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CHRIST AND HIS TIMES.

(1) Jesus and Hillel. 2to revidete aufago, 1867. (2) Handwörterbuch zur Zeit Jesu. (Artisan Life at the time of Jesus), 1868, Erlangen, A. Döcher. (3) Ein Tag, (A Day) in Capernaum, 1871. (4) Tahet teoteh etn Menach (Behold, what a Man!) 1872, Leipzig, J. Neumann.

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 translated 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 Pharisees, Sadducees, Scribes and Chief Priests, how he taught the promiscuous crowds, who heard gladly his original and non-Pharisaically-stereotyped 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 frequently of Herod and his minions, of Pilate 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 of the divine Man of Nazareth, that we cannot be satisfied until a sweet, 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. Whether 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 anthropological morals may, indeed, happen to tally with the consequences growing out from the divinity of Jesus. But then it happens, too, that the personality of Jesus, as well as indeed 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 passed 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 pantheistic, merely divine Christ, soon passes over, first into the idea of "every man his own Christ," then into a blighted 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 kill 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 assert, 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 Delitzsch, (*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 Righteousness' 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 encircles it

on the truth of His humanity." And the true Christian must yet be found, or sought and not be found, to whom the humanity of our dear Lord is not as precious 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 now 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, unless we first acquaint ourselves with the times and localities of such personages. The brochure "Jesus and Hillel" will aid us in this. The author directed it particularly against Renan's *Vie de Jesus*, and the lectures of Dr. Geiger, Rabbi of the reformed congregation at Frankfurt on the Main. Although controversial, the pamphlet is happily void of the usual controversial acrimony, and manifests through its pages that ever attractive meekness, the characteristic of profound knowledge and soul-pervading discipleship of Jesus the Messiah. Delitzsch refers to the personal description of Jesus, which Nicephorus 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 numismatic pictures of Augustus and Tiberius, the imperial Roman contemporaries of Christ; while we can see to-day yet, on the temple-walls of Egyptian Komath the picture of Solomon's son, Rehoboam, and on the palace walls of Khorsabad and Kuyunduk the contemporary pictures of King Sargo in his war-chariot, and of King Samsilim on his throne, we have hardly any traditions, still less any picture, of the external appearance of Jesus. Significantly pertinent 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 conceived to have been, whether ungainly or ideally beautiful, 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 medieval fancy picture of Christ, by N. Calisti, Delitzsch cites a passage from Renan's "Life of Jesus." There we are informed that Jesus was born in Nazareth. The streets 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 ruined well, we are told by Renan, Mary no doubt stood daily with water-jug on shoulder, chatting with her countrywomen, who were unknown to the world. To this day, so says Renan, the Syrian type 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 act in public, and Mary, says 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 to 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 it further—one of those enchantingly attractive ones occasionally met with in the Jewish race, created a charmed circle around his person. For the most part, we are told, Jesus kept himself close to Hillel. Fifty years before Jesus, Hillel repounded those aphorisms which so much resemble his. In virtue of his humbly borne poverty, his mild character, his opposition to priests and hypocrites, Hillel, says R., was in fact the real teacher of Jesus, if indeed—the qualifications—we can speak 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 Evangelists. Jesus was not born in Nazareth. Mary's removal to Cana is simply an assumption of Renan. The description of Joseph's house after the fashion of one of those inhabited by the present degraded Palestinian population, the adulation of the female beauty of Nazareth, of which no other or other traveller speaks, the speaking of Jesus' extraordinary fitness 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 fantastic imagination. And yet, this Renan's "Life of Jesus" has achieved a conquering march through the educated 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 estranged from Christianity as a religion of revelation and miracles. The applause it has gained is chiefly explainable by the consideration that to the mischief-joy of thousands it so dissolved the ancient church dogma of the God-Man, in the so-called progressive enlightenment of the world, that that dogma became a mere dream of old and outworn times. The reading world, stupified, as it is, by the most refined rancor of excitement, greedily devoured the proffered pungent stuff called "Life of Jesus," which, like the *Mystères de Paris*, might also have been entitled "Mystères de Jesus." Sentimentality and sensuality found equally rich pabulum in this book, where the sensational acts of a Peter Laodicear are combined with that of a Suetonius Dumas, where frivolous speeches, received only by enthusiastic outpourings of soul, tickle the natural inclinations down to

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 Desmoulins; 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 critical question of humanity, far into the consciousness of Jew and Christian readers, the author served a divine purpose, far different from the one he himself 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 lettres 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 not a historic one; it is but a caricature composed of the most disagreeing features of characters, a counterfeit based upon falsifications of historic truth. Renan is yet too much of a Christian to make Hillel the true founder of Christianity. This, he says, he could not become; while Dr. Geiger, the Rabbi of a reformed Jewish congregation, is too much of a Jew to place Hillel under Jesus, and says, "Jesus was a Pharisee 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 1855, had a wide circle of readers, 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 worthy 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 exceptionally abundant records of him in the Talmud, which, though not void altogether of curious exaggerations, e. 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 Hillel's character, either for or against him, since his activity falls in the time of Herod the Great, and reaches, therefore, only to the childhood of Jesus. Hillel might possibly have officiated as president of that Sanhedrim, which, according to Matt. ii. 4, was asked by Herod where the Messiah was to be born, and which answered scripturally, that Bethlehem Ephrata must be the place. Much later than this, Hillel's time could not have reached. He never had the opportunity of either denying or accepting the Messianic claims of Jesus, he being in reality of a pre-Christian era. In his considering Hillel by himself, and in company with Jesus, Delitzsch adheres strictly to the Jewish traditions on the one hand, and to that part of the New Testament, on the other, which even the critic Dr. Strauss has left untouched. The Gospel by Mark is at present honored by certain critics as being the most original and faithful of all, and to this Gospel our author refers chiefly. Delitzsch discusses three points. (1.) How did Hillel and how did Jesus become the great teachers? (2.) What did Hillel the Babylonian, and what did Jesus the Nazarene teach? (3.) A comparison of the characteristics of the two. These three points are to be answered by the histories of the two.

