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Contributors and Correspondents.

Brilish

Rev. Dr. Fraser.

Editor British Cherican Presupteria

DEAR SIR,-Since I wrote you last, about the beginning of February, time seems to have past with amazing rapidity. Nothing like having plenty to do to make time pass quickly. It seems but a few days since we came here, and yet its more than two months, and each day the greener sides of the mountains, the blossoming of the fruit trees and thorn hedges, the morning carols of the birds, the planting of the rice fields and such things, tell us the winter has gone and summer draws near. May God give all of us grace to improve the hours as they fly.

My time is chiefly taken up with hospital work, the study of the language, and with arranging about house-building. The first takes up the whole of every forenoon, and sometimes part of the afternoon and evening. Immediately after breakfest I set out for the hospital and after a walk of about a mile through rice fields and part of the way through the Chinese town barked at by cowardly dogs, and called barbarians, etc., by ill-mannered men and boys, I reach my forenoon work, and find a few patients waiting, though it is before the hour of admission. After a while spent in looking about to see that all is in proper order, and in preparing this or that medicine, one supply of which may be on the eve of running out.ten o'clock comes, and the next two or three hours are spent in examining and prescribing for patients and preparing their medicines. In this I am much helped by the physician in the service of the foreigners residing here. Before my arrival, when Mr. McKay was away in the country, he had sole charge, and so is quite accustomed to the work. Besides he is skilful and very do. sirous still to be connected with the work, and have an opportunity of "keeping up his medical knowledge." He takes a certain class of diseases—say of the alimentary canal-for a few months he seeing all patients so affected, and I examing and prescribing for the rest. They get along very amicably, and are, I believe, very much the better of each other, and the work the better of having two instead of one. This part of the work is [full of interest to me, both as a medical man, and as a missionary. turn these people from darkness to light, Of course I am not able to converse with or preach to the patient. All in good time.

The Lord gladdens us with success. May or preach to the patient. All in good time. Meanwhile, this is, I have reason to believe, very efficiently attended to by our hospital

helpers. About one o'clock I return home and have dinner, after which the afternoon and of our fathers! The Lord pour out His evening are devoted to the study of the Spirit upon our country-men! The Lord language, with the exception of the hours which are occasionally needed for other things. I am beginning to speak a few words of "broken-Chinese"—very "broken" too, I'm afraid, in the ears of the natives. One must creep, however, before he walks. If you persist in always carrying your child in your arms it will never walk. If for fear of blundering I always speak by an interpreter, I will never speak myself. So I struggle away encouraging myself with the proverb; "patience and preserverence surmount all difficulties." Every day learning a little, after a while I will be able to speak. Saturday afternoons and evenings are usually devoted to "sermonizing as I assemble all the foreigners who will come to my house overy Sabbath for the public worship of God. A few come always, some sometimes, some not at all. On the whole, the life of the foreign residents in the open ports of Chinais a "thorn in the flesh" to every missionary. Away in the flesh to every missionary. Away from the influences of Christian society, and not having the fear of God before their eyes, their lives are not blameless. There are some honorable exceptions. Some are delivered by the grace of God. Thanks be to Him for these exceptions! For the others, we must do what we can. While sent to the heathen and giving our strength to the very large of the sent to the heathen and giving our strength. to the work among; them, we must not shut our eyes to the spiritual condition of those who live in the same place and speak the same language as we ourselves. We must clear ourselves of their blood. See

Ezk. 2 iii. 8. Last Saturday I went to Sintiam, where we The whole journey thither, can be place giving Spirit, whose power was so made by boat up the Lairsau river, but stionally felt at the meetings at Ottawa last as the navigation of the last few miles before reaching Sintiam is render before reaching Sintiam is render difficult by rapids, in going up I preferring differences may be reconciled, difficulties red to walk from Bancks, a town shout ten stimutified away irritation allayed that ing differences may be reconciled, difficulties red to walk from Bangka, a town about ten filles from here. My walk lay through a smoothed away irritation allayed that filles from here. My walk lay through a brotherly love may abound, and that the walk here of our You who are as we hear here a little village full of people and pags and dirt. At the base of the bills and low mountains, and on the bank of a clear and fast flowing little river is situated the chapter. The expect of the page are thus working with the members of the chapter of the control of t fast flowing little river is situated the chapel. The scenery all around is exceedingly beautiful and picturesque. Here the nill sides are clothed with tea plants, there with stunted pines, yonder the hard grey granite defice the biazing sun and howing term, and scorns to hide itself from view. TERIAN. May 30, 1875.

the Highlands! the Highlands that had been lit is not a year yet since work was begun

at this place, at which time many of the people were exceedingly bitter in their op-position; now the whole town and neigh-bourhe at are friendly. The missionary is not resided or standard, and the people are anxious to receive medicines from us and willing to listen to the preaching of the Gospel. During the last two months they have built themselves an acceptionly med have built themselves an exceedingly neat and substantial house in which to meet for and substantial house in which to meet for worship—in fact the chapel is the best house in the town—eapable of holdin, about 150 people. It is furnished with platform and small table at one end, seated with benches, well-lighted, and actually provided with a foreign clock. At the opening services on Sabbath the place was crammed full. On the platform, besides Mr. McKay and myself, there were twenty others, and all about the door a little others, and all about the door a little crowd unable to find room inside. The order and decorum were about all that could be wished for. I was surprised above measure that in a crowded house, on a hot hot day, and with people unaccustomed to meetings, such good order could be secured. It was, however, the effect of the months of previous patient training. Perhaps, I

better tell you about the serv ices andthen

have done.
We had no "star preacher," and yet we had "crowded houses," and a very interesting day. No long sormon, but very earnest and pointed addresses of a fow minutes each from the helpers and Mr. McKay. All the helpers were present but one who was at our furthest away station, three days journey to the South from here. We began in the forenoon by singing a hymn, reading the Scriptures and prayer. Then followed addresses, alternating with praise, by Zoo, on Eph. i. 22; Ah Hoa, 1 Cor. xv-21; Lean Ho, 1 Peter v. 5; Mr. McKay, Baim xlvin. 12., concluding with prayer and the benediction—the whole services occupying about an hour and a quarter.
After a recess of a couple of hours the
people assembled, even in larger numbers than in the forenoon for similar services. Addresses by Seng, Isaiah xxxv. 8, 9, Yong, 1-Tim. v. 18 ian address occasioned by the remark often heard by our helpers—who hitherto have proved themselves faithful, cornect workness, predige not to be again. hitherto have proved theruselves faithful, earnest workmen, needing not to be ashamed—"Oh yes, you eat Jesus rice, and speak Jesus' words.') Hay, 2 Cor. vi. 2; Tiong Sui, 1 Cor. iii. 1, 3, Mr. McKay Pashn exxi. 1. The impression produced upon the congregations was most marked, and we trust fruit will be found many days hence. I myself spoke from James ii. 14, Mr. McKay interpreting for me. I shall not soon forget the "Church opening" in Sintiam.

ing" in Sintiam.

I came back refreshed and stimulated to more stronuous and patient efforts to

He keep us humble! We are all well, and busy at work every day. Pray for us that our faith fail not. The Lord bless our friends in our own home-land!" The Lord bless the Church revive His work in your midst, that it may be with you as with Scotland and England at this day.

Mr. McKay is nearly all the time away at another in the time away at our various stations, so that we see little of hum. He is always in labours more abundant, and in journeyings often. The Lord uphold, and guide, and bless him! I hope the brethren in Canada will not forget to pray for him. Yours very sincerely, Tam-ui, April 1, 1875. W. B. Fraser.

Debt of Gratitude.

Sir,-In common, I feel assured, with

Editor British American Presbyterian.

many others, I think, that the Moderators of the Presbyterian Churches in the Lower Provinces have placed us ander a debt of gratitude by their "suggestion of the importance and desirableness of special thanksgiving and prayer to God, in view of the anticipated consummation of Union in Montreal next month." With the carnest recommendation of our own Moderators, that the congregations of our respective Churches should unite on Sunday, May 30th, in grateful acknowledgment of "the goodness of God in leading the Churches to so much harmony of sentiment and action, and in pleading with Him that all the watchmen may see eye to eye, that the Lord may build again Zion, and that the Union may be blessed with an abundant outpouring of the Holy Spirit—doubtless many of our congregations have already Ezk. 2 iii. 8.

Last Saturday I went to Sintiam, where we opened a new chapel on Sabbath. This place is about fiteen or t wenty miles from here, and a town of say 3000 inhabitants.

The whole journay tiuther, can be respective Spirit whose power was so think, that it the sary of our Churches at large are thus working with the members of our Church courts and strengthening their hands by their fervent prayers, the happily united Church will enter upon a new and

blessed era of prosperity which will gladdon

the hearts of all who love not only our

Bible in Public Schools.

Editor BRITISH AMERICAN PROSUTTERIAN.

Sin,-You had an article which appeared as an editorial on the above subject in your issue of the 14th ult. You referred in it to the "action taken by the Synod of Hamilton on this vitally important subject. You told us also that the "majority in favour of transmitting the overture was very great, but that in your (our, opinion (it) did not more than represent the sentiment, not only of Presbyterians but the Christian people of the Pominion." This language bears heavily on the minority, and as one of them I feel as if some one was trying to strike heavily over your shoulders in an indirect and improper manner. I cannot believe that you over undertook to make such statements, with language so large and loose, without knowing more about the matter. Are the minority, who were opposed to the overture, neither Christians nor Presbyterians ? Such is but a direct inference from the bold assumptions made in favor of the overture. One might also suppose that the minority is referred to when you say, " The few who take extreme ground, that God and religious instruction of any kind should not be introduced into our schools, and that only secular instruction should be given, ought not to be allowed to force their opinions upon the other six-sevenths of the nation.

The question, as debated in the Synod of Hamilton, had no such ring as this about it; and it is strange that neither in the articla referred to, nor in the abstract of the minutes printed along side of it, where the overture was given in full, the amend ment of the minority was not given at all. Had it been given these remarks would have been unnecessary. The amendment would have explained itself. Would you be so kind as to give the amendment in an early issue that the public may judge of it. Had I a copy of it I would send it along with this, but I have not. The point of difference, however, was -- not whether the Bible be used in these institutions or notbut whether the law, as it is, recommending that it be used, be better in securing the proper use of Gods word in the Public Schools, than as the overture prays for, a compulsory law prescribing that the Bible be used as any school book. Both parties contended for the use of the Bible in the Public Schools. They only differed as to the MODE of LAW by which the Bible could be most wisely, properly, and profitably used in these institutions. It is not therefore just to claim so much for the overture. It is not so much more of law and its compulsion we need for the proper use of the Bible in the schools, as of Christian zeal, wisdom, and activity in making use of the liberty and "recommendation" already given. When it is shown that the law, as it is, interferes with Christian I REEDOM or the RIGHTS of the people, then it is time to speak of a compulsory law. But, in the meantime, we must take side with those who think it unwise to seek further legislation on this subject till it is more evident than has yet appeared, that it is the fault of the law and the Catholics, and not of Christian effort and identia that the Bible is not more frequently used in Public Schools than it now is. Indeed, we feel far more disposed to cry out for more of Christian Protestantism which only asks for LEGAL LIBERTY (liberty of conscience). than to spend our strength crying down Roman Catholicism and moving the Church to seek legal compulsion for the use of the Bible "The letter killeth but the Spirit giveth life."

ONE OF THE MINORITY

Meeting of Assembly.

Editor BRITISH AMERICAN PRESENTERIAN. SIR,-As the time for the meeting of our Assembly is near at hand, when the contemplated Union will be consummated, I think it would be well if all our ministers and elders could make it convenient to attend. Though owing to severe demestic affliction I have great difficulty in leaving home, still I intend (DV) to make an effort to be present to testify my approval of the steps that have been adopted towards Union. Having taken an active part in the formation of the Canada Presbyterian Church, I shall be glad to see the Union consummated and give the righthand of fellowship to those still remaining, from whom we separated more than thirty 3 ears ago-trusting that God will bless the Union formed and make it a blessing to many generations yet to come. Mount Vernon, Janel, 1875. ALEXANDER.

REV. W. B. AFFLECK, before leaving Toronto, bought a No. 11 Gegore Woods Organ, from Leslie, Skivrow, & Co., 98 Yongo street, to be seto his home in York,

A Point in Taking Votes.

resbylerian

Editor Dilitish American Presbyterian

Sit.,-In the Synod of London, on the oth inst., there were a motion and two and the people evidently enjoy what may amendments thereto. The Clerk to be the be formed a true revival of religion. One amendment and the original motion, that ted to be present at the blessed meetings, the second amendment thereto be put to That God may abundantly bless the labours the house-the question being, "Aye or "-some member at once replied to the effect that the Clerk was not an authority in the matter, and it was not necessary: so the successful motion was not put. On another point a member sought to carry his views by the "Rules," and was opposed by one who would carry his views by 'common sense," in despite of all "rules." The framers of our "rules," no doubt, endeavoured to have them accord with common sense-which letter seems to be a variable quantity. But it is submitted that, judged by either or both three standards, it is necessary separately to put an amendment or motion carried over proceeding motions, as suggested by the Clerk. The language of "standing orders," No. 10, by fair interpretation, bears this; and an amendment carried over all other motions does necessarily express the mind of the majority. Although, usually, the not taking of a separate vote on the successful motion will not result in evil, it might so result, to the oppression of conscience and the disturbance of the Church. The motions being politate all as against each other, the votes decided which is preferred: and the one preferred may be rejected by a majority, as occurred when Mr. Dick was Moderator in Hamilton. At all events, if I don t approve of it I have the right to express and record my dissent from it, even when I prefer it to others-which right is ignored by refusing to take a seperate vote. In preferring the successful motion, I may be choosing the least of a number of evils.

The state of mind which renders discussion on such a simple point for a moment, necessary, will, I suspect, appear a somewhat carrous exhibition. -- Cox.

Organ

Ed for BRITISH AMERICAN PRESBYTER AN

Ma. Editor,-Pro organist is entirely mistaken in his remarks about the "Hitch Unravelled." The object of the writer was neither to condemn nor approve but simply to furnish information, so that the controversy might go on and not stop by a "hitch" of opposing opinions as it by a "hitch" of opposing opinions as it threatened to do. He thought the passage he quoted and the remarks be made might unravel the difficulty, as matters tood be-tween the Rev. "Professor," and "Liberal Conservative." But he did not intend to take any part himself in the discussion by even indicating what side he favoured, though he thinks a good, sober, rational and public discussion of the subject might, by the blessing of God, do much good in our church in its present state. Pro-organist, therefore, need not wait for anything from me. Let him proceed himself and make good his promises. He seems to think he has now the right authority and that he will make the right use of it. But let him take heed lest he may mistake his arguments and proofs as he did his supposed opponent. It is not every one that can cast out devils even by the name of Jesus. ADVANCE.

Revival Meetings at Florence

Editor BRITISH AMERICAN PRESBYTERIAN

DEAR SIR, -- In the providence of God I came to this place some ten days ago, and have reason to feel grateful for the scenes I have witnessed. The Rov. S. M. Clark, recently from Detroit Presbytery, but now labouring in the Canada Presbyterian Church, has been preaching here for the last three or four Sabbaths. The measure of success that has attained his earnest and eloquent publishing of the Gospel has been wonderful. It was my privilege to attend the religious services which were conducted in this sparsely settled mission field in view of the Communion services which were to be held in Florence.

Such was the depth of religious feeling in these meetings that all felt a present gracious God blessing their souls. The addresses were characterized by a heartfelt earnestness which went straight to the souls of those present, pointing sinners to the Lamb of Calvary. After these services enquiry meetings were held, in which numbers joined, and with intonse interest conversed on "those things which make for our peace."

The meeting on Saturday, preparatory to the Communion on the Sabbath was especially to be temembered. After sermon twenty were received into the com-munion of the Church, sixteen by confes-sion of their faith in Jesus, and four by certificates from other congregations. I undorstand that Mr. Clark has also administered baptism to fifteen persons, infants and adults. The Communion services yesterday were attended by a deeply which are sanctified." attentive audience of over two hun-

dard, seventy (70) of whore were communi-cants. Such was the marked interest of the whole andience that not more than two or three left till the conclusion of the service. It was a high day in Florence, Modera'or. When the second amendment of the oldest members told me that no such eight was seen here during the past eighteen had been carried over the proceeding years. I feel thankful that I was permitof this devoted servent of the great Master is the prayer, not only of myself but of all this people. Hoping that this news may cheer the hearts of all who love the prosperity of our Zion. I am, yours truly,

JOHN J. CASEY.

Presbytery of Toronto.

