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Vol. 4-No. 16.1

TORONTO, CANADA, FRIDAY, MAY 28, 1875.

[Whole No. 172

### Contributors and Correspondents.

MINISTERS' LIBRARIES. Editor British American Presbyterian.

SIR,-It is evident that with the stipends which a good number of our ministers are receiving, it is quite impossible for them to make any additions to their libraries, and this inability will soon tell upon their puloit ministrations and general intellectual activity. Indeed, it is doing so, in very many cases, and to a very distressing extent. Those who were very promising students, and very popular preachers, are not at all making good the promise of their earlier years, and friends are disappointed because they are not. They need not. The thing is as natural as anything well ould be. Indeed, had it not been as it is, there would have been sufficient room for astonishment. They have been for years on the receipt of stipends which will not permit the purchase of a single additional volume, and disgusted with the weary struggle, they have allowed their minds to go to rast. Can nothing be done to remedy this? In some congregations in the old country, ministers' libraries as part of the Church's property have been tried with very marked success. A yearly collection is made, and books purchased with the proceeds which, while put in the minister's library, are labelled as church property, and are left to succeeding minis-ters. In this way, in some instances, libraries of from six hundred to a thousand volumes have been accumulated, and these mostly of works of reference which a young man in the ordinary circumstances of ou ministers could never purchase. Could such a plan not be tried in Canada? It may not be the best plan, but almost any one is better than nothing.

I am, Yours, etc., A PRESBYTERIAN.

Theatres. Editor BRITISH AMERICAN PRESBYTERIAN. Sir,-A good many of your readers, especially in Toronto, would like a little change from the everlasting discussion of "Psalms vs. Hymns." That matter has been worn thread-bare to the last degree, and it is not disrespectful to your worthy correspondents, at least it is not contrary to fact, to say that a large amount of wearisome proving could not well be imagined as expended upon any one subject. I shall not say that a larger amount never has been, but I can most certainly affirm, that in the course of a now tolerably long life, I never knew of more. Besides, there are other and more practical questions that need a turn over very badly, to which some of your ready writers might as fully direct their attention. There, for instance, is the theatre, which in Toronto at present, is doing as much harm to the morals and manners of our population as are our dram shops, if not more. Why don't the religious community say something about it? I shall not ask them to consider whether or not the theatre can be made a school of virtue. I shall not ask whether it ever has been in fact found to conduce to either the decencies or refinements of life. Let them simply say, whether or not something like outward de corum should be maintained in those places of amusement, which even at the best, are mind and heart of their regular frequenand let them ask what character of a good many of the theatrical exhibitions in Toronto during the last five months. I make bold to say that members of almost every church, certainly of every denomination of professed Christians in the city, have, under the poor affectation of "culture," and "fondness for refine-ment," and a sort of "Brimmugem" show of gentility," been crowding to witness ex-ibitions which no simply decent man would allow his wife or daughters to know anything about. In the gross ignorance of many in what are called the "higher walks" of Toronto society, there may be found some excuse, when, for "the beauti ful music, you know," they vent to see and hear what they did not understand; and we were led into agonies over the doings of a prostitute and her paramours, and the peoial career of one of these favourites of fortune. But that excuse, all unworthy and ludicious as it is, does not hold good when the language employed has been English, and when the immorality a...l in decency have been altogether undisguised. Surely churches ought to have something o say about what their members so largely patronize. . I what shall we say about all the gossip and scandal that has been about Toronto for months past in onnection with these theatrical proceed ngs?—the foul stories that "society" has seen discussing with so much rolls!.?—the authoritative air and prudish affectation with which fashionable matrons and pretty missos have been giving the "correct vor-sions," etc., etc. Wo have had the "Black Crook," and the "Grand Duchess," and I puppess to stimulate jaded palates, we shall save the "Can-Can' next, or something iven more exciting and sensational. Is all this not in your line? Well, perhaps to but "religious people" in the "best ircles," are patronizing them all the same. Let us by all means, have a few letters on heatrical matters, were it only for a hange.

Yours,

An Old Man.

Theological Education in Canada and this doctrine of Christ's person and work in the United States

Sir,-It is a fact pretty generally known,

that for several years past, numbers of

Edit., I LITIM AMERICAN PRESBYTLLIAN.

young men belonging to Canada, in preparing for the sacred work of the ministry, have preferred studying at Theological Institutions in the United States to remaining in our own colleges. We have been frequently asked by the parents of such young men, and others interested in the cause of education, what are the advantages enjoyed at these institutions? are they vastly superior to our own? or is their superiority enough to compensate for leaving their own country, and the land where they hope to labor, to be educated in another? To such questions we have been obliged, hitherto in candor, to reply we cannot tell, as we have not been in a position to judge. Having lately visited Princeton, and Union Seminary, New York, and made pretty full enquiry and observation as to the workings of both, we venture now to refer to that point, and to give an emphatic negative to the question. That is, to express a very decided conviction that the advantages to be gained there are not sufficient to warrant those who intend to become ministers in Canada, going to the United States to study—that so far as ministerial efficiency is concerned, they are, to put it in the mildest form, likely to be no gainers by the change. And, in frankly stating this conviction, we would have it undestood that it is intended to imply no reflection on the judgment or position of the students who have been, or are studying in these seminaries. We can testify to the very honourable and highly praiseworthy place they occupy; while weremember with gratitude, the very hearty kindness and respect shown by them during cur visit. Nor do we wish in the least, to detract from the reputation or confessed efficiency of these schools. The institutions which can boast of a Hodge, a Green, a Mc-Gill, on the one hand; or an Adams, a Shedd, a Hitchcock on the other, requires no recommendation, and need feer no detraction. But the point we wish to look at is this. Taking the course of instruction, as we find it in the respective institutions, and the question of training men for the work of the ministry in Canada, is there sufficient ground to give a preference to other seminaries, over those which our own church has so equipped, and is endeavouring to maintain? The supposed inducements to prefer the States, so far as we could gather, are chiefly the following: The all but unlimited scope for engaging in Sabbath School or city mission work. The advantages of hearing eminent lectures on popular or scientific subjects. The advantages of hearing such models of pulpit eloquence and popular preaching, as are to be found in New York. And above all, the more numerous and more experienced staff of Professors in these seminaries. Az to the first three of these reasons, which will apply only to New York, may it not be asked, "is there not in the cities of Montreal and Toronto, scope enough to employ the utmost efforts of those who wish to enfound to be frivolize and degrade both the gage in Sabbath School or city mission work?" And are there not in these cities such courses of lectures and literary entertainments as may be found in New York? Do not lecturers sometimes go trom Canada to the States, and vice versa ? As to hearing great models of preaching on Sabbaths, while ready to concede the eminence of such preachers as Dr. J. Hall or Dr. H. Crosby, of the Presbyterian; Dr. Storrs or Dr. W. Taylor, of the Congregational Churches-whom our students often hearwe think there are in the cities of Canada, both in our own and other churches, ministers to whom they might listen with scar cely less profit. But the most important point scoms to be the faller equipment of the professorial staff, and larger experience of those employed in this work. Now, while these may seem to be very great advantages, we are not sure that they are not of a kind more spaceous than real. Might not a smaller staff of professers, with a more distinct and definite course marked out to each, communicate to the student more real instruction than a larger number, on a less distinct plan? Is there not some times great loss of power in having too much effort expended on one point or in the forces applied coming in contactone with another? For example, in the month of January, we entered Union Seminary on two consecutive days, and heard excellent lectures by the Professor of Systematic Theology, on the person and work of Christ, under the two heads of Christology and Soteriology. A few days mice, we heard the very same ground gone over by the Professor of Church History, while the head of the Caristology of the Anti Nicean period. The next day we heard the same subject ascussed by the Professor of Sacred Literature, under the head of Symbols; treating of the ancient creeds and the errors they were intended to combinet.
And soon after we heard certually, the same subject discussed by the Professor of

being a cardinal one in a system of theo-logy; but we could not help saying to the young men, whether you understand the heresics of the Docetae Apollinaris Nestorius et hoc genus omne, or no, you have at least, got line upon line. Nor as to the manner of teaching, does there appear to be the superiority which might be sup, sed. While not disposed to find fault, or institute invidious comparisons, we hesitate not to express the opinion. that for familiarity with the subject taught, conciseness and clearness of thought, aptness in communicating instruction, or in other words, for real teaching power, we found nothing to surpass, hardly to equal, what we have heard in the class-room of Principal Caven. And we mention him rather than our other Professors, as wishing to speak only of what we have seen and heard. Nor are the examinations and recitations of a superior kind. The first five or ten minutes of every hour, are usually spent in putting a few leading questions on the lecture before. The only written examination at Princeton is at the close of the session, which from the sample of the papers we examined, appeared to be a fair test of what might be expected to be learned from the course. At Union there is no written examination, but only an oral rehersal for an hour or two in each class; at the close of the session, of leading points in the course, which as we heard them, ap peared to be very perfunctory, as compared with our closing examination papers. There may be other inducements to enter the Seminaries in the States, not often mentioned, such as the almost entire absence of entrance examinations, or the pecuniary assistance offered, neither of which we think ought to count for very much with our Canadian students. But, putting all advantages together, are they sufficient, in ordinary circumstances, to justify those who intend to be ministers of the Presbyterian Church in Canada, in preferring other institutions to our own? We think not, especially, since by the liberality of our church, these are now provided with buildings hardly surpassed on the continent; and the period of change in the Professors, which some have feared, may be regarded for a good while to come, as past. While for a good while to come, as past. While we have taken the liberty of thus directing attention to the comparative udvantages of the two courses that may be followed by our students, and we are permitted to say, that the opinion expressed is in harmony with the conclusions of ministers from Canada, now settled in the United States, we would not be understood as seeking to circumscribe the liberty oftnny, or discouraging, in every case, the desire to obtain the advantages of other schools of theology. While we could not altogether approve what we observed, a correspondent lately recommending in your columns, viz., two sessions at Knox College, and then one at some other, perhaps Germany, or else-where, for there is surely great advantage in having a complete course; not breaking off with two sessions, and perhaps going over the same ground at some other school. Yet, we think many of our students might, with great advantage, complete their course in our own colleges, and then take an addi-tional session in the United States, Germany, or wherever they might find most in harmony with their ulterior puposes.

—A Canadian Minister in the United

#### THE SCHOOL QUESTION.

Editor BRITISH AMERICAN PRESETTRIAN.

Sir,-It appears by your last issue the Synod of the Canada Presbyterian Church has resolved to memorialize the Legislature to have the Bible made one of the authorized books to be read in the Public Schools. You concur with the memorial, and have stated very fully the reasons as they appear from your point of view. There are others that might be given, and will, no doubt, be forthcoming, as you have invited discussion on the question. One has just occurred to me, and as it is one not likely to suggest it self to many correspondents, lay or clerical, I beg the privilege of stating it. It was suggested by the reply of a young lady, to the question. "Would you approve of the use of the Bible as a school book? She said, "No."

"And why?" "Because it was so used in a school that I attended, and it seemed to "And why?' "Because it was so used in a school that I attended, and it seemed to have the effect of destroying our reverence for it. We just treated it like any other book." Now this appears to me an excellent reason, not for rejecting, but for admitting it. It has been the subject of a good deal of superstitude veneration. There are mon whose reverence for it amounts to idolatry. They worship it as God. at all events they see Him in it, and nowhere else. and hold it so sacred, that although only an imperfect translation, they would neither criticize nor change a word of it. The Presbyterian Church it self, with its theory of pleuary inspiration, has done much to foster this irrational feeling. But let us get it into the schools let its special study be no longer confined to ministers and Public class readers—who are really so tied down by ordination vows, and by subscription to articles, creeds, and confessions, that they cannot them-selves move in this matter—but extended to the intelligent men and women engaged as teachers, whose duty it will be to examine critically, not only the meaning of the words and expressions, but into the sources words and expressions, but into the sources of the book, in short, as the young lady said, to "treat it like any other school book," and it will soon get freed from the trammels of a veneration so irrational.

Of course there are a great many passages that orticism must quietly pass by,

and some so indelicate that would scarcely do even to read them in a mixed school of boys and guls, and said less of young men and women; but a teacher of any Sacred Rhetoric, while troating of Messi-anic Scripture. There can be no doubt of them altogether. Yours truly, LAYMAN. Missions.

The following latter from the wife of the Rev. H. S. Mackenzie, of the English Presbyterian Mission at Swatow, to Mrs. Gillies of West Taicri, will be read with much interest :-"My DEAR MRS. GALLES,—Many months ago our brother Mr. Smith asked one of us to write to you and give you some account of our Girls' school here, in which he said

you took a very kindly in 'erest, and I have

many times intended to do so, but till now have always been prevented. We all feel very much indebted to the friends in New

Zealand and Australia who have taken such a deep practical interest in the work

which is being done here, and we hope that

interest may continue, and that the sister Churches in those places may not only

give of their means, but also send men out to this large mission field, where there are such multitudes who have never yet neard of the grace and love of God to men. We find our school work very interesting, and I shall try to give you a short sketch of it from the beginning till now. A kind lady in Edinburgh furnished us with funds to build the school, and also undertook its support for five years, so that we have been free from any financial difficulty. The house is inside the walls of our mission compound, and is entirely shut off from the public road. It has a good large enclosure behind, chiefly in grass, where the girls have many good romps during play hours. The school contains on the ground floor a large school-room, with smaller dining-room behind, and also a kitchen and washing room. Up stairs there is one large bed-room where all the girls and the matron sloop, and behind it a smaller room, at present unoccupied, which can be used if we require more space, or if any of the girls should be ill. They sleep two and two in a bed; said bed consists of a wooden frame with a straw mat laid over it, and bamboo pillows. Bedding in summer, no-Thing; in winter, a large wadded quilt. The girls cook their own food, with the matron's help, make and wash their own clothes, and do all the housework. At this they take turns, relieving one another every month—one-half resting while the others work. In September, 1878, we began the school with twelve girls, all being daughters or grand-daughters of Church members, and about one-half having been baptized. We were most fortunate in our matron, a Christ:an woman, who, because of her husband's persecution, dare not go near her own house. She is a wonderful type of what the spirit of God can do in the hearts of these poor heathen. She meditates on God's laws days and nights, and we are more thankful for the help she is to us in everything that concerns the girls' best interests than I can tell you. The girls rise in the morning soon after daylight, and while some are preparing breakfast (consisting of rice and salted vegetables, or fresh), the others make the bads and clean the rooms. At 9 a.m. they all meet, along with our house servants, for worship, conducted by one or other of the missionaries, when they read and are questioned on "the doctrine." Immediately afterwards begins their reading lesson wih a Chinese teacher, who, I am thankful to say, is also a Christan. Your children may be interested to know how they read. They all sit at a long table, each one with her book before her, and they all read aloug at the very pitch of their voices; this, as you may magine, makes a very great noise, but I believe it is necessary on account of the different tones; and I have never ceased to wonder how in all this Bable, when most of the readings is from different parts of the book, the teacher will detect and correct a wrong one. The only class books used are a small primer, compiled on Christian principles, the hymn book, and the New Testament. Several of the other New girls have finished Matthew's gospel, and girls have finished Matthew's gospel, and are now reading Johns. At 11.30 they begin to write, and that continues till noon, when they sing a hymn and dismiss. Then comes dinner, and at one they are ready to leading work; at this time one of us is always. comes dinner, and at one they are ready to begin work; at this time one of us is always with them, and we find it extremely pleasant work. At three, the teacher comes again, when they read and write till five, when the work of the day is over. Soon after comes the evening .neal, after which they play for some time. The matron conducts worship with them in the evening, and they all go early to bed. you, perhaps, know there are three ladies of us in the mission, and we all have an equal interest in the school, and give it equal attention. Two of us take it by tuins, arranging so that every third month on. We give the girls holidays during August and September, but all the rest of have three more, making our number fifteen. Their ages vary from nine to fourteen. Five of the bigger ones have, during these past weeks, applied for admission into the Church, and we are very hopeful of all. We know we of ourselves can do nothing beyond preparing the soil and sowing the seed, but we look to Him who has promised that His word shall accomplish that which He pleases, to water seed and cause it to spring up and bring forth fruit. We find the girls ex-tremely teachable and obedient, and also very pleased to be taught; but they have many faults, faults common to our fallen nature, and also poculiar to leathens. I hope that you and those about you who are interested in the coming of Christ's Kingdom may remember to pray for those

girls and for us, that we alike may be taught of God, and that we may be helpers to them while they continue under our care. I fear lest my letter may be uninteresting to you, but perhaps it is well you should know these details of our worl.; and, should you care to hear from me again, I shall be very happy to answer any questions you may put, as far as I amable. Also if there is anything your children, who sent us the contents of their Mission box, would like to know, I shall be very glad to tell the in. My hubband is writing to Mr. Gillies, and, I doubt not, giving him the other news of the mission, so I shall bring my letter to a close. Mrs. Gould and Mis. Duffus unite with me in kind Christian regards, and I remain always, my dear, Mrs. Gillies, Yours most sincerely, MARY MACKENZIE.

#### ST. ANDREW'S CHURCH, LONDON.

Editor Brifish American Presetterian.

DEAR SIR,-In your issue of the 14th inst., I observe a letter signed "A. B." in reference to matters pertaining to St. Andrew's Church, London. Evidently the author thinks a great deal of me, and it is but natural, that out of the many who hold me in "very high esteem, 'in that congregation, I should strongly desire to know who this particular friend is.