The writer of this review has taken the pains to consult the Rabbinical original writings 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 Delitzsch amply compensated the writer of this for his special labor. The following narrative of an event which happened about 50 years before the Christian Era is taken from the Talmud:— One night of a Friday to Saturday, about the end of December, the then celebrated teachers, Thumaya and Abtalion, instructed their pupils. When the sun should have risen, the room was still dark. Thinking it 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 Rabbins declaring that such a man was worthy to have the Sabbath violated in his behalf. That man was Hillel. He was a humil descendant of the royal family of David, as proven by a genealogical register at Jerusalem, and belonged to a poor exiled family in Babylon. In company with his brother Thumaya, he left Babylon and went to Palestine, the former in search of riches, the latter of learning. Hillel was so poor that he worked as a common laborer for a typton (84 cents) a day. And yet he divided even this pittance, and with one-half of it he maintained his family, and the other he paid for his daily admittance to the school of Thumaya 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 climb up its roof unobserved, and from the skylight he heard and saw what he so much loved. At last, overcome by fatigue and cold, he was benumbed into that perilous sleep from which he was awakened by the efforts of the Rabbis on the Sabbath day. From that time onward he was a pupil of Thumaya and Abtalion. His 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, Hillel'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 Pharisaic tendencies secured to his unsettled and degenerated generation the peaceful development of the ritual. But a reformer 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 breathes the new life, which he feels within himself, into the decayed mass of a great community. Samuel and Ezra were such reformers. But Hillel left everything as he found it. The reforms which he attempted relate to the civil code in matters of borrowing 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 known Pharisaic system of laws and observances, but hardly touched the religious popular conscience, and he certainly did not do so 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 shut his eyes to the record of facts. If Hillel was a reformer we know nothing worthy of his reformings. Jesus was the founder of a religion which stands in relation to the Old Testament as does the kernel to the enclosing shell. He is the founder of a humanity which was unheard of before Him, of a religion of human love, which abolished the religious walls of partition between nations, which patronized all mankind by the all embracing love of God. And how did Jesus become such a founder of such a religion? He too, was according to the Talmud, a scion of the then 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 Babylon, whose Jewish learning rivalled that of Palestine. Jesus lived in Galilee, the portion of all Palestine which Judeans most heartily despised, as the Greeks did Beotia and the inhabitants, as the Parisians of our own day despise the Gascon. Nazareth, the home of Jesus, was the obscurest of its despised 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 secluded 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 offspring of that of Thumaya and Abtalion. But of the teacher of Jesus no one knows. Although the Talmud fables 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 earliest childhood only. Still more impossible is the Talmudic accusation against Jesus of having brought slavery with Him from Egypt. But Jesus must have received a world of impressions both from His reputed parents and other people, both from those who attracted and from those that repelled Him, all of which His upward life digested and made part of himself. Yet the principal means of His education was His communion with God through the recorded Word of His Writ. This Word without told him what His own people and what the world needed, and the God within Him told Him what He was called upon to do for these; not, indeed, to develop still further the system of laws and observances, as Hillel did, but rather by removing this externalizing ceremonial service, to substitute in its stead an immediate, spiritual, free relation between God and man, and for this high calling to make of Himself an entire sacrifice. In other words, Jesus recognized Himself in God, and that with an ever 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 support the weary with words; morning by morning he waketh, waketh my ear, that I hear as disciples do." The deeper he entered into the prophecies, and the more he recognized the people's deadness through the works of self-righteousness, so much the more clearly must He have seen the terrible sufferings which awaited Him, and so much the more intense was His prayer for courage and cheerfulness, to be able to say of Himself, in accordance with Isaiah's prophecy, (L. 5-6.) "The Lord Jehovah opened my ear, and 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 hid not from abuse and scorn." 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, love in Himself the immense consciousness of being the Messiah of Israel. His contemporaries, who knew only His external origin, were the more puzzled at this phenomenon of a teacher without a teacher. In the synagogue at Nazareth, when he read the memorable words from Isaiah LXI. 1-2, these being part of the prophetic lesson for that day, He preached from these as His text to His astonished hearers, and certain that He and no one else was the servant of Jehovah, he concluded by exclaiming: "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

more since he had not that Rabbinic diploma which they thought necessary for every public teacher to have. He stood outside the traditional succession, and in just this very point He differed from Hillel, who succeeded to the school wisdom of Thumaya and Abtalion. Jesus came from no Rabbinical 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 childhood 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 manner of it, and His whole appearance so much astonished His contemporaries, 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 Talmud says that the redemption of Israel will begin at Tiberias. And the Solar 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: "I have a very large interest in the next 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 these words kept ringing in his ears all the rest of the day. He could not get rid of the deep impression made by the singular earnestness and happiness of the old disciple.

Surely this is the beauty of old age, its joy and blessedness, the calm assurance of a portion beyond this life in "the immortality of the saints of light."

Little, too, did the veteran think of the power of his reiterated sentence upon the hearts of fellow-travellers who did not even know his name. Yet these wayside utterances of warm-hearted Christians are often the most eloquent lay-preaching both to unconverted people and to believers who happen 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 be laid aside, to feel that our best and largest "interests are in the next world." The treasure grows at more than compound interest. Its value increases 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, unlovely thing that we sometimes see. But this is the beautiful golden sunset of the human autumn. It has "the promise of the life that now is and of that which is to come." And this is the inventory which another old disciple once made for his fellow-Christians: "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 ye 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 and make a foundation. When that was done, he could begin to put up the wall, 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 temple, with his head bowed down, smiting his breast, and crying, "God be merciful to me a sinner!" God heard his prayer, and he went down to his house "justified." His load was taken away, his sins were forgiven, he had found pardon, and peace, and joy—he 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 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 God through our Lord Jesus Christ."—*The Testimony.*

IF I WERE A SUNBEAM.