The Presbytery of Toronto of the Canada Presbyterian Church met Tuesday morning in Knox Church, Rev. J. Alexander, M.A., the Moderator, in the chair. Fif-teen ministers and four olders were present. After routine, Rev. J. M. King stated that, as authorized at last meeting, he had got printed the report of the progress of the Church since 1861 within the bounds of the Presbytery, three thousand copies having been struck off. It was moved and carried, "That the Treasurer be instructed to assess every congregation in the Presby-tery at a proportionate rate, so as to de-fray the cost of the printing of the report referred to." The Presbytery then resumed the consideration of the petition for disjunction, from certain parties connected with the Day street congregation. Reports were read from the sessions of Bay-street and Cooke's Churches objecting to the granting of the prayer of the petition. The Gould street Church session reported that they had resolved to offer no opposi-tion. There was also read a memorial from the congregation of Bay street Church, adopted at a recent meeting, and transmitted by the session, praying that before the disjunction sought for be granted, the petitioners should be asked to comply with the finding of the Prosbytery as to their duty in the matter of the annuity to the late reactor or that the Prosbytery derived. late pastor, or that the Presbytery devise some other scheme to meet any deficiency in the retiring pastor's annuity that might Le caused by the proposed secession. In support of this memorial, Messrs. Young, Patterson, Riddell and Graham, certified Commissioners, were heard; Mr. D. Commissioners, were heard; Mr. D. Walker appearing on behalf of the petitioners for disjunction. After some disccussion it was moved by the Rev. Dr. Topp, seconded by the Rev. J. M. King, "That the Presbytery, having now by its deliverance of last meeting to deal with the petition of certain parties of Bay-street congregation for a new organization, find that having sought without effect to bring about a reconciliation in the said congregation, and having also dealt with the petitionors in regard to their duty to bear a portion of the obligation for the pastor's retiring allowance; and further, that no practical benefit can be gained by any further delay in ance; and further, that no practical benefit can be gained by any further delay in the settlement of this case, consent to grant the organization sought for, believing that the pastor's retiring allowance will be so deaft with by the Presbytery, when circumstances require them to do so, as to secure his interests in the matter." Rev. J G Robb, seconded by Mr. James Brown, moved in amendment, "That in view of all the circumstances of the case, and all the interests connected with it, this Presbytery is of opinion that the petitioners have not, so far, made out such a case as will warso far, made out such a case as will war-rant the Presbytery in erecting them into a separate congregation." The amend-ment and the motion were put, and it was found that five voted for the amendment and four for the motion. The amendment was declared carried. From this decision, Rev. Dr. Topp, Rov. Mr. King, Rev. Mr. Eadie, and Mr. Gemmell asked and obtained leave to enter their dissent. The Moderator then announced to the parties interested the decision of the Presbytery.
Mr. Stephens, for himself and the petitioners, gave notice of appeal to the General Assembly at the meeting in Montreal this month. The Presbytery appointed Rev. Mr. Robb and Mr. James Brown their Mr. Robb and Mr. James Brown their delegates to appear before the General Assembly in support of the decision they had arrived at. It was resolved that the next meeting of the Presbytory would be held in Erskine Church, Montroal, at such time as may be announced by the Moderator of the General Assembly. The proceedings them terminated. R. Montrath, Pres. Clerk.

Presbytery of Kingston.

On the reception of the resignation by the Rev. James McLatosh, of the pastoral charge of the Presbyterian congregation of Amherst Island, a committee was appoint-ed to frame a suitable minute. The following was submitted to the Fresbytery at their last meeting and adopted. The Pres-bytery in accepting the resignation of Mr. McIntosh, Lesize to express their cordial esteem and respect for the venerable brother, whose anobtrusive but fauthful public service in the ministry of the Gospel during a long life term now terminates. They trust that though advancing years re-They trust that though advancing years require h a retirement from "the high places of the field, he will be enabled still to serve God and His generation in the less conspicuous station in which he is to pass "the time of his sojourning here." They finally commend him and his aged slater, the development of his the devoted helper and companion of his life "to God and to the word of His grace, which is able to build them up and to give them an interitance among all them which are sanctified." Thomas S. Oham

Pastor and Propic.

Religious Journals.

One of the great natural needs of me world is a new raper. The desire for one was evidenced so long ago as Paul's time, when it was said of the Athenians that they did nothing else than to tell or hear some new thing. Long before the art of printing was invented, the news of the day was gathered up and put in letters, and in manuscript form presented to the aristo-eracy. After a while printing was invented, and we give in a day when newspapers are published in almost all lands. In Mexico, in San Domingo, in Australia, in Ohina, in India—even there the printing-press has been exerting its power, and it is impossible to exaggerate the influence of a rightly conducted secular newspaper. But I have an idea that the printing-press was prepared by God chiefly for the evangelizafion of the nations. I notice that at the time when the Church of God was waking up to the grandeur of its mission, God came out in his providence and said: "If you are now disposed to work, here is the mightiest of all agencies with which you may work."

The Boston Record began the campaign of religious journalism in this country in 1815; but the work has gone until now all the denominations of Christians have their organs of information, while there are other newspapers which, discarding and overlooking the bounds between the different denominations, work for the evangenzation of the people irrespective of religious party.

I argue to-night in behalf of the taking of religious newspapers into all the families of the Church and of the world. You take a morning paper--perhaps two morning papers. You take an evening paper-perhaps two evening papers. They are secular. Certainly there ought to be a religious newspaper in every Christian household. Without such a newspaper it is impossible that a family can be intelligent in regard to the doings in Christ's kingdom. You would pronounce that business man utterly stupid who did not take a secular paper. You would have no very great respect for a merchant who, applying to no secular journal for information, should be ignorant in regard to the money market, in regard to the tariff of certain styles of goods, in regard to our peaceful or belligerent relations with foreign nations. You would have no regard for a man interested in the affairs of his country who never con-sulted the papers in the autumn in regard to the respective merits of the candidates of different parties seeking office.

But how unutterable stupid is that Christian man who sits down with no religious newspaper, ignerant of the grand achieve-During the ments of Christ's kingdom. last war, the army was divided into three divisions. You watched their marching, you read the list of the killed and the wounded. You kept yourself well informed in regard to the victory or the defeat of those armies; yet have you no interest in the fact that there are scores of divisions in Christ's army, all in the field to-day? There is the American Board of Commissioners for Foreign Missions-one division of the army; the London Missionary Society—another division of the army; the English Baptist Missionary Society—another division of the army; the English Wesleyan Missionary Society—another division of the army, and sources of other grand and glorious institutions, battling for Christ and the salvation of the world, going on from conquest to conquest. And are you not aware of their achievements? Are any of you aware of the great revivals-in Ireland, in Scotland, in England, in France, in Germany, in Italy—all over the world? Do you not know that there is thunder all along the line, and that the people are coming into the kingdom of God by hundreds and by thousands? The Church of Christ is assaulting Moham-Church of thirty is assuming agranding medanism, assaulting Paganism, assaulting all forms of despotic government. How are we to be intimately acquainted with all this grand procedure unless it be through

the religious newspaper.

I argue also in behalf of taking religious newspapers in all the families of the Church, because we need something to preach to us all the week long. We go into the house of God, we hear the Gospel for an hour on Sabbath morning, and an hour on Sabbath evening. But we want something on the stand, something on the library shelf, something by us to preach on Monday, on Tuesday, on Wednesday, on Thursday, on Friday, and on Saturday. We want a re-ligious newspaper, that we may take it up five minutes while we are waiting for breakfast, that we may take it up in the half-hour of leisure after tea. It may be we only have time to read a sonnet about Christ or about heaven, or read some call to a heavenly life, or learn some fact in regard to Christ's kingdom. A religious newspaper preacties a sermon three hundred and sixty-five days long every year, but the sermon is different from other long sermons in the fact that you can get away from it when you want to. W, need religious information all the week long. The tendency of business is to make us pack-horses, to make us mere carts, to make us more yard-sticks. It is shoes, shoes, shoes! all the week hats, hats hats! crockery, crockery ! ribbons, ribbons, ribbons! Now the religious newspaper comes in and says, "You are immortal. After a while you are going to be done with these things, and you are to have an exintence which will defy all the age of time and all the evils of eternity." Again: in your choice of religious news-

papers, I would advise you to seek those that are out-and out evangelical. If you have in your house for one or two years a paper that is shuly shally, at the end of that time you will be occupying a position in religion that is shuly shally. The man who tries to carry water on both shoulders will succeed in keeping those on both sides of him sopping wet! You take a religious newspaper which hardly knows whether Christ is God or not, and you will ond a Unitarian. You take a newspaper that does not know whether there is a hell or not, and you end a Universalist. You take

heard once or twice spirits knocking around about his table, or on all fours going scroes the room, and you will end a

There is nothing more pestiferous in a household than a religious paper, unsound on the great cardinal destrines of the Gospel.

Select those papers that will give you help for both words. Such a paper will teach you how to be a better man, to be a better women, to be a better child. It will help you in merchandise, in mechanism in your studio, in your law office, in your as your studie, in your law other, in your school teaching—in anything you are called to do. But, above all, if it is the right kind of a paper, it will open before you the gate of heaven. A religious newspaper that calls to no repentance, exhibits no Christ, kindles the soul with no exhibitant of heaven is a dual failure. anticipation of heaven, is a dead failure A religious paper that pretends to tell you how to live in this world without telling you how to prepare for the next world, will help you neither for this nor for that. that all our religious journals might come up to a higher standard of influence. May God help us to an intelligent and saving choice in the selection of religious news papers.—Rev. T. D. Talmage.

The Living Vine-

I do not know a more expressive or suggestive portrait of the true church of the Lord Jesus Christ, than that which our blessed Lord presents in the opening part of the 15th chapter of John. He likens himself to the vine, full of life and vigour, he likens all true Christians scattered throughout the world, by whatever name they may be distinguished or branded among mankind, as the living branches united to that vine. And he tells them that the fruit they bear is the evidence of their living union with him, and gives, by its fragrance and its plentifulness, glory to ham who grafted them on the vine, and he invites to accept the blessed relationship them that are by nature aheas, and strangers, and foreigners, without God, without Christ, without hope in the world. It is easy to see, therefore, what is true Christ tianity. It is no incorporation with a its way to some museum of the near church, however excellent, it is not a fature. Sail, as Popes are Popes, clothed name, however musical; it is not a profest with an authority which no man may to a creed, but it is not a subscription to a creed, but it is a living, vital, the most close, the most intimate, union and communic with Christ, the vine, the root, the life, the way, the truth. Are we not united with him? The best evidence that we are is the fruit we bear, and if we be not united with him? we are is the fruit we bear, and if we be not united unto him, our privileges will only aggregate our ruin, our light will only guide cur steps to misery. Were men to think less of the church they belong to, and more whether they are branches of the living vino, the whole church would be happier, Christ's cause would spread factor, and the reacher while meaning the content of the state of the and the people would make ready for the coming of the Lord. Our Lord tells us that "every branch that beareth not fruit, he taketh away."—Cumming.

Tenderly.

The gospel is love, and must be preached from the heart. We are sent to the sick, to heal, help the weak, lead the blind, save the lost, and that can only be done by a tender, sympathizing ministry. The same fruth is not the same when uttered in a combative spirit. The love of God, the tears of Jesus, become hard and repulsive when the preacher is a combative frame; and wrath becomes subduing, drawing, when poured out of a soul inspired by love. We have heard hell portrayed in a style that made men angry with God, caused the feeling that he delighted in torment, gloated over the horrors of the lost, tool profound satisfaction in the darkness and miseries of perdition; and we have heard it presented so regretful, so much as Christ spoke of it, with such deep sorrow and concern as to make the impression that it is an infinite hardship and grief to God to banish a soul to the regions of woe. We are unfit to preach any truth of the gospel, unless deeply moved by the love and sympathy, and ought never to touch upon the awful fate of the lost when our hearts a. e cold, or combativeness excited. It is a terrible thing to be lost, and a cruel thing to have the danger forced upon one's atin a flippant style, with the impertinence of a casuist, or indifference of a stoic. Only under the highest inspiration of love should one venture upon this solemn and awful theme.

The Want Met by Christ.

Strauss neglected in his work the point which should have been most essentialthe origin of Christianity, the supreme and critical epoch in which the doctrine arose. Liberty and the republic had died in Rome The philosophers of Greece had been converted, with the Stoics, into practical moralists. Jerusalem, which always en-deavoured to preserve its God apart from the world, experienced the deare of the Saddducees to give Him in communion to ali nations and make Him known to all the world. The deserts were filled with saints, with ascetics and hermites; who clamorously demanded the dew of heaven for their desolate, thirsting souls. In Egypt, wherever there passed a conqueror, a tribune, or a poet, the people asked if this was he they hoped for. Alexandria brought together the ideas of the East and West, as if to form a new dogma. The Ebionites and Essenes were scattered about Jerusalem, making public profession of poverty, with the presentment of the rich renovation of the spirit. The Guestics brought in vague echoes of the Oriental religious, reflections of the early twilight of the religious conscience. And all this crisis was collected and persoulfied in a yeath of the most be-nighted religion, the most oppressed people, the divine Youth who annihilated religious caste and gave His life for the two grandest ideas of future civilization, for the moral liberty of our souls and religious equality before God for all men.—Emilio Castelar, in Harper's Magazine for May.

ALL good comes from God and must be a newspaper whose editor believes that he ascribed to him.—Starks.

Romanism and Liberty.

(From the Christian Register, May 18.)

Romanism is not one thing in Germany or Italy and another thing in America; it is a worldly kingdom, with a worldly animus, and looking to worldly ends, which it seeks to accomplish by worldly means. That all this is disguised under religious professions and ceremonials, and marches to its conquests in the name of God, does not change the fact, except to make it more alarming. The more sincere and carnest the human instruments of such a monstrous depotism may be the worse for the liberties of mankind.

At the conferring of the becretta on the new American Cardinal, in only one of these documents addressed to him was John McCloskoy saluted as "Prince;" and nothing could be force of force there have been been force.

nothing could be finer or fairer than his own declaration of the firm attachment of Catholics to American institutions. But beaids the throne of this most Christian prince stood one stient figure-an Italian nobleman in the uniform of the Papal Guards. As the gorgeous and impressive scene dissolved, the last object which disappeared from the eyes of the wondering multitude was the guardsman—a soldier with a sword daughing from his bolt. Very statuesque is the handsome Italian nobleman, standing a little apart from the ecclesiastics in the grand tableau; very picturesque is the uniform of a soldier of the Pope; by all means let us admirent, was it not designed by Michael Angelo nigh four hundred years ago? And why is it here, but as a pretty bit of accessory in the superb and painted pageant? Do Americans know what use Feter may have for a sword? Do Cathohes know? Does it represent in New York a thing quite different from the same sword, never long in its sheath, beside the papal throne in "Rome as it was?" Bloody centuries are behind us; there is no agher reading than Church history. let us close it up, and trust that the Church has learned something from the world. has learned something from the world. Certainly, let us say, this sharp knife of the priestly butchers has become a plaything, a relic, and is going innocently on with an authority which no man may question without peril of eternal burnings, and as, being infallible, they cannot reasquably be expected to change merely to suit the whoms of an upstart democracy, let us turn our faces to a few facts, since we cannot turn the facts to our faces. An "Old Catholic" book of 1870—"The Pope and the Council'—shall be our au-

thority:
It is a fact that in 1868—not yet gone into antiquity as far as we might wish—the Court of Rome entered into a Concordat with the Republics of South America, in the eight article of which " it is laid down that the civil authorities are absolutely bound to execute every penalty decreed by the spiritual courts."

is a fact that in 1864, there was published, in the Allegemeine Zeitung, a statement addressed by the present Pope -whom heaven protects from mistake in such matters--to Count Beaulien, wherein, "the power of the Church over civil government, and its direct jurisdiction in temporal matters, is expressly guarded."

It is a fact that the Civilta Cattolica-a Roman paper which Pigs IX. has commended in a "Briet" as being "the purest journalistic organ of true Church dectrine" in an article on the power of the church. which appeared some time before the meeting of the Vatican Council, "maintains the necessity of the Church visiting her opponents with fines, fasts, imprisonments and scourgings, because without this external power the Church could not last to the end of the world."

It is a fact that the present Pope--speak ing, let us not forget, with the only voice that can announce the contents of the Divine Mind with authority—has formerly con-demned as "error" the doctrine that the Church cannot rightly employ "temporal power." that is, force.

It is a fact that in 1868—only one prophetic "week" ago—Pius IX. issued an allocution declaring "null and void" the new liberal Constitution of Austria, which allowed Protestants and Jews to set up schools, and which required that the cemeteries of the Church—created, we suppose, by pub-lic expense—should be used for the burnal of heretics who had no burial place of their own. Thus did the "apostolic" power at Rome claim political supremacy over the Austrian Empire.

It is a fact that every Roman Catholic bishop—and one authority adds every teacher in the service of the Church-takes an

oath, "to maintain, defend, increase, and advance rights, honors, privileges and authority of our lord the Pope."

