the carnest face, "I which the present harm is not great, but the tendency is only evil. Pacents often will grow up to be just such a men."

see the tendency, when the children do not, and the children should know this and sub-prise, "do you think there are many men mit to restraint; and God often sees the tendency when we do not. We should always say, " Good is the will of the Lord : Isa. xxxix. 8, 1 Sam. iii. 18.

IV. The Prevention. We say prevention, rather than punishment. "The Lord tion, rather than punishment. "The Lord came down," v. 5: speaking after the manner of n.en, as indeed He had been acting, in the garden, with Cam, and with Noah. He speaks with deliberation, as in making man (Gen. 1.26). They could only work together, and carry out their ambit ous plan, by understanding one another. "Let us," says the Lord, "confound their hp'not the stock of words, but their way of using them. This agrees with what scho-lars find: namely, that three or four great families of languages have their roots very much alike, but the way of using and inflecting the words varies. The details are not given in the record-only the result, v. 8: So the Lord scattered them abroad on the face of the carth." When no longer able to work together, they dropped their scheme; and those who could understand one another went off together, to find settlements by themselves. All carried with them memorres of the dream of renown, and they called the place "Babel," v. 9, of which various definitions have been given, none of them so good as that suggested in the verse—confusion. Probably some branch of the race would remain, and occupy the building so far as it had gone; the rest, as they found the need of pasture for their flocks, and room for their families, would spread themselves around; and so God's purpose of replenishing the earth was ful-

The great lesson of the passage is God's hatred of pride. Man is weak before Him. In ways of his own, of which man nover thought, God can defeat his plans. Unlawful combinations He can break up. Human plots He can turn into confusion. Let us be joined together for good, 1. e., according to his will, in families and nations, in Sabbath-schools and churches: and in the fear of Him, and not in proud plotting against Him, let us "dwell together in unity," Ps. exxxiii. 1.

SUNDAY-SCHOOL TEACHERS' MAXIMS.

" He that winneth souls is wise."

Keep your engagements punctually. The world's great went is the want of elig'on.

Good watchwords for classes : Silence and attention.

"Man is an earthly casket with a jewel of immortality."

Unfeigned modesty is a distinguishing

ornament of a ripe scholar. He that loses a good conscience has lit-

tle left that is worth keeping.

Let no improper word fall from a teacher's lips upon a scholar's car.

A new motto for Sunday-school scholars: Once a member always a member."

If any person speak evil of you, let your life be so that none wi' believe him.

Observe every school regulation and re-"Men may judge us by the success of our efforts. God looks at the enorts them-

As early as a child can learn to say 'Mother," it can be taught of Jesus.

"To one sinner that reads the Biblo, there are twenty who read professing Christians."

Every teacher makes paths which his class will surely tread. Whither do they tond?

HOW TEACH?

A teacher's ability consists as much in drawing out from the scholar as in imparting knowledge. Scholars must be taught to think, not only to repent; to search for knowledge, as well as to receive what the teacher pours into the open reservior of the mmd. Yet the hour of recitation is not to be a

simple caretioning or quizzing on events eets. The ques on on any the set the lesson is to have the ulterior design of leading the mind to act on that fact, and thereby to evolve from the child a thought or an ily. honest question. Waken the confidence of your class toward you; lead them to express thus their doubts or perplexities, and alas verily true in the mind of the questioner. A child's doubts me worth as much to the child as are yours to you. They are of great importance, and should be so treated, and honestly answered. Much of the unbelief of later years had risen from these un-naswered childish problems. To the sim-ple trusting belief in the "Thus saith the Lord," the temper has come with his succing, "Yea, hath God said," until strengthening with growing years, "The feel hath said in his heart, there is no God.—The Christian at Work. the temper has come with his sneer-

Our Joung Lolks.

A STORY FOR BOYS.

George walked thoughtfully up the street on his way home from Sunday school. The lesson about Daniel in the den of lions had impressed him very much. He remembered how ficree the lions looked when he went to the menagorio last summer, and how frightened he felt when they growled. What a great and good men Daniel must have been, to be willing to be thrown in among laungry lions cather than give up praying to his God for thirty days, he thrught.

"Papa," said he that evening, as they sat ly the fee-light waiting for the upper-tell to ring, "don't you think Daniel was a very good man ?"

"Yee, my son," answered his father,

prise, "do you think there are many men now as good as Paniel was?"

"I have no doubt there are a great many," answered his father. Georgie sighted and looked into the fire.

"I don't think I ever could be." he said at length, lion ." "I should be so afiaid of the "It is not likely God will ever try you in

the same way He did Daniel." said his father; "but wholever trials He does send vou. I think He will give you the same Christian courage He did to him." There was not more time for conversa-

tion, and Georgia could not help thinking that Daniel had more courage than anybody would be likely to have now-a-

The next day, as Georgie raced and frolicked with the boys on the way home from school, you would suppose he had forgotten all about the lions.

and round the corner, "let's go a skating. Jim says it's splendid down on the back

"Hurrah, I say," shouted Georgie, who loved to skate better than anything; and " Hurrah," they all screamed, as they went tearing down the street.

"Hold on, boys," cried Archie Gale, who had fallen a little behind the rest. "I ve got ten cents to get some pennuts. Let's go into 'Old Royal's' and get warm. And any fellow that's got some cents can contribute, and we'll have a jolly treat before we go down." His suggestion was received with His suggestion was received with loud applause, and a stampede was made at once for "Old Royal's," who kept the "cor-ner grocery," the like of which is to be found in almost every village. There was always a bright fire and much good cheer, which made it an inviting place to boys, whose cars and toes were always cold going to and from school, and they liked nothing better than to go in and hear some junny story while they warmed themselves by the fire Georgie did not often go in, for he ha i heard his father say that Mr. Royal did about as much harm as one Sunday school could do good, but to-day he rushed in with the rest of the boys.

"Well, boys, what's up?" said Mr. Royal, pleasantly.

"We're going skating," said Archio, "and we want some peanuts.

"Ha, ha, ha," laughed Mr. Royal. "Want some peanuts to go a skating on ! Come up to the fire and warm you. It's an awful naw wind to-day."

"Yes," said Archie, as the boys clustered about the fire, "we are going to have a contribution of all the cents in our pockets, and get a parcel of peanuts."

"Peanuts," said Mr. Royal, rubbing his hands. "Every man to his own liking; but if I was going skating this cold day, I'd have something that would keep me

"What?" asked half a dozen boys in a breath.

"I'd have a little hot cider," answered Mr. Royal, "I've got a barrel that's prime -make you skate like lightning."

"Is it new?" asked one of the boys, who had signed the pledge a few works before, and though nothing was said about hard cider in particular, he knew what it meant.

"Got the sparkles a little," said Mr. Royal. "But it wen't hurt you. Get your cents out, and I'll heat it up, and you'll think it's just squeezed out of the apples."

"Good for you." said Archio, while several ove clapped their hands. "Got out your boys clapped their hands.

Georgie had already taken seven cents out of his pocket, five that his mother had given him that morning for bringing a basket of shavings, and two that had been in his pocket several days. He thought the peanuts a good idea; but when the culer was mentioned he hesitated, for he had signed the pledge too, and, looking at the cents rather doubtfully, he put his hand slowly back into his pocket. He wished heartily that he had not come into the store, for Archie was the largest boy in the class, and one that all the boys stood in some tear of.

"Where's your's?" said Archie, coming up to Georgie in his collecting tour around the fire. "I saw it in y. t. i".

"I don't want any cider," said Georgie. "Why not?" asked Archie, rather cross-

The boys all stopped talking and looked at Georgie, and Mr. Royal stopped and looked around, as he was walking by with a pitcher in his hand. Two or three men who were in the back part of the store came up to see what was the matter.

"Come, hurry up," said Archie, as Georgie hesitated a little. "We wen't have any stingy fellow on the ice with us, will we "I'd be ashamed to hold on to my cents that way," said one of the boys.

"So would I, and I," cchood two or threo. "Never mind, boy," said a rather good natured looking man, patting Georgie on

the shoulder; "hold on by your money as long as you can; you'll lose it soon enough in here;' and the men all laughed to a way that Georgie did not at all under stand.

"It isn't that," said Georgie, flusting a little, but looking try res lite. "I was going to give my couts towards the pennuts, but I belong to its temperatus soesety, and I shurt drink old ester, it a bay it either.

"You nedn't try to humbug me that way," said Archie, very anguly, at the same time giving him a violent push to-Wav. wards the door. "You can go soon as you've a mind to, and if you come near the pond you'll see a snow bell in your eye."

The truth was, Archic had signed the fauthfully perto rus his office, till he has repledge too, but was trying very hard to 10-jested God,—Cecil, get it; and Georgie's reminding him of it. The vertical power of Christianity with made him very angry.

Georgie looked rather suberes he went out of the duor, for he was sorry to lose the skating. "I don't care," he thought as be started down the hill, "I'd rather not skate for six weeks than tell a he; and if I break the pledge it is telling a lie of the worst kind," and he whistled cheerily as he set out for home.

That evening, as he was giving his father his usual account of what he had done at school that day, he told him of his desppointment about skating, and how glad he was that he did not broak his pledge.

"My dear Georgie," said his father, after he had heard his story, "I do: 't think Daniel would have lone any better."

"Why papa, what do you mean?" said Georgie, very much astonished.

"I mean," said his father, " that it was the same spirit that made you stick to your pledge to-day, that made Daniel kneel down and pray three times a day after the king's decree. It may take as much counge for my little boy to stand by the flar of the cross in his every-day life at school," he continued, "as it did for Daniel to pray by his window. It is the every-day life, my son; a man's or a boy's every-day life that makes him great. Daniel's every-day life in the palace at Babylon made him a greater hero than his being thrown into the hon's den."-Congregationalist.

ORNAMENT IN DRESS.