There is a great resemblance in the style of "A. B's." production, to a most remarkable letter addressed some eighteen months ago, to the late pastor of St. Andrew's Church,-a letter remarkable for nothing but unblushing impudency and bad spel-

Mr. Editor, "A. P's" communication to your paper is, from beginning to end, a tissue of reckless assertions. To these assertions, I give the following flat contradictions:

1. I neither wrote, nor dictated, nor in-pired a sentence or a syllable either for the Home Journal, or any other paper except the Record, in the matter of St. Andrew's Church, London.

2. My amendment was not confined to the mover and seconder.

8. It is usual to publish—and that too in

the Record,—both the motion and amendments in any important case as e.g.,—the question of sending Rev. N. McKinnon to the Foreign Field,—see Record of Septo the Foreign Field,—see Record of September, 1866; the question of Prosbyterian Evangelical Works; overtures on "Examining Students," and on "Calls;" the question of "Instrumental Music," see Record, of March, 1868; the question of "Union;" the case of this very same St. Andrew's Church a year ago; and now, this so-called offensively exceptional "instance." stance.'

4 The Amendment is not an "amusing" but ... terribly necessitous one—not "an exhibition of canting hypocrisy," but an expression of earnest conviction, couched in terms that formed the only competent motion submitted in the case, and that, "A. B." and the majority of St. Andrew's congregation know right well.

5. The impression left by the letter of A. B." is that the motions were made in the afternoon, and that in the evening I had ferreted out a seconder. The truth is. that the hour of adjournment disturbed the submitting of the motions—Mr. Duncan's amendment not being read at all till the evening session.

6. My motion was not in the hands of the printer two hours nor one hour "before a seconder could be found for it." "A.B." knows that Dr. Proudfoot voluntarily testified, on the floor of the Presbytery, that the Rev. Mr. Hay, in his presence, offered to be the seconder of my motion, notithree minutes after the adjournment.

8. I did not hurry off the motions to the Record to aim a blow at St. Andrew's congregation, and bring then into undue prominence before the Church and the world, but, in response to a request from the Editor of the Record, furnished him with a copy of the recera, iurnished him with a copy of the proceedings of that meeting of Presbytery, and signed it "of course, George Cuthbertson, Clerk, and not "A. J. G. H.," "X. Y. Z.," nor "A.B."

9. The unworthy and untruthful sneer at the deputation appointed by the Presbytery, that they "did not want to hear anytuins, arranging so that every third month is free for any other duties we may have. Just now Mis. Gould and I have it, and we divide the work that. She (Mrs. G.) takes the general superintendence, looks after the reading, &c., and sees that all household work is thoroughly done. I superintend arrange the work, next month Mrs. G. will be free—I shall take her place, and Mis. Duffus mine, and so Mr. Scott a raturing allowance, unanimousher place, and Mis. Duffus mine, and so Mr. Scott a retiring allowance, unanimously adopted at the congregational meeting, at which said deputation were present.

10. That the article in the St. Thomas Home Journal, is neither a "fout slander" nor "dehberately untrue ' is emphatically demonstrated by the sad picture drawn in the closing sentences of "A. B's." contradictory offusion.

Mr Editor, —"A B." is evidently "spoil-ing" for a fight. He is miserable, having no minister of his own to torment, he assails minister of his own to torment, he assails me. With my compliments, tell him that he is a coward; and, if only they will append their own signature, I will discuss with him or any other man, or with all the other men in St. Andrew's congregation, and successfully defend my course throughout the whole procedure in this painful and disastrous pase.

GRORGE CUTRDERTSON.

St. Thomas, 25th May, 1875.

#### 'I New See."

He stood before the Sanhedrim;
The scowling rabbis gazed at him.
He recked not of their praise or blame;
There was no fear, there was no shade.
For one upon where dazzled eyes.
The whole world poured its vest surprise.
The cyen heaven was far too near,
His first day's light too excet and clear,
To let him waste his now sained ben
On the hate-clouded face of men.

But still they questioned, Who art thou? What hast thou been? What art thou now? Thou art not he who yesterday Eat here and begged beside the way— For he w. a blind.

-And I am he;

For I was blind, but now I see.

He told the story o'er and o'er;
It was his full heart's only lore:
A prophet on the Sebbath day
Hed tonched his sightless eyes with clay,
And made him see who had been blind.

And made him see who had been blind.
Their words passed by him like the wind
Which raves and howls, but cannot shook
The hundred-fathom-rooted rook.
Their threats and fary all went wide;
They could not touch his Hebrow pride

Their snoors at Josus and his band, Nameless and homeless in the land, Their beasts of Moses and his Lord, All could not change him by one word.

I knew not what this man may be, Sinner or saint; but as for me, One thing I know, that I am be Who once was blind, and now I see

They were all doctors of renown,
The great men of a famous town,
With deep brows, wrinkled, broad and wise,
Beneath their wide phylactories,
The wisdom of the East was theirs,
And honor crowned their silver hairs
The man they joered and laughed to scorn
Was unlearned, roor, and humbly born:
But he know better far then they
What came to him that Sabbath day;
And what the Christ had done for him
He know, and not the Sanhedrim
—Harper's Magazine,

#### Lastor and Leopte.

#### "He Leadeth Me."

The clearer light does not always fall upon the pathway of the Christian. The way that is straight and narrow, though it leads to the beautiful city, is often beset with great difficulties. Thorns often pierce the feet of those who follow where the Savious leads. He was weary and worn by the roughness of the way, and the world knows not what tears of bitterness he shed. The servant is not above his lord, and if the Christian should even be as his Lord, there would be no reason to expect exemption from seasons of darkness and sorrow. Many have the mistaken idea that religion should be all pleasure and gratification, and because it is not, they reject it as gloomy and undesirable. It requires solf-denial, but it yields pleasures, even here, far better than carnal gratification. Though it does not deliver from the trials and sor rows of the present world, it sustains and comforts in thom. All Christians who read Bunyan's Pilgrim's Progress, find their own experience produced in it. grim was so often overwhelmed with trouble, and would almost yield to despair, yet in all he troubles he found a safe out. We need not weary ourselves to avoid troubles and afflictions, for they are the inheritance of this world. The thing we need most is a guide and a support in them. The Saviour is the true guide, and he was in all points tried as we are; he knows just how to support and deliver those who are tempted. He was not dis-mayed or evercome by his sorrows, but endured hardness as a true soldier. It is the Christian's first duty to follow him. This makes faith essential to Christian comfort, life and progress. In hours of darkness, faith enables us to adopt the sentiment of these beautiful lines:

The clouds hang beavy round my way,
I cannot see
But through the daranness I believe
God leadeth me.
Tis sweet to keep my hand in His,
While all is dim;
To close my weary achine eyes,
Aud follow Him.

Through many a thorny path He leads
My tired feet.
Through many a path of tears I go,
But it is seweet
To know that He is close to me,
My God, My Guide
He leadeth me, and so I walk
Quite satisfied.

To blind my oyes He may reveal No light at all; But while I lean on His strong arm I cannot fall

#### God is Love.

It is the one, almost only struggle of religious life to believe this. In spite of all the seeming cruelties of this life; in spite of the clouded mystery in which God has shrouded himself, in spite of pain, and the string of thicker darkness, and more solemn silence round the soul as life goes on, simply to believe that God is love, and to hold fast to that, as a man holds on to a rock with a desperate grip when the salt surfand the driving waves sweep over him and take the breath away—I say that this is the one fight of Christian life, compared with which all else is easy. When we believe that, human affections are easy. It is easy to be generous, and tolerant, and benevolent, when we are sure of the heart of God, and when the little love of this life, and its coldnesses, and its unreturned affections are more than made up to us by the cortainty that our Father's love is ours. But, when we lose eight of that, though but for a momen', the 'cart sours, and men seem no longer worth the loving; and wrongs are magnified, and injuries cannot be forgiven, and life itself drags on, a mere death in life. A man may doubt anything and everything, and still be blessed, provided only he holds fast to that conviction. Let all drift from him like sea-weed on life's cosean. So long as he reposes on the assurance of the sternal charity, his spirit, at least, cannot drift. There are moments, I hambly think, when we understand those triumphant words of Et. Paul, "Let God be true, and every man a llar."—R. W.

#### Pearlezaness.

How are we to obtain and maintain the culm, cheerful courage, the equipoles, which is the guerdon of the fearless heart? For when we ere not standing on the shore watching Niagara, but sitting in what feels like a mere shell of a boat, or out in the very whirl and mad not and rush of the rapide, moving for all we can see, to swift and sure distruction, how are we to help being faint hearted and weak? Eyes grow dim, cheeks grow pallid, hands tremble, knees knock together, and we are not strong as Great-heart, but timid as Mr. Despondency. Through such hours of turmoil most of us have passed now and then, perhaps wearing faces that were out-wardly serone, the while dismay and terror have been threatening to submerge our souls. Where shall we go for the rest and souls. Where shall we go for the rest and help we need? One way is to take fast hold of the promises. They shine out on our darkness like stars of hope. "God is our refuge and strongth, a very present help in trouble." "He shall not be afraid of evil tidings. His heart is fixed, trusting in God." And other ringing watchwords that have sounded through the ages come to is like grand insurations. It is a great to us like grand inspirations. It is a great thing to be familiar with the Word, in times of need, and they may well be thankful who have stored their memories with its precious life thoughts. In the Apocrapha, which is comparatively little read, but which, while it has not the value of the recognized inspired writings, is still worthy of study and of consideration, there occur passages which are not very comforting, as, for instance: "Look at the generations of old, and see; did ever any trust in the Lord, and was confounded? or did any abide in His fear, and was forsaken? or whom did He ever despise, that called upon Him?"

Concerning these verses there is an interesting fast mentioned in the life of John Bunyan. In a period of great spiritual gloom, they flashed into his mind, and he thought they must surely be in the Bible. He hunted it through to find them, but he says: "This I continued for over a year, but could not find the place." At last he discovered it in Ecclesiasticus, and felt somewhat troubled that it was not a real Bible message, but after awhile he composed himself and quaintly said, "I considered that though it was not in those texts that we call hely and canonical, yet forasmuch as this sentence was the sum and substance of many of the promises, it was my duty to take the comfort of it, and I bless God for that word, for it was of good to mo; that word doth oft-thmes shine before my face."

#### The Folly of Pride.

The very witty and sarcastic Rev. Sydney Smith thus discourseth on the folly of pride in such a creature as man:

folly of pride in such a creature as man:

"After all, take some quiet, sober moment of life, and add together the two ideas of pride and of man, behold him, creature of a span ligh, stalking through infinite space in all the grandeur of littleness. Perched on a speck of the universe, every wind of heaven strikes into his blood the coldness of earth, his soul floats from his body like melody from the string; day and night, as dust on the wheel, he is rolled along the heaven, through a habyrinth of worlds, and all the creations of God are flaming above and beneath. Is this a creature to make himself a crown of glory; to deny his own flesh, to mock at his fellow, sprung from the dust to which he will soon return? Does the proud man not er? Does he not suffer? Does he not die? When he reasons is he never stopped by difficulties? When he acts is he never tempted by pleasure? When he lives is he free from pain? When he dies can he escape the common grave? Pride is not the heritage of man; humility should dwell with family, and atone for ignorance, error and imperfection.

#### Truth Telling.

He has gone but a little way in this matter who supposes that it is an easy thing for a man to speak the truth, "the thing he troweth," and that it is a casual faction which may be fulfilled, at once, after any lapse of exercise. But, in the first place, the man who would speak the truth must know what he troweth. To do that he must have an uncorrupted judgment. But some people's judgments are so entirely grained over by vanity, selfishness, passion, or inflated prejudices, and fancies long indulged in; or they have the habit of looking at everything so carelessly, that they see nothing truly. Again, to speak truth, a man must not only have that martial courage which goes out with sound of drum and trumpet, to do and suffer great things, but that domestic courage which compels him to utter small-sounding truths in spite of present inconvonience and cutraged sensitiveness or sensibility. Truth-telling in its highest sense requires a well balanced mind. For instance, much exaggeration, perhaps the most, is occasioned by an impatient and easily-moved temperament, which longs to convey its own vivid impressious to other minds, and seeks by amplifying to gain the full measure of their sympathy. But a true man does not think what his hearers are feeling, but what he is saying.—Arthar

REMEMBER that it is not by your doings that God bestows largely. It is for His own name's sake that He does it.—Rev. A. C. Thompson.

How thoughtful we need be in our ways of doing good! We try to confer a favour, and perhaps we wound the tenderost susceptibilities; we seek to give comfort, and though our want of gentle tact we par the most sensitive nerve of grief. Or perhaps we give physical cellef in some inconsiderate way, and we break down independence of spirit and destroy the power of self-help. When we can aid others wo walk, we should not try to carry them. It is well to study God's dealing with ourselves, if we are Christians, which saves the soul while it weakens none of its powers. He delivers from the curse and terror, and then restores to soundness, that we may walk at liberty keeping his commandments. Rev. John Kerr.

#### The Debt Paid;

There were two hops who lived in the north of Scotland. In childhood they played together, and loved one another, but as they graw towards manheod their paths separated. Yours passed away, and they met again, but not as they had parted. One of them was a criminal, brought before the court to receive his sentence, and the other was the judge upon the bench, who was to pass the sentence.

The prisoner, recognizing in the judge his former playmate, felt hope spring up within him. After his case had been stated, the judge called for the book of law, in which the penalty attached to the crime was written. There were two extremes,

the smallest and the greatest sum.

The prisoner hoped that the judge, for the sake of their old friendship, would give him the least; but the judge ordered that he should pay the heaviest sum, a sum so great that he could not pay it, and would therefore be condemned to his-long imprisonment. His head sank in sadness upon his breast, when he heard the voice

of the judge, saying:—

"George, George, my cld friend, I have judged you as a just judge, and now I will save you as a friend. I have indeed fixed the heaviest penaity, but I intend to pay it all myself, and you are free."

all myself, and you are free."

Reader, does this story remind you. as it reminds me, of the One who took upon Himself the penalty which justice claimed because of our sins, that we might be set free?

God, the judge of all mankind, paid the heavy price; not a sum of money, but giving up his only Son to suffer in the sinner's stead; and Jesus stooped so low, aven so low as to die the death of the Cross, that he might save men from eternal ruin. Jesus, the hely, loving, obedient Son of God, did not save us by setting at naught the law of God, but he owned it to be good, and the punishment for disobeying it to be just, by taking the sinner's place, and bearing the punishment instead. The judge in the story which I have related, was obliged to pass sentence upon the criminal according to law, but he chose to p27

the sur himself.

And so, God must condemn sin, and punish for sin, but, in His great love, He gave His Son to bear the punishment; and Jesus, in love as great, hes done so, suffering on the Cross; giving—not money—but His own life—Himself—for sunners, so that, believing on Him and loving Him, we are saved by Him alone. And now, should we not give back love for love to this kind Judge who has paid the debt for us, to this "Good Shepherd" who laid down His own life for ours?—Seeds of Truth.

#### What is Christ to Us?

Ho is our way: we walk in Him.-He our truth . we embrace Him. - He is our hife: we live in Him.—He is our Lord. we choose Him to rule over us.—He is our master: we serve Him.—He is our teacher instructing us in the way of salvation .- He is our prophet: pointing out the future - He 18 our priest : having atoned for us. - He is our advocate: ever living to make intercession for us.—He is our Saviour saving to the uttermost.—He is our root: we grow from Him.—He is our bread we feed upon Him.—He is our fold: we enter it by Him. -He is our shopherd : leading us into green pastures.—He is the true vine: we abide in Him.—He is the water of life: we slake our thirst in Him.-He is the fairest among ten thousand: we admire Him above every thing .- He is the brightness of the Father's glory and the express image of His person: we strive to reflect His likeness.—He is the upholder of all things: we rest upon Him.

He is cur wisdom: we are guided by Him -Ho is our righteousness: we cast all our imperfections upon Him.—He is our sanctification: we draw all the sources of life from Him.—He is our redemption: redeeming us from all iniquity.—He is our healer: healing all our diseases.—He is our friend; relieving us from all our necessities.-And when we need Him no longer on earth, He is the Lamb in the midst of the throne above, the light of heaven, leading us to living fountains of water.—N. Bishop.

#### Little Crosses.

Christ comes to us morning by morning, to present to us, for the day then opening, divers little crosses, thwartings of our own will, interferences with our plans, disappointments of our little pleasures. Do we kiss them, and take them up, and follow in his rear, like Simon the Cyrentan? Or do we toss them from us scornfully because they are so little, and wait for great affliction to approve our patience and our resignation to his will? Ah! how might we accommodate to the small matters of religion generally those words of the Lord respecting the children. "Take heed that yo despise not little sins; they have runed many a soul. Despise not little duties; they have been to many a saved man an excellent discipline of humanity. Despise not little temptations, rightly met, they have often norved the character for some flory trial. And despise not little crosses; for when taken up, and lovingly accepted at the Lord's hand, they have made men meet for a great crown, even a crown of righteousness and life, which the Lord has promised to those that love him.

Thou may's be more happy than ever was Casar or Solomon, if thou witt be more virtuous.

The world was made to be inhabited by beasts, but studied and contemplated by man. It is the debt of our reason we owe unto God, and the homage we pay for not being beasts; without this the world is still as though it had not been, or as it was before the sixth day, when as yet there was not a creature that could conceive or say there was a world The wisdom of God receives small homour from those vulgar heads that rudely stare about, and with a gross rusticity admire His works; those highly magnify Him whese judicious inquiry into His acts, and deliberate research into His creatures, return the duty of a devout and le rned admiration.—Sir Thomas Brown.