Is it too much to say, that just so surely as the President of the United States would you the highest here. violate his oath should be fail to wield the great powers of his office in maintaining supremacy of the Constitution, so surely Cardinal McCloskey and the whole body of archbishops and bishops who acknowledge his authority as a prince of the Church, will violate their sworn obligation to that Church will violate their sworn obligation to that Church if they shall fail to wield steadily and per sistently the whole power of the Catholic population and the Catholic institutions far as these are under their influence or control—for the purpose of establishing the will and authority of "their lord the Pope" as the supreme law of the land, anything in the Constitution or lawsofthe United States

to the contrary notwithstanding? It would be monstrous injustice to accuse the mars of American Catholics or their priests of being in a secret conspiracy against their own liberties and ours. They are conseiously innecent of any such wick educes, and we need not wonder at a measure of indignation in their honest dishave been a piece of stupidity equally mon-stroughth strong some day appear to have been a piece of stupidity equally mon-stroughth strong and they fail to calculate the direction and force of a system which lodges the supreme power of Christendom in the hands of one man, and makes the

point to the unwelcome facts and grawing danger; to compliment the enterprise, plety and charity of the Roman Catholic Church in America. Ploty? charity? What has Papel protention or Papel, infalibility to do with these virtues but to deform them and use them as a part of its capital? Nobody in America or Europe has any quarrel with Catholic piety and charity. But we would "take care that liberty receives no detri-ment," we must not allow the plea of piety and charity to delude us into any concession which may telerate intelerance. And when the controversy which again the at east to shake Europe shall fairly open in America, we must be prepared to stand stiffly by the standard of impartial liberty and impartial law, gurantesing to every religious corporation the rights of other corrections, and to every priest. porations, and no more, and to every priest, brshop or Cardinal—or to the Pope, if he please to come—the general rights of other citizens and no man citizens, and no more.

"Catchin' Souls."

Then there a just one thing more about this catchin souls. The a most so good for ourselves as the for those we try to save. There s nothing else, I believe, that il make a man so watchful au so careful about all he says an' does as this will. When I used to go fishin' with a rod and line, an' caught sight of a big fish under the bank, why I could keep so still as a racuse for half a day. Other times we might run about on the bank an jump about so much as we liked. But now a shadow much tall pon the water, there mustn't be a soun! only just letting the bait drop in, so gentle and quiet. All, you go an' try to eaten a soul, if you want to be watchful! No hasty soul, if you want to be watchful? No hasty words then, that would space the soul away in a minute. No bit o'quick temper or angry ways, that would spoil it all. Fick out your soul and begin to pray for it. Only set to work the right way. It isn't those who try, but those who try in the right way the right way the right way. right way—the wise—that shall shane as the stars. An as for wadom, for all 't is the rarest thing in the world, bless the Lord we can get so much of it as ever we mind to, and all for nothing. 'If any of you, never mind how dull a scholar he is, or low his a feel his. 'If any of you or how hig a fool he is, 'if any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him.' braided Rot, that it sould be given him. So let us all say as Simon did, an mean it, too, by the Lord's help 'I go a fishin.'
—" Daniel Quorm and his Religious Notions," by the Rev. M. G. Fearse, in the City Road Magazine.

Mr Spurgeon's Cow

My grandfather was a very poor minister, and kepta cow, which was a very great help in the support of his cuildren—he had ten of them—and the cow took the "stag-

gers" and died.
"What will you do new?" asked my grandmother.

grandmother.

"I cannot tell what we shall do now," said he, "but I know what God will do; God will provide for us. We must have milk for the children."

The next morning there came £20 to him He had nover made application to the fund for the relief of ministers; but on that day there was £5 left when they had divided the money, and one said, "There is poor Mr. Spurgeon down on Essex, suppose we send it to him." The chairman—a Mr. Morley of his day—aid, "We had better make it £10, and I'll give £5." Another £5 was offered by another member, it a like amount could be raised to make it up to £20; which was done. They knew nothing about my grandfather's cow; but God did, you see; and there was the new cow for him. And those gentleman in London were not aware of the importance of the service which they had rendered.—Spurgeon.

The Revival Services in London.

The revival meetings commenced again on Friday with a noonday prayer-meeting at Her Majestys Opera-House, which was again crowded In the afternoon the place was again filled in every part. Previous to the commencement of the service noticewas given that a large convention of ministers would be held next week in reference to the past work now going on. Mr. Moody then asked Mr. Sankey to sing the 82d Hymn. Mr. Sankey said his had received a large number of letters requesting him to uruo nymn lucro ninety and nine who safely lay in the shelter of the fold," and as he would like to comply with the request he preferred to sing it. Mr. Moody then preached on "Hell." He said he had previously preached on Heaven, and as most all present belived the Bible, they must believe Christ's Word and warnings in reference to the torments of the wicked in a future state. He then quoted a number of passages of Scripture, dwelling chiefly on the passages, "The wicked shall be turned into hell," and "Depart from me ye cursed into ever-lasting fire, prepared for the devil and his angels, where there is weeping, and walling, and guashing of teeth." After depicting the horrors of such a place, he said that there would be no kind friends there to coether the horrors. snothe the burning brow or cool the parchsoothe the burning brow or cool the paren-ed lips. No kind mother there as now with so many. In conclusion he said there were many mothers who so loved their children that they would not even allow their daughters to go out into the streets of London for fear they should get into bad company, and yet there were many parents who permitted their children to live in the rounds of pleasure which would eventually suk them in heli. Did those mothers who allowed their children so to do ever think for one moment that their daughters if they went to hall would be shut up for ever with the harlots and the profligates, the thieves and the murderers, together with the devil and his angels, where there is weeping and gnashing of teeth. He concluded with an earnest appeal to decide and come to God at orco-for mercy and for life. After the singing of another hymn the proceedings closed with prayer and benediction, and many lodges the supreme power of Christondom in the hands of one man, and makes the most devout priest his subaltern. It is an amable fashion, just now, to prophesy smooth things; to take for granted that these medica al claims of the Papacy are obsolete; to scout as "slarmists all who

No Sheaves.

A suffering child of God, who was lately laid in her grave, said to her prator a few hours before she died, 'I feel as if I were going to heaven without any sheavon." She had lingered long with concumption, which wasted her young life away just as she had wasted her young me away juce as she had thinshed her first score years; and her chief was that she might "do more for Him who had done so much for her.'

But the patient sufferer knew not how her quot testimonies for Christ, and her exemplary submission to his will, and her latest joys vising even into rapture, bad ministered to those who saw and watched her during her illness. And she went home with her pale, thin hands full of golden sheaves—the sheaves of sanctified trial and ripened faith.

The garner of our Lord is full of such harvestings. Active exertion is not the only way of ingathering. The passing virtues are often the most fruitful. They are the only sheaves which multitudes of God's reapers can gather. In the stirring external Christian work of our times these truths are apt to be forgotten or overlaid. Our Saviour's obedience was both active and passive, and his followers should never forget the prominence which is always given in the Scriptures, not morely to his expiatory sufferings, but also to the see which were sympathetic and exemplary. To know also "the power of his resurcestion." And they are greatly mistaken the to know also "the power of his resurce. tien." And they are greatly mistaken who think that "no sheaves" are to be gathered in the Valley of Humiliation. In no part of the wide harvest field are there more of those who "go forth weeping, bearing, precious seed," and who shall "doubtless come again, bringing their sheaves with them."—Christian Intelligences.

Random Acadinas.

" THE Lord loveth a cheerful giver. Inwant spiritual power lies in humility. Heubner

CHRISTIANITY sanctifies even our physical

Tur Christian church is a garden; ministers the gardeners.—Heubner.

THE more gitts received from God the-

more cause to be humble.-Ibid. Norming is sharper and more penetrating than rebukes of love.—Starke.

OLD Adam does everything for himself. The New Adam does overything " unto the

SHALL I grudge to spend my life for him who did not grudge to shed his blood for mo?—Beveridge.

Lord.

"HE that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears."

To the beautiful city of heaven there is but one gate. Do you know what it is? Christ says, "I am the door."

The readiest and best way to find out what the future day will be, is to do present duty. HARVEST never comes to such as sow

not, and so experience will not, unless you do what God has commanded.

God is so gracious that although He is the source of all goodness, yet he rewards. His servants as if they had done it all.—

Be satisfied with planting and watering. Should no crop ripen accept it as Gods will.—Starke.

Ir you wish to live the life of a life and not of a fungus, be social, be brotherly, claritable, sympathetic, and labor earnest ly for the good of your kind.

Wnar, already satisfied! This is soif-deception. Satisfaction, without hungering and thirsting, comes only when we hold ... God's face in righteousness, and awake in His likeness.—W. T. Besser.

It is not every suffering that makes man a martyr, but suffering for the Word of God after a right manner, to wit:-In ole, mesk ma the Word of God requireth.

There is something great in the power of a Christian freeman; but no where does the devil hald his little enapels more cunningly than right by the side of the temple of Christian liberty .- Besser.

"If I am enabled to look forward to death with comfort, which I thank God is sometimes the case with me, I do not take my view of it from the top of my own works and deservings. Death is always formidable to me, except when I see him disarmed of his sting, by having it sheathed in the body of Jesus Christ."—William

We must not hope to be mowers, And to gather the ripe, gold cars, Unless we have first been sowers Aud water'd the furrows with tears. It is not just as we take it, This mystical world of ours; Life's field will yield, as we make it, A harvest of thorps or flowers.

Man is like a harp unstrung, and the music of his soul's living strings is discord-ant; his whole nature wails with sorrow; but the son of David, that mighty harper, has come to restore the harmony of hamanity, and where his granious fingers move among the strings, the touch of the fingers of an incarnate God brings forth the music sweet as that of the spheres, and melody rich as a seraph's canticle. God that all men felt that divine hand .--Spurgeon.

COVETOUSNIAS SA deop, desperate, plausi-ble sin. It is something which has go into the place of God, (Pealm xlix: 6; Ezak xxxiii 31). There is no sin more hardening and atupefring to the consel-ence. Covetousness includes the love of power, pleasure, honor, and granden, as well as money. "For the iniquity of his covotousness was I worth, and smote him." I smote him by my messengers, by my word, and by my providences.

Our Joung Folks.

* Project Your Oliva Canco."

to delivered now one , to s to fall your and come of now and their More than the second of the se cate dittoriormuse .

P. Michaelman sogial. perfect your terms agon; at making your makeng before, They should accompany rather the stroke of the

Anda laun I wouth bayours overmose A kon buqqje kom omn canoe

Padata , our Hille canor, Child, Paddle your little canoe; Though your bout is just hundred on the swelling

Though the way seems tone and the ocean wide, With the Pilot arm and true at your side, You may paddla you, little cance-

Paddle your own capue friends, Paddle your own cance, There are those who will seek to thrust you back, To push you ando while they take the track, But paddle away for all of that, Yes, work your own cance

Ye who see only the dark wave's foam, Gladly we say to you, The steady stroke is sure to win,] [The crown is for those who have faithful been, If you gain the glorious "entering in," You must paddle your own cance

Ye who havelbreasted the wave so long, Constant, faithful, and true, The beacon light from the farther shore, Shall brighter grow till you drop your oar, ero storms and tempests can come no more And the Port is gained for you.

What an Army of Toad-stools Did.

Did you ever think how strong the grow ing plants must be to force their way up through the earth? Even the green daisy tips and the tiny blades of grass, that bow before a breath, have to exert a force in coming through, that, in proportion to their size, is greater than you would exert in rising from under a mould of cobble stones. And think of toad-stools--what soft, tender things they are, breaking at a touch. Xet, I can tell you, they're quite mighty in their

way. Charles Kingeley, the celebrated English priest and novelist, was a very close observer of nature. One evening he noticed particularly a square flat stone, that, I should say, was about as long and as broad as the say, was about as long and as broad as the length of three big burdock leaves. He thought it would require; quite a strong man to lift a stone like that. In the morning he looked again, and lo I the stone was raised so that he could see the light under What was his surprise to find, on closer examination, that a crop of toad stools had sprung up under the stone in the night, and raised it up on their little round shoulders

as they came! The told that Canon Kingsley gives an account of this in his book called "Christmas in the West Indies," but it was in England that he saw it.

Knowing that he was so close an observer, I shouldn't be one bit surprised if he went still further and found out that one went still further and found out that one secret of the toad-stools being able to list the stone was that they didn't waste time and strength in arging loach other to the work, but each one did his very best without quarrelling about whose turn it was, or whether Pink Shoulder or Brown Button was shirking his share. But then the toadstools must have been strong, too.—Front Jack-m-the-Puipit," St. Nicholas fer

Story of a Princely Boy.

Charles X., of France, when a child, was unaries X., of France, when a child, was one day playing in an apartment of the pelace, while a peasant of Autorgue was busily employed in scrubbing the floor. The latter, encouraged by the gayety and playfulness of the young Couct, entered fa miliarly into conversation with him, and to amuse him, told him a number of diverting stories and abcodotes of his province. The prince, with all the ingenuousness of childhood, expressed his commission for the harpator's evident poverty, and for the labor which he was obliged to undergoin order to obtain a scanty livelihood.

"Ah !" said the man, "my poor wife hild

five children often go supportess to bed.
"Well, then," replied the prince, with tears in his eyes," you must let me manage for you. My governor overy mouth gives me some pocket money, for which, after all, I have no occasion, since I want for nothing. You shall take this moneyand give it to your wife and children; but be sure not to mention a word of the matter to a living son, or you will be finally coulded.

ing soul or you will be finely scolded.
On leaving the apartment the honest dependent acquainted the governor of the

pendent acquainted the governor of the young Prince with the conversation that had taken place.

The latter, after praising the servant highly for his scrupplous integrity, desired him to accept the money, and to keep the affair a profound secret, adding that he should have no canse to repent of, his discretion.

At the end of the month, the Count d Artois received his allowance as usual, and watching the moment when he was unob-served hastly slipped the whole sum into the hand of his profege. On the same evening a child's lottery was proposed for the abusement of the young princes by the governor, who had purposely distributed among the prizes such objects as were ment likely to tempt a boy of the Count's age Each of his brothers eagerly hazarded his little store, but the Count d Artois kept aloof from his favorito amusement.

The governor, feight g ustonishment, at last demanded the reason for his unusual piddence; still no answer cume from the

One of the princess, his brother, next tosyoung Count so hard that in a moment of childish impationed the exclusioned

CROO

Distance ble Dable

Nearly all the diaggreenable habits which people take up come at first from mere acci-dent or want of inought. They might be easily dropped, but they are possisted in until they become second nature. Stop and think better you allow you cli to form them. There are disaggreeable labits of body, like recovling, winking, twisting the body, like seewing, winking, twisting the month, biting the nails, continuely proking at something, twathing a key or tunabling at a chain, drummling with the fingers, serving and twisting a chair, or whetever you can last, our wind on. Don't do any of these things. Learn to sit quietly, the agentlemen, I was going to say, but I am afraid even gats fall into such tricks sometimes. There are much worse babits than these, to be somet but we are only meading times. There are much worse babits than these, to be sure; but we are only epeaking of very few thines that are only annoying when they are possisted in. There are habits of speech also, such as heginning every speech with a "you see," or "you know," "now-a," "why-a," "I den't care," "tell ye what," "tell ye now." Indistinct uiterance, sharp meal tones, a slow, drawl, avoid them all. Stop and think what you wish to say, and then let overy word drop from your live just as smooth and perfect from your lips just as smooth and perfect as a new silver coin. Have a care about your ways of sitting and standing and walk-ing. Before you know it, you will find your habits have hardened into a coat of mail that you cannot get rid of without a terrible effort.—Little Corporal.

The Captain and the Jow.

A pious sailor went as one of the crew of a passenger steamer, down the river to the sea. Over the ocean hung a heavy, threatening fog. They went forward into it. Near the chimney, a youth was shivering, ovidently in great anxiety. After a while,

he asked a sailor:—
"Shall we have a storm?"
"Do not allow yourself to be anxious, since the Lord knows in what condition we are; and, 'like as a father pitieth his children, so the Lord pitieth there that fear hke as a father pitieth his bim.

With these words he turned away to work. Years passed, and the sailor habecome a captain. On one of his voyages a well-dressed gentleman drew near him, with the question.-

with the question,—
"Shall we have a good voyage, captain?"
"That no captain can tell, but He who holds the water in the hollow of his hand, and measures the licavens with a span."
"Thanks, captain; it delights me to hear you come quickly to the main point. Very

you come quickly to the main point. You remind me of a sallor who spoke encouragingly to me on my first voyage."
"What did he say?"

"I was terrified at the rough waves, and he told me, 'Like as a father pitieth his children, so the Lord pitieth them that fear children, sound here pitted them that tear him.'; I was thom; but if soild not call dod my father. Yet the sailor was, I plainly felt, quiet and happy as a child on his father's knee. First, I wondered what could give a man such confidence; then I prayed and sought for it, and am now a Christian, and a missionary to my own

people. Let me give you my card."

"How long is it since you were on the

high seas? Seventeen years."

"Would you know the sailor, if you saw him 2" "O, certainly; I have thought of him so

often !"

"He stands before you now."
"Impossible, captain! He was a com-

mon sailor." 1 9 Is 'ndtl yours' a more tremarkable change? You were a Jew, and are now a Christian and a musionary. Why, then,

in seventeen years time, should not a sailon become a captain?"

A Word to Mothers.