If I were a sunbeam, I know what I'd do, I would seek white lilies Rainy woodlands through. I would steal among them! Softest light I'd shed, Until very lily Rained its drooping head. If I were a sunbeam, I know what I'd do, Into the lowliest hovels, Dark with want and woe; Till sad hearts looked upward, I would shine and shine! 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 Sunshine never had? O, as God hath blessed thee, Scatter rays divine! For there is no sunbeam But must do 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. 24.

Central truth.—We cannot harden ourselves against God and prosper. (Job ix. 4.)

With v. 3 read Gen. xiv. 10; with v. 4. Ps. xlix. 11-13; with v. 5. Gen. vi. 12; with v. 6. Dan. iv. 30; 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 time and pains to learn our tongue.

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. 31. 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 same, 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 French 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 hundred-fold, they resolved to settle there. They had been wandering—literally "pulling up stakes"—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 talked it over—were in earnest conference about it—acted in concert. They had not stone, but clay; not content with the sundried bricks, or adobe, which one sees in California and Utah, they burnt them in the fire. Having succeeded well in brick-making, they say, "Go to," &c., v. 4. The 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 race.

Travellers find the clay with a little sand in the valley of the Euphrates, and the asphalt, or mineral pitch, which bubbles up in springs, ready for mortar.

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

There is a part partly to security in 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 getting their co-operation; meanwhile thinking—as all human ambition does—of their own personal greatness as leaders and heads in this central 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 central tower; but God commanded diffusion, rather than concentration.

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 in what they did, as in what they would naturally proceed to do, if let alone. "This they begin to do," said the Lord (v. 4), "and now," v. 5, it allowed to proceed without check, "nothing will be restrained from them, which they have imagined to do." It is the old story. "Ye shall be as gods," said the tempter, Gen. iii. 5. "The imagination of the thoughts of the heart only evil," Gen. vi. 5.

God saw the evil 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 snare. 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—dress, amusements, companionships—of which the present harm is not great, but the tendency is only evil. Parents often see the tendency, when the children do not, and the children should know this and submit 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 came down," v. 5; speaking after the manner of L. E. N., as indeed He had been acting in the garden, with Cam, and with Noah. He speaks with deliberation, as in making man (Gen. i. 26). They could only work together, and carry out their ambitious plan, by understanding one another. "Let us," says the Lord, "confound their lip"—not the stock of words, but their way of using them. This agrees with what scholars 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 earth." 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 memories 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 fulfilled.

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 never 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, i. 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. cxxxiii. 1.

SUNDAY-SCHOOL TEACHERS' MAXIMS.

- "He that winneth souls is wise." Keep your engagements punctually. The world's great want is the want of religion. 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 little left that is worth keeping. Let no improper word fall from a teacher's lips upon a scholar's ear. 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 will believe him. Observe every school regulation and require the child to follow your example. "Men may judge us by the success of our efforts. God looks at the efforts themselves." As early as a child can learn to say "Mother," it can be taught of Jesus. "To one sinner that reads the Bible, there are twenty who read professing Christians." Every teacher makes paths which his class will surely tread. Whither do they tend?

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 repeat; to search for knowledge, as well as to receive what the teacher pours into the open reservoir of the mind.

Yet the hour of recitation is not to be a simple enunciation of quizzing on events of the past. It quotes on any fact of 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 honest question. Waken the confidence of your class toward you; lead them to express their doubts or perplexities, and always give these doubts an honest reception as a very true in the mind of the questioner. A child's doubts are 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 unanswered childish problems. To the simple trusting belief in the "Thus saith the Lord," the tempter has come with his sneering, "Ye, hath God said," until strengthening with growing years, "The fool hath said in his heart, there is no God.—The Christian at Work.

Our Young Folks.

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 fierce the lions looked when he went to the menagerie last summer, and how frightened he felt when they growled. What a great and good man Daniel must have been, to be willing to be thrown in among hungry lions rather than give up paying to his God for thirty days, he thought.

"Papa," said he that evening, as they sat by the fire-light waiting for the supper-table to be set, "don't you think Daniel was a very good man?"

"Yes, my son," answered his father, smiling down upon the earnest face, "I think he was very good, and I hope my boy will grow up to be just such a man."

"Why, papa," said George in great surprise, "do you think there are many men now as good as Daniel was?"

"I have no doubt there are a great many," answered his father.

George sighed and looked into the fire. "I don't think I ever could be," he said at length. "I should be so afraid of the lion."

"It is not likely God will ever try you in the same way He did Daniel," said his father; "but whoever trials He does send you, I think He will give you the same Christian courage He did to him."

There was not more time for conversation, and George could not help thinking that Daniel had more courage than anybody would be likely to have now-a-days.

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

"I say, boys," said Guy Davis, as they came round the corner, "let's go skating. Jim says it's splendid down on the back pond."

"Hurrab, I say," shouted George, who loved to skate better than anything; and "Hurrab," 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 peanuts. 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 loud applause, and a stampede was made at once for "Old Royal's," who kept the "corner 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 ears and toes were always cold going to and from school, and they liked nothing better than to go in and hear some funny story while they warmed themselves by the fire. George did not often go in, for he had 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 Archie, "and we want some peanuts."

"Ha, ha, ha," laughed Mr. Royal. "Want some peanuts to go skating on! Come up to the fire and warm you. It's awful! saw 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 warm."

"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 primo—make you skate like lightning."

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

"Got the sparkles a little," said Mr. Royal. "But it won'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 Archie, while several boys clapped their hands. "Got out your chink."

George 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 cider 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 fear of.

"Where's your's?" said Archie, coming up to George in his collecting tour around the fire. "I saw it in your pocket."

"I don't want any cider," said George.

"Why not?" asked Archie, rather crossly.

The boys all stopped talking and looked at George, 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 George hesitated a little. "We won't have any stingy fellow on the ice with us, will we, boys?"

"I'd be ashamed to hold on to my cents that way," said one of the boys.

"So would I, and I," echoed two or three.

"Never mind, boy," said a rather good natured looking man, passing George 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 in a way that George did not at all understand.