Probably nothing that is not useful is in

any sense beautiful. At least it will be almost universally seen in the matter of dress hat where an effect is bad it is an artificial or false effect, and vice versa. A trimming that has no raison d'etro is generally un-graceful. A pendent jowel simply sewn to a foundation where it reither holds up nor clasps together any part of the dress usually looks superfluous, as it is. Above all, bows (which are literally nothing but strings tied tegether) strek about when there is no possibility of their fastening two parts, almost always appear ridiculous; when needed for a more ornament, a rosette should be used, which pretends to be nothing else. In the making of dresses, lines ending newhere, and newhow, are often apparent, and never fail to annoy the eye. The outlines of bonnets are conspicuous instances of this mistake. There is no art instinct, and but little of the picturesque element, in a nation who are indifferent to these things, and whose eye does not instinctively demand a meaning and a token in everything. In architecture do we not immediately detect and condemn a pillar that, resting on nothing, appears to support a heavy mass of masonry; an arch that is gummed against and not built into a wall, unsupported, and, therefore, in an impossible position; or a balcony that has neither base nor motive, unsupported and supporting nothing? And these things are not seldom seen on the fronts of our more decorative buildings, where the ignorant architect, knowing the whole thing to be a sham, the balconies of plaster, the carvings cement, the lintels fictitious, the pillars hollow, forgets that the forms he borrows were made for use, and not merely for show. Mr. Ruskin has preached to us the motive of all good art; Sir Charles Eastlake and others have taught us the practical dangers of debased art, and we may at once see how also bad in another. The uncultured dressmaker, only longing for novelty, invents forms of attiro that would be impossible were dress less utterly artificial than it is, and this is half the cause of our universal the mind without a jar that is not where it is because indispensable there. Whether it occur in a house or in a gown, the principle must be the same. One of the reasons why peasants, fishwives, and such folk look picturesque and beautiful oven in their rags, whatever be the mixture of color or arrangement of form—so much more beautiful than fashionable people look, even when they try to imitate the fishwife—is, I think the motive apparent in every thing they wear. The bright kerchief that covers the pensant's shoulders is so much better than a bedice trimmed in the form of a ker-The outer dress that really covers an under dress fully and fairly is so much more satisfactory than one which only pretends to do so, and betrays its own deceit at the elbows, or the wrists, or behind, or in some other unexpected place. Anything that looks user and is orthicial as had, and the more obviously artifical a thing is, the worse it must always be. A hood that is at once seen to be incapable of going over the head; something that looks like a tunic in one place, yet in another is seen to have no lawful habitation, nor a name, a fulse apron, a festoon that looks as though it had fallon accidentally upon the skirt, when by no possible meaus except glue or irrelevant pins could it stay there; a veil that you at once perceive is never meant to descend over the face, but is tacked to the top of the head in an exagnerating manner; heavy lappets, that instead of being the natural termination of something clse, hong meaningless and mutilated; slashes that are sewn upon the sleeves instead of breaking through it; and other things of the same kind;— they leave the eye unsatisfied, discontented,

often disguited, - Saint Paule.

Bundom Bendings.

There is always somebody to believe in any one who is uppermost.

Vice stargs us even in our pleasures, but

virtue consoles us even m our pauss. Since the 16 must be chimeras, why is not perfection the chancra of all men?

Propleseldem improve whon they have no other model but themselves to copy The more any one speaks of honself, the

less he likes to hear another talked ot .-No man rejects a minister of God who

The vertical power of Christianity with

Christians will measure its horizontal power in the world.—Receiver. To most men experience is like the sternlights of a ship, which illume only the track it has passed.—Coloridge.

Neve. hold anybody by the butt in or f'ie hand, in order to be heard out; for if peo-

ple are not willing to hear you, you had much better hold your tongue than them. There is no greater crime than to stand between a man and his development; to take any law or institution and put it around him like a collar, and fasten it there, so that as he grows and cularizes, he presses

against it till he sufficates and dies. It is a terrible thing for one man to speak evil of another, and I think it is worse to think it. If you speak it, the man has time and opportunity to defend himself, but he cannot trace though. It is neither he role nor manly to permit in yourself judgment which nobody can reverse.—

It's a deep mystery, the way the heart of man turns to one woman out of all the rest he's seen i' the world, and makes it easier for him to work soven years for her, like Jacob did for Rachel, sooner than have any other woman for th' ask-ng. I often think of those words, "And Jacob served seven years for Rachel, and they seemed unto the large for the level the level has been the level. him but a fe days, for the love he had to her."--Adam Bede.

Take care, Ch Istian I whatever you meet with in your we that you forget not your Father! When the proud and wealthy rush by in trumph, white you are poor and in sorrow, hear the voice of your Father, saying, "My Son I had I loved them, I should have correct dithem too. I give them up to the way of their own hearts: but to my children, if I give sorrow, it is that I may lead them to a crown of glory that codesh your areas. fadeth not away - Jecil.

There are so measo ardent in spirit that a change in employment to them is rest, and their only fatigue a cess, tion from activity; but even these, if they make pleasure a business, will be as subject to ennui as more pl-legmatic minas; for mere pleasure, although it may refresh the weary, wearies the refreshed.

It is an interesting fact, not merally known, that the "sign language" of all the Indians is the same, or nearly the same; so that if a man meets another belonging to a different wibe, he is able to converse with him by means of signs, much in the same manner that deat and dumb people converse with one another.

A celebrated devine who was remarkable in the first period of his ministry for the boisterous inode of preaching, suddenly changed his whole manner in the pulpit, and adopted a mild and dispassionate mode of delivery. One of his brethren then inquired of him what had induced him to make the change? He replied, "When I was young I thought it was the thunder that killed the people; but, when I grew older and wiser, I discovered that it was the lightning, so I determined to thunder less and enlighten more."

Go forth to your spheres of duty, and be not discouraged if, in your first attempts, you miss the mark. Take another stone, put it carefully into the sling, swing it nround your head, take better aim, and the next time you will strike in the centre. The first time a mason rings his trowel upon the brick, he don't expect to put up a perfect wall; the first time a carperter sends the plane over a board, or drives a bit through the beam, he don't expect to make perfect execution; the first time a boy attempts a rhyme, he con't expect to chime a "Lalla Rookh" or a "Lady of the Lake." Do not be surprised if, in your first efforts at doing good, you are not very largely successful. Understand that usefulness is an art, a scienco, a trade.—Talmage.

GOOD ADVICE.

"Fathers provoke not your children to wrath, lest they be discouraged." If the life of a child be embittered, and the result be shyness and secret aversion, that is the most unnatural state of all. The whole being of a child is from the very beginning linked to and dependent on those who are older than himself: there are thousands of resemblances between them that prove inis in a surprising way, and as they are develeped harm by and less must be the necessary result. Chiacen grow up in the closest intimacy with their parents; the first glance of the child falls on the leving eye of the mother—she it is who watches the first joyous laugh of the babe; and teaches it first to know and love its father; and the more the young souls are develop-ed the more do they feel that everything comes from and through their parents. If the hearts of our children be embistered towards us, making them timid in our prosence--if their natural truthfulness be turn_d to hollow suspicion as if we were seeking our own and not their interests—if love be extinguished and the feeling of confidence lost, where shall we again find the key with which we can open their hearts? Where shall we find the bit by which we can direct their young minds from the road that would be them.

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NOTES TO CORRESPONDENTS.

"An Enquirer" would lead us into a range of discussion not suited for the columns of a newspaper. He can easily have access to books in which the different points he refers to are considered with great fulness and ability. He had better consult with his minister or some other intelligent friends and the needed information will no doubt be secared.

"A Knoxite" does not send his name. We could not, however, in any case, print his letter. It in-dulges in offensive insinuations against a very greatly honoured minister of the Canada Presby sorian church to which we could never give currenoy, the more especially as we are convinced there is no foundation for them. Zeal for Knox there is no foundation for them. sollege is good. We rejoice to believe we see it making itself manifest. But let it be such zeal as becomes the Gospel of Christ.

"A Teacher," asks what hymn-book is best adapted for Sabbath-Schools. We should not like to dog-matize on the subject, but upout the whole we have never met with any in our estimation to be preferred to Batemans, a new edition of which we are glad to observe, has lately been issued containing 200 hymns, though still kept at the old price of five cents. We suppose that the book-sellers generally have it by this time for sale. At least any quantity can be had from Mr. James Bain, bookseller in Toronto.

"An old man" asks is there any posture for prayer in public worship authorized and required by the Presbyterian church. Hitherto the all but universal posture has been standing, while sitting at singing. It is becoming increasingly comme reverse this plan. We are not aware that in this innovation there is anything opposed to Presby terial church order. A good many think it an im-

"A little boy" complains that his Sabbath-School Teacher never asks a question or gives the least explanation, but makes the class read two or three long chapters in the Bible instead. We are afraid too many teachers take that plan. Perhaps it is just as well.

"A reader" asks who choses the superintendents of congregational Sabbath-Schools? 'Is it the min ister?' or the sexton' or the teachers?' Different plans are followed, but we hold that the Sabbath School in all its arrangements is under the care and sontrol of the session, and that the superintendent is responsible to it.

"D" writes to know if only members of the church in full communion are eligible to the position of Sabbath-School teacher. Yes, as a general rule they are. It is difficult seeing how any can urge others to love a Saviour whom they themselves neither love nor serve. This has no doubt been done by ministers and by Sabbath-School teachers as well. But it is a strange course to take, and not likely to be owned and blessed.

British American Presbyterian.

TORONTO, FRIDAY, FEB. 14, 1873.

In order that we may deliver the paper at the residence of Toronto subscribers, they will oblige by surnishing number and street.

TOPICS OF THE WEEK.

Poor ignorant priest ridden Spair is again in the throes of rebellion and possibly of anarchy. King Amadeus is disgreed and threatens to abidicate. We cannot wonder at this. The wonder is that he should ever have assumed such a position.

The British Parliament has met for the Session. It is said that the cabinet means to bring in a measure for the abolition of the law of primogeniture. It is feared that the Irish system of Education is to be still further modified to please, if possible, the Roman Catholics. This we fear is a very hopeless task.

The Missionary finances of the United Presbyterian Church, in Scotland, are in a flourishing condition. The sums mised for Home and Foreign Missions was very nearly £44,000 sterling, £2400 being more than was ever received during any year before. The foreign fund has increased £1300. The fund for the angmentation of small stipends amounted to £11,850, being £1000 wore than last year.

THIERS holds his place in France, with an increasing amount of firmness. He says, he is in favour of the temporal power of the Pope being maintained. But what can be done? The King of Italy is backed by German bayonets, and the whole force of the German Empire, so that an attempt to restore the Pope means simply war. M. Theirs accordingly believes that the only estime is to accept the inevitable, and make the best of it.

The Rev. Dr. Ker, of Glasgow, is at presont in Itome, officiating in the Presbyterian Church of Rev. Dr. Lewis.

When the Missionary Society of the then United Secession Church was started in 1891, the sum raised was not £1000 in all, and long debates were held as to whether it would be prudent to send as many as two Missionaries to Canada.

The fourth General assembly of the Free Italian Church was held last month, at Rome. Twenty-eight Churches were represented. The ordinary income of these was about \$30,000 while as much more had been subscribed throughout Christiadym for building a Church in Rome, for the Free Italian Church.

The Russian difficulty with Britain seems to be over in the meantime. It has long been expected that the great struggle between these two powers for Dominion in the East, would be caused by the approach of the former to the confines of the British Indian Empire. This is possible but the war is not at hand yet, Russia knows that Britain would in this quarrel actually fight, and she will therefore be cautions how provocation is given.

Every where in Canada matters have been very quiet. The general course of events has not been marked by anything at all noticeable except in the fermation of a company to make and run the Canadian | Pacific Railway. The formal inauguration of this scheme has taken place by the signature of the charter. If this gigantic work is finished as proposed from ocean to ocean over Canadian territory by 1881, it will be a great exploit indeed, and will tend immensily to the consolidation and advancement of our great Dominion. The revelation of the enormous frauds, and whole sale tribing connected with the Credit Mobilier, and the construction of the Union Pacific Railway still run on. Our neighbours certainly go great lengths in these matters.

GOLDWIN SMITH AND POPERY.