Each mother is a historian. She writed not the history of empires or of nations on paper, but she writes her own history on the imperishable mind of her win child. That tablet and that history will remain indelible when time shall be no more. That instery each mother will meet again, and read with eternal joy or unutterable wee in the far ages of eternity. This thought should weigh on the mind of every mother, and render her deeply circumspace. Each mother is a historian. She writed mother, and render her deeply circumspect and prayerful and faithful in her solemy, work of training up, shidren for heaven and immortality. The minds of children are very susceptible and easily impressed. A word, a look, a frown, may englave an impression on the mind of a child which no lapse of time can efface or wash out. You walk along the seashpre when the tide is out, and you form characters, or write words or names in the smooth white sand which lies spread out so clear and beautiful at your feet, according as your fancy may dis-tate, but the running tide shall, in a few hours, wash out and fface forever all that you have written. Not so the lines and characters of truth and error which your conduct imprints on the mind of your child. There you write impressions for the eternal good or all of your child, which neither the floods or storms of earth can wash out, nor death's cold finger can erase, nor the slow moving ages of eterifity can obliterate. How carried then, each mother should be of herself in the treatment of her child. How prayorful, how serrous, and how earnest to write the fruths of God cu his mind -those truths which shall be his guide and teacher wifen his voice shalt bo silent in death, and her lips no longer move in prayer, in his behalf in commending her dear child to he revenant with God.

" "My sheep shall never perish, neither shall any pluck them out of My hand. Lord, there is no falling from grace, if Thy Lord, there is no falling from grace, if Thy Word be true. Thou givest eternal life to Thy sheep, and will keep to the end those whom Thou hast level from eyerlasting. Yes, I and, Thy work is too complete, Thy word too some. Thy word too immutable, Thy blood toe precious. Thy rightcous wes true too perfect ever to fail; not one of The childish impationed his relations—

"The may be very wetter you just what wife died shall be brought to glory, through to be a state of their own trolling, it acts not be an ignor ance.

"This may be very wetter you just what wife died shall be brought to glory, through to be Satura Richell without changing times and five children to support?"

All 1837.

14 1 A

Suntain Irland Tracker.

PESSON YEAR.

A KING DESIRED. 1 1 Sam vill

Commit 10 m more, vo. 7, 8 Panitana Propos s. - Indges vin 22;

Ps. ovi. 15.
Schnigen Remines — With v. 1, rool Joshue vii 0; on Romah 1 Samuel i 19, and vv, 1; on v. 5, Deut. vvi. 14; on v. 6, see Gen vvi. 11, 12; on v. 7, cee Matt v 21; also Horea vn. 9-11, and Acts viii 21, 22; on v. 8, see 1 Samuel vii. 12; on

. 4, see 1 Samuel xiv. 52. Comben Texx.—It is better to put trust

princes .- Ps. oxviii. 9. CONCRID. TRUTH.-Conformity to the vorld is dangerous.

We have in it a I. Change in the mode of government proposed by the people; resented by Samuel; assented to with selemn warning) ly

the Lord. These are our topics.

The annual gatherings of the people gave them all the advantages of our "conventhem all the advantages of our "conventions." They compared views, and at length "the elders," representing the people (v.7), make, their representation to Samuel at Ramah. The elders were not simply the men who happened to be old, but chosen officers, according to the arrangement (Numb. xi. 16, 17, 24, 25). The plan had its foundation, like others of God's arrangements, in the nature of things. The elders ments, in the nature of things. The elders, even in Egypti had a serial kind of authority conceded to them (Ex. iii. 16; xii. 21). It was a part of the patriardual system (Gon. 1. 7).

The reasons were many, too many. Two are assigned formally; one is covertly adduced. (1) Thou art "old" (v. 5), unfit, therefore for active duty, especially for the hardships of war. They are not very gracious about it—not a word about having grown old in their service. Popular graticals if our one works for it folks to reverse tade, if any one works for it, fails to reward, as a rule; and one should no more put his trust in peoples than in princes. (2) "Thy sons walk not in thy ways;" a compliment to him indeed, but a painful view. Still it was true. How often public and prominent men leave no successors. Their children lo not enjoy the discipline, often of hardship, that made them. They grow up in ease, affluence, felicity of wrong doing, and in contrast with it exists of their fathers that produced for them place and consider-asion! They ought to make their advant-ages the basis of efforts to morit approval

on their own account.

They were influenced also by the gatherrney were innuenced also by the gathering strength of the Philistines (I Sam. ix. 16). The Amerites, also, were beginning to threaten them (2. Sam. xii. 12). They had their own idea of providing against the gathering storm. While judging was a king s main use (see v. 20; 2 Sam. xv. 2-4; Ps. Iyvii. 4 and Salamorie success 1. Ps. Ixvii. 4, and Solomon's success, 1 Kings in. 16-28); it was of great moment that he should lead in war.

The latent reason is touched in the last danse of v. 5, 1 a long to judge is like all the nations. It was an ill-onleved phrase, implying some secret scorn of God's anpointment, some shame of the theorac, some lack of independence, gone of that corrupting weakness that honogeorabs all life, the desire to stand well with men, ir-

respective of the right or with men, irrespective of their right or wrong of their judgments. It led to idolatry and many other evils among the Hebrews.

II. Samuel is displeased (v. 6). His feelings were hart. Not many like, to be reminded that they are out and incapabilitated. It is wise to forstall such necessity. He could not say anything, but he must have felt the reference to his sons. Nor could his spiritual feeling avoid alarm at, "like the nations." He took it as rejection of him, as we see from v. 7, where the Lord, as a like way, goos strungly to the heart of

things. He was wounded. The best men are but men at the best." There is something due to human feelings even when great public interests are at stake. . By midue haste, and heartless tramping on these, we tempt public servants to take sere of themselves, and distrust our good will, and we deter the best order of men from taking place. Why should they lay themselves hare to the lash of turbeaned and unrestrained enterem of unlicensed and unrestrained criticism?

Samuel appears to have had life and strength for a long time after this he lived to see and lament Saul's decline But Samuel sets a noble example. He

does not decide the matter in haste, nor in his ovid risdom, indeed, the idea is given, that he took their proposal into consideration, giving no oppnone. The sacred writer tells us, not from anything he said, that the thing was will in his eyes (see Jonah iv. 1). He prayed unto the Lord. He was a mau of prayar (1 Sam. vn. 9; xv. 11). Guidance was given him.

III. The Lord's assent. He had assumed and intended that they should ultimately have a king (see Dett. xvii. 14, &c,; Gen. xvii. 0). But this was not the manner or motive of which he approved. It showed discontent with the existing state of things, distinct of God as a leader against Phillistines and Amorites; a cray ing for the display against which he was warned (Daut. xvii. 16-20), hence Saul did not please them all. He was not prenten-tious brough (\$ Sam xi. 5); and finally, as we see by v. 19, they did, as many do, made up their minds as to their course, and then went to Samuel to get his, and through him, the Lord's endorstment (see and study us. 10, 20). This was no mean element in their folly and sin. They wishod to make god and has propliet parties to their own wishlaness.

Mark the divine delicacy to Samuel iv.

71. Do not feel mortification, let them have their way, if they are casting thee aside, so they are me also, and it is their aside, so they are me also, and it is their way; their judges and their God they treat alke; decide on both in caprice, self-will, pride and ingratitude. But let them by warned before they take the step. They say, "like the nations; tell them how it is among the nations; that if they rush to their own tradeing, it very not be in igner

would have probably only led to apone do thence of God. So they got their king () Sam. vii. 26). We may odd that all Somuel's ofter bearing, on this pointal subject, is noble and dignified.

(a) All things that are levelal are not a. reducat. It was lawful to reck a king, But he who judges deeds by their inspiring matrices, say the evil here, and rescribed it. He gave the desured object. But a king who would satisfy a people in this temper, would not please the Lord. He gave one who had much that they ought to have liked, a man, modest and simple, brave, blumeles; they were not all pleased it Sara v. 27). So when we not from ratingled v. 4, see I Samuel xiv. 52.

Golden Tenn.—It is better to put thust in the Lord than to put confidence in the Lord than to put confidence in what in fact, mortifies and voxes us. Better princes.—Ps. exvii. 9.

Congres. Trues.—Conformity to the at the throne of grace.

at the throne of grace.

(b) Servile imitation of the world is weakness and folly. More than anything else, it brings disgrace and rum. Clergymen who aim at being "broadminded." and like literary men generally, and ordinary Christians who will not be "singular"

anywhere, pay heavy penalties.

(c) As we treat God's representatives, we treat him. This applies to his book, day, church, ministers, gospel (John xiii.

(d) Even when we err, God warns and instructs; but disregard of warnings, brings ruin. He sees the motive, what-

ever we may say.
(e) Even good men err. Samuel should not have allowed such sons to hold office, especially after Eli's example. It weakened him.

(f) "Is any afflicted, let him pray," like Samuel.

(g) Let us be content with the Itord as our Counsellor, Judge, King (Ps. exviii. 8, 9).

SUGGESTIVE TOPICS

The home of Samuel—his places of judg-ing—his sons' character—the condition of the country - the desire of the people - how expressed - its evowed reasons - its unavow ed—its strongest reason—the effect on Samuel—how he acted—the Lord's answbr—the virtual rejection—the plan to be pursued—the manner of the king-the real rule for a king—where—the effect on the people—the injury to Samuel—his neble-ness—the error he committed—the right to ness—the error he committee that right to a lking—the wrong of this demand—the lessons to us regarding thinked lawful—regarding conformity to the world—the treatment of God's representatives—the resource of the afflicted—and the one safe Judge, Counsellor and King.

The Reason.

Some spend no time over the Sabbath lesson, and then complain that there is no thing in it! That it is dry! That it is about some Old Testament event or character! Well, lessons, must be dry and unactor! Well, 16880pp, must be dry and di-interesting till they are thoughtfully studi-ed and their practical applications discover ed. Ours is the fault if there is nothing in them, for lessons are often like cupty pails we carry to our wells and springs. must fill them before we can hope, to pour anything out of them.

Beside, we must not expect to find one Beside, we must not expect to find one lesson as interesting as another, or that one lesson will afford us as many and as valuable practical applications as another. There are some subjects in which the practice feels more interest than in others, but every year he must make to a the last support to the contract of t preacher feels more interest than in others, but every year he must preach on a hundred or more subjects. Every one has can invest with interest if he only sacks to do it, making every subject helpful to his congregation. If the teacher thinks a given lesson is but a few dry hones, let him leave a lesson from the cook, who in a very similar situation, improves the opportunity by getting up one of the best dishes.

A lesson must be treated as a seed. If

A lesson must be treated as a seed. It must be planted, cultivate I, pruned of in-necessary discessions, and the fruit of applications gathered for the class, else the sutject will be if no prifit, and a golden opportunity will be lost. Unless we sow we cannot expect to reap—unless we study on Monday we cannot teach on Sabbath.

But another reason why the lessons are ing is not clearly understood and kept in mind. There are no aims in the teacher's mind when no applications reveal themselves in a text of a dozen fruitful verses. He who goes into the forest as a wandere will find no use for the trees around him, but he will be stated in the state will a relative to hull will make goed. but he who wishes to build, will make good use of a dozen kinds of timber in the various parts of his house. Thus it is with the teacher when he keeps his object and his class before him, as he looks into the lesson, to unfold and apply it.

Let us not complain that the lessons contam nothing, lest we accuse ourselves. While some subjects may be of more in totost than officers; let us not forget that all are important and deserving of prayer and thought, and then of no lukewarm presentation.

Asking Questions.

In . thing do teachers more generally In thing do teachers more generally need execute that in the matter of asking questions. The best printed questions should be studied for suggestion as to the mode of questioning, but not to be blindly followed. And one's own questions should in the main, be carefully tappall but before about The teacher who depends on the jenthusiasm of the moment for his questions, will be likely to find himself worly much in the candition of the public preaker who undertakes to beeak exlib speaker who undertakes to speak extemporancously without careful preparation. The one will be quite likely to talk ation. The one will be quite intoly to talk on indefinitely "fillippit saying any thing, and the other to question wally and "suelly, without traching haything. Speaking of printed questions, if they are few and suggestive, as ought always to be the case, it may be sometimes better to follow them in the fund, interrogation; each questions be Samue and t without changing their of one's own as may be proper and neces minds. Resistance to them in this temper sary for the characterior of the subject.

Blog to Cathor Aduli Garges.

Many a superintendent withes he had managital telephasem in Sabbeth school. rotathor ho fall to seems them. Perhaps the pentor becopies and a willing-ness to reach such a cless; or some ent-tured and devout laymon stands ready for the work, and public emonuciment is made accordingly, yet no class, or only a small one, as the result. The superintendout fears that the older people in that con gregation have little intere tim Boblestudy. At all events be carnot reach them.

Now one way to till up a class of that kind is by the superintendent's going persomelly to those who might be members of it, and asking them to come and have a share in its exercises. Many a man who would fail to take as personal an invitation ton times repeated from the pulpit to the adult members of the congregation to come into the new class for Bible study, would heed quickly an individual request from the superintendent to join the class, and aid in giving it character, and in making it and in giving it character, and in minute is a pleasant and profitable evereise. It is in just this way that the larger adult classes are gathered in many Sabbath-acheols. One by one the members are brought in. They are not swept in in masses by pulpit appeals. Children are easier wen to a class by an invitation from its teacher. Adults are more likely to heed a request from the superintendent. The teacher of such a class sometimes hesitates to ask his peers to sit under his lead in Bible study. The superintendent is not thus embacrassed. This may seem to lay an extra burden on the superintendent. And so it does; but it is a work which pays. And the superintendent who would have a good school must do a great deal of work, ordinary and extra. Good schools never come in any other way.—H. C. Trumbull, in S. S. World.

A Question for the Times. ,

Pythagoras popularly taught that darthquakes were produced by a synod of ghosts under ground. Modern physicists or "scientists," as they prefer to be called, teach that all things proceed from "the unknown," and "the unknowable." Which theory, is the wiser? How much more do the scientific oracles of unblick really messionume oracles of unbelief really know of the primal cause of the universe, than their ancient prototype knew of that solemn. "synod of ghosts," which made earthquakes? Science rests upon lexact knowledge. The ghosts of Pythagoras are quite as credible as the confessed gifterance which is wanned on in the "universelate". which is wrapped up in the "unknowable" of philosophers, who say "in their Hearts, no God."

Drunkenness among Women.

The Christian Woman says': "There is no more alarming signs of the times than the increase of drunkenness among the women of the higher classes.

"It is fearful to see men bloated, and besotted with wine and strong drink, but
drunkenness in women unsettle the very
foundations of society.

"It may be no greater sin for a woman to drink, than a man, but it certainly is a

greater calamity,
"Ye may not, however, conceal the fact that drunkenness among women of albelasses, is greatly on the increase, and especially among the rich.

"There is not only wine upon the side-board, and brandy in the secret drawer, but public places of resort where women go to drink; restaurants, whose chief attention is

may be seen in attendance at the door, while the rustle of silks keeps time with the olinking of glasses.
"It is really shocking to see with what a toper-like air some young ladies handle

thoir straws.
"These places of resort are made, as at-tractive as possible, and afford a delightful

retreat for a social glass.
"Women do not drink as men do. Men guzzle, or turn down a glass at oad gulp; women sit by little tables and sip and gossip by the half hour; but the effect is ultimately the same."

Macaulay.

It was not until Maculay stood up that I was aware of all the vulgarity and ungain-liness of his appearance; not a ray of intellect beams from his countenance; a lump of more ordinary clay never inclosad a powerful mind and lively imagination. He had a cold and sore throat, the latter of which occasioned a constant contraction of the muscles of the therax, making him appear as if in momentary danger of a fit. His manner struck me as not pleasing, but it was not assuring; unembarrassed, yot not easy; unpolished, yet not coarse; there was no kind of usurpation of the conversation, no tenacity as to opinions or facts, no assumption of superiority, but the variety and extent of his information were soon ap-parent, for whatever subject was touched upou, he evinced the utmost familiarity with it; quotation, illustration, anecdote, seemed ready in his hand for every topic.

Macaulay is a most extraordinary man, and his actonishing knowledge is every moment exhibited, but (as far as I have yet seen of him, which is not sufficient to judge) he is not agreeable. His propositions and his aliusions are rather too abrupt; he starts topics not altogether naturally; then he has none of the graces of conversation, none of that exquisite tact and refinement which are the result of a faliations intuition or a long acquaintance with good society, or more probably a mixture of both. . . . Sydney Smith calls Macaulay "a book in breeches."—Greville's

Oven the grave of Dean Alford, in the Churchyard of St. Martin's, Canterbury, Englead, is the following identification, propared by his own hand:—"The inn of a traveller on his way to the New Jerusalem." It is a beautiful opitaph for one who looked for a city whose builder and maker is God.

PUBLISHED EVERY FRIDAY AT TORORTO, DARADA.

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THE

"Sabbath School Presbyterian," PUPLISHED MONTHLY, AT 102 BAY STRIET, TORONTO.

* * The numbers for Morch and April are now before us, a at wear a neat and attractive appearance, ester allythe April resue. A comparison of these two shows diedict progress, the articles in the latter being shorter, pithic, and more readable for children than in the lorace. The paper is toned, and both printing and illustrations are well executed.—The Literal, 6th April.

The paper is goot, and supplies a next decideratum among the young. It should certainly need with a wide circulation.—Rev. Wm. Ross, Airkhill.

Specimen copies will be sent to any address C. BLACKETT ROBINSON. P.O. Drawer 2184, Toronto, Ont.