"It isn't that," said George, flushing a little, but looking very red in the face. "I was going to give my cents towards the peanuts, but I belong to the temperance society, and I shan't drink old cider, no way at all."

"You needn't try to humbug me that way," said Archie, very angrily, at the same time giving him a violent push towards the door. "You can go home as soon as you've a mind to, and if you come near the pond you'll see a snow ball in your eye."

The truth was, Archie had signed the pledge too, but was trying very hard to forget it; and George's reminding him of it made him very angry.

George looked rather sober as he went out of the door, for he was sorry to lose the skating. "I don't care," he thought as he started down the hill, "I'd rather not skate for six weeks than tell a lie; 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 disappointment about skating, and how glad he was that he did not break his pledge.

"My dear George," said his father, after he had heard his story, "I don't think Daniel would have done any better."

"Why, papa, what do you mean?" said George, 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 hold on and pray three times a day after the king's decree. It may take as much courage for my little boy to stand by the flag 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 had him a greater hero than his being thrown into the lion's den."—Congregationalist.

ORNAMENT IN DRESS.

Probably nothing, that is not useful in any sense beautiful. At least it will be almost universally seen in the matter of dress that what an effect is had it is an artificial or false effect, and vice versa. A trimming that has no raison d'être is generally ungraceful. A pendant jewel simply sewn to a foundation where it neither 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 together) stick about when there is no possibility of their fastening two parts, almost always appear ridiculous; when needed for a mere ornament, a rosette should be used, which pretends to be nothing else. In the making of dresses, lines ending nowhere, and now and then 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 we do not immediately detect and condemn a pillar that, resting on nothing, appears to support a heavy mass of masonry; or 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 principles that are bad in one place are also bad in another. The uncultured dressmaker, only longing for novelty, invents forms of attire that would be impossible were dress less utterly artificial than it is, and thus is half the cause of our universal ill-dressing. No fashion or form can leave 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 even 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 high kerchief that covers the peasant's shoulders is so much better than a bodice trimmed in the form of a kerchief. 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 clean and is artificial is bad, and the more obviously artificial a thing is, the worse it must always be. A hood that is at once easier 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 false apron, a festoon that looks as though it had fallen accidentally upon the skirt, when by no possible means 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 expiring manner; heavy lappets, that instead of being the natural termination of something else, hang 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 disgusted.—Saint Paul.

Random Readings.

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

Vice stings us even in our pleasures, but virtue consoles us even in our pains.

Since there must be characters, why is not perfection in the chamber of all men?

People seldom improve when they have no other model but themselves to copy after.

The more any one speaks of himself, the less he likes to hear another talked of.—Lauter.

No man rejects a minister of God who faithfully performs his office, till he has rejected God.—Cecil.

The vertical power of Christianity with Christians will measure its horizontal power in the world.—Becher.

To most men experience is like the stern lights of a ship, which illumine only the track it has passed.—Coleridge.

Never hold anybody by the button or the hand, in order to be heard out; for if people 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 enlarges, he presses against it till he suffocates 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 heroic nor manly to permit in yourself judgment which nobody can reverse.—Anon.

It's a deep mystery, the way the heart of man turns to one woman out of all the rest he's seen in the world, and makes it easier for him to work seven years for her, like Jacob did for Rachel, sooner than have any other woman for the asking. I often think of those words, "And Jacob served seven years for Rachel, and they seemed unto him but a few days, for the love he had to her."—Adam Bede.

Take care, Christian! whatever you meet with in your way, that you forget not your Father! When the proud and wealthy rush by in triumph, while you are poor and in sorrow, hear the voice of your Father, saying, "My Son! had I loved thee, I should have corrected thee 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 fadeth not away."—Cecil.

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

It is an interesting fact, not generally 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 tribe, he is able to converse with him by means of signs, much in the same manner that deaf and dumb people converse with one another.

A celebrated divine who was remarkable in the first period of his ministry for the boisterous mode 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 around 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 carpenter 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 don'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 science, 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 this in a surprising way, and as they are developed hurriedly and become must be the necessary result. Children grow up in the closest intimacy with their parents: the first glance of the child falls on the loving 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 developed the more do they feel that everything comes from and through their parents. If the hearts of our children be embittered towards us, making them timid in our presence—if their natural truthfulness be turned 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 gain and 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 lead them to ruin?

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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.

"A Knoxite" does not send his name. We could not, however, in any case, print his letter. It indulges in offensive insinuations against a very greatly honoured minister of the Canada Presbyterian Church to which we could never give currency, the more especially as we are convinced there is no foundation for them.

"A Teacher" asks what hymn-book is best adapted for Sabbath-schools. We should not like to dogmatize on the subject, but upon 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 300 hymns, though still kept at the old price of five cents.

"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 common to reverse this plan.

"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.

"A reader" asks who chooses the superintendents of congregational Sabbath-Schools? Is it the minister? 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 control 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.

British American Presbyterian.

TORONTO, FRIDAY, FEB. 14, 1878.

In order that we may deliver the paper at the residence of Toronto subscribers, they will oblige by furnishing 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 disgraced and threatens to abdicate. 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.

The Missionary finances of the United Presbyterian Church, in Scotland, are in a flourishing condition. The sums raised for Home and Foreign Missions was very nearly \$44,000 sterling, \$2400 being more than was ever received during any year before.

THURS 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.

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

When the Missionary Society of the then United Secession Church was started in 1801, 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 Christendom 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.

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 formation 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.

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.

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 something in the Church or Kingdom which our Lord has established on earth for the spiritual government of men and nations. They 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.'"

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 year 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.

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 Assistant Tutor for Manitoba College, Kildonan has been secured, in the person of Mr. Moody, formerly graduate of the University of Edinburgh. This gentleman, we understand, bring with him the highest recommendations from Sir Wm. Hamilton and others.

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 political exigencies at least in the case of one of these establishments. In other circumstances there would not have been a school at Ottawa and another at Kingston.

MISSION TO GAELIC ROMAN CATHOLICS.