Mr. Goldwin Smith has sent a long letter to one of the Toronto papers animadverting upon the Archbishop's lecture. We are sorry that from its great length we cannot give insertion in full to this able and timely paper. The Archbishop is a very feeble person in Mr. Smith's hands. The Infallible Church may stand greatly in need of defenders, but we fear Archbishop Lynch's intellect and range of learning are not of that character to stand her in much stead in this the day of her great trial.

ROUGH ON PRESBYTERIANS.

Our Presbyterians readers will be interested to see how they are regarded by the leading Roman Catholic organ in America, the New York Tablet : .

"The Presbyterians, like all sectarians, foolishly imagine that they count for some-thing in the Church or Kingdom which our Lord has established on earth for the spiritual government of men and nations. call themselves by the name of Christ, and profess in His name to cast out devils and do many wonderful works, but He declares He knows them not, and in the last day will say to them, 'Depart from Me, ye that work iniquity.' Compared with the cant-Compared with the canting, ranting Methodists, Presbyterians are respectable; but they are outside the Church of God and are its bitter and unrelenting onemies. They are, in reality, servants of delusion that they have, the better for their souls and for the community."

Not very complimentary to the Methodists, either .

THE EDITOR'S FLOCK.

Our respected contemporary, the Presbyterian Banner, speaks as follows in regard to the responsibilities of the Editor:

"People sometimes receive their paper ear after year without considering the relationship which all the time is growing up between them and the editor. He is in one part of the land and they in another; he sees their names in the mailing list, but does not know how they look or what their surroundings, and yet he is always selecting the news which he thinks they ought to hear, and setting forth the truths which he deems they ought to consider. His connection with ther is a vastly important one, for it affects the and monts, their principles and their hear. There are no distractions of architecture, or audiences, or music, when he speaks to them; no hying voice divides their attention by its cadences or modulations, but as they sit by the fireside after the turmoil of the day, when none but home's own familiar faces are near thom, the editor's words come with their facts and suggestions for the household. It is impossible for one thus to commune in silence and sacred privacy with thousands of others, without a feeling

of responsibility for thom.' If the Editor's responsibility is so great, ought he to be forgotten? Prayer for the pastor is customary, being included in the public worship every Sabbath. But how seldom prayer is offered for the church Editors ?

MANITOBA COLLEGE.

We copy the following from a late issue of one of the Manitoba papers. :-- An Assictant Tutor for Manitoba College, Kildonanhas been seemed, in the person of Mr. Moody, formerly graduate of the University of Edinburgh. This gentleman, we under. stand, bring with him the highest recomendations from Sir Wm. Hamilton and others He is engaged till next June, and commenced his duties on the 21st inst. This arrangement relieves Professor Bryce of a good deal of College work, and allowshim to devote himself more closely to the pastoral charge of Knox Church, Winnipeg.'

The Home Mission Committee, as our readers are aware, advertised for a Minister or Probationer to fill the above position. Mr. Moody however being in the West, at the time such a teacher was urgently desired he was engaged by the College authorities of Manitoba, until other arrangements are made by the Committee.

EDUCATION IN ONTARIO AND THE ROMAN CATHOLICS.

It is now generally understood that there are to be three new Normal Schools instituted at Ottawa, Kingston and London, respectively. We fear this is done from po litical exigencies at least in the case of one of these establishments. In other erroumstances there would not have been a school at Ottawa and another at Kingston. It has been rumored that the one at Ottawa is to be under Roman Catholic superintendence, and to be supplied exclusively with Roman Catholic teachers. We hope that this is a mistake. The Catholic organic. Toronto says that for two or three years the church will not demand either a Normal or a Grammar School. It will take time and feel its way. In the meanwhile it claims to have a Deputy Chief Superintendent appointed to attend exclusively to Separate Schools with an increased money grant to these and full protection to Roman Catholic children attending Common Schools. We shall soon see whether these wishes will be made good. If a Roman Catholic is found to be the most competent candidate for teacher in a Normal School we cannot see why he should not be appointed. But it would be absurd to say beforshand in any case that Roman Catholics are to be appointed not because of their scholarship but because of their creed. 1t is exceedingly likely that one or more of the teachers in the Norman School at Otiawa will be Roman Catholics, whether they be the most competent applicants or the re-

MISSION TO GAELIC ROMAN CA-THOLICS.

It has been in agitation in the Presbytery of Montreal for more than a year, to establish, with the concurrence and assistance of the General Assembly, a Missionmy at Alexandria in Glengarry, to take the oversight of the few Protestant families in and around the village, and to labour throughout the County for the Evangelization of the Roman Catholics who speak the Gaelic language and are numerous.

The feeling which sustains this movement is akin to that which influences the Churches in Scotland to care for the Scottish Colony of Saint Martin d'Auvigny, in France-of which we have an interesting account in the Free Church Record, Jan. 1st, 1878, as follows: "King Charles VII. of France, when in retirement at Bourges, Satan, not servants of God. They have, as Presbyterians, no part nor lot in Christ, and the sconer they get rid of the satance delusion that they have the hatter fourtheir lished himself, in 1422, with his companions-in-arms, in the Royal forest of St. Martin d'Auxigny, of which he had received grant from his Sovereign. Special privileges were accorded to these settlers and were continued till the revolution of 1789. The Colony has always maintained its nationality. Its members have married among themselves The people of the neighborhood call them "Les Anglais" (English); they call themselves "Les Ecossais" (Scotch). They now number 3,000 souls—a tall and strong race; quiet, industrious and honest. They have a deep regard for the country of their forefathers, and are anxious to obtain news from it. Among their names many may still be traced to their Scotch original. Various efforts have been made for the evangelization of this interesting people."

As to the settlement of a missionary at Alexandria, in Glennarry, to do the work above-mentioned, it would be a good thing for Alexandria and its vicinity. But it does not seem to be necessary for the remotor districts, where we have already Gaelic speaking ministers established, who with their congregations are surely both willing and able r evangelize, with God's help, their compariets who hold not so pure a faith. If the Roman Catholics in Glengariy were Frenchman in language, their relation to our Protestant ministers and preachers there would call for a special mission. But they are all of the same language and of the same blood. What hinders the work of Evangelization from proecoding among them in the ordinary way?

SABBATH OBSERVANCE.

We are glad to see the different sections of the Protestant Church in Canada, taking stops to stay the progress of Sabbath profanation which is going on at increasing rate, on our Railways, Canals, &c. The Key, Mr. McMullen, of Woodstock, as Covener of the committee on Sabbath Observance appointed by the General Assemble of the Canada Presbyterian Church, bas prepared a very appropriate memorial against the practice to the Directors of the different Railways in the Province. This has been forwarded to the different parties we have mentioned, after having been ondorsed by the representative officials of almost all the different bodies of Evangelical Christians in Ontario. Bishop Bethune, declined to sign on the plea, that he could not do so without the consent of his Synod, but personally he says he highly approved of it, and hopes that it will be successful. There is really no necessity for the large amount of Sabbath traffic on our railways, except the ever ready one of increasing the income, and that surely can never be set against obligation to God and Man, when that points in the opposite direction. William Wilberforce, used to say, that Canning died because he did not keep the Sabbath; that he did not give his brain any rest or change. In the same way, we believe that a good many of railway accidents are due to Sabbath work. In saying this, we do not speak of divine judgement on Subbath-broak ers, but simply that men over-wrought and forced for bread to do what their consciences disapprove are apt to become careless and reckless, and the natural result, in accutent and loss of property and life follows almost as a matter of course. In a country like Canalait is scandalous that any company however strong, should be able to say to the employees . If your conscience object to Sabbath work, you must seek subsistence by some other means, than serving on a Railway. Neither the country, nor the company, will be well served by those who are exposed to such influences, and threatened with the lass, either, of a good conscience, or a good s tuation. Working six days of the week as a regular thing from one year, to another, will turn out as much work, if not more, than working all the seven. We are not saying what are works of necessity and mercy; but this we feel persuaded of, that what take up thousands of railway officials every Sabbath, are neither of the one class, nor the other.

IN MEMORIAM.

Mr. James Speers, one of the oldest settlers in this part of the country, died at his residence in Essa on the 4th day of November. He emigrated to this country in the year 1884, and held a prominent posicion in the Cauada Presbyteman Church, up to the time of his death. having been Elder for over thirty-four years. He was strictly upright in his dealings and washighly respecied by all who knew him.

During the ten weeks of his illness he often expressed his entire trust in his Saviour. His funeral was largely attended by mourning and sympathising friends.

UNIFORM LESSONS FOR 1873.

PIRST QUARTER.

Feb 2 Noah and the Ark. Gen. 19, 15-26 9 The Bow in the Cloud " 16. Confusion of Tongues Gen. 11, 1-0. 23. The Covenant with AbrainGen. 15, 1-7.

Mar. 2. Escape from Sodom 9 True of Abram's Faith

13. The Dreams of Joseph

Gen. 6, 13-17. Gon 22, 7-14 Gen 27, 30-40

" 16. Jacob and Easu 23. Jacob at Bethel " 30 REVIEW.

Gen 28, 10-22 BECOND QUARTER Apr 6. Israel-The New Name .Gen. 32, 24-30.

. Gen. 37. 3-11

Matt. 2, 1-10

Matt. 2, 13-27

Matt 3, 13-17

.Matt 4 1-11.

20. Joseph sold Gen 37, 23-29, The Lord with Joseph Gen. 39, 1-6 20-23 May 4 Joseph Exalted Gen 41, 37-49. 11 The Report from Egypt .. Gen 42, 29-38.

18. Joseph makes himself Gen 45, 1-8 " 25. Joseph sends for his Father Gen 45, 19-23

June 1 Israel in Egypt Gen. 46, 1—4 20—32 ...Gon. 47, 5—10 " 8. Joseph and Pharaoh " 15. Prophetic Blessings Gen. 18; 15-16 22 The Last Days of Joseph 29. REVIEW. THIRD QUARTER Gen 50 15 19

July 6 The Chil I Josus 13 The Flight into Egent 20 The Baptism of Jesus 27 The Temptation of Jesus

Aug 3 The Ministry of Jesu-10. The Beatitudes 17 Teaching to pray 21 The Twe Foundations 81 Power to Forgive Sins Matt. 4 1° Matt. 5, 1–12 Matt. 6, 5–15, Mott. 7, 21–20, Matt. 9,1–8,

Sept. 7 The Twelve called
14 Jesus and John
21. The Gracious call.....
28. Review ... Matt. 10, 1—15. Matt, 11, 1—11 Matt. 11, 23—30.

POURTH QUARTER.

.....Matt. 19, 13—22,

Doc. 7. Jesus befors'the Governor. Matt. 27.11—98

14. The Cruoffixion Matt. 27, 45—44

21. The Boarrecti on Matt. 27, 45—44

23. REVERY.

Books and Per dicuts.

METHODISM IN CANADA.

A contury and a half has passed since a few young men within the classic Hails of Oxford, chilled by the frigid atmosphere that surrounded them, met together for prayer and conference.