British American Bresbyterian. FRIDAY, JUNE 4, 1875.

MEETINGS OF ASSEMBLY.

It may not be amiss to attempt to foreshadow as far as possible the proceedings of the approaching meetings of the several Presbyterian churches of Canada in Montreal in the second week of June, and of the General Assembly that will result from their amalgamation. Of course, any remarks of this kind can only be general in their charactor, as nothing relating to the constitution of the United Assembly can be definitely settled or officially announced, until the four separate courts shall have first met, and have agreed on the course to be pursued. Yet as many of our readers will doubtless be anxious to know the general nature of the probable proceedings on that occasion, we give space to the following outline of what has been proposed.

The Canada Presbyterian Assembly, this

year unrestricted in its representation, will meet in Erskine Church, Montreal, on Tuesday evening, the 8th June, at 7.30 p.m., and as Principal Caven has received the nomination of the majority of Presbytories, he will likely be chosen moderator. The Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, will meet in St. Paul's Church on the same day, at the same hour, and Principal Snodgrass will, in all probability, be the new moderator. The Synod of the Lower Provinces will meet in Knox Church, on Wednesday evening, the 9th June, at 7.80 p.m., and Rov. E. Ross, Londonderry, N. S., is named in connection with the moderatorship. The Synod of the Maritime Provinces will meet in St. Gabriel's Church, on Thursday, the 10th June, at 11 a.m., and it is understood that Rev. Geo. M. Grant, of Halifax, will be elected moderator. As there will be no legislation for the future. nor projecting of plans, it is thought the several separate courts will be able to complete their business easily by Monday evening, the 14th June, so that the great event to which so many hearts are anxiously lookng forward, may be expected to take place on Tuesday, the 15th. This day would be no matter how true, that justify the Provery convenient for any members of the Church at a distance from Montreal, who might desire to be present on so momentous an occasion, and doubtless there will be *many such, to reach the city in time, leaving home on Monday. It has been suggested that there he a joint meeting for prayer and conference every morning, during the sitting of the four separate courts, in Stanley Street Church, by which heart preparation for the great event of the year will be secured. When the day agreed upon for the consummation of the Union has arrived, the four courts, headed by their moderators and clerks, will repair, fully constituted, to the place appointed for the joint meeting-the Victoria Hall, in all probability—as it can be fitted up, at a comparatively trifling cost, to accommodate a larger gathering than any building in the city at the disposal of the churches. The initial proceedings will be taken by the oldest of the four moderators. Each of the others will have some part assigned him in the opening exercises, The rolls of the four courts will be called by their respective clarks, and the minute of each resolving to meet, at that place and time, for uniting with the others, will be read. Then the Basis of Union will be read, and duly subscribed by the four moderators in name of the churches which they respectively represent; and the Union WILL BE CONSUMNATED, so devoutly wished for by good men in all the churches. This will-be announced by one of the four moderators, who will then call for the nomination and election of a modorator to preside over the deliberations of the United Assembly ants and Roman Catholics met. The

point at once a business commuttee, and a nom teaching any thing outi-popish, or 18th of May. The opening sermon was TRIMIS: An year, to auxilia.
Partial by med, went fer seek pay-bloot the ecommittee on Bills and Occitures, as well

Posted-rend Propostor. blessing upon the event accomplished neck a meeting to consider what policy Gavin, of Dundee, was unanimously apby the good hand of the Lord upon the should be pursued, in order to secure for pointed to that office, and took the chair. churches. A third session in thosamo day- , there at the hands of the government, what the evening session—ought to be given to they deem their rights. It seems that the had reported on the order ex business, it addresses with reference to the Union, to Leanner both of the Foundaria in Ir I Onterio be denvered by the four ex-mederator, or by the four conveners of the Union Com-Trans: 20 cents per aunum, in quantities. mittees, as representatives of the four bad-Est Subscriptions may commence at any time i ics united, and by an elder from each of the and me payable strictly in advance.

It is expected that delegates will be present from the several Scottish churches, as well as from the Presbyterian churches of the United States. It is thought that an early opportunity ought to be given to these delegates to deliver the messages to the United Church with which they shall be charged; and the second evening might be assigned them, the meetings during the day being set apart for business. The Presbyterians of Montreal would like to manifest joint hospitality to the members of the United Assembly by entertaining them at a social meeting, and Thursday evening might be given for this purpose. Then Friday evening should be devoted to a great missionary meeting, an effort being put forth to enliven the spiritual pulse of the entire church by enlisting the people heartily in both home and foreign mission work. By such a series of meetings, the pravers of the people at home helping, and with the renewed favour of the Great Head of the Church, we may expect that the United Church will enter upon its career with a full tide of blessing.

THE ROMAN CATHOLICISM AND POLITICS.

We wish simply to notice passing events, leaving comment to a future time, and

1. The Council of Public Instruction has laid down a principle which precludes the introduction into the text books used in Public Schools "of any religious dogma opposed to the tenets of any Christian denomination, and has removed from those text books every thing which has been pointed out to them by the Roman Catholic Archbishop of this Province, as affensive to the feelings of Roman Catholics." Of course all dogmas which are essentially Protestant are thus excluded; and historical statements regarding the reformation period, which justify that grand event, must be offensive to the feelings of Roman Catholics, and have been removed. No matter what the truth may be: only such defective statements as do not offend the Roman Catholic Archbishop are retained. Popery may be a Christian denomination, although Roman Catholics themselves would resent being thus put on a level with Calvinists, Methodists, and Baptists, except when it is serving the purpose of destroying Protestant truth. But whether it is a denomination or not, it is well to notice hat in order to please Roman Catholics. the text books for Protestant children are denuded of all positive teaching of evangelical religion, and all historical statements

testant Reformation. 2. This same Council of Public Instruction, with strange consistency, declare themselves not responsible for any statements of religious doctrine, or for any expression of religious feeling, nor will they interfere with anything to which those terms may be fairly applied " in the text books for separate schools, which are authorized. That is, in the separate schools. any dogma or statement offensine to Protestant denominations, may be taught, and there will be no interference; nay, public money will be given for this purpose. But they consider themselves responsible for the historical veracity of the books, and for their consistency with "civil duty, and the concord which ought to prevail, and which it is one object of a system of public education to promote among all classes of Her Majesty's subjects." The meaning of this seems to be, that any statement historical or otherwise that savours of die loyalty, treason or rebellion, will not be sanctioned. Of a truth this is not much to have attained. Nothing properly Protestont is to be taught, 1rt every thing Ponish. short of disloyalty, tay be taught. The seed which produces Profestant intelligonce, liberty, shall not be sown, but those whose natural suro fruit is disloyalty, suspicion of fellow citizens, and discord, may be sown by teachers having the confidence of the Roman Catholic Ecclesiastics, provided that nothing appears in the text books, which seems to endunger civil pence. How unequal the terms on which Protost-

suitably addressed the court, the next duty ism, and aided by the state in educating will unturally be to elect at least two clocks, their children in anti-protestent dogmas The machinery of the United Church being | ander sained men who may teach orally | The Syned of the Scottish United Pres-

Governments, are charged with treating should be restricted to half an hoar, and all the Roman Catholies with indifference, ad

d doing enough for them. We have ken of the way in which the Globe, at the time of the last elections, flattered the party, and it scoms from an editorial in that report on Scholarships it appears that the journal, that they admit that their claims received "full justice at its hands. The position assumed to which we then took ex. | £14,588. ception is, that the Roman Catholic religious community, as such, has a right or claim to be recognized in politics, and to were, made by himself as remote as possifellow-citizens, and fenced round with formidable barriers to free give-and-take communion.

At the same time, they claim exceptional privileges and have obtained them so far. And now, Lecause the present governments will not give more—will not allow a Catholic policy to prevail in any province from Atlantic to Pacific-will not put Protestantism under the heel of Papacy. A meeting of Roman Catholics must be held, to consider what shall be done to scoure their just claims. We know the claim, for nothing will satisfy that church but the complete subjection of the state to the Pope, as , always been regarded as the most impor God's Vicar. We are not left to conjecture

4. Bishop Bourget has spoken out in a pastoral letter concerning elections, which bas been read in the churches of the city of has over taken place in one year. The aim Montreal. Hear him. We give the letter in full elsewhere:

"The men who do not deserve your confidence are those who support propositions condemned by the syllabus; who spurn all intervention by the Pope, by bishops, by priests, in the affairs of Governments. There is Vaticanism for you, Ultramontanism with a vengeauce, and that in Canada, who dare to teach that the church has nothing to do with political matters, and who, in spite of their public and solemn promises, have, by their votes in the house, shown themselves not favourable to the rights of the people of Manitoba, and to the general amnesty which they had promised, and who equally did not favor the rights of the Catholics of New Brunswick to the Sedespoiled by an unjust and vexatious law.

Now, we admit that the Bishop of Toronto would not write such things to be read in Toronto. Protestant feeling is too strong to allow of its being done. But we are not so foolish as to believe that he or any other good Roman Catholic priest, has Bishop Bourget. Nor if they had could they prevent the claim being made, and supposing the Roman Catholic party to be strong enough, the vote being given that would put our government, legislature and would put our government, legislature and supposing the Roman Catholic party to be strong enough, the vote being given that would put our government, legislature and supposing the Roman Catholic party to be strong enough, the vote being given that would put our government, legislature and supposing the Roman Catholic party to be strong enough, the vote being given that could other native agents. There are fifty-six communicants, 1056 candidates, 192 week day schools, with 10,580 pupils. The total Bishop Bourget. Nor if they had could would put our government, legislature and country, under the power of the Pope.

REFORMED EPISCOPAL CHURCH.

The Synod of this new denomination of Evangelical Christians has just been held in Chicago. The proceedings have been of a most interesting character, and the earnest Christian men who form the Church are encouraged and full of hope. There are now sixty-two ministers and over 6,000 communicants in the connexion. This shows a rapid increase, and unless the rampant ritualism, which has of late been manifested both in the United States and Canada, has received a check, many Evangelical Episcopalians will join the church where they will enjoy the liturgical service which they have learned to admire and love, and not be offended by Popish doctrines and practices. The synod has settled two most difficult matters, and if any thing like the cordiality and harmony be found in mainvidual congregations, that prevailed in the larger meeting, the inturgy, as amended, and the articles of religion as adopted, will form a basis for future organization and ecclesiastical operations. The revised prayer-book is purged from the oppresive expression which favour Popery, and the articles are substantially the basis of the Evangelical Alliance. The new church is very Catholic and liberal in its relations to other churches, and very decidedly Evangelical in its creed. May God speed the movement, and make this young-

est sister a blessing.
The next meeting is to be held in the capital of our Dominion, which shows that in the opinion of the Synod, things in Canada are farorable to them.

British Imerican Proceedings of the Year. This done, and be having latter determined to put down Protestant- Proceedings of the United Presbytorian Synod, Scotland.

then complete, is will be necessary to appoint they please; the torner prohibited byterian Clouch met at I. danvargh, on the Leagues and Page Office Green, should be drawn in favor or time Problems of the Proposed for the Control of the Problems of th After the committee on Lills as a Overton was proposed that oil movers of motions others to fitteen minutes; but this did not find favour with the majority, and was not income from 1871 to 1874 had been guell,. 19s. 4d., and the amount of funded capital,

For some time past, the question of lengthening the yearly session of the Theological Hall has been under discussion. be represented in Parliament. This the | The proposal to make the theological course Roman Catholics claim. They will not consist of three sessions of five months each mix with Protestants, to use the words of the instead of five sessions of two cach, was last Giobe ; the Catholics live apart in, so to year sent down to Presbyteries and Sesspeak, a land of Goshen of their own. mons, and has been very generally approved The Roman Catholic politician is, as it of. After a keen debate in the Synod, this change was agreed to by a majority of 288. ble from the sympathies of the mass of his the vote standing for the change 315, against it, seventy-seven. This change will necessitate others of a somewhat important character, but there can be little doubt that eventually it will be felt to be an improve-

> The disjunction of all the congregations of the body in England, in order to allow them to form a nnion with the English Presbyterian Synod was agreed to, after a still keener debate, and by a majority of eightynine, the numbers being respectively 253 and 164. Some of the members dissented, for reasons to be given in. The Wednesday of the first week of this Synod's meetings has tant day, and specially noticeable for the missionary meeting in the evening. the report on the augmentation of stipends, it appears that last your there was an in crease of £15,000, the largest increase which 18 now to have the minimum stipend, (£200) at least exclusive of a manse. The present average stipend over the whole U. P. Church, is £240. A long and interesting report on Evangelistic work was next handed in, and from the tenor of the subsequent speeches, it appears to be the universal opinion of the ministers of Synod that great and permanent good had been accomplished by

Deputies from the English Presbyterian Church and the Reformed Church of France were also heard.

The missionary meeting in the Music Hall was as usual a great success. Dr. Scott, the Home secretary, read the report on Home operations for the year. The minimum stipend for 1874 was £187 10.

The report on Foreign missions was read parate Schools of which they had been by Dr. McGill. The divisions are nine in number, and are situated in the West In dies, Old Calabar, Caffraria, India, China, Japan, and Algeria. In these fields, fortynine ordained European missionaries are employed, with seven European medical missionaries, eight ordained native mission aries, five European male teachers, ten Eu ropean female teachers, seventy-seven native catechists, 167 native school-masters, any other view of what should be, than eighteen native female teachers, and fifteen

> by societies on the European continent, in the colonies, and in the United States. The increase of communicants in the native churches, over the decrease by death, etc., has been 248.

> The tressurer read the financial statement of the missionary income for the year. That income amounted in all to £5,950 11s. 2d. A very large increase in the year.

Missionary speeches were thereafter de-livored by the Rev. Samuel Edgerly from Old Cainbar; Rev. James Gray, Rajpootana, India; Rev. Dr. Fisch, from France; Rev. Thomas Downic, from Jamaica; and Rev. P. W. Robertson, College Street, Edinburgh.

We must delay further reports to another

The Meetings of next week in Montreal.

Canada Presbytorian Assembly at its jast meeting, resolved that the coming meeting in with them; who criticise and blane should be Synodical, and as such, open to commands and missives from bishops, and all the ministers of the Church on the rolls | marrietions from pastors in regard to elecof Presbytery, with an older from each mut-isterial charge. We have no doubt the isterial charge. We have no doubt the meetings will be largely attended, and the proceedings of more than ordinary uttered.

ian Church in the United States

ly meeting in Cleveland, but its proceed, and exiled from Canada as they are from ings have not been of any very general in. Germany and other countries, if they continue the countries of the c ings have not been of any very general in-

BISHOP FULLER'S CHARGE.

We have perused the charge of the new Eishop of Ningma with much pleasorn, The tone is healthy and practical, with ac en from siving the Protestant version of presched by the retuing moderator, the whole ensure into his en now giving the Protestant version of Presented by the retning moderator, the whole energy into his own work, and bilong history no reatter how true, if often we to Rev. Dr. Andrew Thomson, Edinburgh, who rantters which affect the church. Let as thope that party sput will not be cooked in the near dweeze, but be held by check Ly the excrese of moderation and ground discipline where necessary. We like very much the Home Mission spirit manifested. and thank that the use of lay reader, will be tound a great help in the work. It gives hope to see the Angliern Church striving herself for evangelistic effort. All the churches will have more than enough to do. if the country is to be held for Christ, and the Anglican Church has access to a great pressed. The next day's proceedings were number who are beyond the reach of other both interesting and important. From the churches, and particularly of the Pre-byment to liturgical services and educational prejudice.

Statistics of the U. P Church of Scot-land for 1874.

616 .. No. of Congregations... Elders... 5017... Members in full Com-187,761... 15,009 207,874... 5°74 ····· 11,857... 2880 84,224... 16,723 No. of S. S. Teachers.... Scholars ... Annual income for Con-

gregational Purposes... £260,990... £65,998 Annual income for Missions and Benevolent

BOOK REVIEWS.

BLACKWOOD FOR MAY is fully better than usual, and this is saying all which needs to

Bishop Bourget's Advice to R. C. Electors.

A pastoral letter from Bishop Bourget, (Montreal), publishing the 14th and 18th decrees concerning electoral duties of the Fifth Council hold in the Province of Quebeo was read from the pulpits in Issuan Catholic Ci'y Churches on Sunday.
"Having exposed the duty of pastors to

wain their flocks of dangers with which they are menaced, he gives institutions at length regarding the duties of electors, prayer, calm reflections, avoidance of quarrels, hatreds, drunkenness, also oaths, calaunties, frauds, corruption, etc.; obligation to vote and to give any m moy corruptly received to the poor.
.. The important clauses are the 7th and

8th, giving instruction, as to persons for whom electors should and should not vote,

they read as follows:-"In order to put you in a position to secure good elections, by choosing members who, in the best of your knowledge, are wor-

thy of confidence and well fulfilling ther mandat, relieve yourself of all rejudices created by interest, party spir.t, and other bad motives, in order that the men of your choice may be, as we have already said. men settled in good principles; inflexible when it becomes a question of supporting the lights and privileges of the Church; independent of all parties who only seek their own particular interests, and not those of their country, decided in announcing posts of honour and lucrative situations, source than neglect their duties and violate their promises and engagements-men, in fice, who prove their good will by their deeds, their example, their votes, rather than by their speeches, their fine words, hence you see what you ought to think of those who. in spite of their public and solemn profestations, have not shown themselves in tarcur Besides sustaining these nine missions, of, by their votes in the House, the rights this Church contributed in 1874 £3690 183, of the inhabitants of Manitoba to the general amnesty which was promised them and eral ampesty which was promised them and of those of the Catholics of New Brunswick to separate schools of which an unjust and vexatious law despoiled them."