#### "The Little Ones."

How careful the divine record is to mention the "little ones." They must be present in Joshua's "big meeting" when the blessings and cursings were read, and all the people said "amen." For aught we know they said "amen" too. No doubt they said something. There is nothing better for children, then to be trained to we better for children, than to be trained to go to church early. The Jows, to this day, don't forget to take their "little ones" with don't forget to take their "little ones" with them to the Synagogue. We were struck with this feature in a synagogue service we once attended. The children were there in large numbers, and they did not seem to be a nuisance either. We cannot help believing that the great dislike to public worship on the part of many of the roung which so many complain ef. and young, which so many complain of, and the blane of which is put upon the Sunday School, is owing to early neglect on the part of the parents, for which, how-ever, we have charity to believe, these parents are not wholly responsible. The customs of the pulpit and of religious societies have had much to do with it. The idea, that a child should not go to church until it is "old enough to behave," is "what's the matter" to a great extent. For our part we were never disturbed by the presence of the "little ones" in meeting; even if they did once in a while stand up on their foot, or were a little uneasy, or said "Pa," or 'Ma," or showed their displeasure in their own way, at the long sermon. No; let them come any way. They will learn "to behave" after a while. Some people complain because the "young folks" do not go to church more than they do. But let them remember how they received these young people, when they were "little ones," into religious assemblies, or others like them. Two or three little children were uneasy in the gallery, or a little one made a slight noise by a suppressed cry or laugh—and what next? Why, the minister stopped short in his sermon, stood still as a post, and put on such a grave, dignified demeanor for a few moments, and then said. "One speaking at the same time is enough." And the people all round began to stare at the poor mortified mothers, and seemed to say by severe glances, "What did you bring those little things here for to disturb the meeting? Better keep them at home till they can learn to behave. And the mothers went home grieved and ashained, and the children somehow got the impression that they had been where they were not wanted. Next Sabbath if the parents are disposed to try it again, the children begin to bry and-say "Oh, mamma, I don't want to go to meeting to-day; overybody looked so cross at me last Sunday."

#### The Missing Members

There are three ways of leaving a Church. One of these is to die, another is to be turned out, another is to take a disjunction certificate from the Church to some other. These three ways are in accordance with ecclesiastical law and order. To these three orderly methods of exit a fourth is too frequently added by the Church members who have an exceedingly thoughtless method of doing business. They quietly ship away without saying much about it, and neglect to take their certificate from the Church in which they have been members to that to which they go. Some of them value their membership in the old Church so highly that they dislike to break up old associations by asking for a certificate, others have received so little advantage from the fact that their names were inscribed on the Church roll that it does not occur to them that they will be missed if they go away.

Much of this is due to the loose fashion in which communion rolls are kept and Church members looked after, or rather suffered to retire without being looked after, and without even a knowledge of their whereabouts. We knew of a Church whose roll showed a membership of 470. The revision of that roll consequent on the coming of a new pastor resulted in cutthe coming of a new paster resulted in enting it down to about 250. Now, what is Church membership? Does it mean anything? Has it advantages and disadvantages? Arathere privileges and responsibilities? Does it make any difference whether a man is ... Church member or not? Arathere any other resulted in not? Are there any other societies in which members are suffered to leave without any notice being tak parture. Elders and deacons are too often mere figure heads, and neglect these and other matters to which their attention should be given, and then if the paster happens to be a weak brother, fond of seeing a large Church membership in print, regardless as to who are living elsewhere, or have long since died, the "pious fraud" is continued, to the discredit of the Church. We repeat-let your list of Church members do what you expect Christians to dotell the truth, and the truth only. Any other course, if the result of carelessness is mexcusable, if done with a purpose of swelling a fictitious membership, it is fraud, and nothing less.—Review.

#### Living Together.

The art of "living together" pleasurably is greatly promoted by the habitual exchanges of the little courtesies of this life; they are never unimportant, never unacceptable, are always grateful to the feelings in every household. Shall brothers and sisters be less careful of the feelings of one another than of those of the stranger? And, between husband and wife, should there be less effort at gouth uess of deportment, at suavity of manner and courtesy of expression, than is extended to outsiders, who have no special claims and may never be seen again? Shame upon any member of any family who neglects those affectionate attentions, and whose suavities of deportment towards the members of the household, and even to the lowest servant, which cannot fail to elevate the giver, and to draw from the receiver those willing and spontaneous reciprocities which make of family accordances a little heaven below.

ALWAYS have something doing, or ready to do; for a Christian should never have any idle time.

### Jundom Brudings.

Love not the world, for it is a moth in a Christian's life.

Gaace is glory militant, and glory is grace triumph; grace is glory begun, glory is grace made perfect; grace is the first degree of glory; glory is the highest degree of grace.

He who can look up to his God with the most believing confidence, is sure to look most gently on his follow men, while he who shudders to lift his eyes to heaven, often casts the haughtiest glances on the things of earth.

The man who goes about to humble himself, and to amend, after a fall into sin, before he looks to Christ, only gets hardness into the heart, and attempts to purga away sin by sin. Nothing must stand between the sinner and the Saviour.

Many a blessed promise in the Bible would remain a sealed promise if the key of sorrow, or trial, or temptation were not sent to open its stores, and send warm to one's heart such words as "Be of good cheer, it is I, be not afraid."—Maria Harc.

Never lose an opportunity of seeing anything beautiful. Beauty is God's haudwriting—a wayside sacrament; welcome it in every fair face, every fair sky, every fair flower, and thank Him carnestly with your eyes. It is a charming draught, a cup of blessing.

Have a special care to sanctify the Lord's-day. Make it the market for thy soil, let the whole day be spent in prayer or mediation; lay aside the affairs of the other parts of the week; let the sermon thou hast heard be offered into prayer.—
Bunyan.

Faith in general is the sight of spiritual things; religious faith is the sight of God in His works and his Providence; Christian faith is the sight of God as revealed in Jesus Christ. Thus faith in general produces spirituality; faith in God produces religion, faith in Christ produces the Christian life.

One design of our dear Lord, in afflicting His children, is to give them a noble opportunity to glorily Him. Suffering boing in patience, submission and faith, testifies of Him. It says:—"it is the Lord, let Him do unto me as seemeth to Him good. The Lord gave and the Lord hath taken away, and blessed be the name of the Lord.

A pleasing instruce of the union of Protestants of all denominations has just been given in Newry. During the past week Episcopalians, Presbyterians, Methodists, and Independents have ledl united Evangelical meetings. The Assembly Rooms could not hold the worshippers, and a Presbyterian Church near by was opened. This was also filled, and an Episcopalian minister presided at the service, calling, as chairman, upon a Primitive Methodist to preach, and upon a layman to pray.

The Epistle to the Romans was written to a church who had believed, and who really know the truth. Yet how the Apastle goes over the whole ground, from the beginning, thus showing that those who have belived, must be continually occupied with all the truths of the gospol—doctrinal, dispensational, and practical. We want no new doctrines, but we want a deeper insight into, and a richer experience of those things which are so clearly revealed.

Who ever knew an eminently holy man who did not spend much of his time in prayer? . . . Whitefield says, "Whole days and weeks have I spent prestrate on the ground, in silent or vocal prayer" "Fall upon your knees and grow there," is the language of another, who knew that whereof he effirmed. Thee, in the spirit, are but specimens of a feature in eminent piety, which is absolutely uniform.

Man's material frame is adapted in his inward nature. His upward look and speaking eye are the outlet of the soul. As the soul grows nobler, it lets itself be seen more distinctly, even through features that have sprung from the dust of the ground. It thins and makes transparent evermore its walls of clay. There is a struggle of the unner his to assimilate the outer form to itself, which is prophetic of something coming—Rev. Jehn Kerr.

A GREAT POSSESSION.—The peculiarly precious promises of the gospel belong only to those who are truly sorry for their sins, who sincerely believe the promises of God in Jesus Christ; to those who daily repair to these promises as the main pillar and ground of their hope and comfort; to those who pleat for the fulfilment of these promises, as for the greatest of all blessings; to those who are endoavouring to please God in the newness of life, and whose most precious hopes and consolations for time and eternity, are derived from a simple, child-like relience upon the truth of God, in all His gracious promises.

Consciousness of unbelief is a sign of actual faith. Infidels are never troubled with unbelief. Dead men never feel cold. Frozen feet never ache. And a soul given up to ungodliness, and bound hand and foot in sin, has no trouble with unbelief. It is only when faith shoots its first illuminated ray into the Garkened near that baleful presence of unbelief is made manifest. It is only when the troubled soul can say, "I do believe," that it starts back in the abyse of doubt which that first gleam of faith discloses, and exclaims, "Help thou my unbelief."

I FEEL all that I know and all that I teach will do nothing for my soul, if I spend my time, as some poople do, in business or company. My soul starves to death in the best company, and God is often lost in prayers and ordinances. "Enter into thy closet," and He, and "shut thy door." Some words in Scripture are very emphatical. "Shut thy door" means much:—it means, shut out, not only nonsense, but business; not only the company abroad, but the company at home it means, let thy poor of have a little rest and refreshment, and God have an opportunity to speak to thee in a still small voice, or He vill speak to thee in thunder.—Gooil.

#### Our Young Folks.

#### The Boy Sculpter.

Four hundred years ago, in the gardens of the Medici Palace, might be seen a party of the young friends of Piero de Medici, who had been dismissed from the learned talk of the savants and artists who sur-rounded the hospitable table of "Lorenzo the Magnificent," as he is often called.

There had been an unusual fall of snow for the warm climate of Italy, and it lay before them on the ground in that soft, tempting whiteness that school boys like so well. It covered the statues and fountains, and made grotesque figures of the shrubs, which were out in curious forms.

"Let us make statues, and decorate this gallery," proposed one, a youth of four-

"Of what?" said another.

"Of the snow," replied the first speaker, named Michael Angelo; and with merry shouts they plunged into the snow without a thought of their costumes of velvet and lace, carrying it and piling it in masses at different places along the gallery, and shaping it into some rude resemblance of the human form, which did not much differ, I dare say, from the "old snowman" of the the nine centh century. But Michael Angelo saw in the distance the statue of a faun, headless and much injured, which had been brought from some old

rnin.
"Ah! I will make a head to this faun," and he began shaping and moulding the damp snow.

As he worked, his companions gathered around him and looked on, forgetting their own sport in watching him, as gradually the head began to appear and grow under his touch into a real face with good fea-

Stepping back to get a good look at his work, he ran against some one, and to his amazement, discovered it was the great moble himself, who, followed by all his guests, had entered the gallery the youthful artists were decorating for them, while they were so engaged as not to perceive them. They all stopped to comment on the statues, and approaching the faun, Lorenzo said:

"This is rather the work of one entering upon the career of a master, than the attempt of a novice, But, Michael, do you know that this is a statue of an old faun, and the old do not have all their teeth? have given him more than we have. Is it not so, my friends?"

"You are right, my lord, " and with one stroke, Michael knocked out a tooth and made the hollow in the gum which showed

Every one was delighted with this intelligent and discriminating act, and applauded him with enthusiasm, showering praises and prophecies of future fame on the young

Among the noble guests were his father and his uncle, who had stornly discouraged all Michael's attempts at art, and deemed in the following item from the New Brunsit an unworthy thing that the heir of the wick Times. They are interesting little princely house of Canossa should handle birds, and in no respect more so than in the sculptor's chisel even in sport. But now, fintered by the praise of Lorenzo, the great patron of art, they looked smilingly on, and Mishael knew as he rode home that and Mishael know as he look nome that his of Christ Church, St. Johns. On the high might with his austore relations, that his display a surprising amount of intelligence long-forbidden love of art could now be in- in their little acts of kindness to each other.

visions of fame flitted through his excited street, a sick or crippled sparrow fell to the brain, wild with the delight of Lorenzo's notice? Could be foresee the wonderful creations which would make a world stand creations which would make a work state of the around it, and seemed greatly concerning at know that under the dome of St. Peter's at for it, and by their incessant chirping at know that under the dome of St. Peter's at for it, and by their incessant chirping at the most magnificent Christian tracted a swarm of the little winged escent the chiral walls. Efforts were then tem, on the earth, people of all nations would come to do him homago?

The Pope sent for him to come and decorate the walls of his chapel at the Vatican. The architects did not know how to construct a scaffold which would enable him to reach the ceiling, and he invented one; and also a curious paper cap, which would hold a candle in the front, and thus leave his hands free to work all night. He covered the ceinings with beautiful paintings of scenes taken from the Old Testa-

Angelo to raise the dome, and to leave such , eral spectators, who looked at each other a perfect model for its completion, that it now stands as the crowning glory of his

And it was the work of an old man. At seventy, other men generally lay down their life's labor, but he commenced the painting of the "The Last Judgment, and the building of St. Peter's was in progress at the time of his death, when he was

Nobly was the prediction of Lorenzo de Medici fulfilled, "that it was the work of one entering upon the career of a master."
In Michael Augelo, the Great Master of Art, who, at musty stood among the hou ored of the world, ripened all the procuse of the boy, who, more than seventy years before, modeled the snow-face, for an hour's pastime, in the gardens of the Medici Palace.—St. Nicholas.

#### A Laconic Answer.

years ago, were two boys about the same age, fifteen or sixteen. Their names were Pat F——, and Philip O F—— There were many intelligent young people ir the school, but Pat and Philip took the lead in the bazaar, and a crowd of heathen, most things; and, indeed, visitors were often surprised at the remember against and others influenced by a respect for the In a school in the west of Ireland, a few often surprised at the remarkable readiness and others influenced by a respect for the and appropriateness of their replies to the departed, gathered aroun'. The munister and appropriateness of their replies to the departed, gathered aroun's addressed miscellaneous questions put to them. miscellaneous questions put to them. Philip has become a missionary of the cross his hearers in the native language. The in Turkey. We do not know what has become of Pat, at that time by far the most promising boy in the school.

We remember, or one occasion Mr. well known in the neighbourhood, paid a visit to the school. He was desire with loving sympathy, accompanied the be-ous of trying at ease the knowledge of the reavel husband and his little ones to the

Scriptures possessed by the scholars, and their power to apply it to the solution of controverted points. Mr. B—— assumed the language of an oppouent of the general reading of the word of God.

"Boys," said he, "what right have you to read the Bible?

"Every right sir," said the boys, " for

Christ said, John v. 40, ' Search the Scrip-"All vory well," said Mr. B-

prove that hig people may read—men and of soldiers, who so nobly dared thus to women who have come to years of maturity show their colors, will receive more lasting -but what has that to say to little fellows lika you? "The ord of God is fit for little people

too, said Pat, "for we read 2 Tim iii. 15; that Timothy knew the Holy Scriptures from a child."

"But." said Mr. B ..., "Timothy afterward, you know, became a priest. Your text only proves that young boys who are going forward to the priesthood should be

taught the Holy Scriptures."
"O, but, sir, said Pat, with a bright twinkle of his intelligent eye, that proclaimed he had the best of the argument even before the answer came, Timothy (2 Epistle 1. 5) taught by his grandmother? and sure, sir, she wasn't a

--- acknowledged himself beaten. Mr. B-

#### " Be.

A young lady had been trying to do something very good, and had not succeed ed very well. Her friend, hearing her complaint, said:

"God gives us many things to do, but don't you think he gives us something to be, just as well?"

"O dear! tell me about being." Marion looked up with penitent eyes. "I will

think about being, if you will help me."
"God says, 'be kindly affectionate one

to another. "' Be ye also patient.'

"'Be ye thankful."
"'Become little children.

"' Be ye therefore perfect."
"Be courteous."

"Be not wise in your own conceits."

"'Be not overcome of evil.' Marion listened, making no raply. Twilight grow into darkness The tea-bell sounded, bringing Marion to her feet. In the firelight Elizabeth could see that

she was very serious.
"I will have a better day to-morrow.
I see that doing grows out of being."
"We cannot be what God loves without doing all that he commands. It is easier to do with a rush than be patient. or unselfish, or humble, or just, or watch-

ful."
"I think it is," returned Marion, omphatically.

#### Helping a Lame Friend.

We suppose English sparrows are meant their conduct toward each other:

The myriads of sparrows that nestle in the ivy which chugs to and covers the wall of Christ Church, St. Johns, occas. unally This was beautifully illustrated yesterday dulged; the glory of his boyhood's dreams was to become the glory of his life.

Who can tell what forms of beauty and located about opposite Northrop's, in Church ground, and fluttered about the sidewalk

in vain efforts to regain a place of safety.
Several of its little companions gathered from the church walls. Efforts were then made by several of the number to lift the helploss bird by catching its wings in their beaks; but there seemed to be a difficulty in gotting started togother, and the effort was futile; and then the chattering increased perceptibly, as if there was a gene-

ral scolding going .a.

Presently several of the birds flew away, one shortly returning with a twig about four inches long and an eighth of an inch thick. This was dropped before the sick ment. Thirty years afterward, he painted on the end wall of the chapel the wonder ful picture of "The Last Judgment." Thousands of people visit it every year, and gaze on it with reverence and wonder and delight, for it is one of the greatest pictures in the world. until the church was reached, when they in the greatest surprise.