The gathering of these live coals caused a glow, and as they spake of ten one to an. other, in their literary retreat, Jesus drew near and communed with them. "Did not our hearts burn within us" was their experience, and though from the regularity of their habits, and the prouliarity of their ways, nicknamed "Methodists" by their giddy, godless fellow students, they rejoiced that they were counted worthy to suffer shame for His name who hence. forth became the foundation of their hope, and the fountain of their happiness, Their line hath gone out throughout all the earth, and their words even to the end of the world. The influence from the quiet quarters of these Oxtord lads hath girdled the globe. What was at first bandiedabout as a term of represent has like the name given to the followers of Jesus, at Antioch, become a name of honour-the symbol of a revived Church, the synonym of Christianity in Earnest.

The fame of George Whitefield is a tradi tion of the past. His name is associated with no Church, if we except the few congregations of the Lady Huntington Connexion, John Wesley had the constructive power of the Beaver. To his business tact, administrative ability, unwearied industry, undaunted fortitude, and conquering faith is to be ascribed that Churches claiming kindred with him, now do-the world, and the bearers of his name are numbered by

Francis Asbury, a disciple of the Father of Methodism, and the receiver of a Commission from his hands, was the Founder of Methodism on American soil. Barbona Hick headed its now mammoth roll. These two honoured names are enshrined in the hearts of Methodists in America.

Stevens is the historian of American Methodism, and the three portly volumes of the Rev. J. Carroll form a very important contribution toward the History of Methodism in Canada. Mr. Carroll has not a few admirable qualifications for the work to which he is devoting the evening of a vigorous and laborious life. He is a diligent colluter of facts, a skilful delineator of character, an impartial weigher of both sides of a question. He does not shrunk from setting a man on the pillory, if he deserves exposure, nor does he keep back, or gloss ever the disagreeable parts of History, from fear of giving offence. He thoroughly knows his subject, and, while loyal to his own body, is charitable in his references to sister denominations. If we were disposed to be critical, we would perhaps desiderate at times a more orderly arrangement, and greater carefulness in writing, and a larger measure of condensa-

To Canadian Methodists in the different localities concerned, the minute details cannot fail to prove of peculiar interest, but for the general public we think that, after completing his extensive and landable design, it would be good to have the whole condensed into a single volume, which would be likely to secure a large circulation outside the Methodist body, not in the Dominion merely, but in the Old Country and the United States, as well. These interesting volumes give us the rise and progress of Methodism in the neighbouring republic, and vivid glimpses of its doings in the cld World, as well as in the Pro-

Old familiar names pass before us. William Case, of whom (as well as of his worthy partner.) we have a fragrant remembrance as the Methodist Apostle to the Indians, is the central figure.

But around him cluster many greater and lesser lights. Plain, unadorned men, strangers to the culture of the schools, and the etiquette of drawing room, many of these earlier preachers were, but they did a good work preparing the way of the Lord in quarters where the feet of them that bring the good tidings had seldom or never been seen, and causing the wilderness and solitary place to be glad because of them.

"The giants of those days," when there were was end ramers of wars, prebefore us. Those ancient skirmishes between the preachers from the Old Country, and those from the other side of the line, are faithfully sketched.

The battles of the Ryanites and the Ryer sonians, of the Americans, Canadians and the Britishers, displayed some fine though ficros int_llectual gladiatorship.

These old wars are now almost forgotten, and the pleasing prospect is being presented of the "dispersed" of the Mothodist as of the Presbyterian "Israel" being "gathered into one." The contrast is striking and

suggestive between the salaries and the Case and his Cole che Carroll : 5, Res Sporazion, I yola by the low.

sanctuaries of the present and the past. Ninety dollars sounds strangely now for the annual allowance of a presiding elder, and not less strange would the old Frame Moeting House 40 by 80 look which Father Byan mortaged his farm in order to build on the south side of King street, between Bay and Yonge, in " dirty hitle York ' 50 or 60 years ago, if placed alongside of the magnificent Metropolitan Tabernacie.

Let us hope that with her increasing outward prosperity the influential denomination whose early trials and triumphs Mr. Carroll has so interestingly reproduced in volumes so neat and so cheap, may nover lose the arder of a first love, or the practical recognition of that article of the creed in which the has ever professed to glory, "I believe in the Holy Ghost."

THE "CANADIAN MONTHLY,"-ST JOHNS (N. B.). MESSRS. MCMILLIAN, CO., \$3 00 PAR ANNUM.

Mesers. J. Campbell and Sor have kindly supplied us with the first two numbers of a new periodical bearing the above title, published by the Messrs McMillan, of St. John's, New Brunswick. It is got up in exceedingly neat and tasteful form, and contains some two hundred pages of very attractive matter, both original and selected. We cordially welcome this new literary onterprise, and trust our Eastern friends will give it a generous support.

THE "CANADIAN MONTHLY,"-TORONTO . MESSES. ADAM, STEVENSON, & Co., \$8 00

The current number of this excellent pemodical a not believed any of its predecessors in literary ability and general interest. "Canada on the Sea" is a carefully prepared paper, by J. G. Bourmot, in which the writer proves by abundant facts and figures the immense advances we have made in maritime industry, and discusses with great fairness the comparative value of the concessions made by us in the Washington Treaty and those made on the part of the United States. He estimates that we have ceded to our neighbours what is worth between \$6,000,000 and \$7,000,000 a year, and that "if we admit the American fishermen to a partnership in the fisheries, we can fairly ask them for a consulcrable amount of capital as their payment on coming into a remunerative business all ready for their use. ' In " the Irish Question" Mr. Goldwin Smith gives the substance of a lecture sevently delivered by him on that vexed topic. In that smooth yet vigorous style of which he is so thoroughly the master, the learned writer demonstrates how little the England of to-day is responsible for the so-called wrongs of Ireland; that the conduct of the former towards the latter has for a great number of years been wise and liberal, and that in fact "all grievances have been removed except the union itself." Yet the heritage of evil bequeathed by by-gone ages still clings to the unhappy land, and renders the efforts made for its pacification apparently at least, only in a small measure productive of the efforts that might have reasonably been unticipated "To efface the past," he says, " is a hard task for British statesmen They have to carry it on in face not only of internal difficulties, but of the hypocritical intrigues of every enemy of Great Britain But let then walk steadily in the path of Justice and do right even though at the time it should reem to be to their own hindrance No measure of justice, even in Ircland has yet really failed to produce its effects. However good the conduct of British rulers may have been, they will not get credit with Femans or Father Burke, or from America, or France, or Russia, or perhaps at first from the Irish people. But they will get credit with the Power that upholds right, and their policy will be wise with the wisdom that does not err, and strong with the strength that does not fail." In the article on Current Events' the writer contemptuously-almost bitterly-comments on the late Reform Banquet, and finds occasion once more to renew his attacks on party government and party tactics. Whether the party system be ovil or good, and whether it be necessary or not, all who are truly patriolic and, much more, all who are truly Chris tian, must e ndemn and deplore the indecent tancone which that too frequently characterized party strife. A large portion of the artic's is devoted to "Canadian Independence' and has in this respect been the subject of hadors in the daily press. The relation between Britain and her colonies will ere long become the great public question both here and in the mother land; and to the proper and entisfactory, solution of it statesmen must bring not only the purest patriotism, but the most enlightened wisdom. These are the principal features of this issue of the "Monthly," but through-

out it will be found readable and ettractive,

and we trust hat, if the publishers do not

aircady find their venture remunerative,

the Canadian public will feel it their duty

e make is so.

MINISTERS AND CHURCHES.

The Nissouri North Presbyterian congregation have presented their paster, the Rev Robert Hall, with a very handsome cutter, harness, and buffalo robe. They have also given other useful things to the value of \$60, and at their annual meeting they agreed unanimously to add \$50 to their proportion of stipend. All these things are creditable to the people and encouraging to the paster. The Nissouri South Presbyterian con gregation have also presented Mr Hall with a gift to the value of nearly \$50.

The annual missionary meeting of the Presbyteman Church, Collingwood, was held on Monday night. Rev. R. Redgers occupi ed the chan, and read the annual report, which was very creditable to the liferality of the Collingwood Church. Eloquent and interesting addresses were delivered by Rev J. Gray, of Orillia; Rev. R. Moodie, of Stayner, and Rev. R Knowles, of Alliston, which were listened to with marked attention. The audience was larger than that of any former year, and so was the collection We are glad that a greater interest is showing itself in connection with the missionary work, in which every man should feel it a lingh honor to be engaged

The Presbyteman congregation of Downie (Rov Mr. Histop's) held then annual tes tival on Wednesday evening in the Aventon church, and it proved to be one of the most successful that has ever taken place in Downie, the church being crowded to its utmost capacity. After refreshments were partaken of, addresses were delivered by Ray, R. Hamilton, Motherwell; Ray T Macpherson, Stratford; Rev. R. N Grant, Ingersoil, and Rev. J. S. Fisher, Harmony. The subject of Mr. Hamilton's address was "Church building," on which he delated very ably and carnestly. Mr. Macpherson gave a capital speech on Christian work," and Mr. Fisher dwelt in an impressive manner on "Christian duty." Mr. Grant, of Ingersol, appeared for the first time, we believe, before a Downie audience, but he created an exceedingly tavorable impression—an impression that will inspire a longing desire to hear him again-his remarkably practical address on "Christian work" being one of great power and brilhancy.

On the 6th of Fobruary the congregation in connection with the C. P. Church, Oshawa, held then annual Soirce, which was attended with great success. After an excellent entertainment in the basement got up with a case and efficency which sustained the well merited reputation of the ladies of the congregation , the church was filled to overflowing, by an intelligent and attentive audience, among whom were representatives of all the other churches in the place. The chair was filled by Dr. Thornton the paster, and with him on the platform, were Rev. Messrs Paterson (Baptist) Kerner B. C. Oshawa, Smith Bowmanville, Thorn, Port Perry, J. B. Edmonson Commbus, W. D. Baltantyne, Whitby, and Calder of Orono. After a short address by Mr. Paterson, Mr. Thom took up and handled ably and impressively, the topic of cooperation in Christian work. Mr. Smith gave his able Lecture upon "Social Talkers, and Mr. Calder gave a reading in his usually attractive manner. Considerably over one hundred dollars were realized .- Com.

It is pleasing for us to know that the Rev. C. M. Clark, late of Boston, has accepted the proposals of the congregation of Or ngeville and that he is soon to enter upon the work in that very promissing field, and this the more in view of the very earnest invitation of a congregation in the neighborhood of Chicago soliciting him to take the oversight of them at a yearly stipend of nearly \$2,000 in view of these estanças ventosi that it is homowahi to notice his acceptance of a salary not nearly so large, accoding to the wishes of a people who are convinced that by the blessing of God on his labours great good may be accomplished through his instinmentalis. We cordially wish our brother great success, and knowing the character of the good people in Orangeville and the rapid progress that town is making we are confident that he will have many tokens of the interest they take in their pastor and in his comfortable maintenance. We had the pleasure of hearing him on last Sabbath and are rejoiced that one of so much earnestness, affection and pulpit power is to join the ranks of our ministry. May the Great Head of the Church bless him in lus now field of labor .- Com.