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 Missionary 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, had a Scottish Guard, whose high constable was John Stewart of Darnley. He established himself, in 1422, with his companions in arms, in the Royal forest of St. Martin d'Auvigny, of which he had received grant from his Sovereign. Special privileges were accorded to these settlers and were continued till the revolution of 1789.

As to the settlement of a missionary at Alexandria, in Glengarry, 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 remoter districts, where we have already Gaelic speaking ministers established, who with their congregations are surely both willing and able to evangelize, with God's help, their compatriots who hold not so pure a faith. If the Roman Catholics in Glengarry were Frenchmen 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.

SABBATH OBSERVANCE.

We are glad to see the different sections of the Protestant Church in Canada, taking steps to stay the progress of Sabbath profanation which is going on at increasing rate, on our Railways, Canals, &c. The Rev. Mr. McMullen, of Woodstock, as Convener of the committee on Sabbath Observance appointed by the General Assembly of the Canada Presbyterian Church, has 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 endorsed by the representative officials of almost all the different bodies of Evangelical Christians in Ontario.

IN MEMORIAM.

Mr. James Speers, one of the oldest settlers in this part of the country, died at his residence in Essex on the 4th day of November. He emigrated to this country in the year 1834, and held a prominent position in the Canada Presbyterian Church, up to the time of his death, having been Elder for over thirty-four years.

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

UNIFORM LESSONS FOR 1878.

Table with columns for Quarter, Date, Lesson, and Reference. Includes First Quarter (Feb 2 to Mar 26), Second Quarter (Apr 6 to May 25), Third Quarter (July 6 to Sept 23), and Fourth Quarter (Oct 5 to Nov 23).

Books and Per Agents.

METHODISM IN CANADA.

A century and a half has passed since a few young men within the classic Halls 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 spoke of ten on to another, 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 peculiarity 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 henceforth became the foundation of their hope, and the fountain of their happiness.

The fame of George Whitefield is a tradition of the past. His name is associated with no Church, if we except the few congregations of the Lady Huntington Connection. 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 millions.

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. Barbara 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 collator of facts, a skillful delineator of character, an impartial weigher of both sides of a question.

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 laudable 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 old World, as well as in the Province.

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 wars and wars, wars, wars, wars before 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 Rye sonsians, of the Americans, Canadians and the Britishers, displayed some fine though fierce intellectual gladiatorialship.

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

* Case and his Contemporaries, 2 vols. by the Rev. John Carroll; 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

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 Meeting House 40 by 80 look which Father Ryan mortgaged his farm in order to build on the south side of King street, between Bay and Yonge, in "dirty little York" 50 or 60 years ago, if placed alongside of the magnificent Metropolitan Tabernacle.

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 never lose the ardor of a first love, or the practical recognition of that article of the creed in which she has ever professed to glory, "I believe in the Holy Ghost."

THE "CANADIAN MONTHLY,"—ST. JOHN'S (N. B.). MESSRS. McMILLAN, CO., \$3 00 PER ANNUM.

Messrs. 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 enterprise, and trust our Eastern friends will give it a generous support.

THE "CANADIAN MONTHLY,"—TORONTO. MESSRS. ADAM, STEVENSON, & CO., \$3 00 PER ANNUM.

The current number of this excellent periodical is not behind any of its predecessors in literary ability and general interest. "Canada on the Sea" is a carefully prepared paper, by J. G. Bourne, 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 considerable 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 recently 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 anticipated. "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 them walk steadily in the path of justice and do right even though at the time it should seem to be to their own hindrance. No measure of justice, even in Ireland 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 evil or good, and whether it be necessary or not, all who are truly patriotic and, much more, all who are truly Christian, must condemn and deplore the indecent and unchristianlike and too frequently characterized party strife. A large portion of the article is devoted to "Canadian Independence" and has in this respect been the subject of leaders in the daily press. The relation between Britain and her colonies will ere long become the great public question both here and in the motherland; and to the proper and satisfactory 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 throughout it will be found readable and attractive, and we trust that, if the publishers do not already find their venture remunerative, the Canadian public will feel it their duty to make it so.

MINISTERS AND CHURCHES.

The Missouri North Presbyterian congregation have presented their pastor, the Rev. Robert Hall, with a very handsome cutter, harness, and buffalo robe. They have also given other useful things to the value of \$80, 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 pastor. The Missouri South Presbyterian congregation have also presented Mr. Hall with a gift to the value of nearly \$50.

The annual missionary meeting of the Presbyterian Church, Collingwood, was held on Monday night. Rev. R. Rodgers occupied the chair, and read the annual report, which was very creditable to the liberality of the Collingwood Church. Eloquent and interesting addresses were delivered by Rev. J. Gray, of Orillia; Rev. R. Moodie, of St. John's; 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 high honor to be engaged.

The Presbyterian congregation of Downie (Rev. M. Hislop) held their annual festival on Wednesday evening in the Avonton 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 Rev. R. Hamilton, Motherwell; Rev. T. Macpherson, Stratford; Rev. R. N. Grant, Ingersoll; and Rev. J. S. Fisher, Harmony. The subject of Mr. Hamilton's address was "Church building," on which he dilated very ably and earnestly. Mr. Macpherson gave a capital speech on "Christian work," and Mr. Fisher dwelt in an impressive manner on "Christian duty." Mr. Grant, of Ingersoll, appeared for the first time, we believe, before a Downie audience, but he created an exceedingly favorable 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 brilliancy.

On the 6th of February the congregation in connection with the C. P. Church, Oshawa, held their annual Soiree, which was attended with great success. After an excellent entertainment in the basement got up with a care and efficiency 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 pastor, and with him on the platform, were Rev. Messrs Paterson (Baptist) Kerner B. C. Oshawa, Smith Bowmanville, Thorn, Port Perry, J. B. Edmonson Columbus, 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.—Con.

It is pleasing for us to know that the Rev. C. M. Clark, late of Boston, has accepted the proposals of the congregation of Orngoville and that he is soon to enter upon the work in that very promising field, and thus 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 circumstances we feel that it is honorable to notice his acceptance of a salary not nearly so large, according 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 instrumentality. We cordially wish our brother great success, and knowing the character of the good people in Orngoville 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 his new field of labor.—Con.