#### An Unusnal Scene.

Mrs. Jauvier, writing from India Presbyterian ladies of America, speake thus of the emergency of securing burial for a native Christian woman, in which of course no heathen would assist. Suddenly and unexpectedly, a native

Christian female teacher was removed by death. During her short illness she was permitted to give a full and triumphant testimony to the power of the religion of Josus. And then arrangements had to be made for her burial. There was no mative Christian congregation to early her to the grave, and thus an opportunity came to show what is meant by "the unity of the Spirit in the bond of peace." The band of Christian soldiers, some of whom had but very recently come out of darkness into light, volunteered to bear to their last rest-We assembled in the mission school house ittle heathen school girls united in singing the last hymn which their teacher had taught them—the Hindustani version of "Joyfully, joyfully, onward we move" and then these brave Christian soldiers,

cemetery. A running fire of musketry would not have been so hard to bear as were the wonder and contempt manifested by those who, from every barrack and hilltop, gazed down upon them, as they passed along with martial troad and noble bearing. It was a eight which angels must have hushed their harps to look upon. At that last g at day, when Jesus shall acknow ledge before assembled worlds what has been done for His "little ones," that band honors than any awarded for deeds of bravcry by the great ones of earth

#### God is our Rofuge.

The following incident occurred at a church in Ireland, not far from Newry (at at Ahorey), during the memorable

year of the rebellion, 1798.

The congregation had assembled for wor ship. The pulpit, which was at the further end of the building, was occupied by Thomas Campbell. Some one suddenly rushed into the church, crying aloud, "The Weish horse" are coming!

This formidable troop, under a daring, dashing captain, was scouring that region of country in quest of rebels, spreading terror wherever it went.

Observing the remote situation of the church, and excited by the belief that meetings of rebels were being held at all times and places, the captain concluded that the one in question was of that character. Accordingly the troop dashed up and surrounded the building in a trice.

"Ah," thought they, "we have a nice nest of 'croppies' here." They were drawn up in battle array, ready to make an onslaught the moment the congregation should rush out.

The captain immediately dismounted and with threatening manner marched into the church. It was a fearful moment. The audience were almost panic-stricken. Mon, women, and children were ready to fly. The fate of all seemed to hang upon the slightest incident. The captain staked down the aisle, casting fierce and rapid glances right and left. Just at this crisis one of the ciders, a man of venerable mien, called solemuly to the minister, "Pray, sir!" Whereupon Thomas Campbell, in sir [ " response to the call, and with deep and unfaltering tones, began-

"God is our refuge and strength, a very present elp in trouble. Therefore will we ot fear, though the earth be removed, and though the mountains be carried into the midst of the sea, (Psalm xlvi), and so forth auto the end of that heroic psalm.

He had not uttored the first verse before the bold captain paused, profoundly im prossed with the solemn and sublime tones bent his head, listened reverently unto the close, then bowed, and quietly retraced his steps. He sprang upon his horse, and away dashed the terrible troop, o'er bill and dalo, as the rejoicing congregation continu-ad their praise unto Hun who had, indeed, been their refuge and strongth, a very present help in trouble.

This troop was notocious. The horses were well frained for the service of rebed fighting. On hearing the word "croppy" (rebed) they would rear and throw their foot furiously fraward. They were terrible in a charge. Many feared them even more than they did their riders

#### Curses of Pope Pius.

In the late article of Mr. Gladstone on Pius IX., he culls, in a paragraph, some of the ct ing words which the Pope uses with unspairing l.ps. He says. is hardly possible to convey to the mind of the reader an adequate idea of the wealth of vituperative power possessed by this really pious pontiff. But it is certainly expended with that liberality which is so strictly enjoined by the gospel upon all the rich. The Italian Government and its followers, variously in their various colors, are wolves, perfidious (ii. 83), Pharisees (i. 254, 830); Philistines (ii. 222); thieves (ii. 84, 65); revolutionists (i. 865, and passim); Jacobins (ii. 150, 190); sectarians passim); Jacobins (ii. 150, 190); sectarians (i. 334; liars (i. 365, ii. 156); hypocrites (i. 341, ii. 179); dropsical (ii, 66); impious (passim); children of Satan (ii. 268); of perdition, of sin, (i. 375); and corruption (i. 34',; enemies of God (i. 288, 332, 380); satellites of Satan in human flesh (ii. 326); monsters of hell, demons incarnate (i. 215, 292; ii. 404; stipking carpage (ii. 47); man 832, ii. 404, stinking corpses (ii. 47); men issued from the pits of hell (i. 104, 176 these are the conductors of the national st. Peter's was the closing work of his life. Begun long before, many artists had worked upon it—nany architects had made plans for it, but it was left to Michael and plans for it, but it was left to Michael and plans for it, but it was left to Michael as if in great joy. The whole affair lasted iniquity (i. 340—these are evangelical made plans for it, but it was left to Michael as if in great joy. The whole affair lasted iniquity (i. 340—these are evangelical ministers in their 'diabolical' halls); hell is made plans for it, but it was left to Michael and plans for it, but it was left to mice the down and to leave and to unchained against him (ii. 387; even its deepest pits (i. 368, ii. 179.) Nearly if not quite every one of these words is from not quite every one of these words is from the Tope's own lips, and the catalogue is not exhaustive. Yet he invites children, and not children only, but even his old postmen and policemen, to keep a watch over their tongues. To call these flowers of speech is too much below the more than any they are themselves a flower. mark, nay, they are thomselves a flower garden; nay, they are thomselves a flower garden; nay, they are a Flora fit to stock a continent afrech, if every existing specimen should be extinct."—Christian Register.

> With reference to future events, prepare for the worst, but hope for the best. distress our munds with imaginary foars betore a trouble arrives is (as the Span sh proverb words it) "to feel our evils twice over." Why should we call in supernumary ills, and destroy the duty and happiness of the present time with superfluous fears of fu-

A POPULAR English Nonconformist minister was residing with a farmer in Glasgow, while on a visit to that city, whither he had gone on a deputation from the Wesleyan Missionary Society. After dinner, in reply to an invitation to partake of some fine fruit, he mer loued to the family a curious circumstance concorning himselfviz., that he had never in his life tasted an apple, pear, grape, or indeed any kinu of green fruit. The fant seemed to evoke cousiderable surprise from the company; ut a cautious Soutchman, of a practical, mat-ter-of-fact turn of mind, such o had lis-tened with much uncone tryly remarked: "It's a peety but ye had been in Para-dise, and there might na has been ony faa."

The Evangelistic Movement in London.

The evangelistic work in London, associated with the names of Mesers. Moody and Eankoy, is similar in its main features to that which has been a successfully carried on in the other large towns of the kingdom. We have immense gatherings of people, fervid evangelical addresses, effective singing of Gospel hymns, large meetings of enquirers, and encouraging spiritual results. The leep but calm ex-oltement produced by the labors of the two American brothren is very different from sensationalism, is something which ordinary observers and writers are puzzled to explain. But those who know anything of the power of the word and Spirit of God are at no loss for an explanation. The people who flock to the evangelistic services are made willing to hear, and Mr. Mouly is enabled to declare the truth in a spirit of faith and prayer. The same spirit maifested by the thousands of Christian friends the sympathize with his anxieties and assist him in his labors. People need not worder then at the blessed results of these labors, if they believe in the efficacy of the divine word and promises. So far from being astonished at the apectacle of thousands coming under the power of the gospel, we should rather wonder that the gospel is faithfully and constantly preached to great multitudes in the land with but little success. Mr. Moody is in many respects a model

of a true evangelist. His weapons are faith, prayer, and the word of God. These he uses, so to speak, with a simplicity and energy which have all the effect of a striking originality. It is not your artificial, but your simple man that is commonly the most original and powerful. The greatest results are often produced by the fewest and simplest means. When prayer and the word of God are simply and sublimely re-lied on by men of noble purpose, the moral and spiritual effects are such as far surpass ordinary expectatations. But Mr. Moody, while armed with the invincible power of prayer, and rolying on the ponetrating "sword of the Spirit," has a gift of "utterance" which further qualifies him for the great work that has been assigned to him in the vineyard. He is by no means an elequent man, as the world counts elequence, he is not learned, he is not intellectually great; but he has a power of direct, pointed energetic speech which is equal to genius, and sets him quite above the ordinary orator in the high art of sway ing the hearts and consciences of men. There is not a preacher of the day, perhaps not excepting Mr. Spurgeon, who may not got useful hints from him, in regard to the means of managing vast audiences for good, and bringing the gospel to bear, in the simplicity of its divine power, upon the minds and hearts of all conditions of men.

The power of sacred song, represented so well by Mr. Sankey, has been strikingly displayed in this remarkable evangelistic movement. Hymns, which are vehicles of gospol truth, and are wedded to popular music, have long been highly useful in the work of evangelising masses of men. But Mr. Sankey has cast a now light on the efficacy of such means of reaching the hearts of the people. The hymns he has selected are certainly not all of great merit, but most of them are highly effective in the r way; and the music to which they are set, if not always scientifically good, is yet admirably adapted to its purpose of gaining the popular ear. Above all, the unction and deep fo ling with which they are sung have given these compositions a power for good which cannot be accounted for by such intrinsic merits as they may possess. Here lies the chief secret of Mr. Sankey's power as an evangelist in his own sphere. Whether, therefore, his hymns are to keep their ground in our evangelistic meetings, or are to be supplanted by others of a higher kind, the churches would do well to see that the service of sacred song is conducted with all that high spirituality of tone which is expected in the faithful preaching of the gaspel. The services of Mr. Sankey are just as well fitted as those of Mr. Machalanta and Mr. Machana and Mr. Macha of Mr. Moody to give useful lessons to all who are truly interested in genuine evangelistic work.

There is such a thing as the overwhelm ng nature of success in a work like that which these American evangelists are prosecuting with such indefatigable ardour.
Meetings attended by 15.000 or 20,000
people are apt to become almost unmanagoable, or to overstrain the physical powers of those who conduct them by speech or song. When more than 4,000 or 5,000 persons are gathered together it is difficult, and for most men impossible, to address the audience with effect. The very multitudinousness of hugo miscellaneous gatherings is also apt to be adverse to that depth of feeling in individuals which the experienced evangelist auxiously desires to produce. More waves of human sympathy may be mistaken for something deeper and more lasting. Hence we almost regret the necessity of opening such a vast auditorium as the Agricultural Hall for evangelistic purposes. When it is completely full the voice of the speaker and singer is painfully strained, yet thousands but imperfectly hear. When it is only half filled, though the audience approaches 10,000, the impression is produced that the movement is subsiding. and "the fashion of the thing is passing away." Then the crowds that pass into the inquiry-rooms, even if all who join them be undoubtedly sincere, can hardly away." be thoroughly dealt with on account of their numbers. We do not well see how a different course could have been followed than that which has commended itself to the excellent men who have done so much to prepare the way for the labors of the American evangolists; but, on obvious practical grounds, we would much prefer for evangelistic purposes four or five meetings of 4,000 people, to one ummense gathering of 20,000.

We hope that the work of these honour ed Americans in London, will fittingly rown their wonderful labours in Great Britain. They have had excellent support from thousands of Christian workers in this vast metropolis, and without such local assistance their efforts could not have been either so extensive or so successful. But they have also met with dissouragements and opposition in various quarters. They have been nothing daunted, however, by

the hostility of open enemies, or the criticism of luke-warm spectators. The scoular press, on the whole, has treated them fair-ly and even handsomely. The most dan gerous criticism has been provoked, not by thomselves, but by injudicious friends. Some remarks made by supporters on the platform have not always been in the heat tasto, or inspired by ordinary Christian rudonce. There is no use to say the least, in denouncing these Christian ministors, or loading mon in the churches, who refuse for various reasons to countenance the meetings by their presence. The true policy for those on the platform, or specially connected with the meetings, is to attack nebody, but to speak kindly and char-itably of all while heartly attending to the great work of bringing the gospel to bear upon the hearts of the people before them.
We believe that to be the policy which
Mr. Moody has adopted, both in theory and
in practice. We are also certain that that gentleman will fail not, as hitherto, to rectify any mistakes into which he or his friends may occasionally fall. humility which is the companion of heaven-ly wisdom, Mr. Moody constantly seek, to learn by experience and to profit by his own errors. Yet his errors have been wonderfully few and small, considering the immense amount of care and labour daily heaped upon his shoulders, and the numborless temptations that spring out of the very success of his work. Our hope is that mighty work in which he is engaged will prove the beginning of a national movement that is estined to bear procious fruit through many generations .-London Weekly Review.

#### Worldly Cares.

A REVERIE.

"That you may be free from worldly cares."

Ministers in the Presbyterian Church. aye a writer in the London Weckly Review, will recognize the above quotation. It is a clause in the contract ordinarily made by churches with their minister; made in the presence and by the authority of the Prosbytery, and signed in behalf of the sangregation by the office bearers. Following close upon this significant expression is the promise to pay a specified sum as stipend.

Of all the ministers who are compelled to ve on the amount specified in the contract, of how many is it true that they have been, and now are "free from worldly cares," I wonder? That taunting clause I think I have seen on every page of every book that I have opened since the beginning of the yoar.

It seemed to be written all over the coal bill, at the head of which I discorned a name that is attached to my contract with the church. It blazes out from the bill of the grocer, from the bill of the baker, from the bill of the baker, from the bill of the shoemaker, and from the less significant bill of the tailor, and from the more significant bill of the doctor. "That you may be free from worldly cares." One half of these bills for 1874 have been paid out of the salary of 1875, and by an economy that will be closer and more severe than we thought possible a year age. And yet there these taunting words stand like some frightful ghost, and will not "down at my bidding,"
—" that you may be free from worldly cares."

Well, if this is freedom from worldly cares, I think I would like to have a little worl ly care, to see if it is not easier borne. My people, who have no such exemption, are able to pay their bills, and spend from two or three, or four times the amount of my salary; and that too whon times are harder than they have been for years. I suppose that is the kind of thing they call "worldly care." At least, it is the thing from which I am free, to my great and perpetual annoyance.

If this is freedom from worldly care, then. oh for worldly care! I think I could preach butter if I had a little more of it. I wonder if my brothren in the ministry are relieved of worldly cares after the manner of my own experience.

#### Hints for Young Authors.

" Dickens, when he intended to write a Christmas story, sha himself up for six weeks, hvod the life of a hermit, and came looking a Tom Moore, with all his effervescence and sparkle, thought it quick work if he added eventy lines to 'Lalla Rookh' in a week although living out of the world in a writing box in the peak. L'lanche produced his burlesques at an equally slow rate, thinking ten or a dozen lines a day good work The author of 'Caste' and 'School' was one of the slowest of work-Even Albany Fonblanque often men. Even Albany Fonblanque often wrote his artices in the Examiner six times over before he thought them fit to go press-and sometimes ten times over. Hepworth Dixon, it is said, wrote and rewrote his "Two Queens" eight!times. That exquisite trifle of Kinglake's "Eothen" was re-written five or six times, and kept in his desk almost as long as Wordsworth kept "The White Doe of Rylstone," and kept like that, to be taken out for revision a I corrected almost every day. And that 18 the way in which good, honest workthat is to be read to morrow and the day after to-morrow-must be written.

The Free Presbytery of Edinburgh has adopted a report denouncing theatrical amusements as most injurious, and bas resolved to issue an address to the congregations, warning them against the evils of

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A GERMAN periodical cites the following Jow sh laws and properts to prove the great interest folt at all times by the Jews in the education of the people :-- If Jerusalem was destroyed, it was because the education .? the young had been negl-sted. -The world can only be saved by the breath of the school-children.—Even to rebrild the temple the schools should not be closed, -- Stady is preferable to sacrifice.—A scholar is gree er than a prophet.-Honour the teacher as your father-flie latter has merely brought you into this earthly world, the former shows you the road to elerua. life.

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AT 102 HAY STREET, TORONTO. Tenns: 20 cents per annum, in quantities. Sub-eriptions may commence at any time and are payable strictly in advance.

\* \* \* The numbers for March and April are now before us, and wear a neat and attractive appearance, especially the April Issue A comparison of these two shows decided progress, the articles in the latter being shorter, pithler, and more readable for children than in the former. The purper stoned, and both printing and flustrations are well executed.—The Liberal, 6th April.

The paper is good, and supplies a great desider alum among the young. It should certainly meet with a wide circulation,—Rev. W.A. Ross, Kirkhut

Specimen copies will be sent to any address C. BLACKETT ROBINSON. P.O. Drawer 2191, Toronto, Out.

#### British American Presbyterian. FRIDAY, MAY 28, 1875.

#### LAY EVANGELISM.

This subject is attracting attention very generally both on this continent and in the Old World. We have before us a paper, read before the Ministerial Association of Cincinnati, by Thomas ff. Skinner, pastor of the second Presbyterian Church, which deals with the question on the old-fashioned Presbyterian ground. The writer "in the midst of the passing excitement, does not expect from most persons a calm and dispassionate hearing. . . . but waits for other times to indicate the rectitude of his position."