The Annual Meeting of the Orilla Pres byterian congregation was held in the Caurch, on Wednesday evening. The attendance was much larger than in former years, and the several reports read showed a great improvement in the finances. A very satisfactory statement of the affairs of Church was given. The Rev. John Gray occupied the han The first question discussed was that it selling the present the extent would be a now true, in defere taking any further step, it was decided to submit the matter to a vote of the congregate a The Pastor's stipend was increased to \$800 a year. The committee reported that they had purchased in commetton with the Committee of the lengtish Church, parof the McMellen estate for the Cometery. The Collectors for the Mission Funds, Misses Parkhill and Logan and Mersrs. Thorourn and Allan, received the thanks of the Congregation for their sorvices dur ing the past your, and the above, with Misses Gow and World, were appointed collectors for this ear. Several other questions were brough, up, but an action taken. The meeting was closed with the boundie-

At a special meeting of the Presbytery of Huron held at Clinton on the 4th. February a call unauimously given by the Congregation of Bayfiold, to Rev. Mark Danby, was sustained. Mr Danby, being present, signified his acceptance of the Call, and his ordination is to take place on the 26th,

The Roy, Wm. Cochrane, of Brantford, delivered his lecture on " The Hero Martyrs of Scotland,' in the Presbyterian Church, Cookstown, January 21st. The Lecture is one of great power and pathos Its thalling scenes and vivid descriptions made a deep impression on the audience who gave, during the evening, hequent to kens of their appreciation of the Licetu-

The Anniversury of the opening of the Prosbyterian Church, Ailea Cinig, was celebrated by special services on Sabbath and Monday, the 26th and 27th of January. Sermons were preached on Sabbath by the Rev. R. Wilhams and the Rev. R. Chambers. Addresses were delivered at the Source on Monday evening by the Rev. Dr Waters, of St. Marys, and the Rev. Messrs Malcolm, Williams, Calder and Chambers Proceeds of collections &c., about 390, which goes towards the liquidation of Church debt

PRESENTATIONS.

In consequence of the transalation of the Rev John McRobie from Jaivis and Wal pole to the congregation of P dola, the members and adherents of the Jarvis congregation met at the manse on Friday night, to the number of about one I undred. and after partaking of the good things provided by the party, the following address and a purse was presented to Mr. McRobic, a an token of their high esteem and regard for him as their pastor:

"Rev. & Dean Sir.—As you are now about to remove to another field of labour, we, the people of your charge in Jaivis, cannot allow you to depart without giving expression to our high appreciation of you as an able and successful preacher of the Gospel. When first you came amongst us the members of our church numbered only ten souls, now under your powerful influence in the pulpit, your unremitting attention in visiting your flock and your readiness to sympathize with us mail our joy and soriows, it has grown to a large and flour-ishing congregation. It is our sincere hope that in your new sphere, your labours may still be more abundantly blessed than they have been in the past, and that you may find many warm and hearty friends to welcome you in your new home. We trust that many years of usefulness may still be before you, and that Mrs. McRobie, than whom none could have been more beloved, may long be spared to be a comfort and a blessing to you. We take the opportunity of presenting you with a purse containing one hundred and ten dollars, as a small token of the great regard we all have for you, and as we now bid you farewell, we would assure you that the hearts of your people go with you.

"In behalf of the congregation

· I. WILLIAMSON.

Mr. McRobe then made a few remarks. thanking them for their kindness both to himself and Mis. McRobie. The party returned soon after to their homes.

On Wednesday, the young people of the congregation of Walpole paid their parting visit to the matise at Jarvis. And on Monday evening, a large number of the heads of amilies, of the Walpole congregation, met at the Manse, and after partaking of tea which they had provided, they presented an address and purse to their esteemed pastor now about to leave them. The address is as follows .-

" To the Rev. Mr. McRobie

"REV. & DEAR SIR .- We, the members and adleronts of the Walpole Presby terian Church, desne you to accept this purso, containing one hundred dollars, as a small token of our estimation of you during the fifteen years of you. mir. try among us. From your ability as a minister of the Gospel, your general manner as an individual, and your devotion in the cause of Christ. you have gathered in this place a large and prosperous congregation, you have endear-ed yourself to all. In suffering or affliction you have always been ready to comfort and sympathize with us. It is therefore a matter of profound sorrow that in God's providence you have been called upon to take the pastoral care of another flock; but whist deeply feeling our loss, we are reconciled in the hope that the gain will be yours. We carnestly hope than in you new field of labour your work may be greatly blessed, and through your instrumentality many may be brought to trust in the Saviour. Wo would now bid you tarewell, and when you receive the welcome, "Well done, good and faithful servant," that ver may have more scals of your ministry from amongs, and our carnest prayer

In behalf of the congregation, "WILLIAM MCBURNEY"

Mr. Mckobie replied in a few words of his regard for them, and his thanks for pressed. their many acts of kindness. The meeting then took then departure.-Grand River

We call attention to the interesting p uper by De. Epsteen of Cincinnati. on "Curist AND HISTIMES" It is rather longer than we wish any of our articles to be, but its interesting character will, we think, not allow it to appear too much so to most of our readers.

COTE STREET CHURCH MISSIONARY AND BENEVOLENT SOCIETY. MONTREAL.

The Annual Meeting of this Society was held on Wolnesday evening in the Lies Church, Cote Street. The President, the Rev. D. Buens in the char | The Annual Report v. scad by the Seer sary, Mr Hugh Cameron, june, from which it appears that the Society was formed on the 17th January, 1572, and during this, the first near of its existence, had done a good work. The contributions showed an inc case of \$700 over the previous year, though some leading contributors were absent from the city, and but eleven months contributions were reported. Liferty are being made to encubute small books and tracts on doctional and practical subjects through the families of the congregation, as well as to establish systematic tract distribution in the neighbouring district. Three office bearers of the churchact as superintendents of mission schools, under the auspices of the Sabbath School Association, and many of the mem bors are engaged in addition to the regular congregational duties in many other departments of Christian work. Various missionary meetings have been held during the year. The employment of a Bible woman among the neglected poor was talked of, and also a medical Missionary in the city, for which a handrouse sub scription was offered by one interested at the close of the meeting. Two members of the Congregation have volunteered for Foreign Mission service, and a third has just let to qualify himself for a mission to the Heathon in another city, \$2,700 were raised during the 11 months, including a balance from the previous year. The available funds amounted to over \$3, 100, of which some \$750 had been allocated during the year and the balanc' remained for allocation at this meeting. But this gives no adequate representation of the amount raised during the year for extra-Con gregati nat purposes. This Church subscribed during the year so no sixtoon thousand dollars for the building and endowment of the Montreal College, of which about a fourth has been paid. They have also given 10 out of the 20 sch daiships in the College, amounting to \$495 for the year; and their contributions to the Y. M. C. A, French Canadian Missionary Society, Bible and Tract Societies, Sunday School Union and Sabbath School Association of Canada. have reached about \$2, 500. They have also contributed liberally to the numerous They have charities of the city, though the precise a-mount has not been ascertained Leaving these out of account, and several special claims, the ascertainable sum total for Missionary and Benevolent purposes, over and above what was raised for regular con gaegation purposes and the poor, will reach twelve thousand dollars.

Three members of the congregation also became responsible for \$3, 500 of the purchase money of valuable new Mission Premises, accured during the year for the pur poses of the Sabbath School Associa-

It was moved by Prof Mac Vican, seconded by Mr. J. C. Holden, "That the report read be adopted"

Moved by Mr. J. STERLING, seconded by

the Hon Mr. Justice TORRANCE, That the following sums be now allocated . . General Assembly's Home Mission \$500

General Assembly Foreign Mis-	
sion	200
Assembly Fund	40
Assembly's Widows and Orphan	٠,
Fund	
French Lyangelization	130
Montreal College	350
Griffintown Mission	, 845 15
Board of City Mission	. 220
Montreal General Hospital	100
Protestant House of Refuge	25
Sabbath School and Sabbath School	o l
Association	200
Manitoba College	50
Kankakee, special subscription	80
Moved by Mr. James Ross, secon	nded by

Mr. J. C. Wilson, that the cordial thanks of this meeting be tendered to the collectors Moved by Mr. Thomas Davidson, seconded by Mr. D. Campbell—That the following

President, Rev. R. F. Burns, D.-D., President ex-oficio. Vice-President, Mr. John Sterling; Secretary, Mr. James Ross Treasurer, Mr. J. C. Holden.

be the Board of management for the current

Committee-Members of Session, and Deacon's Court ex-officto .—together with Messrs. J. C. Wilson, D. A. McDougall, R. Watson. D. Ferguson, D. Robertson, R. McCailum, Donald Fraser, Wm. Leslie, George Hyac, A. Ritchio, R. Kilgour, John

Moved by Mr. W. Grein, seconded by Mr. H. WATSON-That the report be printed and published along with the other reports of the congregation.

The meeting was altogether a very pleasant and successful one.

MISSIONARY MEETING IN ERSKINE CHURCH, MONTREAL.

The sixteenth annual meeting of the Erskine Church Missionary Society was held in the basement of the edifice on Wednesday evening, Rov. J. M. Gibson in the chair. After devotional exercises the Secretary Mr. T McKay submitted the anmual report and Treasurer's statement from which is appeared that a larger amount Lad been consected than in any provious year, and the commendable real of the collectors was deservedly acknowledged. A now auxiliary "General Missionary Society in connection with the Sabbath School" was duly recognized, and the growing claims of the home and foreign fields faithfully.

The adoption of the report was moved by Col Haultain, and seconded by Mr. T. W. Nisbett, in carnest practical addresses.

'Afterwards the office bearers were

The second resolution, voting \$1,250 to. the "Home," and \$600 to the "Foreigu" missionary funds of the Canada Presbyterian Church, and diberal sums to all other schemes of the Church, was moved by the Rev. Dr. Taylor, in an appropriate speech, ably supported by the Rev. Mr. Campbell, of Toronto. Mr. Brouillette, a French

student, elequently seconded this resolu-

At a singing part of the Missionary Hymn and taking up the collection, it was mored by the Rev Alex Young, "That in a much as one home muston field is now entended westward as fir as the Pavifle, and a new foreign anceron held of more that a million souls has fallen to us as a church to cultivate, this Moniety pledges itself to increased vigor and liberality in the good cause." The Rey, Leutleman gave good cause." The Rev. Lentleman gave interesting account of the rise and progress of home missions in the Monreal Pres-

Mr. Goodwin Cabson, in seconding the Solution, gave a solemn reminder of that mentorable misdonats meeting on a mountain in Collice, who a the men Savion twe the commission to His disciples to "so into all the world and presch the Go pellocvery cientine.

A well merited rote of thanks was carried y acclamation to Mr. Warden King for long and taithful services as Treasurer, which other he resigned in taxor of Mr. David Yuile

The meeting then adjourned.