· We are now going to tell you who are those who do not deserve your confidence. Yes, truly, our very Christian brethren, those men do not deserve your confidence who show themselves hostile to religioused the divine principles which it teaches; who advance and support in their speeches and their writings, errors which the Churchessdomns; who m order to be elected at any price make use of corruption, lies, frauk, and the excesses of intemperance; who dery to their cures the right of giving instruction as to the duties which candidates as well 25 olectors have conscientionally to discharge, by pretending that they ought in no way to mir up in elections; who wiel the Chareb to be separated from the State; who supper propositions condemned by the Syllabus; who spurn all intervention by the Pope, by Our readers do not require to be told bishops, by priests, in the affairs of Governments were not bound by the principles which God has remeetings in Montreal. Very wisely the Clareck hear and the Clareck hear at his case to the Church hear at his case to teach that the Clareck hear at his read to gith political the C'arch has nothing to do with political proceedings of more than ordinary interest. | demns; who do not fear to say that priests should live confined to the Church and sac The General Assembly of the Presbyter- that were possible, from tesching the print that were possible, from tesching of ciples of sound politics, as the teaching of the Church itself; who dare to declare that This Assembly has been holding its year, the priests shall be persecuted, imprisoned, tinue, as at present, to medillo with elec-

Ministers and Churches.

THE Annual Congregational Meeting of Knox Church, Scarboro, was hold in Knox Church, on the first of February. After service, conducted by the paster, Rev. Geo. Burnfield, M.A., Squire Mitchell was called to the chair to preside over the meeting. The report of the Building Committee was precented by Simpson Reunio, Tressurer. The amount expended on repairs of the Church during the year was (5487.55) four bundred and eighty-seven dollars and fifty five cente. Mr. William Clark, Treasurer, then presented his report for the year, which was received. The contributions for the achemy s of the Church were two hundred and seventy-seven dollars and seventy-five cents (\$277 75), being an increase of thirty nine dollars and seventy-five cents (5 .75) over last year. The total expenditure of the congregation was (1,680.64) one thousand six hundred and eighty dollars and sixty-four cents, being an increase over 1874 of two hundred and eighty-seven dollars and thirty cents (\$287.80). The total expenditure of Knox and Melville Church for the year was two thousand two hundred and three dollars and seventeen cents (82,203 17). The call from Chalmer's Church, Montreal, to the pastor, was taken into consideration, and Commissioners were appointed to attend the Presbytery on behalf of Knox Church congregation. They were authorized to state the strong attachment of the congregation to the pastor, and also the earnest desire that he should remain with them; and to state further, that one hundred dollars (\$100) should be added to his salary. The increase of membership during the year was twenty-five, (25). The increase of both congregations was thirty-four (84), nmeteen on profession of faith and fifteen by certificate. The financial report shows a considerable progress on the part of the congregation. It is to be hoped, however, that so wealthy a country congregation will do greater things in the future. The spiritual life of the congregation is healthy, and while there is much to mourn over there is also much for which to thank the Lord. May the day soon come when our whole Zion shall be haptized afresh with the spirit of God, and lead us all to more com-

plets consecration of our all to Christ. Ar Walkerton, on the Queen's Birthday, the corner stone of the new church was laid in the presence of a large audience. The devotional exercises were led by all the ministers present. There were then deposited in the stone, the Toronto daily papers, Herald, Telescope, British American Presbyterian and Record; also a written history of the congregation, with the naries of all the different office-bearers, Sabbath-school teachers, and of every member. The chairman of the Building Committee presented John Bruce, Esq. with a very fine silver trowel, with which, after a short address, he proceeded to lay the stone. After praise, the handsome sum of \$103.00 was given in collection. Thereafter short addresses were given by the Rev. Mr. Duff, on "Consecration for Christ's Work;" Rev. Mr. Will, Wesleyan, on "Liberahty for Christ's Work; " Rev. John Eckford, on "The Progress of our Church in Brant; " Rev. John Bell, Church of Scotland, on "The Necessity of Unity and Energy in Completing the Work Begun; ' Rev. Mr. Depew, on "Thanksgiving for what Christ has done in Walkerton;" and Mr. Nesbitt, one of the elders, very happily returned thanks to the ministers for their help and to the strangers for their presence. During the service the brass band very kindly gave excellent help in aiding the choir. After singing "Shall we gather at the River," the Benediction was given by the pastor. This is the third church built by this congregation since 1851; the first a log one, with a subscript on of \$27.50 and 2,090 shingles; the second, a frame one costing some \$800; since enlarged by adding twenty feet to its length; and this third one of brick, with fine stone basement. It is built on the leading street from the centre of the town to the railway station, and on a fine site of half an acre in front of the Court House, costing over \$500. The church is 49 x 71, and built of white brick, from designs by Mr. Dalgleish, architect, Galt. The contract price is nearly \$8,000, exclu sive of land, galleries, furnishing, fencing, &c. It promises to be one of the most chaste and substantial buildings in the north-west of Ontario. At the ordination of the Rev. R. C. Moffat, in 1857, there were 45 members upon the roll; 314 have been added since then; and during that time 172 have been removed by death, removal to other localities, &c., leaving now upon the roll 187. And during that time the foundations were laid of what are now known as the Churches of North Brant, West Brant, West Bentinck, and Hanover. At present the congregation worship in their frame church on the east side of the river, in the foreneon, and in the Town Hall in the evening. All facts considered, this congregation has reason to cherich deep gratitude for their many past and present blessings. And to Jesus, the chief be added year by year in Face St. John's, Farley, Wills, and East Storham, which Walker ton. Walkerton.

Sophiasburgh, on Thursday of last week, caused a deep sensation of sorrow, not only among his immediate relatives and neighbours, but very generally in town, where his presente was very familiar, especially to the Presbyterian Society, with whom he worshiped with great regularity for upwards of twenty-three years. On Saturday, the 18th inst., Mr Petterson had a tumor removed from his right thigh, Dre. Ruttan of Napance, and Moore of Demorestville. The operation was much more difficult than was anticipated, though it was skillfully and successfully performed; but it proved too much for the aged patient, who sank under its effects on the day already named. His funeral took place from his late real dence on Saturday last, to Park's burying ground, and was very largely attended by a most respectable concourse of sincere mourners. Mr. Patterson was a ruling elder in the Presbyterian Church, Picton, for very many years, and a more humbleminded and exemplary Christian it would be hard to find. In every relation of life be manifested the gentle, meek, sympathetic spirit of the Muster, and his end was peace.

Building and Restoration of Churches in England.

As one example of the spirited liberality which exists in England, and as a proof of the devoted love of the members for their National Church, we quote the following from a speech lately made by Archdeacon Woolcombe, of Exeter Cathedral. The Archdeacon said: It was very remarkable to observe how

during the las, twenty or thirty years, the progress of church restoration had gone ou throughout the country, and particularly in the Dioceso of Exeter. Some of them were probably aware that a return had been called in by Lord Hampton of the number of churches that had been restored since 1840, at a cost of not less than £500. He held in his hand a copy of the return for the Diocese of Exeter, and he found that, including the Cathedral, there had been 401 handles either protected as nowly built churches cither restored or newly built since 1840 at a cost of not less than £500 and that the total sum expended thereon amounted to £782,805. (Applause). Of this sum he found that £709,258 had been provided by the voluntary contributions of individuals—(applause)—the Church Build-ing Society which, be it recollected, was a voluntary society, supported by Churchmen, had contributed £17,078; Queen Anns Bounty, which was also a Church Society, £475; the Ecclesiastical Commissioners, who was also a church state of the contribution of the contributio sioners, who were the administrators of church property, had subscribed £22,802, making a total of £749,603, either from pri vate contributions or from the property of the church. (Applause). The remaining the church. (Applause). portion amounting to £82,702, had been contributed out of the rates. He certainly expected that the sum mentioned in the re turn from the Diocese of Exeter would have amounted to more than a million, and he had no doubt that if they had the re-turns of all the little village churches that had been restored at a cost of under £500, they would very nearly reach that amount. Besides that, they must take into consideration the fact that the Cathedral had been returned at only £25,000, whereas he fancied that before they had finished they would have expended £40,000. (Applause.) Whilst on the Cathedral, he must advert to the memory of a very worthy and benevo-lent and charitable person lately passed away—he meant Mr. Gibbs. At the time when they were in law troubles, Mr. Gibbs wrote to say that if they were successful, and the Reredos was retained, he would send them £5,000 towards the completion of the Cathedral. A few days before his death that £5,000 was paid over to the account of the treasurer. (Applause). Of many, very many, acts of munificence which were owing to that remarkable man, the Cathedral body would feel a deep gratitude for his munificence towards them. (Hear, hear). If he was not detaining them he would like to say that the returns of the kind to which he had referred would, he thought, be a testimony to those who were anxious to alienate the property and the buildings of the church, that that property belonged to the church as a corportion, and not to the nation. (Hear, hear). ation, and not to the nation. (Hear, hear). All that had been expended in the work of shurch restoration during the last forty years had come, with small exceptions, out of the pockets of church people; and how anybody could venture to say that the churches helegad to the nation, and could could churches belonged to the nation, and could be alienated for other purposes except that of religion he could not imagine. (Hear, hear). He thought that Giurchmen had been too "mealy-mouthed" in not telling the people of what they had been doing for the last thirty or forty years. They had probably been going on that very grand principle of not letting their left hand know what their right hand did; but when so much was at stake in this country as at the present moment, he thought it was right for them to tell the people, not for solf-glorification, but for the information of the nation, what the church was about. He recollected once reading a charge of the celebrated Bishop Butler, who in one of his addresses to the clergy, said the churches in that time were in such a state of dilapidation that they would soon go to ground. Let any one now go through the country, he was sure to find some work going on in connection with church restoration, and he certainly felt exceedingly delighed to come to Dawlish and see the beautiful way in which the chancel of the parish church of that town had been built. ther than that, he did not think there could be an individual parishioner of Dawlish who did not glory in the idea of the removal of that great, he believed, "threedecker." (Laughter). He could only say

it was excessive ugly, and they did not regret its denolition. (Applause).

Lady Elizabeth Villiors has subscribed £1,000 to the Northampton Church Extension telieme.

The Church of Wethersfield, Essex, has been restored at an expense of £1,500.
Rotherham Church has been restored by

The death of Mr. Andrew Patterson, of Moody and Sankey's Revival Services. SUNDAY.

The revival meetings continue to be all well attended. Whilst Messrs Moody and

Sankey devoted themselves on Sunday to

the East End, they left Mr. Aitken in charge of the West End. Mr. Sanday, a local minister, maintained the services at the Agricultural Hall. Many who were once opposers of the movement are rapidly coming round as heapers in the move-ment. All who witness the meetings acknowledge that it is a marvellous sight to see so many congregations of thousands of persons gathered together day after day from noon till nearly midnight for religious instruction, prayer, and praise. There is, however, still something more wonderous than the numbers and the devotion of the great congregations, and that is the effect produced in the human heart. Ministers and others are oftentimes heard discussing for the purpose of endeavouring to ascertain by what powers the results are produced; Some of the scenes daily witnessed are extremely affecting. When a the end of his sermon Mr. Moody invites all whose hearts have been touched to draw for a few moments nearer to the throne of grace, every group that accepts the invica-tion to special prayer has its own family history, and it is not difficult for even a history, and it is not dimented to casual observer to read its story. Who is there who could not divine the history of the who could not divine the history of had the following group?—Mr. Moody had been preaching on heaven, and the bliss of friends being again with those who had gone before. The congregation then sang, "Shall we gather by the river where bright angels feet have trod?" And then, whilst they sang another hymn, "We speak of the realms of the blest," Mr. Moody invital all the middle of the realms. ed all who wished to pray to go there to come up to the front. Among the large numbers in the crowd pressing forward were two stalwart men in the prime of life, carrying one who was too feeble to stand, and whose hair was bleached with years. As they bore him on their arms, the tears trickled fast down the old man's face, and men's too. An artist might have made a picture of the scene. It would have required no written explanation. It told of an aged mother gone before, of an aged father soon to follow, and the hope among them that after passing through the valley of the shadow of death they would all awake to meet a joyful resurrection. Similar scenes could be easily multiplied, each telling its own tale and its own religious awakening, the result of this revival work. But there are other features of the movement, and perhaps not the least remarkable is the manner in which many of the ministers of various denominations are coming round as helpers. Some ct first stood aloof watching it with jealousy. They seemed to fear lest the revivalists should withdraw the members from their own congregations, but the proceedings in the revival rooms have dispelled their fears. It is true that they have not all come round, as the following case will show :-A young man went into the inquiry-room who was a stranger in London. He was spoken to by a Congregational minister labouring in the North, who, ascertaining that the young man resided in the south district advised him to attend, on the following Sunday, the chapel of another Congregational minister labouring in his locality. The young man went, but, to his great surprise, the Congregational minister of the south preached a sermon against sensational religion, and concluded by carnestly exhorting his hearers not to go running after the American revivalists, as so many who had itching ears were doing. His belief, he said, was that every congre gation was the rightful flock of their shepherd, and that the sheep ought not to run away after strange shepherds, who might only be mere adventurers. The pastor in question is not a very popular preacher; he has but a small flock, and probably cannot afford for any of them to go astray. Probably he had good ground for fearing that if any of his congregation did they might not return, but the general testimony of those ministers who have been taking part in the labour of the revivalists, who resided in the localities that have been under their influence, is that their congregations have been greatly iu-MONDAY. Monday was, as usual, comparatively

vices commenced with a noonday prayermeeting at Her Majesty's Opera-House, which was largely attended. There were many special requests for prayer from all parts of the country, and many encouraging accounts given from various parts of the progress of the work. One of the most interesting was in a letter read by Mr. Moody, which he had received from Cambridge, and in which it was stated that a great movement had been begun there among the undergraduates, and that some marvellous results had followed. The

rest day with

Town Hall was completely filled on Sun-day night, and after the service a prayermeeting took place, and a great revival followed. A movement like this to break out among the undergraduates of the col-

leges of Cambridge was, Mr. Moody said, a great token of the Divine blessing. During the service Mr. Sankey sang several hymns, and the meeting closed with the benediction.

The Rev. W. H. Aitken maintained the

cervice at Her Majesty's Opera-House last night, at which a good congregation as-sembled. Mr. Aitkon, who is a talented and eloquent preacher, but who is not known, buds fair to be an excellent susknown, buds fair to be an excellent sus-tainer of the work begun by the American revivalists. He took for his text last night reducible to the took for his each last light the 12th and 13th verses of the 11th chapter of Zechariah. He said that the words showed the arts by which Satan seeks to bribe the people of the world. The sin of Judas was an old sin, and was one constantly repeated. When Judas sold his Master he forgot that in so doing he was selling himself too. The preacher conclud-ed with a most carnest appeal to his hearers to accept salvation now. At the close of the service a young men's meeting was organized similar to the one at the Agricultural Hall. Many persons also went into the inquiry-room, at which Mr. Aitken and other friends were present to counsel them. About 100 persons stayed to the righteons to a degree.

prayer and revival meeting held in the pit of the theatre.

It transpired that information was recorved from Cambridge that the work going on among the undergraduates there was largely extended last night, for, in addition to the Town Hall three other large rooms had been taken.

The services at the Agricultural Hall were concluded by the Roy. Dr. Mackay, of Hull, but the attendance was very small. He too is a very powerful preacher.

London is now in the very height of its gavest season. Bosides the regular May meetings, there are 130 meetings for various religious objects announced, and every available hall is daily occupied. It is therefore not surprising that the noonday prayer meeting on Tuesday was not so fully attended as on former days. Mr. Moody said that the requests prayer were far more special numerous than on any former occasion, and that it was a very encouraging thing to find this great work so extending. The requests, which wore all classified, were then read through, the total number amounting to 400. Prayers having been effered and several hymn: sung, Mr. Moody gave a short address on the difficulties of the inquiry-room. He said his great difficulty in London was in deal ing with the scoptics. People would come to him in the inquiry-room to ask him to rid them of their difficulties. He thought it was hardly the place or time to and ask him to do so when he was busy directing souls anxious, and inquiring, the way of salvation. If those sceptics who always stood in the deerway, and who would neither go into the kingdom, nor let others if they could help it, would only get out of the way, or rather come and work for Christ, what a grand work they would soon accomplish in London. After prayer by a number of friends and the singing of a hymn, the meeting closed with the

benediction.