The Annual Meeting of the Orillia Presbyterian congregation was held in the Church, 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 the Church was given. The Rev. John Gray occupied the chair. The first question discussed was that of selling the present church site, which was too frequently characterized party strife. A large portion of the article is devoted to "Canadian Independence" and has in this respect been the subject of leaders in the daily press. The relation between Britain and her colonies will ere long become the great public question both here and in the motherland; and to the proper and satisfactory 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 throughout it will be found readable and attractive, and we trust that, if the publishers do not already find their venture remunerative, the Canadian public will feel it their duty to make it so.

At a special meeting of the Presbytery of Huron held at Clinton on the 4th. February a call unanimously given by the Congregation of Bayfield, 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, February.

The Rev. Wm. Cochran, 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 thrilling scenes and vivid descriptions made a deep impression on the audience who gave, during the evening, frequent tokens of their appreciation of the lecturer's ability.

The Anniversary of the opening of the Presbyterian Church, Ailsa Craig, was celebrated by special services on Sabbath and Monday, the 26th and 27th of January. Sermons were preached on Sabbath by the Rev. R. Williams and the Rev. R. Chambers. Addresses were delivered at the Soiree 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 translation of the Rev. John McRobie from Jarvis and Walpole to the congregation of Portola, the members and adherents of the Jarvis congregation met at the manse on Friday night, to the number of about one hundred, and after partaking of the good things provided by the party, the following address and a purse was presented to Mr. McRobie, as a token of their high esteem and regard for him as their pastor:

REV. & DEAR SIR.—As you are now about to remove to another field of labour, we, the people of your charge in Jarvis, 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 in all our joy and sorrows, it has grown to a large and flourishing 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, to 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

J. WILLIAMSON.

Mr. McRobie then made a few remarks, thanking them for their kindness both to himself and Mrs. 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 manse at Jarvis. And on Monday evening, a large number of the heads of families, 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 adherents of the Walpole Presbyterian Church, desire you to accept this purse, containing one hundred dollars, as a small token of our estimation of you during the fifteen years of your ministry 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 endeared 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 whilst deeply feeling our loss, we are reconciled in the hope that the gain will be yours. We earnestly hope that in your new field of labour your work may be greatly blessed, and through your instrumentality many may be brought to trust in the Saviour. We would now bid you farewell, and when you receive the welcome, "Well done, good and faithful servant," that you may have many seals of your ministry from amongst us in our earnest prayer.

In behalf of the congregation,

WILLIAM McBURNEY

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

We call attention to the interesting paper by Dr. Epstein of Cincinnati, on "Christ and His Times." 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 Wednesday evening in the Free Church, Cote Street. The President, the Rev. D. Burns in the chair. The Annual Report was read by the Secretary, Mr. Hugh Cameron, junr, from which it appears that the Society was formed on the 17th January, 1872, and during the first year of its existence, had done a good work. The contributions showed an increase of \$700 over the previous year, though some leading contributors were absent from the city, and but eleven months' contributions were reported. Efforts are being made to circulate small books and tracts on doctrinal 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 church act as superintendents of mission schools, under the auspices of the Sabbath School Association, and many of the members 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 handsome subscription 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 left to qualify himself for a mission to the Heathen 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 \$700 had been allocated during the year and the balance remained for allocation at this meeting. But this gives no adequate representation of the amount raised during the year for extra-congregational purposes. This Church subscribed during the year some sixteen 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 scholarships 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 charities of the city, though the precise amount 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 congregational 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, secured during the year for the purposes of the Sabbath School Association.

It was moved by Prof. MAC VIGAR, 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:—

Table with 2 columns: Item and Amount. Items include General Assembly's Home Mission \$500, Foreign Mission \$200, Assembly Fund, Assembly's Widows and Orphans' Fund, French Evangelization, Montreal College, Griffintown Mission, Board of City Mission, Montreal General Hospital, Protestant House of Refuge, Sabbath School and Sabbath School Association, Manitoba College, Kunkakee, special subscription.

Moved by Mr. JAMES ROSS, seconded by Mr. J. C. WILSON, that the cordial thanks of this meeting be tendered to the collectors for their faithful and efficient services.

Moved by Mr. THOMAS DAVIDSON, seconded by Mr. D. CAMPBELL—That the following be the Board of management for the current year:—

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

Committee—Members of Session, and Deacons' Court ex-officio.—together with Messrs. J. C. Wilson, D. A. McDougall, R. Watson, D. Ferguson, D. Robertson, R. McCallum, Donald Fraser, Wm. Leslie, George Hyac, A. Ritchie, R. Kilgour, John Laidlaw.

Moved by Mr. W. GIBSON, 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, Rev. J. M. Gibson in the chair. After devotional exercises the Secretary Mr. T. McKay submitted the annual report and Treasurer's statement from which it appeared that a larger amount had been collected than in any previous year, and the commendable zeal of the collectors was deservedly acknowledged. A new auxiliary "General Missionary Society in connection with the Sabbath School" was duly recognized, and the growing claims on the home and foreign fields faithfully pressed.

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

Afterwards the office bearers were elected.

The second resolution, voting \$1,250 to the "Home," and \$600 to the "Foreign" missionary funds of the Canada Presbyterian Church, and liberal 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. Bioulette, a French

student, eloquently seconded this resolution.

After singing part of the Missionary Hymn and taking up the collection, it was moved by the Rev. Alex. Young, "That inasmuch as our home mission field is now extended westward as far as the Pacific, and a new foreign mission field of more than a million souls has fallen to us as a church to cultivate, this Society pledges itself to increased vigor and liberality in the good cause." The Rev. gentleman gave an interesting account of the use and progress of home missions in the Montreal Presbytery.

Mr. Goodwin Gibson, in seconding the resolution, gave a solemn reminder of that memorable missionary meeting on a mountain in Gullik, when the Great Saviour gave the commission to His disciples to "go into all the world and preach the Gospel to every creature."