The marvellous work done by Messrs. Moody and Sankey has given to lay preaching a wonderful impulse, and many looking only at what is most patent to observation, and unusual, are apt to run into the mistake that lay preaching as contrasted with the regular work of the ministry is the means which God has blessed. This mistake may be corrected if due weight is given, first to the fact that Mr. Moody invariably seeks the approval and co-operation of the ministry of the churches. Though not regularly ordained he has undoubtedly the sanction of the Church in his evangelistic labours, and for this reason ministers who are thoroughly Presbyterians have aided him in his work with good is that, as the result of Mr. Moody's visits, the regular ministry instead of being weakened has been strengthened, and the Evangelists who, before he went, were distracting the people in some quarters, have lost their power for disintegrating of Church organizations. The work of Mr. Moody, as that of Whitefield and Dr. Nettleton in their day, may safely be set aside as having the approval of the Church, and putting them out from among the members of self-sent Evangelists, who ignore all Church organization, and are responsible to no one "ever them in the Lord," but claim the right to prophesy as they choose, as if specially guided by the Holy Ghost. In the paper to which we refer, Mr. Skinner says :-

"Lay preachers are no new thing in "Church history. They have often appear"ed in the field, and hitherto, notwithstand-"ing their seemingly marvellous successes and the favour they have tound, they " have been uniformly condemned as pro-

He asks the questions: " Is there Scripture authority for any such independent ministry in the church? Are men or wemen at liberty, under the revealed method of the administrations of God's kingdom, to take upon themselves the office and work implied in this Lay Evangelism? They are self-sent, self-licensed, self ordained. . . They have no commission whatever to show from any denomination or party in or out of the church. Is not this ar anomaly in the Church of God?" We may add, they claim to have a call, such as Paul had, in virtue of which " he conferred not with flesh and blood," but fail to give the signs of apostolic calling to which he appealed. Again, "Is there not a deep peril to the church and to souls lurking in the principle and practice f such Evangelism?" Peril, if their successors are pot sound in the faith; if God's own ministry is degraded; if ordinary church work becomes dry because unexcit ing; it a waiting for the return of such visits take the place of a waiting on God, now, he says, " Unprofessional men, ' novices,' who know little or nothing of theology, but who have facility of utterance, logy, but who have facility of utterance, presbyterian Trade Unic., or The Plot to Rob are accounted practically superior to the tirk of Scotland L. Canada. A lettor to members of the Decyland L. Price 25 cents, ministry in their chief work; the preact. Hamilton, Duncan, Stewart & Co., 1876.

themselves as special conveyances of divine whom the people are led to look for the divine blessing in the salvation of souls. and for whose advent they will (if the thing goes on) more und more come to wait during certain seasons of the year. And thus church work will be neglected. the ministry of reconciliation depreciated, and Lay Evangelism exalted; and God's ordinances for the building up of his church and the salvation of men, through parents, pastore, elders, deacons, leaders, and the secrements be overshedowed. This historically has been the coarse of the thing; this is its logical legitimate tendency.'

"The New Testament recognizes no irresponsible ministry of any kind in the church. The seventy, the twelve, Deacons, Evangelists, Proebyters, Bishops, all New Testament ministers, were set apart by compotent authority for their work." These men, however, take the office to themselves, and besides preaching, in some cases, baptize and administer the Lord's Supper, and all this without a call from the church, but under an inward influence

The writer shows that as early as 1710, the General Assembly of the American Church unanimously agreed that one, David Evan, had "acted irregularly in thus invading the work of the ministry, and he was thereupon censured." He was, however, recommended to seek preparations for the work of the ministry. In 1832, the Assembly said, "Listen to no self sent irregular preachers, whatever may be their pretensions to knowledge, piety, and zeal.

The General Assembly of the Church of on the subject, in which we find "men who assume to themselves the character of missionaries of the gospel, declare that every man has a right to preach the gospel, and they are now traversing the whole country as 'evangelists' without any sort of authority. . . . . Boware, then, brothren, the great New England revival, the pracmen who were chiefly instrumental in the awaker ng, including the great Jonathan Edwards. In 1743 the pastors of Massachusetts Bay lifted up their testimony against the same, as a "hemous invasion of the ministerial office, offensive to God, and destructive of these churches." But we need add no more. Mr. Skinner has shown historically, that as yet, Lay-Evangelism has not met with the ultimate approval of sober-minded Christians; gives good reasons why the ministry, as we find it in God's word, should be regularly exercised; and while, to adopt Jonathan Edward's distinction, laymen should "exhort in a way of Christian conversation," and conscience. A sound fact publicly stated be abundant in lay-labors, the church will do well not to allow self-accredited preachers, having no commission from the brotherhood, to take on themselves the solemn responsible functions of the Christian ministry.

#### THE KIRK OF SCOTLAND MINORITY.

We have had sent us a Pamphlet by an anonymous writer, which treats of the proposed Union in June; its effect on the so called Kirk of Scotland in Canada; and the intended action of the minority. The ly if the author does become known, he will be regarded by men who know anything of the facts, as little short of a mono-"productive of more harm than good in the long run, and the Churches have been deed, some less charitably disposed man denounce him as he denounces his brothren, century. and all who differ in opinion from him. Article IN "Engineer and all who differ in opinion from him. East shows the relative positions of those We will not pollute our pages with ex-We cannot believe that any number of men can be found in the Kirk in Canada, Sr. Nicholas for June so ignorant as to be misled by the gross misrepresentations which the pamphlet frontispieces that have yet appeared in the contains, or so degraded as to follow such | magazine, illustrating a fanciful poem by unchristian leadership. If one or two Rachel Pomeroy, about a little giant-girl, appeal as threatered, we are confident rece with whom we are acquainted. that the use of language, such as this letter contains in support of this appeal, will come to be a fixed fact with the boys who damn them in the eyes of the Privy Coun- | read St. N CHOLAS, and they will fully aped and General Assembly without any counter argument. Men who can write Christian, mon.

> The whole gist of sepamphlet practic ally is, that by the Union, the Church of Scotland is anubilated in Canade; that to do this is wrong and unjust, and contrary asike to law and selemn engagements;

British American Freshyterian, ing of the gospets, and with no small colar that the Union is a political movement, are accredited to the people by ministern leading to rebellion and socialism. The threat is also attered, that if the Domiulon influence; favorites of the Holy Ghost, to | Parhament as well as the Provincial Legislature, grant the necessary legislation to consulumate the Union, an appeal will at once he made to the Privy Council for redress; a memorial will be laid before the General Assembly praying them to inter pose in preventing the Union; and at a meeting of the Residuary Synod prompt action will at once be taken by which all Union men will be degraded from the ministry, and out off from the Church of Scotland, and lawsuits commenced for obtaining possession of all the property.

Whether steps have been taken by the minority as threatened, we do not know. There is a possibility of trouble arising through the litigous disposition and bigotted obstinuey of one or two men; but we cannot believe it possible for them to finstrate the desire of what we have been led to believe is the vast majority of the had in Canada, both lay and clerical; and unless the mipority is more numerous and more respectable than appears from this pamphlet, the Union has nothing to fear from all the threatened opposition, which is so transparently absurd as well as unchristian and abominable.

#### BOOK REVIEWS.

THE REPRINT OF THE LONDON QUARTERLY REVIEW FOR APRIL by the Leonard Scott Publishing Co., 41 Barclay Street, N. Y., should not be passed by unnoticed.

The first article is a long and interesting review of "Macready's Reminiscences, giving a sketch of his life and connection with the stage, which began at the early age of sixteen years. It is evidently the production of a writer who does not derive Scotland, in 1800, made a long deliverance | his knowledge merely from the book which he reviews.

Article II. is an exposition of the work of Indian Missions; the difficulties they meet with and the progress they have made, both in secular and religious education, tasteful and pretty illustrations,—this is " Looking at the results achieved by Indian missions, it is evident that they suggest of these solf-authorized teachers. During | reasons both for disappointment and encouragement; but we are of opinion that tice was condemned by the most godly the reasons for encouragement decidedly preponderate."

Article III. "Lord Shelbourns-First Marquess of Lansdowne." " He was Prime Minister of England during a brief but most important period," and has been called ' the ablest and the most accomplished minister of the eighteenth century." These memoirs, which describe the period between 1737 and 1766, seem to be similar in character to the "Greville Memoirs."

Article IV., "National Education in the United States," has for its object the correction of prevalent English ideas regarding the working of the American Educational System. The subject is discussed in all its bearings, but the result of the system is not considered sufficiently success. tem is not considered sufficiently success ful to warrant its adoption by other coun-

Article V. deals at length with the controversy between Mr. Gladstone and Dr. Newman, Cardinal Manning and Monsig-

nor Capel.

The notice of "Livingstone's Last Journals" (Article VI.) differs from previous reviews of that work by directing " attention to the curious and valuable notes made by the great traveller on various natural phonomena, which contain many suggestive facts."

Article VII. "The Statue of Memnon" refers particularly to the voice with which that colebrated statue was wont to greet the rising sun. It was shown clearly that there was no priestoraft in the case; in v ter has forgotten what was due both to fact, the priests themselves were as ignorhunself and others. It is well that he hat sounds were produced by the passage of not given his name to the public. He muss rarefied air through the crevices of sonorbe ashamed of his production, and certain—ous stone. When the atue was recon- Hall, in this city, by Mr. Robert Wilkes. ly if the author does become known, he structed, and the crevices filled up, the A.c. R. W. is reported to have speken as voice was mute.

Article VIII. "The Transition from Medieval to Modern Politics" is an attempt to throw light on the Imperial and Papal astical movement with sobriety; unless in- movements of our own time, by carolully deed, some less charitably disposed, may considering similar actions in the sixteenth

Article IV " England and Russia in the nations in Asia, and discuss the probabiltracts from a publication so utterly beneath - ity of further advance on the part of Russia contempt, nor stoop to answer its abuse. making it necessary for England to pre-We cannot believe that any number of pare to hold India by force of arms.

Opens with one of the most charming should be as obstinate as to convey this who is certainly unlike any other of her

Stories o. adventure have by this time preciate the interesting account of the manner in which a "First Trout" was caught, and publish such patent falsehood and the article telling them just " How to Camp virulent abuse, will never get a hearing Out at the 1 och," and a certain crisis in from honest and honorable, not to say the story of "The Young Surveyor." As for the girls, they will testify that there is no lack of enjoyment for them when they have read the chapters o 'Eight Cousine,' "The Story for the Bird-defenders," "Christinchon's Answer," and " Among the Likes. '

Mrs. Diaz s " Bad Luck of Bubby Oryaway," the story of a " Ragemussin Party," " Mrs. Headache," and the beautifully il-

Wouldn't say Please," are all of them very serious in one seuce and very funny in another; while children of a studious turn will find something exactly to their mind in the "Life of a Clothes-Moth," and the description of "The Druids and their Tem

The poem of "The Fays" -- beautiful in itself-is illustrated most exquisitely by Jessie Curtis, who has no superior in the duinty and graceful execution of drawings of this delicate order.

The illustrations generally are admirably drawn and engraved; and the various de partments are, as usual, fall of information, ancedotes, and humor.

LITTLE'S LIVING AGL

For May 22nd, as usual contains a good many excellent articles extracted from different English periodicals.

SCRIBNER FOR JUNE.

If you should lay SCRIBSER for June on the table before me, (says some one writing from New York), after looking over the pictures and browsing through Clarenco Cook's Furniture Article and the "Old Letters, and getting even with the serials, I should settle down to the reading of James T. McKay's "Birdsall of Mapleton." can tell you confidentially, that I would not be disappointed. That McKay has a wonderful way of making people and events seem real. As in reading the best fictionists, like George Elliott and Tourgoneff, you cannot help putting yourself in the place of this or that character; and every now and then you are startled by an awakened mem-McKay is uneven in his stories; but ory. McKay is uneven in his stories; but at his best he shows an insight into the deep st things of the heart, and a dramatic power which are altogether his own. Albert Rhode's description of "The Latin Quarter," gives, I should say, a protty good idea of a certain phase of Parisian Bohemianism. Col. Waring's paper on Dutch farming appeals forcibly to the agricultural districts—and gives these districts—and gives the gives the given the gives the given t tricts; and gives these districts-particularly the dairy farms—some practical sugges tions of value. Mr. A. B. Johnson, secretary of the late Mr. Sumner, tells some characteristic anecdotes about the Senator. As for Mr. Cook's household paper, with its one of the most amusing and interesting papers in the number. The suggestions as to furnishing, etc., are given very modestly, and in a manner which sets the reader to thinking for himself; and the way that the author overhauls some of his engravers will be found exceedingly entertaining, eseccally, I should suppose, to the engravers themselves. There is a generous install-ment of "Sevenoaks," and a very small in-stallment of "The Mysterious Island," which the editors seem to be boiling down to the very last point. This story has been stopped by the English magazine that was publishing it; but in its condensed condition in SCRIBNER it seems to interest the young people at least. Mr. Munger's article on "Maxims" presents views on the subject which will be now to many readers. The most striking poetic feature of the number is "The Power of Prayer," a darkey dialect poem by Sidney and Clifford Lauier.

Dr. Holland discusses "Instruction from Outside," "The Shrinkage of Values," and "The Music of the Church." The Old Cabinet contains "Some Suggestions Concern-ing the Art of Conversation." The new department of "The World's Work" is quite full.

#### Prohibitive Consistency,

Editor BRITISH AMERICAN PRESBYTERIAN

Dear Sin,-I am, as you know, a staunch total abstainer of more than a quarter of a century's standing, and am also in politics a liberal of the most prenounced description. I know also that yours is not a political paper, and I don't want to see it become such. Nevertheless, I wish to ask through echo. the following contemptable nonsense talked at a late meeting in the Temperance | Oh, Mr. Editor | it is a queer world, thisfollows :-

It had been stated that he was the pro prietor of an hotel. This was the case. But he would add that he had endeavoured, by moral means, to prevent this establishment from being used as a place where intexicating drink should be sold. When he rented perance man, and that it must not be a matter of supprise to the fenant if he found him the speaker) advocating the passing of a Prohibitory Liquor Law. The reply he the listed he explained that he was a tema Prohibitory Liquor Law. The reply he received was, I understand that Mr. Wilkes. I am in favour of a Prohibitory Liquor Law myself if it can be made universal. He then said to his tenant, 'To show that I am prepared to pay for my principles, if you wont sell intoxicating liquor, I will pay you \$500. (Cheers). Ho was ready to earry out that promise. (Cheers) While advocating the Tomperance cause in Ottawa, a lady said to hum that if everyone kept his hotel as his tenant lid. Temperance works. did, Temperance people would have but pittle of which to complain. Still another charge had been made against him. He would say that he neither was a member of the Sons of Temperance nor belonged to the order of Good Templars, or any of the other comparatively recent organizations, but many years ago be joined the old Temperance Society and signed its pledge, viz : to abstain from all spirituous liquors, except so far a nedicinal purposes were concerned. Ho a ght state that he had kept this pladge most acrupulously and to the fullest extent, and that any statement to the contrary was slauderously false. As he told a gentleman who spoke to him the other day on the question, he did not feelitnecessary to answer every man who made an accusation against him, but he took this the first lustrated poom of "The Little Girl who opportunity of explaining matters to his

medical advisor, Dr. Aiklas, had strongly advised him to drink light claret wines, but he had not even tasted any drink on this recommendation. For many years he had never taken any wines or similar drinks at ell, except on one occasion, and that was when in a public place he took a glace of light Borgandy with a friend. He might again repeat that he did not make these re-marks for the benefit of the general public. but in order to satisfy his Christam and Tomperance friends that his course had been thoroughly consistent. (Loud Cheers)."

It would seem by Mr. W. telking in this fashion that he took the Testotalars of Toronto for fools, and their cheers would seem to say that he was not far mistaken in the estimate. Mr. W. says he offered to his tenant of the American Horel an abate. mont of rent to the extent of \$500 if he would not sell liquor. What of that ? Why, Mr. W., and every intelligent man in Toronto, knows that the offer of such a sum was adding insult to injury, for as things are at present, the profit from that bar is represented by neither five hundred nor thrice five hundred dollars. Yet Mr. W. had the hardihood to say to a man who had made his calculations on solling liquor, and had offered a corresponding rent, "If you are willing to sacrifice, say \$1,500 or \$2,000, on the experiment of a Tectotal Hotel, I am willing to sacrifice \$500!" But what had such a proposal to do with the case ? Prohibitionists believe that it is "wrong," nay "sin," to sell intoxicating liquors,—to make a living by the vices of the community, or to pander to these vices, as they believe all liquor sellers do. Mr. W., by supporting and advocating those who hold this doctrine, says the same thing. Yet what is the practical conclusion? He knows that the occupant of his hotel can afford to pay a far higher rent by keeping a bar than by not keeping it. And what does Mr. W. say? Note—"I will not let you have my house if you sell liquor in it. I won't touch the wages of unrighteousness. I will take only such a rent as shall enable you to do a decent business on tem-perance principles!" Oh, no, not at all. But, 'Pray don't do it. I'll give you \$500 if you don't; but if you will follow such a wicked course, I must have my ront, and will readily pocket my share of the blood money.' Did ever any sane man utter such inconsequential and immoral nousense? And did ever any sane Prohibitionists beforo cheer with approval such a transparent fallacy and flimsy protonce? Instead of a liquor selling bar take a house of bad fame, and see how the argument will hold. Such houses also bring higher routs than they would do if devoted to honester purposes. Think of a member of a church or a minister playing fast and loose with conscience in order to get a higher rent for his houses in the latter case. Yet not one whit-would it be different from what Mr. Wilkes proclaims, and Toronto Tectotalers applaud. Mr. Wilkes is waiting for a Prohibition Law in order to prevent his tenant committing sin and sharing with his landlord the extra profits he thereby secures! He need not wait. An honest man would say at cuce, 'House of mine shail never be prostituted in any such way. I'd sooner see it in the lake! '

I wished to say a word or two on Mr. Wilkes' never drinking wine except under a medical order. But I forbear, for surely the farcical excuse of not drinking intoxicating liquors except by order of a doctor has by this time been exploded, as too absurd. It well may be when doctor's prescriptions for liquor drinking to " make one you how it comes to pass that the Teototal- | sleep," or " to help digestion," or to "couners and Prohibitionists of Toronto could, as | teract bad water," or to "tone up the reported by a contemporary cheer to the system," as for fifty other things, can be had as easily as two-nance worth of snuff l

"A VERY LITTLE BROTHER."