Though the attendance in the morning at the was sparse, yet the Opera-House at the afternoon service was crowded in every part. The Royal box was occupied by the Duchess of Sutherland, the Marchioness of Exeter, the Duchess of Cleveland, and Lady Alcock. Messrs Moody and Sankey conducted the service, which was listened to with great attention. The Opera House in the evening was very thinly attended, the pit only being filled, with the exception of a few persons in the grand tier. Those who were absent, however, lost a grand oratorical treat. The Rev. W. H. Aitken was the preacher, and he appears to be very remarkable for his culture, eloquence, and evident sincerity. On the platform there were the Earl of Cavan and Mr. Mo. 12y, M.P. Mr. Aithen took for his text the 18th and 14th verses of the 17th Psalm He said that even the most worldly man had an inward yearning sometimes for rest. The religion of Christ was the only system of the whole of the religions of the world which offered rest to the weary soul. All other systems kept man on the weary treadmill and busy wheel of life. What peace could a man of the world have with the sword of Damocles hanging over his head? There was an inward tumult in the heart of a worldly man that he nover could still. With these thoughts in our minds, what a blessed thing it was that Christ stood now in the midst of the world and said, "Come unto me all ye that labour and are heavy laden, and I will give you rest." It was a great mistake to sup-pose, as some do, that if the had only wealth they could lead a religious life and be in their heart at rest. Here we were in the West End of London, the very centre of fashion and wealth. Let them look in the faces of many of the worldly people of wealth and see whether they were at rest. Not they. Why, one-half of them did not know what to do to kill time. Their life was one weary round of pleasure-secking in the day, and theatre and bell-going at night. But did they give rest to the weary soul? Oh no! Well, they had been hearing in the crowded meetings from their dear American Irother of the peace of God, and many thousands began to pray who never prayed before. True, there were some they met with who, when Christians spoke to them of the hope of their immortal soul, gave them such a reply as this, "Oh, I don't want you to speak to me; I can take care of myself."
It was, however, only when sinners felt a sense of their own danger that they cried out, "Oh Lord, deliver my soul." It was with sinners as with drowning men. They only scream out "Save me" when they are siuking down to death. The sermon was very effective, and a very large proportion went into the inquiry-rooms and declared themselves on the Master's side.

Mr. Moody at night preached at the Last-end to a large congregation. Dr. Mackay, of Hull, preached at the Agricultural Hall, and Mr. Taylor, of California, at the Victoria Theatre.—Review.

Arab Character,

The Bedouin Arab has some fine quali ties. He has warm family affections, par-ticularly to his mother; is kind to his horse, hospitable to his friends, and to strangers also, to the utmost of his power; but, like most who belong to wild nomad tribes, he is given to plunder without scruple, and ven looks on it as his right to plunder settled inhabitants of corn, etc., and travellers of their goods, and even of their clothes, unless they are under the special protection of his own chief, or of one on friendly terms with his own, in which case he is quite faithful. He is revengeful to his eu-cinies, tyranical to his wife, and bigoted to his religion-while at the same time care less of its observances; one of a party often being seen reciting the customary Moslem prayers at sunset, etc., while all the others are chatting or attending to their camels, apparently thinking one was proxy for the rest. Very few can read, and those who can usually possess and desire only one book, or rather past of a book; for their whole library often consists of a portion of the Koran, written in a large hair, in a large thin volume bound in red leather. An Arab cares little for instruction, and is self-

Hymns From Babylen.

As a plousing contrast to the idolations ead supersutions phaces of the Assgrian belief, a specimen or two may be added of their religious worship. These litanies of the older or, rather, the younger days might express the devotion of the pious heart the world over.

"In the bourens who is so tofty? Thou alone, then art lefty. On timearth who islofts?

Thou gione, thou art loft,.

Thy great community in neaven tro published, Its gods bow down before these,
The great concerned on earth are published, It spirit biss to dust

Not all the prayer . however, are offered to an unnamed supreme god. Here is a short prayer of intercession addressed by the priest to the god Shamas, or the Sun, in behalf of a worshipper:

> "O thou Sun at thy command, Let his sins be atoned, Let be iniquities be blotted out!"

Another hymn is hardly the less striking and beautiful for its reverence for Venus:

> He who fears not his God Shall be cut down like a reed! He who worships not Ishtar, His strength shall full Lake a star in 'ne sky shall he fade away, Like the dew of the night shall be vanish.

The following psalms, however, need not the change of a word to adapt them for chanting in our own Sabbath worship:

> "O God my Creator, Hold thou my arms, Keep the breath of my mouth fake thou my hands. O Lord of light!

Or this :

O Lord, let not thy servant sink In the waters of the raging flood Hold thou his hand!"

"Lord my transgressions are many, My sins are great! The Lord in the wrath of his heart Hath heaped dishenour apon me : God in the strictness of His heart Hath everwhelmed me!"

A second verse, however, of this psalm, recognizes unferior deities.

"Isthar hath pressed down hard upon me, She hath mademy troubles bitter; I throw myself upon the ground, No one taketh my hand. i cry aloud.

No one heareth me.' It might give a juster view of the religion

of these kings and people, by whom God punished Judah and Israel, if we were to add some of their strange conjunctions against a hundred sorts of goblins and devils, and incubi and succubi, which were supposed to torment mankind; but they would only show, what is abundantly proved by the religions of all nations, that the soul's pure worship of the Most High can-not quite be extinguished by the donsest superstition. "In every nation," saws St. superstition. "In every nation," sare St. Poter—and why not even in that city in which, we are told, the people cried might-"he that feareth God and worketh right-eousness is accepted with him." Theirs was what the theologians call "an invincible ignorance," for which men are not responsible and notwithstanding which such as they, as the infallible Pope told his flock in 1868, "are able, by the operation of the power of divine light and grace, to obtain oternal life."—W. H. WARD, D.D., in "Scribner's Monthly.

Births, Marriages, and Deaths.

BIRTHS.

On the 2-th ult., the wife of the Rev. H. Crozier Holstein, of a son.

MARRIAGES.

At the residence of the bride's father, on the 1st inst. by the Ray. James Boyd, Mr. William F. Thompson, merchant, Milverton, to Miss Ellza-beth, third daughter of Mr James Docherty, of North Easthope.

At the residence of the bride's father, by the Rev R. Thyano, English Settlement, on Thursday, 27th May. Alex. Aikenhead, Fsq. of Stanley, Co. Huron, Out., to Miss Effzabeth, daughter of Dunean Brown, E-q., 8th Concession of Lobo, Ont.

At the residence of the bride's father, by the Rev. Thyrnes, Euglish Seltement, on Thursday 17th of May, the Rev. Allen Bell, C. P. Church, London Township, to Miss Catherine, daughter of Dinican Browne, Esq., 8th Concession, Township of Lobo, Ont

DIED.

At Woodstock, sandonly, on Wednesday 19th May, 1875, Mrs. J. Shaw, rollet of the late John Shaw, aged 74 years. Deceased was a native of Cathnesshire, Scotland, and was one of the earlier settlers of the town of Woodstock, where she spent the last forty years of a consistent, unobtrusive Christian life.

MEETINGS OF PRESBYTERIES.

Synattone.—In Stratford, on 1st Tuesday in July, at 11 o'clock a.m. Honon. -At Goderich, on 1st Tuesday of July, at 11 a.m.

BRUCE.—At Paisloy, on the 2nd Tuesday of July, at 20'clock p.m.

BROCKVILLE.—At Prescott, on the 3rd Tuesday of June, at 2:30 p.m.

Pauls.—In Knox Church, Woodstock, on the first Tuesday of July, at one o'ckeck, p.in. Simcon -At Barrie, on Tuesday, July 6th, at 11

Hamilton—In the Monab Street Presbyterian Church, Hamilton, on the second Taesday of July,

Concord—At Millbrook, on the first Tue day of July, at H a m.

Kangsron -In Picton, on the 2ad Tuesday of July, at 10 o'clock a.m. GURLPH.—In Chalmer's Church, Guelph, on the second Tuesday of July, at 9 o'clock, a.m.

Tonoxto. -In the Lecture Room of Knoz Church, Teronto, on Tuesday, 1st June, at 11 a.m.

BROCKVILLE.-Will meet in Erskine Church, Montreal, during Assemb at call of the Molerator.

L'octry.

The Builed Door.

God is knocking. Ever kunching. At the heart's thrice bolted door, Which we're looking, Ever looking, of have done-before And we hear, yet hearing, head not. While we facter bolt the door.

He is culting. Ever calling, In a soft and centle tors, To the fallen And the falling. To the weary and the lone; Still they miswer not the summons, Till the Spirit voice has flown.

Wate antrasting. E'er entreating, By His mercy, by His care, Enorking, knocking, And repeating, Calling, calling, this His prayer; "Let me enter i Hear it, morta. Open wide the sin locked portal, Hear it, mortal, open quickly, God is waiting at the door

Be in Earnest.

Life is brief, its days are fleeting As the bird on swiftest wing, As the pearly dews of morning, Or the rill from mountain spring, Hastes the bird through skips of acure Down exhalos in morning's sun, Down into the grand old ocean, Mountain streams unceasing run

He in samest souls are dying, Souls for whom a Savior died, Satan with his wiles is trying To increase the blinded tide, Who by night and day are pressing Downward to the realms of earth. Where the wail of woos distressing, Upwards floats on every breath

Be in carnest, hourly nearer Comes the solomn judgment day, When, with vision purer, clearer, We'll review life's winding way. Vainali effort then to borrow.
One excuse for sloth while here, Still more yain zomorse or sorrow-Just our sentence will appear

Be in earnest, it is glorious On life's battle-field to stand, With the Spirit's sword victorious In our waiting, willing hand. Soon the flores and flery struggle In the flesh with sin shall cease, Following close the din of battle Diwns the day of rest and peace

Mr. Spurgeon as a Student.

Any one who has had the pleasure of vis iting his library and 'workshop" at his beautiful home, as it was mine to do, must at once be convinced that not the least noliceable fact concerning this wonderful man, is his systematic habits and methods of study. Everything about his large "study" indicates work, it is not a fancy place, the evidences of hard, plodding work are all about you. And how could it be otherwise, when you think for a moment of his literary labor ? Errst, there are his published sermons to revise. Second, his great work on the Psalms, which has already reached the fourth volume. And who has looked without wonder into that marvellaous compendium, consisting of exposition, criticism, homitetics and a choice selection of the entire literature of the Psalmsof it translated out of the Latin and Greek of the early Pathers, and the later writers as well-without being impressed with the vast amount of labor he has expended? Third, he has just finished a large volume which he calls The Expositor, and which is a digest of the whole Bible, so collocated as to make Scripture expound Scripture, with all the practical hints and comments which he has thrown in to quicken the thought and imagination of the family circle, for whose daily reading it is designed. Fourth then what shall we say of such extra books at "Morning by Morning," "Evening by Evening," "John Ploughman," and the like? Fifth, the monthly editorial care and reviews of and for the "Sword and Trow by a new sense of exhaustion.
el." Here is enough literary labor to tax certain amount of irritatility the entire energies of any ordinary man, and yet it is only a fithe of his work. -.

Treatment of Babies.

A baby is a very tender thing, people say, but most of them are very far from knowing how tender. Imagine how nervous you are in certain states—when recovering from illness, say, when a fall of a book or the slam of a door makes you guiver and feel faint, as if some one gave you a blow. That is the way a young baby feels at its best. A puff of wind will set it gasping, its little brooth guite blow. puff of wind will set it gasping, its makes breath quite blown away. A noise makes it shiver, a change of summer air makes it turn death cold. A haby is the most neryous of beings, and the tortures it suffers in going to sleep and the tortures it suffers in going to sleep and being awakened by careless sounds when just "dropped off," are only comparable to the seme experience of an older person during an route nervous

Young babies ought to pass the first months of their lives in the country, for its stillness, no less than its fresh air. But where silence is not to be commanded, baby may be southed by folding a soft napkin, yet in warmash water, lightly over the top of its head, its eyes, and ears. It is the best way to just nervous babies to sleep. I have tried it handreds of times for a child so irritable that paregume and soothing syrup only made it more wide awake. A fine towol would be wet and laid over its head, the ends twisted a little, till it made a sort of shull-cap, and it, agh buby sometimes fought against be 130 bladdided in this way, five minutes usually sent him off into deep and blissful simular. The compress cooled the little feveral brain, deadched sound in his ears, and hat cat everything that took ins ears, and the operating that took line attended, but at sleep trokelim unawares, trained balled fluid threvery comforting, for the hands are—the hot, and
there is a conditioning in the interior ordinated.

The Need of Acids.

sea, there will When rauch fut park is es says the report of the Massachusetts Board The demand for acid is a gonume call for the system, but there is no aspeoial call for the strong noids, such as raw lemons or pickles, if one has from day to day the proper supply of moderately sour fruit. Hall of the doctors would find their occupation gone, it apples were treely used as an article of food. Fruit has never done ns the good it might have done, because it has been eaten at improper hours, between meals or in the evening. It has actually been turned into a fee to good digestion by the process of picking and preserving. The old-fashioned "pound for pound" preserves are too sweet to serve the purpose of and fruit, and too rich to have the noarish-ing effect of juicy, sweet fruit. They are simply sweetineats, to be eaten with can-Canued fruit is excellent, but tresh fruit is best whenever it can be obtained. The good effect of fresh fruit is often spoiled by the excess of sugar used with it.

When there is a craving for sour food, for pickles or for lemons, it is generally a strong indication that the system has a real need of acide, and lemons or vinegar are sometimes the best medicines to ours billausnoss and resters a failing appetite.
A year or two ago I saw a child pass
through one of these poor spells. He lost
his appetite, and could not bear the sight or smell of food, until he caught sight of a dish of dried apple sauce, and then he was seized with a desire for some of the juice. This seemed to refresh him, and he ate for his next meal bread soaked in the juice of stewed dried apples. After that, cannod tomato, cooked with bread, helped forward the cure. Before this ill turn, he had for a few weeks lived almost entirely, without fruit, contrary to his usual habit.

It is a common mistake to use fruit at the table only in the form of a sauce at the evening meal, or incased with rich crusts, as pie, for dinner. In the latter case the ilieffect of the pie-crust is often greater than the good effect of the fruit inside the pie. As for the fruit sance on the teatable, it is better than a heavy supper of meat, but comfort. But they were asleep. Why, there is some sensy in the old saying that, we think as we hear this, should a God cially the strong kinds. Because the juice of a lemon may be an excellent cure for by no means tollows that school girls can twere the children of this man. Surely thrive upon their unity use. In former athers was laid on Himsthe griefs, the sorin fashion, it was not a very uncommon thing for sury guila to try to reduce their weight and ruddy hue by frequent sips of vinegar, and many a looble women and many an early: death has been the result of such tampering. A variety of vegetables and fruit, well cooked and eaten as appetite calls for them, will satisfy the natural demand for both sour and sweet loud.

The Overworked Man of Business.

The London Seminary Becord, in an inman who is overtasking his powers:

work has become an effort, a toil rather than of exhaustion and fatigue envelops his clos. other? ure of the day's work, and the last columns of figures have presented difficulties hitherto unknown, and the last pile of letters has seemed more trying than of yore. Anything new, of an unwonted character, making special demands upon the higher faculties, ecomes ardvous and distasteful, revealing the fact that the higher powers are first commencing to give way, to announce their inability; while the more routine matters, which have almost become automatic, or even habitual, can still be effectively dis-charged. But in time even these lower processes are effected, and the last half hour at the office is a distinct trial, and is followed by a new sense of exhaustion. There is a combined with the sense of exhaustion, that irritability which is ever found along with the ex-haustion of nerve matter; this irritation, mes almost amountin: marke-the-commencement of nervous exhaustion and tailure. While work seems to become more irksome, the usual sources of pleasure no longer afford their wonted soace and sausfaction. There is a brightened susceptibility to any little trivial annovance. domestic matters are felt more keenly, the dinner is not so satisfactory, the cinidren are noisy; the more necessity for rest, and the more distinct this craving for comfort and quiet, the less seems forthcoming. There is an emotional exaltation which reveals the irritability of the exhausted nerve centres; the newspaper is stupidiand uninteresting, the piane wants tuning, servants are deteriorating, children are less obedient, and wives less sympathizing than of yore. The mind is as sensitive as is the skin after a blister; the slightest touch produces pain.

How to become Happy.

Many young, persons are ever thinking many young persons are ever thinking over new years of alding to their pleasures. They always look for changes for more "fun," more go. Quee there was a wealthy and proverful king, full of care, and very pushappy. He heard of a man facted for his on the borders of the valderness.

"Holyman," said the king, 'I come to learn how I might be happy.

Vithout making a reply, the wise man

led the king over a rough path, till he top of which an eagle had built nor nest.

Why has the eagle built her nest you

"Doubtless, answered the king, "that

it may be out of danger"
"They emits to that bird," said the wise "build thy lines in honron, and thon shall then have peace and happiness."