PRESBYTEY OF MANITODA.

This Preshvtery met pro re nata, at Kildonan, on the 27th day of Nov The Roy. Alexander Matheson late of Osnabinek, Presbylery of Brockville, having occur ap-pointed by the Home Misson Committee, is missionary to this Presby tory and being present, was received and welcomed by the Presbytery, and assigned to the Portage field. Missionary meetings were appointed for the different congregations, and mission fields, and deputations eppointed. The draft act for the incorporation of Manitoba Colleg . Kildonan, was read and considered. Profe sors Bryce and Hart were instructed to give the usual notice of the application for an act of incorporation. They were also authorised to take cortain steps towards augmenting the funds of the College and o lay the claims of the Institution before the people. Mr. Polson was asked to con-tinue has labous as catechast.

This Presbytery held its regular quarter-

ly meeting at Kildonan and within the

Manse there, on the 8th inst. Prof. Bryce read an interesting report of the visit of the deputation to the Portage and of the Missionary Meetings hold in that field. Rat Creek station agreeing to raise \$50. the Portage \$100, High Bluff propably \$100, and the few families at Poplar Point agreeing to raise what they could. The report was recoived, and the thanks of the Presbytery tendered to the deputations and especially to the convener, Prof. Bryce. Mr. Matheson was instructed to make out a commumion roll for each of these stations and attend to the election and ordination of elders. Mr Matheson was also appointed, instead of Mr. McNab, moderator of the interimsessions Mr. Black reported verbally as to Home Mission work. Mr. Henderson Catechist being present reported as to his-labors. Mr. Black and Prof. Bryce, with the two Catechist-were appointed to organizo as far as possible the Mission stations of Springfield, and Rockwood, and aid them in locating their Church-sites. As Missionary Meetings had only been held at the. Portage field, arrangements were again made for the other fields. The circumstances of Knox Caurch, Winnipeg, having been here brought under consideration of the Presbyiery, Prof. Bryof, in the absence. of the Deputation which had been expected, a gave contain interesting particulars of the progress of the Congregation, and said that they were auxious to have a Minister sactled over them, as soon as possible, and asked the Presbytery to aid them in this. After consideration it was moved by the Hon. D. Gunn, seconded by Mr. Frazer and agreed to, that having heard the state-ments of Prof. Bryce, in regard to Knox Church. Winnipeg, the Presbytery learn-with thankfuiness and gratitude the state of matters there, commend the Congregation for their liberality, and in view of their willingness to begin the regular salory at once, agreed to obtain assistance in carrying on the College classes, and to permit. Prof. Bryce to devote his attention more exclusively to the work of the Congregation for the remainder of the College session. and remit all matters of detail to the teaching and examining Boards of the College. The Remit on the application of a mission agent for the Church was read and approved, with the suggestion that he visit Mission stations as well as Congregations. The permit on the standing of refired Ministers was laid over for further consideration. It was moved by Mr. Frazer, recommended by Prof. Bryce and agreed to, that the Rev. John Black, of Kildonan, be nominated as Moderator of the General Assembly at its next meeting.

The subject of Temperance, and the total prohibition of the liquor traffic being brought under the consideration of the Presbytery, it was moved by Mr. Frazer, seconded by Mr. Matheson, that this Presbytory having its attention called to the evils of intemperance and the liquor traffic, after consider-ation, resolved to pledge itself to the principle of total abstinence, and appoint a com-mittee to draft a petition to the two Houses of the local Parliament and also the Domimon Parliament, praying for the speedy en-actment of a law prohibiting the importation, manufacture and sale of all intexicating liquors and drinks, except for mechanical, medicinal and sacramental purposes. Said petition to be signed by the Members of the Province as possible, and presented at the approaching meetings of Parliaments. Resolved to seek the co-operation of the Bishops and Clergy of the Church of England in this matter. It was moved in an endment by Prof. Bryce, seconded by the Hon. D. Gunn, that a committee be appointed to draw up a petition to the proper authorities to be as numerously Nighed as possible, to do away with all places where strong drink is sold which cannot give suited table accommodation and stabling to eix tras vellers. The amondment was corried by the casting vote of the Moderator, and a comme ittee appointed to draft a Petition in accor-

dance with the amendment.

The next meeting of the Presbytery was appointed to be held at Winnipeg and with in the Citureh there on the 2nd Wodnesdarch. The Rev. J. Black to preach, the evening sension of March.

THE COLPORTEUR.

BY J. W. HOUME.

Under his Durdon bending, With footstops weary and sore, A labouring man is wonding His way on the darksome moor; But a Hand unseen and a Light within Bockon him on before

Making the road seem shorter, Making the darkness day, For he is a blessed colporteur, Out on his sacred way-Bearing the word of the living Lord, To the regions far away,

To the people in darkness pining Under the shadow of douth, A burning light, and a shining Beacon across their paths:
The coat on his back, and a well-filled pack, All the provision he hath.

Called by the poor a pedlar, Called by the rich a tramp, To the bigot, a would-be meddler, To the scoffer, only a scamp; All honor and more, for he carries the war Into the enemy's camp;

Scaling him by the barrier, Mining him in the ditch. Or, like a true-bred warrior, Meeting him in the breach, Armed with the sword of the winning word, Satan to over-reach!

And out on the early morrow, Or over the first cock-crow When forth to the farm and furrow The children of labour go,
With wallet in hand will be take his stand The seed of the world to sow.

In the shade of the rural byeway In the shine of the village mead, In the town and the public highway, Wherever a man may tread, Alike at the door of the rich and poor, Sowing the precious seed.

WHAT LACK I YET?

There is a correct drawing-room Christanity that satisfies itself with the fine morals and honey words : that dallies with the world, and enjoys all its pleasures, feeling safe with a passport to the better counsafe in the inner pocket.

This Christianity makes it the boast of to day that Christ crucified is proached, "Christ crucified for me;" but it sets no store by the other half of the lesson, "crucified with Christ." See, therefore, the resard paid to personal appearance and dress in others. See how blood and ancestry and family are thought of. See attention to ease and comfort, and profuse expendi-ture in all the details of life.

What lack I yet? One emptied himselfmade himself poor for you. His service was no slight warfare. It was sacrificed to the end. Before he reached the final scene which crowned his life, he was worn out, and men hore him up Calvary's height. And long before the crucified thieves were dead, he had resigned his spirit. The ox. frong to labor, is the chosen victim for the Lord's altar.

"Go thy way, sell what thou hast and give to the poor, and some take up thy

OVER THE WALL.

I see her kind, motherly face even now. I hear her words, he weary, trembling old allgrim, as she often talked with me. She was one who had faith in God's guiding had. She did not believe that the Pentawash was a garment of myth our good mass had outgrown, but that now-a-days the word directs and turns his Israel here and

There is a sharp steep flight of stairs in ber house, just such as an old person would climb anxiously. Creeping up carefully, when she got where the ascent was most difficult, then she told me she would say, "Good Shepherd, guide me over the Shepherd, guide me over the

To be guided over the wall, how we need it sometimes! The flock will come up to a ligh, rocky wall they must pass. But how shall they climb it? They press up to it.

They try to scale it. They fall back with bruised, torn feet. They crowd against the racks, a huddled bewildered mass, unable to go farther. Then the shepherd comes. with wise and gentle touch he helps this ene; he lifts and mules another, till at last all have been safely guided over the wall.

There are steep and stony places for Christians, followers of the Great Shepherd, to go over. They are always of sorrow, cakness, duty, all rough and rugged and reaky. We try to go up. We falter. We all. We cry out with our torn feet, "Good Shepherd, guide us over the wall!" And with all the "gentleness" of his infinite mature, Jesus holps us over.—American Messenger.

COTTON PLATES

The ingenuity of the age is constantly bringing out new inventions, every one more extraordinary than another. The latest that we have seen is a preparation of cetton fibre in plates, which may either be miniciently transparent to read through or estored to any tint required. The subwin plate can scarcely be broken, and ultimately it may, perhaps, be used for windows exposed to accident. The only use bitherto made of this ingenious preparation of cotton is to form it into plates for artificial teetlr. It is light and strong, has ne sulphur or other disagreeable ingredient, not liable to corrode or decay, and is, of course, far cheaper than gold.

Learn to rebuke and silence the detracting tongue by refusing to hear. Never make your ear the grave of another's good

Beal serrow is almost as difficult to discover as real poverty. An instinctive deliwounds of the other.

Do not mistalle a tendency for a talent, estude that what you dislike to do is not rightly demanded from you.-Carlyle.

NOTES FROM LATE ENGLISH PAPERS.

Ritualism is carried to a rather fine point in England-vide the Bishop of Winchester who will not allow communicants to receive the bread with the thumb and finger, but

on the palm of the hand only.

The University of Leyden, Holland, is said to be the wealthest in the world, its real estate alone being worth over four million dollars.

Tischendorf, the discoverer of the Codex Sinaiticus, is a professor in a German University, but his lectures are not popular. Leipsig is taking precedence of Berlin in the way of students in attendance on the Universities.

Persia, 750 miles wide from north to south, and 850 long from east to west, or about equal in size to Great Britain and France, has a population of five millions, or that of Ireland, and a revenue of ten million dollars, with very small prospect of progress in any way. It is a very sick na-tion, under the eye of Russia, the most robust power in the old world.

It is estimated by the London Spectator that there are 60,000 comfortable families in Great Britain, and 710,000 which may be called respectable. The line of comfort is drawn to include all those whose houses are assessed at \$500 a-year, and that of respectable those whose houses are assessed at \$100 a year and upwards. Below this last line are seven-eighths of the population.

The Saturday Review tells employers that it is their wavering and vacillation, thou resistance to mild limts and gen le suggestions, and their perverse refusal of everything that is not asked for, with a threatened strike in the background, which give Trade Unions their use and opportunity, and raise up danger in the relation be-tween capital and labor. To do justice and love mercy is suggested as the cure for the chronic disorders of the labor market.

Dr. Casper, of Berlin, in his work on the duration of human life, has placed medical men as representing a medium longevity of 56. Artists are represented at 59; lawyers, 58; military men, 59; farmers and clerks. 61; merchants, 62; and clergymen, 65. To prolong life the same authority adds that good temper and hilarity are necessary; violent passions, the inward gnawings of offended vanity and pride, tending to corrode every viscus, and to lay the seeds of future bodily sufferings. Apathy and insensibility being, unfortunately, the best sources of peace of mind, and as, as Fontenelle observed, "a good stomach and a bad heart are essential to happiness," perhaps the best maxim to prolong our To prolong life the same authority perhaps the best maxim to prolong our days and render them as tolerable as possible is the " Bene vivere et lætari."

A man who stepped off a rai'road train while it was in motion was recently fined by a court in London, or in default of paying sentenced to seven days' imprisonment for not only exposing his own life, but perilling those on the platform.

It is proposed to as ablish a temperance hospital in London, and to devote \$8,000 for the constant occupation of twenty-five free beds in which diseases should be treated without the use of alcohol. The promoters of the enterprise believe that such a hospital would be characterised by special conomy, a reduced rate of mortality, and a more rapid rate of recovery of the patients, and would thus prove of signal advantage to the temperance reform.