"Scriptural Mode of Bantism."

Editor British American Presutterian. DEAR SIR,-I was much surprised at the kind and honourable wey in which Mr. McTavish censures me for caring to offer an opinion of my own, concerning a tract which he was kind enough to send me at my request. Whether it is merited or not you may judge when you know that I have been looking for some time, and looking in vain, for a good argument in reference to the "Scriptural Mode of Baptism." I heard or road about Mr. McTavish's pamphlet, and wrote to him asking him for a "sample," "specimen or "copy," as I fail in this instance, to recognize the differonce, intending if it came up to my expectations, to procure a few copies for distribu-tion. It did not come up to the mark, and the "effusion" in your paper was the re-sult. As I only received one eight page tract, recompense is a thing I never thought of—but as he has so kir Iv reminded me of it, I have remitted a few stamps to him, which I hope will fully "recompense" him for both tract and postage. And now you may judge of his "truthfulness" when you observe that he tries to w ke it appear that I speke of falling in with his tract (accidently of course), when what I stated was that a copy had "fallen into my hands," meaning simply that a copy had 1 at into my hands; did not state how, as that would not have altered his pamphle, or my com-munication in the least.

Yours, &c., A. McP.

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#### Ontario Presbytery.

This Presbytory met at Port Perry on Tuesday the 18th inst., Rev. Win. Peattie acting as Moderator, pro tempore. The business consisted chicily of matters of routine and not of much general interest to the Church at large. The following were the chief items:—A large number of pession records were examined and attest-Those not present new ordered to be placed in the heads of the nearest minister who, together with his elder, were to evamine them and report at next meeting that they might be attested. Minutes were read by members of Presbytory appointed for the purpose, and were engineed in the minutes, expressive of the Presbytery's feelings at the resignation of Rev. Messrs. Scott and Cross. The Convener of the Presbytery's Home Mission Committee reported that the Committee in the exercise of the power conferred upon it at last meeting had agreed to purchase the Church at Coboconk, which had been offered for sale by the Methodist body, and to pay for it one hundred and fifty dollars. The countenance and aid of the ministers and the congregations were asked to assist to defray the expense of this purchase as well as the building of a new Church at Victorm-ville. The Rev. Messrs. Murray and Panton reported the stops they had taken to effect a union of the congregations of Cambrav and Fenelon, at a saving to the Home Mission fund of the Church of one hundred and fifty dollars, and their action in the matter was cordially sustained. The report upon the State of Religion in the Preshytery pas presented by the Rev. Mr. Roger. The report was discussed at length with much interest and with the following recommendations contained in t adopted :-First. That considering the prominent importance of carefully watching and zearously fostering the spiritual life of ourselves and of the flock interested by the Chief Shephord to our charge, a prominent place in the proceedings of this Presbytery should be given to this subject. Second. That twice in the course of a year conferences on the subject should be held, introduced by addresses or papers upon selected topics by persons proviously appointed by Presbytery, that the meetings est suited for such conferences are those of the autumn and spring, and that such an hour be appointed for taking up this subject as shall be likely to secure the largest attendance. In connection with this subject, attention was directed by Mr. Roger to the large number of negative answers returned by sessions to the question upon the State of Religion having reference to the faithfulness of parents in instructing their families, and their earnestness in seeking their conversion to God. Much interest was shown in this subject and after a lengthened conference it was moved and carried that, in view of the fact that a large number of sessions report that they ve reason to believe that parents are not faithful in instructing and catcehising their children, and in earnestly seeking their conversion to God; the Presbytery feeling a deep concorn for the spiritual welfare for the young, recommend ministers to take an early opportunity of presenting to their congregations the importance of these duties. Circular letters were read from the clerks of the Presbytories of Guelph, Chatham, Ottawa and Durham, of their intention to apply to the General Assembly at its first meeting, for leave to receive as ministers of our Church the ministers named in these letters. A letter was also read from the Rev. James Harvie, received while the Presbyter was in session, asking it to notify the General Assembly through the proper quarter, of his intention to apply at its next meeting for re-admission to the min-istry of our Church. The clerk was in-structed to inform Mr. Harvie that, owing to the lateness of his application not allowing circular letters to be sent to other Presbyterics as required by our laws; and further, that owing to the absence of any papers whatever from Mr. Harvie, this esbytery can take no steps in the matter. A communication was read from the Rev. Martin Loury, a minister of our Church, residing within the bounds of the Presby tery, asking a certificate of ministerial standing and a letter of dismission from the Church. After explanations given by Mr. L., it was moved and carried that his request be granted. Application was made by the Rev. Mr. Murray on behalf of Mr. Angus McLeod, elder, that he might receive the status of a lay catechist, with a view to his receiving appointments and preaching within the bonds. The applica-tion was grauted. The case of Mr. Hugh McFadyen, student, was also brought under the notice of Presbytery by Mr. Marray. After explanations heard, it was agreed that this Presbytery apply to the General Assembly for leave to take Mr. F. on trial for license, upon condition of his presenting the certificates required in such cases to an examining committee invested with Presbyterial powers, consisting of the Rev. Messrs. Murray, McNabl, and Campbell, M.A. The Presbytory adjourned to meet again at the call of the moderator, and its meeting was closed by singing and Prayer with the benediction by the moder-

W. D. BALLANTYNE, Pres. Clerk.

#### Presbytery of Simcoe.

A special meeting of this Presbytery was held at Barrie, on Tuesday, 18th inst., to dispose of a call from the congregation of Acton, to Mr. D. B. Cameron of Bradford and 2nd West Gwillimsbury. Rev. Messrs. Wardrope and A. D. McDonald appeared as Commissioners. commissioners of the Presbytery of Guelph, and pleaded for the translation. Pleadings of remarkable ability and curnestness were presented against it by Messrs. S. Driffil and J. M. L. Stevenson of Bradford. There appeared also Mr. Arch. Campbell, elder for congregation of Acton, and Messrs. Adam Bannerman and Simon Frasor for that of 2nd West Gwillimsbury. Mr. Cameron being called upon to intimate his decision, declared the purpose to accept the call subject to the will of the Presbytery. Whereon it was agreed to loose Mr. Camerou from his present charge, and translate him to the Presbytery of Guelph for induction into his new charge. The following

resolution expresses the sent. brethren in taking leave of the co-Presby-ter:—"Mr. Cameron having accepted the call from Actor, and his translation being its of the agreed to, the Presbytery in parting with their brother would place on record an ex-pression of the high estination in which he is held by them, and of their sincere regret at his removal from the bounds. As a men-ber of Presbutter, her presence at every bor of Presbytory, his presence at every meeting might confidently be expected, and such expectation was seldon disappointed, and the soundness of judgment and earnestness of purpose with which he dealt with the questions which from time to time came up for consideration, rendered his counsels especially valuable. He has always been 1.0; with v. 10, read Isa. lxv. 24, with vs. ready to accept any public duty required of 11, 12, read Ps. lxxvii. 10-12, and study him by his brothron, and the utmost reliance the principle of the Sabbath, the Passover might always be placed in the discretion and diligence with which that duty would be discharged. His kindliness and readiness to aid his brethren individually on all fitting occasions have greatly endeared him to the mombers of this Presbytery. In the dis-charge of his pastoral duties he has been diligent and exemplary. While the Presbytery express their regret at parting with their brother, and deeply sympathize with the congregation about to lose Mr. Cameron's services, they regard with much gratification the estimate set upon his qualifica-tions by the friends at Acton. They offer to the congregation there, and to their brother, Mr. Cameron, their warm congratulations, and desire to give expression to their carnest wishes for a prosperous continuance of the relations about to be formed. Mr. Wm. McConnell was appointed to preach to the congregations of Bradford and 2nd West Gwillimsbury vacant on 20th June next; and Mr. W. Fraser was appointed mo-derator of the Sessions. Mr. Moodie was appointed treasurer of the Presbytery instead of Mr. Cameron. The Presbytery agreed to apply to the General Assembly for leave to take Mr. Robert Scott, missionary in the bourds, on trials for licence. Notices were received from Presbytories of Chatham, Guelph, Ottawa, and Durham, of intention to apply to the General Assembly for leave to receive ministers of other churches as ministers of the Canada Presbyterian Church -Robt. Moodie, Pres. Clerk.

#### Presbytery of Toronto.

The Presbytery of Toronto of the Canada Presbyterian Church met on Wednesday, the 19th inst., at eleven o clock, in the lecture room of Knox Church, Rev. R. Wallace, interim Moderator, in the chair. Af ter routine business, Rev. Dr. Topp, as convener of the committee appointed at last meeting to take into consideration the state of affairs at Bay Street Church, reported that the Committee had met, on the 13th current, representatives both of the Bay Street Church congregation and of the peti tioners for a separate organization, and that after some discussion it was moved by Principal Cavon, seconded by Rev. Mr. Kirg, and agreed to, "That in the opinion of the Committee some part of the obligation in connection with the retiring allowance of the late paster, Dr. Jennings, devolved upon the petitioners, and that, under the circumstances, they were also of opinion that the part to be assumed by the politioners should be less than the proportionate numbers in the congregation would indi-cate." The committee further recommended that the resolution be considered by the petitioners, and an answer returned on or before Tuesday, 1st Juno. Dr. Topp further reported that last Tuesday the petitioners handed in a letter stating tha tthey respect-fully declined the proposition of the Committee in reference to the division of the retiring allowance of Dr. Jennings. abovo report having been received by the Presbytery, it was moved by Professor Mc-Laren, seconded by Rev. J. G. Robb, "That the Presbytery, having considered the re-port of the Committee appointed to confer with the representatives of Bay Street Church and the petitioners in reference to the retiring allowance of the late pastor, approve of the views expressed by the Committee in respect to the duty of the petitioners, and regret to find that those views did not commend themselves to those desiring a new organization; but having regard for all the obligations of the case, will proceed to consider the petition for separa-tion." To this it was tion." To this it was n ved in amendment by Principal Cavan, seconed by Professor Gregg, "That the last sentence of the foregoing motion be struck out, and the following substituted: "The Presbytery will now therefore ascertain the views of the Bay Street congregation's representa tives respecting this matter, in order to see that the retiring allowance of Dr. Jonnings be properly secured." The motion and the amondment being put, it was found that the votes were equal, and the Moderator then gave his casting vote for the main motion, which was therefore carried. From this decision Principal Cavan obtained leave to enter his dissent. After a short adjournment, the Presbytery appointed Pro fessor Gregg to moderate on a call, as previously applied for, from the Bay Street Church congregation, at such time as the session might determine, due notice thereof to be given from the pulpit. The Prisbytery subsequently resumed consideration of the petition for disjunction, from certain parties in the Bay Street Church. On mo-tion of Principal Cavan, seconded by Rev. Mr. King, it was resolved, "That in accordance with the ordinary procedure of the Church Courts, and with the resolution passed at last meeting, to refer the matter of organizing the petitioners into a congregation, to have their church erected somewhere within the limits indicated by the Commissioners to the Sessions chiefly interested, viz., those of Bay Street, Knox, Cooke's, and Gould Street Churches, and that that those Sessions be instructed to report next week, so that the petition may be finally disposed of at the next meeting of the Presbytery." As Convener of the Com-mittee appointed at last meeting, Rev. J. M. King submitted and read a long and m teresting report, setting forth the progress made by the Canada Presbyterian Church within the bounds of the Presbytery, both in regard to numerical strength and Chris-

tian liberality, since the Union of 1861, and

showing a very satisfactory and gratifying state of things. The report was accepted, and ordered to be printed. The meeting

then adjourned.

Subbuth School Teacher.

#### LESSON XXIII

June 6, 1 Sam vit. 1875. SAMUEL THE JUDGE. ( 1 Sam vit.

COMMIT TO MEMORY, VA. 8-10

Pagalilei, Passaulis, -- Es. 28ii. 11, 12, James c. 16, 2 Chron. xiv. 11

Scripture Readings—With v. 5, read 1 Sam. iii. 20; with v. 6, compare vs. 2, 8; with v. 7, read Judges vvi. 17; with v. 8, read Luke vvii. 32; with v. 9, read 1 John and the Lord's Lupper.

GOLDEN TEXT .- By the blessing of the upright the city is exalted .- Prov. xi. 11. CENTRAL TRUTH,-Rightoous leading are national blessing.

HOW WE COME TO THIS POINT.

We must look at the course of events that led to this decisive battle. 1 Sam. vi. describes the perplexity of the Philistines regarding God's ark. As wicked men with God, they are glad to get rid of it. But as it is delivered into the Hebrew hands, profane curiosity is indulged by the men of a village on the way, and a rebuke from the Lord shows his holiness. (Instead of 50,070 men (1 Sam vi. 19). Kennicott and others have put it beyond doubt that " fifty thousand" should be omitted; seventy men -enough to terrify-paid the penalty of irroverence with their lives.) The lesson was not in vain (see 1. Sam. vi. 20). the men of Kirjath jearim were called to come and receive the ark, which they did, sotting it up at the house of Abinadab, worship was, to say the least, irregular, and unworthy of the people. Samuel, we may presume to have been laboring for the instruction of the people, founding the system of teaching known later as " schools of the prophets," and laving the foundation of that great influence which he afterwards

#### A PENITENT PEOPLE.

After twenty years, he sees the desired results. It was a joy to hear the people with one accord "lament after the Lord" (v. 2), (see Zech. xii. 10). He had called them to repentance. They heard, repented, banished the idels, (v. 4), served the

Lord (see Acts xix. 19).
In verse 5. Samuel is like a second Moses, binding the people to God in covenant (Ex. v. 2), or (Joshua xxiv. 25). He gathers the people at Mizpeh (in Benjamin, the scene of defeat and loss of the ark) for solemn religious service, fasting and confession of sin, and pouring out of the heart water (Ps. xxii. 14), before God, of which the water was a sign, perhaps also of a

He judged Israel (v. 6), that is authoritatively pointed out the wrong, and directed the people what to do. He put himself with general consent at their head. Of course it was the men who were so assembled.

#### A WATCHFUL ENEMY.

Verse 7 shows that the Philistines looked on this as a demonstration of force, and having lords or chiefs, whom they followed, their bands were collected to put it down. The union of God's people, particularly for prayer and confession of sin, is a menace to his enemics. They never And now Israel is alarmed. The place, the long oppression, the sense of their own wrong-doing all suggest fear. "The righteous is bold as a lien," but they had been wicked, they had none of the courage which a "good conscience" gives. Nor could they have been well-armed, organized, or fitted for battle (see 1 Same.

#### PREPARATIONS FOR PATTLE.

(V. 8, The old spirit that relied on the ark is not quite gone. Now they rely on Samuel's prayers; but provided God is owned, even with some error and want of right feeling, he is indiscribably merciful and ready to help (Ps. ciii. 10, 11).

They are not quite vithout the true feeling—"the Lord our God "—the "spirit of adoption" (Rom. viii, 15; Gal. iv. 6). Let us hope they themselves cried unto God. a good sign that they distrusted themselves.

Verse 9 describes Samuel's compliance. He offered a whole burnt offering to the Lord. It was fit as a sacrifice (Lev. xxii. 27), and a burnt offering, the first kind prescribed in Lev. 1., and the basis of other offerings. Men must be accepted before service, or thanksgiving, or any form of communion. And he "cried" to the Lord. Stanley and other infer from the word so often used in relation to him, that he had a peculiarly thrilling and energetic voice in prayer to God. But the word would describe any prayer. The main thing is, that "the Lord heard him."

#### THE BATTLE IS THE LORD'S.

Verso 10 describes the impressive answer. The smoke of the lamb has not vet gone tup, when the attack is made. Thunderstorms in the land are violent. The Lord takes a natural force, already in existence, £13,594 at the corresponding period of last sends it as such times and in such ways as year, showing an increase of £767. to show that supernatural power guides it, and confounds the enemy, so that they are as the struggle proceeded, and pursued the flying foe to a place now unknown, but familiar when the record was made (v. 11). The represent of Israel was rolled away on the field that had been so fatal.

Verse 11 shows how promptly Samuel owned the deliverance. Not a word of himself-but of " the Lord." then, is still, the most enduring memorial. He makes its name significant, "stone of help," and lots the people know the reason. The word is classic in Christian language, and many hundreds of English Churches bear the name.

LET US LEARN

(1) A people's sin is weakness. When we forget God's word, banish it, disregard When his Sabbaths, trample on his laws, cast him ott, we are preparing trouble for ourselves. Not only from love to God, but from love to our country, we should neither do ner countenance these things. They are the foes of any land who turn their backs on the Almighty (2 Chron. sip. 12.)

(2) The way to strength and victory to. sinning people is by repentance, confession of sin, and sincore covenanting with God (see 2 Chron xxix 9-11 and 19; and xxxii. 20, 21). It is so with families and with individuals.

(3) Open, solomi hautig, contession humiliation, as public es the sin, are proper; and any one feeling his own sin before God, may properly use the like means. Only there should be no display (Matt vi. 16-18). The same is true of churches, congregations, families.

(4) We have Scriptural authority and ex ample for intercessory prayer, but it must not displace prayer for ourselves. The great High Priest is shadowed forth to us in all these cases of deliverance in answer to the prayer of faith. He is our Prophet, our Judge, the Captain of our salvation. "He Judge, the Captain of our salvation. is able to save," etc. (Heb. vii. 25).