A well merited vote of thanks was carried by acclamation to Mr. Warden King for long and faithful services as Treasurer, which office he resigned in favor of Mr. David Yule.

THE MEETING THEN ADJOURNED. PRESBYTERY OF MANITOBA.

This Presbytery met pro rata, at Kildonan, on the 27th day of Nov. The Rev. Alexander Matheson late of Osnaburck, Presbytery of Blueville, having been appointed by the Home Mission Committee, as missionary to this Presbytery 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 appointed. The draft act for the incorporation of Manitoba Coll. g. Kildonan, was read and considered. Prof. B. Bryce and Hart were instructed to give the usual notice of the application for an act of incorporation. They were also authorized to take certain steps towards augmenting the funds of the College and to lay the claims of the Institution before the people. Mr. Polson was asked to continue his labors as catechist.

This Presbytery held its regular quarterly 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 held at that field. Rat Creek station agreeing to raise \$50, the Portage \$100, High Bluff probably \$100, and the few families at Poplar Point agreeing to raise what they could. The report was received, and the thanks of the Presbytery tendered to the deputation and especially to the convenor, Prof. Bryce. Mr. Matheson was instructed to make out a communion 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 interim sessions. 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 Catechists were appointed to organize as far as possible the Mission stations of Springfield, and Rockwood, and add 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 Church, Winnipeg, having been here brought under consideration of the Presbytery, Prof. Bryce, in the absence of the Deputation which had been expected, gave certain interesting particulars of the progress of the Congregation, and said that they were anxious to have a Minister settled 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 statements of Prof. Bryce, in regard to Knox Church, Winnipeg, the Presbytery learn with thankfulness and gratitude the state of matters there, commend the Congregation for their liberality, and in view of their willingness to begin the regular salary 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 retired 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 Presbytery having its attention called to the evils of intemperance and the liquor traffic, after consideration, resolved to pledge itself to the principle of total abstinence; and appoint a committee to draft a petition to the two Houses of the local Parliament and also the Dominion Parliament, praying for the speedy enactment of a law prohibiting the importation, manufacture and sale of all intoxicating liquors and drinks, except for medicinal, medicinal and sacramental purposes. Said petition to be signed by the Members of the Presbytery, and as many of the people of the Province as possible, and presented, at the approaching meetings of Parliament. Resolved to seek the co-operation of the Bishops and Clergy of the Church of England in this matter. It was moved in amendment 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 signed as possible, to do away with all places where strong drink is sold which cannot give suitable accommodation and stabling to travellers. The amendment was carried by the casting vote of the Moderator, and a committee appointed to draft a Petition in accordance with the amendment.

The next meeting of the Presbytery was appointed to be held at Winnipeg and within the Church there on the 3rd Wednesday of March. The Rev. J. Black to preside at the evening session.

THE GOLFOREUR.

BY J. W. HOLMES.

Under his burden bending, With footsteps weary and sore, A labouring man is wending His way on the darkness floor; But a Hand unseen and a Light within Bookken 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 pinning Under the shadow of death, 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, Mingling 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 morn'g, Or over the first cock-crow, When forth to the farm and furrow The children of labour go, With wallet in hand will he take his stand The seed of the world to sow.

In the shade of the rural byway 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 Christianity 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 country safe in the inner pocket.

This Christianity makes it the boast of to-day that Christ crucified is preached, "Christ crucified for me," but it sets no store by the other half of the lesson, "crucified with Christ." See, therefore, the regard 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 expenditure in all the details of life.

What lack I yet? One emptied himself—made 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 bore him up Calvary's height. And long before the crucified thieves were dead, he had resigned his spirit. The ox, strong to labor, is the chosen victim for the Lord's altar.

"Go thy way, sell what thou hast and give to the poor, and come take up thy cross and follow me."—The Christian at Work.

OVER THE WALL.

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

There is a sharp steep flight of stairs in her 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 wall!"

To be guided over the wall, how we need it sometimes! The flock will come up to a high, 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 rocks, a huddled, bewildered mass, unable to go farther. Then the shepherd comes. With wise and gentle touch he helps this one; he lifts and guides 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, sickness, duty, all rough and rugged and rocky. We try to go up. We falter. We sink. We cry out with our torn feet, "Good Shepherd, guide us over the wall!" And with all the "gentleness" of his infinite nature, Jesus helps 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 cotton fibre in plates, which may either be sufficiently transparent to read through or colored to any tint required. The substance is hard and strong, so that even a thin plate can scarcely be broken, and ultimately it may, perhaps, be used for windows exposed to accident. The only use hitherto made of this ingenious preparation of cotton is to form it into plates for artificial teeth. It is light and strong, has no 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 name.

Real sorrow is almost as difficult to discover as real poverty. An instinctive delicacy hides the rags of the one and the wounds of the other.

Do not mistake a tendency for a talent, nor mistake that what you dislike to do is not rightly demanded from you.—Cyril.

NOTES FROM LATE ENGLISH PAPERS.

Ritualism is carried to a rather fine point in England—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 wealthiest 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. Leipzig 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 nation, 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, their resistance to mild hints and gentle 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 between 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 69; lawyers, 68; military men, 69; 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 viscous, 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 days and render them as tolerable as possible is the "Bene vivere et latari."

A man who stepped off a railroad 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 establish 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 characterized by special economy, 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 corner stone of a Baptist college at Manchester, Rev. 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 hoghead and bidding him preach out of the bung-hole!

The Bishop of Exeter continues to manifest an enthusiastic desire for the reformation 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 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 clergyman.

The English Presbyterians at Nottingham, London, England, have purchased a fine new church, which had been originally designed for a Ritualistic place of worship, at a cost of \$3,500. The Rev. Adolph Saphir, late of Greenwich, has been appointed minister. The same denomination have purchased in South Kensington a Baptist church which was built in 1869, and which was for sale. It is situated in 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 centenary of the formation of the first Presbytery in England.