At the laying of the corne stone of a Baptist college at Manchester, Roy. Mr. Spurgeon said that if his brethren would preach effectually they must get rid of their pulpits, and have platforms so that they could be seen from head to foot, and then preach with soul and body. Lyman Beecher once expressing his abomination of a high, close pulpit, said it was like putting a minister in a hogshead and bidding him preach out of the bunghole!

The Bishop of Exeter continues to manifest an enthusiastic desire for the reforma-tion of the English Church. A fortnight since he made a speech at Launceston against the sale of advowsons, which he said were "most shocking to the religious sentiment not only of Churchmen, but of Nonconformists." Such sales, he said, "lowered the patrons' idea of their own responsibility." The Bishop would compel the patron, if he sold at all, to sell to the patron, if he sold at all, to sell to the pound of befer suct very small; blanch and pound two ounces of sweet almonds and believe ounces of sweet almonds and believe ounces of hitten ones. Mix the Ecclesiastical Commissioners, who should exercise the patronage on the advice of a Committee of the Patrons in each Archdeaconry, half of whom would be elected by the clergy and the others by the churchwardens. But The Spectator thinks that this plan would only result in a law permitting the parishioners to elect their own elergyman.

The English Presbyterians at Nottingbill London, England, have purchased a fine new church, which had been originally designed for a Ritvalistic place of worship, at a cost of £8,500. The Rev. Adolph Sa-phir, late af Greenwich, has been appointed minister. The same denomination have purclased in South Kensington a Baptist church which was built in 1869, and which was for sale. It is at Cornwall gardens, and is capable of containing 900 sitters. The plans have been prepared of the new church, which the English Presbyterians contemplate erecting at Lebanon gardens, Wandsworth, in commemoration of the contonnary of the resting of the first Presbytery in England.

At the December meeting of the Glasgow Prosbytery of the Scotch Established Church, the gratifying announcement as a made that Mr. Joseph Henry Houldsworth proposed to endow the Barony chapel; Mr. James Buird, of Cambusdoon, Bulevale chapel; and Mr. Androw Vilitelaw, Kolviuliaugh chapel; all as memorial churches, in honor of the late Dr. Norman Macleod. Those chapels were erected chiefly through the instrumentality of Dr. Macleod in districts in Glasgow inhabited by the poorer portion of his parishioners; and the family of the deceased have expressed the satisfaction which they feel in the step taken by the above three wealthy gentlemen. The endowment of these chapels enables them to be erected into parish churches, and the Barony chapel is to be named the "Mac-leod Church and Parish."

Scientific and Apelul.

OLD BEDSTEADS.

BRITISH AMERICAN PRESBYTERIAN

The enormous beds in fashion in the middle ages, in which not only the whole but favourite domestic animals, hunting-dogs, cats, etc., reposed together, excite our liveliest astonishment. In those days the aristocracy did not find it undignified to share their couches with their friends or guests who sought their hospitality. It was, on the contrary, considered a mark of sincere friendship. But it is now commonly believed that where two persons sleep together one abstracts from the other some amount of vital force. This is especally the case where old and young persons share the same bed. Besides in roomwhere there is no decided current the emanations from the lungs and skin of a sleeper poison the atmosphere for a considorable distance. In the public wards of great hospitals never less then two and a half fect is allowed between each bed for this reason. In the sleeping apartments of royalty and nobility, single bods are every-where the rule and nowhere the exception. The Emperor of Germany sleeps upon a narrow bed and a hard mattress. The single bed-covering is a wadded silk quilt. The Emperor and Empress of Austria take their royal slumbers on similar beds, with the same description of coverlet. One of the principal advantages of these narrow beds is that the mattresses are more easily aired. Even the poorest housewives in Germany recognize the fact that bedding requires daily airing; and on a pleasant day in winter, and nearly every day in summer, one may see stretched out of the court-yard windows for an entire half-day the feather

FIRE ARMS CAUTIONS.

An English journal impresses on the minds of all sportsmen, old and young, the necessity of caution in the use of fire-arms. Every year witnesses some dreadful acci--many fatal, others attended with the loss of eyesight or a limb. A large por-tion of these might be averted with tolerable care. The following "golden rules" are suggested:

1. Never load or leave a loaded gun in the house.

Never carry a gun in a position that if it went offaccidentally it would injure any

Never carry a gun cocked when scrambling through a hedge or leaping a

4. Never leave a gun loosely against tree or wall, as if it falls, or is suddenly moved away, it is liable to go off.

5. Never in sport point toward another loaded or an unloaded piece of fire arms. By strictly adhering to the above rules many serious accidents would be avoided.

UNIVERSALITY OF SOUND.

The whole earthly universe is replete with sound. It fills every cubic inch of air, water, and earth, within human reach. crowds all time, both of the day and of the night, so that there is not a moment in the life of any of us in which we listen to absolute silence. Indeed absolute silence is impossible at any place upon the earth, or under it, where we carry ourselves; for, when we have reached that intenso so litude in which, by the cessation of other sounds, we are enabled, as by the help of a stethoscope, to hear the thump of our hearts, and the roar of the furnace-blast in our lungs, and "the vo'ce of many waters" in our venous and accorial canals, and the busy whir of the various organs and intestines at work within us, we become conscious of the fact that we ourselves are vast laboratories, ever resonant with sounds which are not heard at ordinary sounds which are not heard at ordinary times, simply because they are drowned in the din of surrounding tumult. It is pro-bable that could we be carried wholly be-yond the influence of our atmosphere into the deep solitude of transacrial space, we should be almost terrified at the consciousness of what we had never before had any just conception—the awfulness of absolute silence.—Appleton's Journal.

half an ounce of bitter ones. Mix the whole well together with a pound of sifted four and the same weight of bread crumb soaked in milk. Squeeze it dry and stir with a spoon until reduced to a mash before it is mixed with the flour. Cut into small pieces two ounces each of preserved citron, orange or lemon peel, and add a quarter of an ounce of mixed spice. Put a quarter of a pound of sugar into a basin with eight eggs well beaten. Stir this with the pudding and make it of a proper consistence with milk. Spice the fruit and allow it to remain for three or four hours before the pudding is made, stirring occasionally. Then ie the whole in a cloth and boil it for five hours.

DOES BRAIN WORK SHORTEN LIFE.

Our answer to this question is as follows: o, when performed in a proper way; yes when performed in an improper way. Any pupil in school, or any man or woman out of school, who labors more than four or five lows as year band study without re-n, will have a injurious to health, and to shorten life. But the hardest student may live to extreme old age, if he will observe the following rules: Never study, or apply the mind closely, immediately after eating. There is but so much blood in the body, and when the stomach is digesting food, a larger proportion of it is there than at other times. So, when we think hard, or study, more blood flows to the brain than at other times. But who does not see that there cannot be more blood than usual at all parts of the body at the same time?

To be healthy, never study under the influence of stimulants. Many have written and produced wonderful compositions under the stimulus of alcohol, and opium, and other poisonous narcotics. But such a course invariably shortens life. Men may study if they will only live right .- Good

Ecclesinstical.

GUELPH PRESBYTERY.

The Presbytery of Guelph met in Chalmers' Church, Elora, on Tuesday last. The following are the principal parts of the business transacted: Arrangements that had been made for securing the attendance of olders and others at the Sabbath-school Convention which had been appointed to open in the evening and extend over the following day, were reported by Mr. Mid-dlemiss and approved by the Presbytery, and a Committee was appointed to take charge of the proceedings. A report was submitted by the committee that had been appointed at a previous mosting to arrange an order of business for the Presbytory, and with some slight alterations it was adopted and ordered to be printed so that each minister and session might be furnished with a copy. The committee appointed to examine and classify the returns riade by Sessions on the report concerning Presbytorial visitation reported, and the report was received and laid upon the table to be taken up at some future period. An application by the congregation of Elmira and Hawksville for a moderation was granted, and Mr. McGuiro authorized to moderate on such a day as he may be required by the session. A conference on the state of religion was hold, a paper which had been read by Dr. Barrie at a previous meeting, and of which, on request, he gave an out-line, being the basis of the remarks offered. The call addressed by the congregation of Duff's Church, East Puslinch, was taken up. As it appeared from statements made by the commissioner and other sources, that there was a strong opposition on the beds and coverings so dear to the heart of a part of many in Duff's Church against proceding with the call, it was resolved that a committee be named to confer with the congregation regarding the peculiar difficulty ca their present position, and to endeavor to secure harmony of action and the preservation of unity among them. Mr. McLemmon's resignation of the pastoral oversight of C stawold Station was accepted, and it was resolved that the station be organized and placed among the Mission Stations under charge of the Presbytery. Next meeting was appointed in Chalmers' Church, Guelph, on the second Tuesday of February, at 10 a.m. The sederunt then closed in the usual manner, and the Presbytery adjourned to conduct the Sab-bath-school Convention, which was to be held in Knex Church, beginning at seven

PRESBYTERY OF BRUCE.

o'clock in the evening.

This Presbytery met at Glammis on the 2nd ult. for the ordination of the Rev. W. Ferguson. The Rev. D. Davidson of Langside preached an able and appropriate discourse from I Cor. xvi: "If Timothy is come, see that he may be among you with out fear; for he worketh the work of the Lord." After which he narrated the steps taken in the call to Mr. Ferguson, put to him the questions usually put to ministers before their ordination and induction, and having received satisfactory answers to the same, Mr. Perguson was ordained by prayers and the laying on of the hands of the Presbytery. The newly ordained and inducted Minister was then suitable yaddressed by the Rev. Mr. Sitrath and the people by Mr. Ferbes. At the close of the meeting the Manister received a hearty welcome from his people in the usual manner and the Treasurer of the Congregation paid hum a part of the first half year's salary. Mr. Forguson enters on his passonal labors at Glammis under hopeful ensumstances.—A. G Porbes, Presbytery Clerk.

PRESBYTERY OF MONTREAL.