(5) When the Lord has done great things for us, let us give him thanks and com memorate his goodness. A grateful heart will easily find a way. Let us do so promptly-on the spot. How many more thank offerings there ought to be than we see! How often the Lord may ask, "Where are the nine?" (Luke xvii. 17.)

#### SUGGESTIVE TOPICS.

Condition of the people-the ark, where -why—the keeper of it—the feeling of the ecople—Samuel's probable work—the reneonlesult—his appeal—where gathered—their response—what this put away—solemn rite
—Samuel's judging—the Philistines' movement—why—the effect on Israel—how ex--whore gathered-their plained-their relianco-Samuel's coursewhy a lamb-what kind of offering-his prayer -the answer -the attack -the supernatural help—the result—significance of the victory—as to the place—Samuel's gratitude—how expressed—meaning of name place of memorial—what we may learn as recovery—methods of showing contrition— our advocate—our onemies—God's plan with them-our duty when helped-and our frequent ingratitude.

#### BRITISH AND FOREIGN NEWS.

Ir is stated that Mr. Home, the spiritualist, who is a native of Scotland, has become a member of the Roman Catholic

THE Church of Scotland is about to start a mission in Naples.

According to Dr. McCosh's figures, there are 8,497,815 communicants in the Prosby-terian Churches of the world. What a great host of workers for Christ is this! If all were only heartily at work, they would shake the world.

ONE Parisian milliner alone has forty thousand humming birds consigned to her every season for ornamenting ladies' bonnets and dresses.

THE Pope has conferred upon the President of Peru, the right of submitting the names of "suitable and worthy ecclesiasto the Holy See for appointment as bishops: but his holiness imposes the important condition that Poru "shall continue to favor the Catholic religion.

gow, as their pastor.

A London photographer offered Mr. Moody £1,000 for the right to take a photograph, and to publish it exclusively, but Mr. Moody declined the offer.

A BILL has been brought before the Upper House of the Prussian Diet, grant- is truly marvellous. ing corporate rights to the Baptist's Society in Prussia. The Baptists have increased dred and fifty-two persons in 1861, to over | £128.469,948, or double the whole taxation twolve thousand persons at the present | of the kingdom. siderable proporty.

Twenty volumes of Spurgeou's sermons have been published. They have appeared, in part, in the German, French, Italian, Welsh and Swedish languages. One publisher has given away a quarter of a million of them, and everywhere they have been the means of saving sculs.

THE meetings that wait upon Mr. Moody in England are composed of crowds such as the world has rarely seen attending worship. It is more Moody than Sankey-more preaching than singing, with the sturdy Englishmen.

A MEMORIAL praying that two cups be used at the communion table of Bethelfield United Presbyterian Church, Kirkealdy, and that one of them should contain unfermented wine, has come before the Kirk ses sien. After deliberation the prayer of the memorialists was refused.

THE receipts for Sustentation in the Presbyterian Church in Ireland up to the present date amounted to £14,361, as against THE scheme for tunnelling the English

channel is not as chimerical as some people beaten before Israel, who did not stand still | may have supposed. Two companies have on this occasion, but employed their | been organized to do the work, one in strength as became them, gathered courage | France and one in England. They have the weessary capital and the government privileges they need, and are to begin to bere at both ends. It is to be noped that they will will make both ends meet. The material through which they expect to bore is said to be, for the most part, chalk. They thus expect to make their mark with comparative ease. The success of this great work is only a question of time, money, patient work, and engineering skill. The tunnel will have to be over thirty miles long, including the descents at each end, and cannot be completed in less than a dozen years.

#### Ministers and Churches.

Tan. Committee of the Kirk of the O. P. Church in Montreal, are hedding joint sessions every week, and the arrangements for the forthcoming Synodical meetings are progressing in a very satisfactory manner. Judging from the number of applications for entertainment already received the attendance will be exceptionally large. Appheants who have not received their billets of entertainment and their R. R. passes on or before the fourth (4th) of June, should (3) Open, solemn fasting, confession and communicate by letter or by telegraph to the Secretary, Mr. McGown, 179 St. James Street, Montreal.

> Os Friday afternoon, the 7th instant, the corner stone of the new church for the Presbyterian congregation at Lyn. was laid by the Rev. Wm. Smart, of Gananoque, assisted by the Rev. Archibald Browne, Rev. James Hastie, of Prescott, and the Rev. John Burton, of Belleville.

We are sorry to learn, says the Berlin Telegraph, that the Rev. Mr. Traver, of Brockville, formerly minister of St. Andrew's Church of this town, is seriously ill. The disease with which he is afflicted is internal, and of a dangerous nature. His congregation, who are devotedly attached to him, have kindly relieved him from duty for six months, in hopes that with rest and skillful medical treatment he may yet be restored to his wonted health. Mr. Traver was deservedly esteemed while minister here, both for his ability and high Christian character, and his numerous friends will deeply sympathize with him in his affliction, and pray for his speedy restoration to

#### The Most Ancient Title-Deed.

Several interesting Babylonian texts of very great antiquity are recorded in Smith's Assyrian Discoveries. Among them is a land-boundary stone of the time of Merodach Baladan I., about 1800 B.C., containing on one side emblems of the gods, and on the other a deed of the land in question, probably the oldest title-deed in existence. After the description of the land, and the recital of the conditions of the transfer, the inscription invokes the penalties on any one who shall remove the landmark:—" If a ruler, or eunuch, or a citizen, the memorial stone of this ground takes and destroys, in a place where it cannot be seen to any where shall place it in, and this stone tablet if a naka or brother, or a katu or a

. . . or an evil one, or an enemy, or any other person, or the son of the owner of this land, shall act falsely, and shall dostroy it, into the water or into the fire, shall throw it, with a stone shall break it, from the hand of Maraduk-Zakir-izkur, (the grantee), and his seed shall take it away, and above or below shall send it; the gods Anu, Bel, and Hea, Ninip and Gula, these lords and all the gods on this stone tablet whose emblems are seen, violently may they destroy his name. A curse unmitigated may they curse over him, calamity may they bring upon him. May his seed be swept away in evil, and not in good, and in the day of departing of life may be expire, and Shamas and Merodach tear him asunder, and may none mourn for him."

The congregation of Trinity Church, London, (the late Rev. Dr. Macfarlane's), of Bristol, tells anew the story of 2,400 have selected the Rev. Dr. Dobie, of Glassichlarent of feed daily, and no income but gow, as their paster. the foundation of the institution in 1884, he has received for its support £600,000, and last year alone over £40,000. With every allowance for the knowledge which the public have of its wants, the story of £40,000 a year, without direct solicitation,

in Prussia. The Baptists have increased The British people paid last year for in numbers from five thousand four hun- spirits, wines, beer, cider, malt, and perry,

#### Lirths, Marriages, and Deuths.

At Toronto, on 13th May, by Rov. Robt. Wallace, Mr Robert Morrison, to Miss Mary Lister. Also by the same, on 22nd May, George Lennard Hart, to Miss Mary Jones.

Also, by Rev. R. Wallace, 24th May, Patrick Doyle, to Mary Ann M. Laren, both of Toronto.

At St Tl. mas Charch, Millurock, on Tuesday morning, the 11th May, by the Rev Rural Dean Ailm, Rector of Cavan, assisted by the Rev. Richard H. Harris, Incumbent of Onemee, (bro. her of the groom the Rev James Homan Harris, Incumbent of North Orillia and Medente, to Mary Frances, only surviving child of Archibald Arnastrong, Esq., of Willrook

On the 25th alt at Chember's Hotel, by Pov J. Straith, Mr. Alex under McKinnon, farmer, to Miss Cathrine, eldest deughter of Mr. Rector Campbell, all of Bruce.

On 22ud April, by Roy Jas Stowart, Mr Thaddens Marshall, to Mrs. Lilius Androws, all of Pakenham.

At residence of the brides father, 25th April, by the Rev. W. McKenzie, Abraham Frasce, of West-meath, to Miss Elizaboth Bingham, of Ramsay.

At the Manse Elora on 13th tast, by the Rev A. D. McDonaid, Mr. Alexander Meldrum, to Miss Jennie Mackie, both of Woolwich.

At the residence of the bride's father, or, May 4th, by Rev J W Bell M A. Mr Robert McAllister, to Jane Caruthers, oldes' daughter of Mr. Robert Ediot, all of Grey.

In London Township, on the 20th inst. by Re R. Thyane, Mr. Thos Wilson, to Catherine, daughter of Mr John McNeil, all of London Towns

At Knox's Church Morrickville, on the 20th inst., by the Roy J. Crombie M A of Smith's Falls, the Roy E. D. McLaron, M.A., M.D., of Choltenham, to Maggie, third daughter of John Meikle, Esq., of Morrickville.

At the residence of the bride's mether, Torkville on Thursday, the 20th inst, by the Rev R. Deuglas Fraser, M. Charles Mackey, Esq. to Leavella, youngest daughter of the late Samuel Gillespie.

#### DIED.

On the 0th inst., at his late residence, Township of Trafalgar, of scarlet fever, Mr. Semuel Clark, brother of the Rev. N. Clark, Lakefold, accd 37 years. "Blessed are the dead that die rathe Lord."

#### Loetry.

#### The Silont City.

Thoro is a fair, fair city, vinder the moon to-night, where every tower and portat is pearly, pearly white.
Pale flowers are softly kissing Each pillars marble foot, And grasses inte too dewdrops Like fairy gom like fruit

Sweetly on dome and turret Is shed the lustrous glow, with purest radiance flooding The silent nooks below: And tracery rich and faultless Woven of light and shade, Gleameth in moveless beauty Along each dim areade.

The world is full of voices, Its rushing will not stay. But at this charmed enclosure The echoes melt away.

There is no sound of music, No footsteps passing fall, They of the moon-lit city Are sleepers, sleepers all,

When summer nights are fairest My spirit waits and wakes To walk the silent city, Beloved, for your sakes. I kneel with tears and blessing Where those low tablets stand, And give once more my darlings To their Redeemer's hand.

#### History in Words.

The words of every language contain much to inform us of the history of the people using that language. The names of places give us much historical information. We may recall the conditions of the localities when those names were given, and live over again the times in which our ancestors tenanted the various districts of our coun-If, for instance, we are remind al that the introduction of the word ford is to the name of a place, indicates that it is situated at or near the passage—the fordable passage—of a stream, or river, or arm of the sea, we are at once carried back to a time at which no bridges, or few, were in existence and when trade and commerce, as well as the familiar intercourse of friend ship, depended in no small degree upon the state of the stream through which the ford passed. We may then live over that time in our country when to reside upon the opposite banks of the same stream was an effectual barrier to communication for We may then live over that time days and it may be for weeks together. And here it may be interesting to state that as Matilda, queen of Henry I.—a Saxon princes niece to Edgar Atheline was crossing once the river Les at the Old Ford, "she was well washed, and in danger of being drowned; whereupon she caused two stone bridges to be built, in a place one mile distant from the Old Ford; one over the Lea at the head of the town of Stratford, and the other over another stream thereof." These were the first stone bridges in England; and tecause were arched like a bow, the town of Stratford was afterwards called "Bow." There are many places whose names carry us back to the times of the Roman high-And come what improvements there may in future years to increase the facilities of locomotion, the old Roman roads will still give their names to many a town, and many a field, and many a home. town, and many a field, and many a home, and many a ford. The town which was on or near the street will still be "Street" town, Stretton, or Stratton. The valley which extended along its course will be "Street" leigh, or Streatley; the field close by will always be "Street" field, Stretfield, or Stratfield. The home, the house, or the dwelling, visited long since by the travellers on the Roman street, will always we known as "Street" home. always we known as "Street" Strethan, or Streatham; whilst the towns on the many streams whose fords they crossed in their lines can be known by no other name than this, the "Street" ford, Stretford, or Stratford, as long as the English language lasts. We may learn lessons, again, connected with the former physical aspect of our country from the names still borne by many of its districts. The word ey, or eye, ea, for instance, was the Saxon word for an island. We retain it in Guerns-ey, Jers-ey, Aldern-cy, Orku-ey. We still have Bards-ey, andern-ey, orthe islands of the Bards; Angles-ey, angles-ea, or the isle of the Angles or Britons. And these words speak to us of Drudical schools, and ancient rites, and prophetic inspiration, and mythic triad We are reminded by the very name of the district still known as the Isle of Eel-cy,, or Ely, of its condition as described by Bede. "It is a district of land," says he, "like an island, compassed all about with fen and water, so that it has its name, Eel island, from the number of eels that are caught in these same waters.' We may cite as a sample of this class Roms-ey, in Hants; Romn-ey, in Kent; Pevens-ey and Winchels-ea, in Sussex; and, taken at random from different parts of the country, Horns-ey, Shopp-ey, Swans-ea, Mers-ey, Whittles ea, Sels-ea, Pews-ey, Withern-s-a, K-mp ... Blacken-ey, with a large number of others which will occur to recollection and show us that that, not only in what are now known as the marshy or lenny districts, but that in every direction the land was overlaid with water.— Our Own Fireside

#### Wise Maxims.

If a sinner could be taken up to heaven when he saw what it was he would not enter, but fly back, and be far more unwilling to take glory above than he is to accept of grace here.

Those saints when God employs in winter seasons he a'ways clothes in winter gar-Dashise no tuemy merely because he

seems weak, the fly and locust have done more huit than bears and hons ever did. Blanders, like soap, may be mear and sully for the present, but they often make

way for whiteness in the ond. Sometimes the best way to check a scan dalous report is to despise it; if no go about to stop it, it will but run the faster. George Macdonald on "Macheth"

As a lecturer, says the Christian World Dr. Macdonald exerts a obarm and wields a power peculiarly his own. His fine face and tall form bears marks of suffering and weakness, and these choict sympathy. His audiences come, too, with a grateful sense of obligation to one whose literary labours have afforced them so much satisfaction. To not a few he is a prophet, a trusted To not a few he is a propert, a traced teacher and guide, an honoured and revered religious instructor and friend. He has also the intellectual subtlety and insight which belong to a highly gifted, and poetis nature. But probably the force chiefly feit by those who hear him locture is moral force. Moral distinctions to him are the most tremendous of all distinctions-goodness is heaven, badness is hell. The keenness of his moral sense, the strength of his moral convictions, the intensity of his moral sympathies, together give him a rare power over his hearers. In fact, he was born to be a preacher, and preach he must, in the best sense of the word, whenever he stands before a public Assembly. He preached last Monday evening at the lecture room of the Congregational Church, Upper Norwood, a sermon of impressive the present th beauty and suggestiveness, which few who heard it will soon forget. It was called a lecture, and the subject was Sinkspeare's tragedy of "Macbeth," but it was a sermon notwithstanding—a sermon, too, which was heard with rapt attention, and not without

After some remarks on the interpretation of Shakspeare, and the sense in which the great poet may be said to have had a moral purpose in his plays, Dr. Macdonald point-ed out that the plot of "Macbeth" was not chosen because of its scenic or artistic horror, but to exhibit the mental change which passed over the main actors in the tragedy Shakspeare never left a man tragedy where he found him; he showed him be coming better or worse, for he knew that it is impossible for men to remain throughout ents of their career morally unchanged. The chief characteristics of Macbeth as represented by Shakspeare were (1) great physical courage, (2) fine intellectual power, and (8), a peculiar nervous susceptibility Dr. Macdonald dwelt with much force and suggestiveness upon each of these points, and especially upon the last. This nervous susceptibility explained how it was that Macbeth fell into "brown studies," heard voices and saw ghosts. The ghost of Hamlet's father was a real ghost; but the ghost of Banquo was only a creature of Macbeth's imagination. Again, Macbeth was very ambitious, and ambition was one of the worst things in the world. "To be anxious to get above what I am," said the lecturer, "to try to get above my present self, that is aspiration: but to try to get above other people, that is all of the devil."

Macbeth's application to his wife to help him to realise the object of his ambition was then very strikingly described, and was made the basis of a most powerful and touching appeal to wives and mothers. The first duty of a wife as a wife was to be true and noble, not to help him to rise in the world, but to rise above his meaner self. In this case Lady Macbeth took up her husbands proposal at once. She loved her husband, but she had ambition. Her love was not the love that loves the man him-self, but that loves to be loved; and she yiolded to the thought that she would be-come more to her husband if she entered into his unworthy plans. She had some imagination, but not so much so as he; she magnation, but not so much so as he; she had the grit of great power over herself; she was quuet and calm throughout the hor-rors of the tragedy; the more excited he got, the more cold she becomes, the more firm is her grasp of herself. Her philoso-phy was that things are as you choose to think them. She expresses it in such words as these:

"The sleeping and the dead Are but as pictures, 'tis the eye of childhood That tears a painted devil."

This philosophy, Dr. Macdonald pointed out, was more common than might at first

Turning again to the character of Macbeth, the speaker then showed that he cared chiefly what people would think of him-for the consequences of deeds, rather than for the deeds themselves. Preference of heaven rather than hell is not religion; it is better than nothing, but it is only pru dence, though it is what many mistake for religion. Macbeth resolved that if he could escape the consequences of his deeds in this world, he would take his chance in the other. He forgot that other world which was maide himself!