7. 15th

soru tu conct n

The Watch of Une Hour-

Nearly two thorsand yours ago a dozen men were nesembled at supper in the appor room of a house in deresalem. They trere laborers, coarsely bred and coarsely clad, ench as may be met in the streets of an Eastern city to day; men who but a year or two ago had known no better work than to carry fish to the market or to collect taxes, who indeed scarcely now know any better use than these to make of their lives. There was one man among them, the con of a carpenter whom they knew, that they had followed in this year or two with a blind affection and wonder at his difference from themselves; they had a vague belief that a terrible en was coming vague benef that a terrible en was coming to his strange life; some among them were stunned with grief; but there is no reason to think that they suspected that in their fell within with Him, the hand of God had touched them; when He should be dead, nothing was left for them apparently but to go back to their nets and boats, as they did so, they had no thought that increase. did go; they had no thought that instead of selling fish to people as poor as them-selves, they were to become the great teachers of the world for all future time. They were men not tacking in intellect or in a passionate affection for their leader. but like the rest of us, the first idea with them was that they had their hving to earn; they must fish or collect taxes to be clothed and fed; they were only dull and selfish so far that clothes and food came between them and their great work.

And presently, in the night on which He was betrayed, He took blead and wine also, and gave to them, saying that this was His body and blood, which was given for them, bidding them do this hereafter in re-membrance of Him. When he went out into the night they followed Him. Outside of Jerusalem there is a bleak hill, inclosed by a low wall, where yet stand eight olive trees computed to be more than two thousand years old. Their trunks have grown to the same dead hue as their gray. Beneath these trees the Saviour nassed through the agony from which even the sacred historian turns away in silence. Again and again He comes to His companions, as if for a word of strength or "Fruit is golden in the morning, silver at come to men for strength or comfort? Wo noon, and lead at night. Perhaps any are so apt to forget that He was, too, a kind of fruit or vegetable may be used to man. A man within whose soul surged excess, or in too large a proportion as com- actual human affection and terribly human pared with the rest of the diet. Certainly woes. We all understand the agony of a acids should be used in moderation, espe-1 mother when the son whom she has nursed npon, her breast becomes a drunkard or dies a shameful death. But all the people bilitousnessfor flatuience or other diseases, it, in the world, victors, or sick, or in misery, when pale and slender maidens were | rows, the iniquities of us ail. He loved His mother and His friends, and He was going from them to judgment and to There is nothing more awful an its pathos in the story of our Saviour than His going back in the extremity of His. pain to the men for whom He was giving His life, and finding them asleep. This world of living guilty people, the generations to comperowding on His sight, towards whom He stretched out His hand to-" Their eyes save, were a blank to them. were heavy. They could not watch with Him one hour.

But what has this tragedy in a Syrian teresting article on "Overwork, gives the city of long ago to do with us? Why following-graphic picture of the business ishould the mystery of that awful passion nan who is overtasking his powers: In the garden be brought into the columns "Sooner or later he finds that his day's of a daily laper, and made common by ork has become an effort, a toil rather than contact with accounts of trade, and theft, a delight; the last hour has become a strain and murder, of a famine in one quarter, only maintained by determination: a sense and an epidemic of icentiousness in anand an epidemic of licentionspess in an-We say impatiently that we are not Peter nor John asleep on the hillside while the Son of God takes upon himself the burden of humanity. These are mut-ters for Sunday reading. In the meanwhile the old world turns around just as it did then, not filled, as we are apt to talk of it, with masses of Caucasians, Maiays, Africans, but as Jesus saw it, with men and women, half-inchned to do well, and halfto do ill, waiting for the finding hand, with anxious mothers, erring sons, with selfish old men, frivolous women, with slave and his master, the murderer and his victum. Meanwhile their cry for help comes to us, not through the rustling of clive trees, but in myraid tongues through the columns of this very paper. Human problems which we can help to solve offer themselves to us at every turn; the Indian on our border, the freedman on our streets, the Chinaman in San Francisco, the beggar at our door, the wife and children at our fireside, to whom, in our hurry to be fich, we have grown a stranger. Not across the waste of ages, but here, and now the voice of Christ calls to us, "Can ye not watch with me one hour?" He is to day recognized. as never before, as the God of love, of brotherhood, of humanity-alive, actual. The Jewish fishermen and taxgatherers travelled to help with his work from town to town. We have a thou and messengers to carry the story to the ends of earth. But we we go a fishing The work which is to redeem the world, and which only makes the next life real, is left for Sunday's sermon, while we take care of our clothes and food .- New York Tribune.

How to keep Friends.

When Goldsmith once talked to Johnson of the difficulty of living on very inti-mate terms with any one with whom you differed on any important topic, Johnson replied, "Wily, sir, you must shun the subject is to which you disagree. For instance, Loan live very well with Burke : I love his knowledge, his genius, his diffu-sion and effalsence of conversation, but I would not talk to him of the Reckingham.

party." Mr. Helps, in his admirable work Friends in Council, well observes. A rule for hying happily with others is to avoid having led the king over a rough path, till he stock subjects of disputation. It mostly brought turn in front of a high rock, on the happens, when people live much together, top of which an eagle had but not nest.

This beather to have certain set topics, around which, from frequent dispute, there is such a growth of angry words, mortified vanity, and the like, that the original dif-

must not hat i toa much to logic, and sup posing everything is to be settled by sufficient reason. Dr. Johnson say this clear-iv with regard to married people when he said, 'Wratebed would be the pair, above all names of wretchedness, who should be doomed to adjust by reason, every mornmg, all the minute details of a demostic day. But the application should be much more general than he made it. There is no time for such reasonings, and nothing that is worth them. And when we recollect how two lawyers, two politicians, can go on conteiling, and that there is no ead of one-sided reasoning on any subject, we shell not be sure that such contention is the best mode for arriving at truth. But certainly it is not the way to arrive at good temper.'

The Most Deadly Disease

The most deadly acute disease from which the people of the United States are to-day suffering, is pneumonia. There are not less than 2000 cases at this hour in the city of New York, alone. Many are nearly down with it, who do not suspect it, and these can bring it on by a single act of indiscretion. Ten minutes on the street corner in the cold wind, a glass of brandy or whiskey; late hours and exposure at night; an evening in a badly youtdated church or theatre, any of these may permit the latent disease to manifest itself.

The disease attacks the lungs, but is not as generally supposed, a species of hasty consumption. There is very little expect cration in pneumonia, and in many cases none at all. The cold settles on the lungs, the air passages fill up with mucous, and death is due to the impossibility of breathing, or to the weak..ess which the disease brings on, as cautious dieting is necessary. When the trouble in the lungs is overcome the patient is often left in so low a condi ion that it is impossible to make him rally It is a rather singular phase of this deadly disease that the percentage of cases is as four to one in favor of men. Women very seldom suffer from it. This may be due to the greater exposure to which man are sub-jected, and to the more sedentary life of women, who do not suffer from such constant changes and such shocks to the lungs. The best preventive against pneumonia is to keep the mouth cosed when coming from a hot place to a cold, and breathe through the nose. It comes like a flash of hightening there is no preparation or means of averting it. One may go to bed healthy, to all appearances, and wake up with the disease in full blast. Then it is amply a question of constitution. Medical skili avans but little, and physicans pursue but one course—to keep the patient in a warm, equal temperature, to give reme-dies as much as possible to clear the lungs, and to seek to keep up the proper anima heat. The patient ordinarily partly looses consciousness on the third day, and the crisis is reached on the seventh. If not dead then, there is a small chance of recovery, and all depends on the strength of

Passimonia is far more fatal with us that it was years ago. We may attribute the increased morality from this disease to a multitude of causes. Alcohol gives the disease more victims than all else. Other causes are steam-heating devices, bad vontilation, and tobacco-smoke. The devital ized heat of the steam-pipes is most injur ions to the lungs. The action of the heat on the iron coils sends off a deleterious gas, which seriously impairs the lungs and ren-ders the inhalation of cold air positively dangerous. Tobacco smoke dries up the mucous membrance of the throat, and air passes and dispois their healthy action. Alcould destroys the power of the stomach, and so lessous utanty that a simple 'cold' speedily becomes preumonia. These causes—added to the absurd custom of bunding up the throat while leaving the feet nearly without protection—are sufficient to account for the enormous morality from this disease. Hall & Journal of Health

Speerin' the Boys.

An English clergyman and a Lowland An English clergyman and a Lowland Scotchman visited one of the best schools in Aberdeen. They were strangers, but the master received them civily and inquired. "Would you prefer that I should speer these boys, or that you should speer them yourself?" The English clergyman having ascertained that to speer meant to question, desired the master to proceed. He did so with great success, and the boys answered satisfactorily numerous interrogatories as to the Exouns of the Israelites from Egypt. The ciergyman then said he would be glad in his turn to speer the boys, and at once began, "How did Pharach die?" There was a dead sugues. In this dilemma, the Lowland gentleman interposed, "I think, sir, the boys are not accustomed to your Euglish accent; let me try what I can make of them." And he in quired in broad Scotch, " Hoo did Phawraoh dee? Again there was a dead silence; upon which the master said, " I think gentlenmen, you can't speer these boys; I'll show you how to do it!" And he proceeded, "I'at came to Phawrach at his hinner end?" The boys with one voice answered, "He was drooned;" and a smart little-fellow added: "Ony lassic could has told you that."—Exchange.

HE IS a wiser man who sees his own imperfections than he who discovers a planet, or is able to plan a compaign or build a fort. He is more a conqueror who quells the baser passions within and brings the animal nature into subjection with the moral, than he who subdues the worlds Ho is a stronger man who moulds society mentally and morally, who is able to direct the forces of the mind and soul, than he who successfully fight, with balls and bears or overcomes a gaint in mortal combat. He is more a brave man, a here, who dares to do right, to brave popular indignation, than he who stands mappelled at the canvanity, and the like that the original difference becomes the standing subject further his will all the his many stands mappalled at the candon his greatly ineversed the value of the quarrel; and there is a tendency in all non-smooth; the and is as far above the intherto despised sprat, and the humaness minor disputes to drift down to it. Again, other as the mind and soul are superior to likely to prove a more extensive one that it people wish to live wall together, they the body.

Scientific and Assign.

INDREASED OF MATTON OF LIFE

The following facts on the duration, life are given on what claims to be 6% authority: "In ancient Rome, during the period between the years 200 and 800 Li the average duration of his among h upper classes was thirty years. In the gas gent century, sucing the same altered people, it amounts to fifty years. In the sixteenth century the mass durations life in Geneva was 21.21 years, between 1814 and 1833 it was 40.69 years, and the present time as many people line. the present time as many people live seventy years of age as 300 years age had to the age of forty-three,"

CURE YOR TOOTHACHE.

It is said that drops prepared as follows will cure the worst tootheche ever known One ounce of alcohol, two drams cayenn popper, one ounce kerosene oil, let it start twenty-four hours after mixing.

READACHES.

In the Medical and Surgical Reports we note the following formula for see headaches. Granulated muriate of ammonia, one teaspoonful, acetate of morphis, one grain; water, half a pint. Dose for a aduit, two teaspoonfuls avery ten munutes (precisely) until relief is obtained.

TO CURE HOARSENESS.

When the voice is lost, as is sometimes the case, from the effects of cold, a simpla pleasant remedy is furnished by beating u the white of an egg, adding to it the jun of one lemon, and sweetening with white sugar to the taste. Take a teaspooning from time to time. It has been known effectually to cure the ailment.

SALT IN SICKNESS.

Dr. Scudder remarks, "I am satisfiel that I have seen patients die from deprin-tion of common salt during a pretracki illness. It is a common impression the the food for the sick should not be season soned, and whatever slop may be given's almost innocent of this essential of life. L the milk diet that I recommend commo salt is used freely, the milk being bolk and given bot. And if the patient cann take the usual quantity in his food, I have it given in his drink. This matter is so portant that it cannot be repeated too offs or dwelt upon too long. The most man-ed example in this want of common sali! have ever noticed has been in surgical decase, especially in open wounds. Without a supply of sait the tongue would become broad, pallid, puffy, with a tenacious, put coat, the secretions arrested, the circulate feeble, the effusion at the point of injury sorious, with an unpleasant watery pay ichor. A few flays of free allowance of all would clinnge all this, and the patient ge

ROSEWOOD.

Many people have been puzzled to deck why the dark wood so highly valued in furniture should be called rosewood. It color certainly does not look much like rose, so we must:look for some other reson. Upon asking, we are told that when the tree is first cut the fresh wood possesses a very strong, rose-like fragrance, here the name. There are half a dozen or mon kinds af rosewood trees. The varieties at found in South America, and in the Est Indies and neighboring islands. Somtimes the trees grow so large that plant four feet broad and ten in length can out from one of them. These broad plants are principally used to make the tops of planofortes. When growing in the forest pianofortes. When growing in the forest the rose wood tree is remarkable for is beauty, but such is its value in manufactures as an ornamental wood that some d the treests whereat once grow abundants, in stancely a single specimen. It Madjus the government has pradently bil great plantations of this tree set out in or der to keep up the supply.-Proof She

THE VOICE OF THE SHELLS

When a shell is held up to the ear, then is a peculiar vibratory noise. Philosophic ally investigated, the peculiar sound thu recognized is a phenomenon that very much perplexed learned gentlemen for a lost white. The experiment is easily made is simply pressing a spiral sliell, common a selections, over the careful of the ear. If a large shell, the sound is very much his that of a far-off cataract. Now, while causes it? Every muscle in the body's always in a state of tension. Some in more on the stretch than others, partice larly those of the fingers. It is conceded that the vib- tion of the fibres of those " the fingers being communicated to the shell, it propagates and intensifies it, asthered hollow body of a violin does the vibralis of its strings, and thus the acoustic nerri receives the sonorous impressions, Muselin the lag heleman and the strings of the sonorous impressions. in the leg below the knee are said to vibrate in the same way, and if conducts to the ear, produce the same result.—Br

THE . SARDINE.

Many persons are in the habit of desping the little bardine, and yet that took some and delicate fall is regarded as a valuable article for consumption, the convergence of the best codding of the best codding of the principal sardine fishery is in the Mediterranes, where large quantities are caught, but the majority of sardines so-called are merely sprats. The trade in these fish amounts in early £200,000 in value per annum. The curing principle is quite simple. After being carefully washed and satted, they are dried in the sun or wind; they are then points boiling oil, after which they are placed in boxes, the lide soldered on, and the whole affair exposed to the action of stam. Great quantities of fish are taken of the coasts of Devenshire and Cornwall. Dr. Gutther, the eminent riaturalist of the Britant large of the part of the great and the coasts of Devenshire and Cornwall. Gubther, the eminont naturalist of the Bri tish Müssum, has declared the pilehard is belong to the same genus as the original sardine of the Mediterraneau. This opin on has greatly independed the value of the hithart death.

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has cured crick in the back, and the same quantity lame back of eight years' standing. The following are extracts from a few of thomany letters that heve been received The many letters that neve been received from different parts of Canada, which, we think, should be sefficient to satisfy the most skepiteal: J. Collard of Sparta, Ontario, writes. "Send me 6 doz. Dr. Thomas' Eclectric Oil, have sold all I had have yet and want more year its and from you and want more now; its cures are truly wonderful." Wm. Maguire, of Franklin, writes, "I have sold all the lagent left, it acts like a charm—it was slow agent left, it acts like a charm—it was slow at first, but takes splendidly now." H. Cole, of Iona, writes, "Please forward o doz. Thomas' Eclectric Oil, I am nearly fout, nothing equals it. It is highly recommended by those who have used it." J. Bedford, Thamesville, writes—"Send at once a further supply of Eclectric Oil, I had only I bottle left. I never saw anything sell so well and give such general than only 1 bottle lett. I never saw any-thing sell so well and give such general satisfaction." J. Thompson, Woodward, jwrites—" Send me some more Eelectric Oil. I have sold entirely out. Nothing takes like it." Miller & Reed, Ulverton. P. Q., like it." Affiler & Reed, Ulverton. P. Q., writes—"The Eelectric Oil is getting a great reputation here, and is daily called for. Send us a further supply without de-lay." Temorum Gibb & Co. Puttout y." Lemoyne, Gibb & Co., Buckinghum, Q., writes—"Sand us one gross Eclec-io Oil. We find it to take well."

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EXTRACT from a letter of S. C. Chandler, Professor of Geology, and Mueralogy, East Middlebury, Vt. "Messrs. R. P. Hall, & Co., Nashua, N. H.—Gentlemen: Some ime since when I was in your city, delivering a course of Geological Lectures, I procured a bottle of your Vegetable Sicilian Hair Renewer, for the use of myself and family, and I am happy to state, its use has proved all that you have claimed for it. I have recommended it to my friends and neighbors, and in every instance has it given perfect satisfaction. This I regard as due to you and the public."

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Official Announcements.

ADDRESSES OF TREASURERS OF CHURCH FUNDS OF THE PRES-BYTERIAN CHURCH OF CANADA IN CONNEXION WITH CHURCH OF SCOTLAND.

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Ministers', Widows' and Orphans' Fund-Archibald Ferguson, Montro. I. French Mission—James Croil, Montreal

Juvenile Mission-Miss Machar, Kingston Ont. Manitoba Mission-George H. Wilson, Toronto Scholarship and Bursary Fund-Prof. Ferguson Kingston

PARCELS OF TRACT NO. 2. "GIVING AS AN ACT OF WORSHIP," have been sent to all the ministers on the roll of the Synods, as fer as possible, for distribution among the congregations.

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