At the December meeting of the Glasgow Presbytery of the Scotch Established Church, the gratifying announcement was made that Mr. Joseph Henry Houldsworth proposed to endow the Barony chapel; Mr. James Baird, of Cambusdoon, Balvane chapel; and Mr. Andrew Whitelaw, Kolvinnach 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 "Macleod Church and Parish."

Scientific and Useful.

OLD BEDSTRADES.

The enormous beds in fashion in the middle ages, in which not only the whole family, 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 especially the case where old and young persons share the same bed. Besides in a room where there is no decided current the emanations from the lungs and skin of a sleeper poison the atmosphere for a considerable distance. In the public wards of great hospitals never less than two and a half feet is allowed between each bed for this reason. In the sleeping apartments of royalty and nobility, single beds are everywhere 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 beds and coverings so dear to the heart of a German frau.

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 accidents—many fatal, others attended with the loss of eyesight or a limb. A large portion 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.
2. Never carry a gun in a position that if it went off accidentally it would injure any one.
3. Never carry a gun cocked when scrambling through a hedge or leaping a ditch.
4. Never leave a gun loosely against a 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 a 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. It 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 intense solitude 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 voice of many waters" in our venous and arterial canals, and the busy whirl 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 times, simply because they are drowned in the din of surrounding tumult. It is probable that could we be carried wholly beyond the influence of our atmosphere into the deep solitude of transaerial space, we should be almost terrified at the consciousness of what we had never before had any just conception—the awfulness of absolute silence.—Apleton's Journal.

PLUM PUDDING.

Take one pound of the best stoned raisins and a pound of currants; chop one pound of beef suet very small; blanch and pound two ounces of sweet almonds and half an ounce of bitter ones. Mix the whole well together with a pound of sifted flour 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 tie the whole in a cloth and boil it for five hours.

DOES BRAIN WORK SHORTEN LIFE.

Our answer to this question is as follows: No, 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 hours a day at hard study without relaxation, will incur 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 Health.

Ecclesiastical.

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 elders 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. Middlemiss 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 meeting to arrange an order of business for the Presbytery, 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 made by Sessions on the report concerning Presbyterial 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 Hawkesville for a moderation was granted, and Mr. McGuire authorized to moderate on such a day as he may be required by the session. A conference on the state of religion was held, a paper which had been read by Dr. Barrie at a previous meeting, and of which, on request, he gave an outline, being the basis of the remarks offered. The call addressed by the congregation of Duff's Church, East Paslinch, was taken up. As it appeared from statements made by the commissioner and other sources, that there was a strong opposition on the part of many in Duff's Church against proceeding with the call, it was resolved that a committee be named to confer with the congregation regarding the peculiar difficulty in 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. St. David 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 was then closed in the usual manner, and the Presbytery adjourned to conduct the Sabbath-school Convention, which was to be held in Knox Church, beginning at seven o'clock in the evening.

PRESBYTERY OF BRUCE.

This Presbytery met at Glamis 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 without 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. Ferguson was ordained by prayers and the laying on of the hands of the Presbytery. The newly ordained and inducted Minister was then suitably addressed by the Rev. Mr. Strath and the people by Mr. Forbes. At the close of the meeting the Minister received a hearty welcome from his people in the usual manner and the Treasurer of the Congregation paid him a part of the first half year's salary. Mr. Ferguson enters on his pastoral labors at Glamis under hopeful circumstances.—A. G. Forbes, Presbytery Clerk.

PRESBYTERY OF MONTREAL.

This Presbytery held a quarterly meeting in Free Church, St. S. 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. Messrs. John M. Macalister, Henry Sinclair and James Haily, at Dunville, Lingwick and St. Eustache respectively. The Rev. Walter Coulthard was translated from Valleyfield and St. Louis de Gourgay to Gananoque 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 Dufferin, Governor of the Dominion of Canada, now enjoining in Montreal, having been read 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 Presbytery that might be able to accompany him. Mr. Jones reported the erection of Nazareth 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 simplified. The Presbytery also agreed, on motion of Dr. Taylor, seconded by Dr. Macleod, that the Reverend Alexander Young be nominated and recommended 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 Erskine Church, on the first Wednesday of April, at ten o'clock forenoon.—James Watson Clerk.

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 hold a regular meeting at Clinton, on Tuesday, the 14th inst. Mr. Gracy was appointed Moderator for the ensuing six months. Mr. Uro gave in a report setting forth that he dispensed the sacrament of the Lord's Supper at Dunnannon and Port Albert, according to instructions of the Presbytery. Reports were given in by the several missionary deputations 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 Bayfield, 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 Brucefield. 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 on behalf of the session of Brucefield, and Rev. John Ross for himself. Thereafter several members of the Presbytery expressed 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 appointment. 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 Congregational 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 Manitoba anent the reception of Mr. Neil McDougall, a minister without charge, of the Presbyterian Church of Canada, in connection with the Church of Scotland. The following are the commissioners elected to the next General Assembly: Ministers—Messrs. Jones, Barr and McCunig by rotation, and Messrs. Ross, Uro and Goldsmith by ballot. Elders—Messrs. McAsh, Walker, Torrance, Strachan, Carnochan and Ferguson. Mr. Uro, 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 24th, for the purpose of considering a call from Bayfield, &c. Rev. Mr. Cochrane, of Brantford, being present, was 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 number 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 evening 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 twenty-nine schools report 2,292 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, ninety-five 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 lessons; 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 contribute to Missions; and two state that they do not at present.

The Convention resumed business on Wednesday morning. Rev. Mr. Anderson in the Chair. Rev's. Messrs. Wardrop, Barrie, Wood, Ball, McGuire, McLellan, Thompson and Little spoke of the importance 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 well selected, and some new ones supplied yearly.

A vote 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 adjourned.

A man may be a heretic in the truth, and say he believes things only because his pastor says so, but 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 skeptics, it will be because of the darkness of our hearts, for "with the heart man believeth unto righteousness."

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 exult herself by a victory; Envy snatches out blemishes that she may lower another by a defeat.—Colton.