This Presbytery held a quarterly meeting

in Free Church, C. t. B. v. t., Montreal on the 22nd and 23rd days of January, 1878, the Rev. R. F. Burns, D. D., Moderator. Minutes were read of the Ordination of the Rev. Mesers, John M., Macalister, Henry Sinclair and James Hally, at Dunyille, Lingwick and James Haily, at Dunville, Lingwick and St. Eustache respectively. The Rev. Walter Coulthard was translated from Valleyfield and St. Louis de Gourague to Ganuanoque in the Presbytery of Kingston; the Presbytery of Montreal gave to Mr. Coulthard a testimonial expressing their esteem and good wishes. In pursuance of instruction from the Synod of Montreal, the Presbytery required Sessions to send in Reports on the state of religion, with a view to a Conference being held on that subject. and also on Sabbath School work at the meeting of Court in April next. A Draft of an address to His Excellency, Lord Duffer-in, Governor of the Dominion of Canada, now sojourning in Montreal, having been rea by the Moderator and unanimously adopted, the Presbytery ordered that it be presented in due form by the Moderator along with those members of the Presby-tery that might be able to accompany him. Mr. Jones reported the erection of Nazaroth Street Mission Station, in Griffintown, Montreal; and there was read an able Report under the hands of Alexander Rose and James Ross respecting the east end of the city as a field for Church-extension. The Remit of the General assembly, respecting a Mission Secretary having been read the Presbytery agreed—That said remit be simpliciter. The Presbytery also agreed, on motion of Dr Taylor. Seconded by Dr Macoicor,—That the Reverend Alexander Young be nominated and recommended to the General Assembly to be agreed to the General Assembly to be appointed Mission Secretary of the Canada Presbyterian Church. Several other matters of importance were brought up, but, not being matured they need not be mentioned here. Next ordinary meeting of Presbytery was appointed to be held at Montreal, in Erskino Church, on the first Wednesday of April, at ten o'clock forencon.—James Wat-

P. S.—The interview of the Moderator and others, with His Excellency, the Governor of Canada, on Friday the 24th ult was every way most satisfactory. Such an intelligent and sympathetic appreciation of Presbyterian character awakened lively sentiments of admiration and gratitude.—J. W.

PRESBYTERY OF HURON.

The Presbytery of Huron held a regular

meeting at Clinton, on Tuesday, the 14th inst. Mr. Gracy was appointed Moderator for the ensuing six months. Mr. Ure gave in a report setting forth that he dispensed the sacrament of the Lord's Supperat Dun. gannon and Port Albert, according to instructions of Presbytery. Reports were given in by the several missionary deputa. ons showing that on the whole they met with great success, but that in consequence of the severe storm that prevailed some of the meetings were small. On application made on behalf of the congregation at Bay. field, Mr. Ross was appointed to moderate in a call in that congregation on the 28th inst., at 11 A. M. There was taken up a call from the congregation of Indian Lands in the Presbytery of Montreal, to Rev. John Ross, of Buccfield. Extracts of records of Montreal Presbytery were read, as also reasons for and against translation. After which parties were heard as follows; Rev. D. Gordon, of Harrington and Mr. Charles McDonald, elder of Indian Lands, on behalf of the congregation of Indian Lands; Messrs. Neil Ross, David Youill and George Forrest on behalf of the congregation of Brucefield; Mr. George Walker en behalf of the session of Brucefield, and Rev. John Ross for himself. Thereafter several members of the Presbytery express. ed their views on the matter, it was agreed not to translate. Mr. Ross remains in Brucefield. The Assembly's remit anent the appointment of a mission agent was considered, and after a long discussion it was agreed to disapprove of such appoint. ment. Circular letters were read from the Presbytery of Brockville in reference to the reception as ministers of this church of Mr. James Douglas, a minister of the Congrega-tional body, and Mr. Boyd, a licentiate of the American Presbyterian Church; from the Presbytery of Toronto anent the reception of Mr. George Clarke, a minister of the United Presbyterian Church of the United States, and from the Presbytery of Mante-ba anent the reception of Mr. Neil McDougall, a minister without charge, of the Presbyteman Church of Canada, in connection with the Church of Scotland. The followmg are the commissioners elected to the next General Assembly: Ministers-Messrs. Jones, Barr and McCunig by reta-tion, and Messrs. Ross, Ure and Goldsmith by ballot. Elders-Messrs McAsh, Walker Torrance, Strachan, Carnochan and Ferguson. Mr. Ure, of Goderich, was nominated for professor of systematic theology in Knox College. A special meeting of Presbytery was appointed to be held in Clinton, on February 1, for the purpose of considering a call from Bayfield, &c. Rev. Mr Cochr me, of Brantford, being present, was invited to sit as a corresponding remaker invited to sit as a corresponding member. The Presbytery agreed to hold its next meeting in Clinton, on the second Tuesday of April.

PRESBYTERIAN SABBATH SCHOOL CONVENTION.

A convention composed of a large num-ber of delegates from the various Sabbath Schools in the district and the ministers and elders of the Presbytery of Guelph, was held in Knox's Church, Elora, on Tuesday even ng last. A suitable sermon was delivered by the moderator, Rev. Mr. Anderson, after which the following statistics relating to the several schools were read:

Twenty-nine schools have reported. These are from sixteen congregations, two of which have two schools each, while only one school of each reports. The twentynine schools report 2,232 pupils, while it appears from the Assembly statistics that the congregations from which no reports are received have 1,166 on their rolls. The average attendance reported is 1,577. There are 106 over sixteen years of age, ninetyfive under six, and twenty-one in communion with the church. The number of teachers reported is 287. In twelve schools there are teachers' meetings; in seven, for business, devotion and study of lossons; one for business and study of lessons; and in four for business alone. Seven schools are closed in winter, and eighteen have infant classes. The Shorter Catechism is used in all the twenty-nine schools. In seven the Psalms are not used. Bateman's hymns are used in all except one. Twenty con-Missions: and two state that the do not at present.

The Convention resumed business on Wednesday morning. Rev. Mr. Anderson in the Chair. Rev's. Messrs. Wardrope, Barrie, Wood, Ball, McGuire, McLellan, Thompson and Little spoke of the impor-tance of Sabbath Schools.

Rev. Mr. McDonald addressed the children of the Elora and Salem Presbyterian Churches, about 150 of whom were present. He asked a few questions and received very

intelligent answers.
Rev. Mr. Torrance thought every school should have a library-the books wellselected, and some new ones supplied year-

A vete of thanks was given to the friends in the village for their kindness in entertaining the delegates, and for making such excellent arrangements for carrying out the convention.

Messrs. Barron and Douglas replied, and the convention a journed.

A man may be a heretic in the truth, and if he believe things only because his pastor enys so, or the assembly so determines without knowing other reason, though his belief be true yet the very truth he holds becomes his heresy .- Milton.

O believe that "it is the will of God to make known mysteries." If anything which we ought to know remains a mystery, it is because we are bad: and if you and I die skepties, it will be because of the darkness of our hearts, for "with the heart man believeth unto rightconsness."

Burkitt beautifully observes, in his journal, that some persons would never have a share in his prayers but for the injuries they had done him.

Exultation looks out for merits, that she may exait herself by a victory; Envy spice out blemishes that she may lower another by a defeat-Cotton.

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The following Presbyt ries will meet at the places and times severally mentioned, viz;— Panis.— At Knox Ohureb, Inger. oil, on Tuesday 11th March, et 2 $\mu_{\rm cm}$.

Bave P. - At Pai-loy, on the last Tuesday of February at il a.m. Manrona.-At Winnipe, on the and Wednesday of March.

ONTANIO —In the Hall, at Prince Albert, on the fix Tuesday of March, at 11 o'clork a. m., to continue sitting on Wedn., lay until business 12 finished

Toroxto -At foronto, in Knox Church, on let Tuesday of March, at tha. in.

Siveon - At Burlo, on let Tuesday of March next, at 11 o'clock.

Rinostor.—At Gananoque, on Wednesday, the 12th day of l'ebreary en uing, at 3 o'clock in the afternoon, for the purpose of inducting the Rev. Walter Coultbard mut the pastered charge of the Presbytecian Congregation, Gananoque.

Boy. Palitek Gray is to preach and picalde.

MARRIED.

At the residence of the bride's mother, Rose Hall, in the Tewn, buy of South Dumaries, on Wednesday the 12nd uit, by the Rev. William. Denuid, of Port Rope, brothe-in-law of the bride, Dr. E. E. Kitchen, of S. George, to Annie R., youngest daughter of Mrs. M. Strünarhen.

Commercial

B. A. PRESBYTERIAN OFFICE.

, Toronto, Feb. 18th, 1878. PRODUCE.

Unfavorable advices from outside have tended to render this market rather inactive since our last. Prices have been weak but the actual fall last. Prices have been weak but the actual fall insignificant.

Stocks continue to increase. Those in store on the 10th inst. were as follows:—Flour, 19,982 barrels; wheat, 282,978 bushels; oats, 5,530; barley, 64,195; peas, 29,971; rye, 700 and corn, 1,574. There were in sight on the 1st inst., 6,125,000 bushels of wheat and 2,044,000 of barley, against 10,684,000 of wheat and 2,038,000 of barley in 1872.

FLOUR.—The enquiry has fallen off and prices have been tending downwards. No. 1 super sold on Friday at \$5,50; on Saturday at equal to \$5,56 and on Monday at equal to \$5,54 here. Fancy sold on Monday and Tuesday at from \$5,85 to \$5,90c. Extra has been quiet and was offered on Tuesday at \$6,45c. The market yesterday was unaltered; a large lot of No. 1 super sold on p. t. and a small one at \$5,60 f. o. c. Other grades would sell at quotations.

OATMEAL.—A car sold on Saturday at \$4.65 in store; small lots are unchanged at \$4.80 to \$4,000.

WHEAT.—Speculative enquiry has declined but prices have remained pretty firm. No. 1 fal' sold last week at about \$1.50 and No. 2 at from \$1.38 to \$1.40. For No. 1 spring \$1.27 f. 0. b. cars and \$1.24 on the track was paid on Monday. On Tuesday it sold for \$1.23 on the track. There was nothing reported yesterday but the market was firm. On the street inferior fall sells at \$1.25; good at \$1.40 to \$1.50 and spring at \$1.21.

OATS.—The supply has increased and prices have declined. A car sold at 42 on the track on Thursday but since then sales have been made at 40 to 41c. which are the closing prices. On the street 43c. was paid yesterday.

BARLEY.—The market has been firm and fairly active. No. 1 inspected has been selling at 69 and 70c., and No. 2 at from 65 to 66c. on the track; sales at these prices being made nearly every day. The market was very firm yesterday. Round iots of No. 2 sold at 67c. and of No. 1 at 71c. f. o. c. On the street 68 to 69c. was paid. RYE-Sells at 65c. on the street.

CORN .- Two cars sold on Friday at 48c., one on Monday at 49c. and four at 48c. all on the

BRAN-Is quiet, and would not be likely to find buyers at over \$13.50 to \$14.00.

PROVISIONS

BUTTER .- Inferior is now nearly exhausted ; one lot sold at 5½c, and another at 7½c. Small lots of medium have sold at 10 to 12c Choice is wanted at 15 to 16c. but cannot be had.

CHEESE-Is quiet at firm prices.

EGGS—Are scarce, wanted and advancing. Good packed would bring 22 to 24c.

PORK—Is firm; a car of mess sold at \$14.50; small lots held at \$14.75c.

BACON-Smoked is moving in ton-lots at 814 and hams at 11c.

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PARLIAMENTARY NOTICE.



House or Commons, The Clerk's Office, OTTAWA, 30th Jan., 1878.

Pursuant to the 50th Rule of the House, notice is hereby given, that the time for RECEIVING PETI-TIONS for PRIVATE BILLS will expire

On Wednesday, the 26th day of March next. ALFRED PATRICK, Clerk of the House.

All newspapers will please insert above until the meeting of Parliament.

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