The final scenes of the tragedy-Lady Macbeth's use of strong drink to make her bold; her husband's awful sense of the damnation which he had brought upon himself-the terrible vengeance of a guilty conscience, from which there is no refuge but in the cleansing bosom of the Father; the first beginnings of misery in Lady Mac beth, when she discovers that she has only made her husband wretched by what she has done; her despairing, sorrowful wail,

"All's spent When our desire is got without content,"

the difficulties which she sees gathering around Macbeth in consequence of the irritability arising from a guilty conscience, her fearful walking in her sleep, and then her suc de, and Macbeth's disgust with human life, and his selfishness to the last all these points were touched apon and illustrated, and at times with an intensity of feeling which made the strain upon the audience almost painful, and probably most present went home with an unusual seriousness and the ightfulness, feeling how awful are the possibilities of tragedy in the history of every human soul.

Pure, soft water is the best of all blood purifiers. It dissolves almost every im-purity that may find its way into the blood, and passes 't off through the skin, langs and kidneys, thus washing out the blood without any irritation in through the system, and without those chemical changes and deposits which are likel to arise from the action of drugs Why then use doubtful, dangerous, and often injurious drugs for purifying the blood, when pure, simple, safe, pleasant, and far more effectual water may be had without money and without price?

#### Channel Island Superstitions.

The ecclesiastical jurisdiction of the group vas for several conturies under the control of the Bishop of Coutances, but after the dectrines of the Reformation were un: versally accepted by the people, they were transferred to the diocese of the Bishop of Winchester, who is represented in each island by a dean. The islanders are, with few exceptions, good Protectants, churches and chapels abound, and are generally well attended. Pussyism and Ritualism have, so far, made little progress here; the Low-Church still continues popular, while the Non-conformats of all the ing sects are in a flourishing condition. Superstition is gradually losing its hold, much genuine and intelligent piety doubtless exists in some of these islands. But in the hamlets most remote from town, and among the older people, carrous super-stitions still obtain belief. On Christmasnight there are some even in St. Peter's Port who will on no account go to a well to draw water. Others will not venture into a stable at midnight lest they should surprise the cattle, asses, and sheep on their knees worshipping the infant Saviour. A photographer is sometimes regarded as dealing in the black-art, and some refuse so far to compromise their character as to allow themselves to be photographed. Guernsey, at St. George, 18 a well called "Holy Well," still visited by damsels, for on the surface of its waters madens are said to be able to see the face of their future husbands. In Jersey, near St. Clement's is the Witches' Rock, where, it is said, the witches hold their Sabbath; the belief in witchcraft is not entirely extinct here. The marks on that rock are confidently asserted to be the foot-prints made by his Satanic majesty during the visits which, it is to be feared, he makes quite too frequently in Jersey as well as else-where.—S. G. W. Benjamin, in Harper's Magazine for June.

#### Addison.

"Commend me," says Thackeray, speaking of Addison "to this doar preacher without orders, this parson in the tie-wig." And he adds, with affectionate solemnity, "A rife prosperous and beautiful, a calm death, an immeuse fame and affection afterward for his happy and spotless name."
This is great praise from a great man.
But here in the evening paper it is stated that the praises of his style, which were well enough a hundred years ago, are now obsolete and absurd. Yet it is very certain that the best taste of to day delights in the racy simplicity and transparency of that style, without claiming for it the splendor of Burke or the picturesqueness of Carlyle. more pungent and delightful humor is nowhere to be found than Addison s, while his characteristic charm of manner is the moderation and restraint which are the earnest of reserved power. It has been somewhat the fashion to smile at him as a ladies'-man in literature-an apostle of teatable proprieties-a fashion which began with Swift, who sneered, "Let hum fair sex it to the world's end." But with all the superior glow of his genius, what contribution did Swift make to English literature comparable in its deep and humanizing influence with Addison's Sir Roger de Coverley? The kind and gentle humor of that sketch has never been surpassed. The age was lewd, and Swift made it uncleaner. But amidst all the foulness the strain of Addison was as fresh and purifying as the dawn of a May morning.—Editor's Easy Chair, in Harper's Magazine for June.

#### The Origin of Newspapers.

Who thought of the newspaper first? It seems to have had its birth in that land of vivid gesture and grave gossip, Italy, and the first paper of which we have any record was a monthly, published in Venice by order of the government, in manuscript, as printing had not then been invented. It vas called a Gazette, which word is a derivative of Gazerra, the name of a magpie or chaterer. In the Maghabechian Library, at Florence, are now to be seen thirty volumes of Venetian gazettes, in manuscript, the last of which is dated in the sixteenth century. The Venetian conservatives clung to their script after printing was an accom-

plished fact.

The epoch of the Spanish Armada, in England, was the epoch of the first English newspaper. In the British Museum are preserved several newspapers which were printed in 1588, while the Spanish fleet lay in the British Channel. liest of these is entitled the English Mer-curie, which by authority "was imprinted at London by her Highnes's printer, 1583." So to the sagacious forethought of the great Queen Bess, and the wise policy of the great minister Burleigh, the English-speaking peoples of the world are indebted for the model of our present necessity, the newspaper. Deprive us--ye sweet little cherubs who sit up aloft, ye weird sisters three who preside over our fates—deprive us of our boots, our breakfast, our funde in the bank, but take not from us our morning papers. In this early journal are the news of the day, and a well written article, designed to arouse and stiffen timid loyalty, tells of a discovery of a Spanish plot to murder the queen. There is a heroic poem too, called "Elizabethe Triumphans," by one James Asker; a critical article on an unfortunate author, entitled "Father Parson's Cont Well Dusted," and various witty sayings, all printed in Roman letters.

To a physician of Paris, Renandot, belongs the credit of having first collected in fugitive sheets the news of various countries. This first venture was a weekly, issued in healthy seasons, when patients were few, and the doctor at leisure obtained a license to do this in 1682.

The first daily paper, after the accession of William and Mary, set its sail to catch the wind of popular favor by printing on its title page The Orange Intelligencer. Yellow, dusty, insignificant in comparison with our splendid news sheets of to-day, we still cannot belp regarding with a certain reverence these pioneers of liberty and intelligence, the first newspapers.

As you cannot avoid your own company make it as good as possible.

The Chesrful Pace.

Mext to sunlight of heaven is the sunlight of a chessful face. There is no mis-taking it, the bright eye, the unclouded brow, the sunny smile—all cell of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts us at once out of the arms of despair; out of the mists and shadows, away from tears and repining, into the beautiful realms of hope. One cheerful face in a household will keep everything bright and warm with in. Envy, lated, malice, selfishness, despendency, and a host of ev.l passions may lark a ound the door; they may even look within, but they never enter and abide there—the diverful face will put them all to shame and flight.

It may be a very plain face, but there is something in it we feel we cannot express, and its cheerful smile sends the blood dancing through our veins for very joy. We turn toward the sun, and its warm, genial influence refreshes and strengthens our fainting spirits. Ali, there is a world of magic in the plain, cheerful face! It charms us with a spell of eternity, and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth

It may be a very little one that we nestle upon our bosom or sing to sleep in our arms with a low, sweet lullaby; but it is such a bright, cheerful face! The scintillations of joyous spirits are flashing from every feature. And what a power it has over the household, bin ling each heart together in tenderness, and love and sympathy Shadows may darken around us, but some how this face ever shines between, and the shining is so bright that the shadows can not remain, and silently they creep away into the dark corners, where the cheerful face is gone.

It may be a wrinkled face, but it is all the dearer for that, and none less bright. We linger near it, and gaze tenderly upon it and say, "God bless the happy face!"
We must keep it with us as long as we can, for home will lose much of its brightness when the sweet face is gone.

And after it is gone how the remembrance of it purifies and softens our wayward na-When care and sorrow would snap ture ! our heart strings asunder, this wrinkled face looks down upon us and the painful tension grows lighter, the way less heavy. As is the spirit, mind, disposition, so are the features. -- Phrenological Journal.

#### Genuine Tea.

Magnetic iron is never present in genuino tea—tea which yields the normal proportion of ash, no matter how low its quality is, and how cheap it may be. I have examined many teas with a view to discover such magnetic particles, and in no instance have I ever met with a single such particle. The cases in which they have been found have all been those in which there has been an excess of mineral matter, and which has always consisted of silica in the several forms of sand, particles of quartz and stone. In most of the samples met with, the quantity of magnetic iron has been sufficently great to render the tea itself magnetic, a result which cannot be due to an accidental admixture. That it is not derived from the admixture of soil containing silica and magnetic iron is shown by the fact that, in nearly all cases, after deducting the ash proper to tea, the silica and iron found make up the entire weight of the ash. Now, had these three constituents been derived from a soil there would not have been this correspondence, because a soil, to be fruitful, must consist of many other things besides iron and silica; as alumina, lime, magnesia, soda, potash, phosphoricand sulphuricacids, and chlorine, etc. Again, the quantity of iron found in some of the teas is so considerable that if calculated into 100 parts of soil, the soil would be found to contain so much iron that it would be worth smelting. But again, the iron found in soils does not exist as magnetic iron, but as ferric oxids and silicate of iron. Lastly, a great porion of the silica and iron found proceeded from the lie tea present in nearly all the samples, and into which these substances were, beyond all doubt and question, purposly introduced. I conclude, therefore, that the iron and silica, quartz and stone, have been specially added. To say that they have made their way into the tea through the dust of the leaves, and through carelessness of preparation, is to tax greatly our powers of credulity; besides, as we have already remarked, this view is sufficiently disproved by the large quantities of sand and iron, often 30, 40 or even 50 per cent. present in the lie teas, with which nearly all the capers examined were adulterated. Genuine tea yields an ash which rarely, if ever, exceeds 6 per cent.; that the iron in this seldom exceed 15 per cent., and is often under the amount; and that the extraneous accidental silica which have met with in gennine teas, even in those of the poorest quality and lowest price, seldom exceeds 0.80 per cent. I say accidental silica, for I have been careful to exclude that natural to the ash of genuine teas .- Dr. Hassell, in Food, Water and

certain parish school-master in the South of Scotland was much annoyed by the obtuseness of one of the pupils in committing to memory the metrical version of the Psalms of David, a portion of which is generally allotted to each pupil as a Sunday task. One Monday morning Tam, as usual, was unable to repeat even the smallest portion of his psalm. Turning to the class, the master inquired if any of them had seen Tam on the previous day, or if they knew how he employed his time. This appeal for information was at once answered by a chorus of voices; one boy calling out that he saw him "guddling" minnows in the mill burn; another, that he methim seeking for birds' nests; a third caught him bathing in the lin; and a fourth saw him pestoring his grandfather's ass down in the meadows. During this brief colloquy, however, Tam found time to recall his scattered recollections: and he cut short further depositions starting in a low and plaintive tone his allotted psalm:--

"O Lord, how are my fees increased! Against me many rise;" which he repeated to the end. It is need-less to add that further proceedings against him were stayed for that day.

#### Scientific and Aseful.

MAKE A NOTE OF THIS.

Baking powder, quite as good as any that is sold, may be made as follows: Tare three teaspoonfuls of carbonate of sodi two teaspoonfule of tartario acid, three of corn flour, or arrowroot, or potato starce, Stir these three powders together, and the Stir these three powders together, and the state them through a fine slove, which remove all lumps, and mixes it better than in mortar. Take care that all the powden are perfectly dry before mixing, and as soon as mixed put in a perfectly dry bottle or to box, and keep dry. Use the usual quartitles. It is better to mix the bakes powder thoroughly with flour before addity the liquids, and put in the oven at once.

#### TO PRESERVE MEAT.

The preservation of fresh meat for a number of weeks at the present season of the year is attended with no difficulty. In warmer weather, and in places where icen neither cheap nor plenty, it is less simple. For those who have no ice-cellars, Kauff mann, of Berlin, recommends an atmosphere of sulphurous acid, generated in this simple manner: The head is taken out of molasses hogshead or tight cask of any kind, and hooks attached to the under set of the head, and on these hooks the mest is lung. A dish with some pieces of sulphur is placed on the cask, and the sulphur ignited, and the head replaced air-tight. This operation is occasionally repeated. Meat placed in this apparatus keeps free and sound for ten days in mid-summe, without acquiring the slightest smell of the sulphur. taste of the sulphur.

#### HOW TO MAKE THE BUTTER COME.

A reader of an exchange asks, "What's the matter with the cows' milk?" Sy complains that the butter will not come A correspondent of the same paper replinas follows: "Now I cannot tell what is the cause, but I can tell the remedy, for have practiced it for the last twenty-in years, and I never knew it to fail. When the milk is brought in, strain it in a time to the precedure of the precedure of the strain of the precedure of the strain of the precedure of the strain of the st bucket or pan, and set it over a pot of be ing water. Keep the water boiling and the milk is scalded, or until a soum ma on it. Then pour it in pans or crocks, and set it away in the usual way. I prefer the way of heating milk because it prevent scorching. Pursuing this plan, you vi find the butter will come readily, and bad superior quality. To scald the cream afte it has risen does not do so well."

#### BONE AS A MANURE.

The bones of all animal creation in composed of three substances—phosphoracid, lime, and gelatine or glue—three de the best fertilizing substances to produce good seed. But where does the bones danimals come from? Certainly from years. soil, through the grass, hay, grain, etc., on sumed as food. Therefore, every hom bullock, cow, sheep and hog sent off th farm, without returning a like quantity d bone to the earth, causes our land to yill less and less every year, till the land be comes what is termed worn out. Beside, every load of hay and every bushel of guiz sold off the farm carries away the same material, as it is the hay and grain the makes the bones of our cattle, horses, the Five per cent. of all plants are composed forms a large part, and which to comes & rectly from the earth, while the fat of & animals is composed of carbon, oxyga and hydrogen, three of the gasses the plants take exclusively from the air, in the forms of carbonic acid and water, as which constitute about ninety-four se cent. of all plants. - Louisville Cours Journal.

#### EXCITEMENT AND SHORT LILL.

The deadliest foe to man's longevity unnatural excitement. Every man is but with a certain stock of vitality, which cu not be increased, but which may be exped-ed or husbanded rapidly as he deems be Within certain limits he has his choice, move fast or slow, abstemiously or intersly to draw his little amount of life over large space, or condense it into a narry one, but when his stock is exhausted has no more. He who lives abstemiously who avoids all stimulants, makes light exercise, nover overtasks himself, indulgence of the property of t io exhausting n ssions, feeds his heart on no exciting material, has no ebilitating pleasures, lets nothing ruffle between keeps his "accounts with God se man duly squared up, is sure, baring a cidents, to spin out his life to the long limit which it is possible to attain; which who so intensely feeds on highly seasons food, whether material or mental, faliged his body or brain by hard labor, expending of the thing of the state o himself to the inflammatory disease, seth continual excitement, gives way to his pusions, frets at every Louble, and enjoy little repose, is burning the candle at be ends, and is sure to shorten his days."

#### EXPERIMENTS WITH HONEY.

During the past Autumn I have errei monted as follows: I put up six one pour cans of beautiful linden honey, being the ful to make it one homogeneous mass stirring. It was thrown from the cones an extractor on July 20, and put into on August 1. The cans were placed repectively as follows: One in a dark cellar, one each under shades of red. low, green and blue glass and the sixther in full light. On November 8th the host in the cellar candied to a white. November 22nd to December 10th, honey under colored shades candied, first in the report in the vellar organ and blue; which is the colored shades candied. colored shades candied, first in the renext in the yellow, green and blue; while
the honey in full light remained transpitent until January, when it soon candiafter exposure to intensely cold weather.
From my experience an equal temperature
would preserve certain kinds of heaft
while other kinds would candy under
most any erroumainness. I think the most any circumstances. I think the candied honey, instead of been looked upon with disfavor, should be recognized as evidently pure. I hope, however, the above experiments will lead others. follow up the light theory with benefit results.—From a Correspondent of Scientific American.

THE bazaar which has been held in the gow for the Hospital for Incurables, alised \$12,000.

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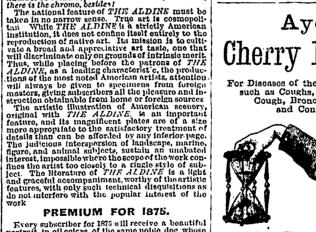
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#### Official Announcements.

STRATFORD.—In Stratford, on 1st Tuesday in July, at 11 o'clook a.m. Horon. - At Goderich, on 1st Tuesday of July, at 11 a.m.

BRUCE.—At Paisley, on the 2nd Tuesday of July, at foclock p.m.

BROCKVILLE.—At Freecott, on the 3rd Tuesday of June, at 2.30 p.m.

PARIS, -In Knox Church, Woodstock, on the first Tuesday of July, at one celeck, p.m. Sincoe.—At Barrie, on Tuesday, July 6th, at 11 HAMPLYON-In the McNab Street Presbyterian Church, Hampiton, on the second Tuesday of July, at 11 a.m.

Conoung-At Millbrook, on the first Tuesday of July, at 11 a m.

Kanosrov.—In Picton, on the 2nd Tuesday of July, at 10 o'clock a.m.

GVILPH.—In Chalmor's Church, Guelph, on the socond Tuesday of July, at 9 o'clock, a.m.
Tonox ro.—In the Lecture Room of Knox Church, Toronto, on Tuesday, 1st June, at 11 a.m.

BROCKFILLE. - Will most in Lrokine Church, Montroul, during Assemby, at call of the Moderator.

ADDRESSES OF TREASURERS OF CHURCH FUNDS OF THE PRES-BYTERIAN CHURCH OF C. IADA IN CONNEXION WITH OF JRCH OF SCOTLAND.

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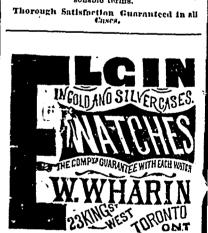
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