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British American Presbyterian

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[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 pulpit 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 could 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 rust. 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 ministers. 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 our 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 deconecies or refinements of life. Let them simply say, whether or not something like outward decorum should be maintained in those places of amusement, which even at the best, are found to be frivolous and degrade both the mind and heart of their regular frequenters; and let them ask what has been the 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 refinement," and a sort of "Brimmagem" show of "gentility," been crowding to witness exhibitions 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 beautiful music, you know," they went to see and hear what they did not understand; and we were led into agonies over the doings of a prostitute and her parasites, and the special career of one of these favourites of fortune. But that excuse, all unworthy and ludicrous as it is, does not hold good when the language employed has been English, and when the immorality and indecency have been altogether undisguised. Surely churches ought to have something to say about what their members so largely patronize. I what shall we say about all the gossip and scandal that has been floating about Toronto for months past in connection with these theatrical proceedings?—the foul stories that "society" has been discussing with so much relish?—the authoritative air and prudish affectation with which fashionable matrons and pretty misses have been giving the "correct versions," etc., etc. We have had the "Black Crook," and the "Grand Duchess," and I suppose to stimulate jaded palates, we shall have the "Can-Can" next, or something even more exciting and sensational. Is all this not in your line? Well, perhaps not, but "religious people" in the "best circles," are patronizing them all the same. Let us by all means, have a few letters on theatrical matters, were it only for a change.

Yours,
AN OLD MAN.

Theological Education in Canada and in the United States.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—It is a fact pretty generally known, that for several years past, numbers of 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 understood 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 we remember with gratitude, the very hearty kindness and respect shown by them during our 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 McGill, on the one hand; or an Adams, a Shedd, a Hitchcock on the other, requires no recommendation, and need fear no detractor. 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. As 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 engage 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 from 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 hear—we think there are in the cities of Canada, both in our own and other churches, ministers to whom they might listen with scarcely less profit. But the most important point seems to be the fuller equipment of the professional 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 spacious than real. Might not a smaller staff of professors, 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 sometimes great loss of power in having too much effort expended on one point? or in the forces applied coming in contact one 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 after, we heard the very same ground gone over by the Professor of Church History, under the head of the Christology of the Ant. New-Test. period. The next day we heard the same subject discussed by the Professor of Sacred Literature, under the head of Symbols; treating of the ancient creeds and the errors they were intended to counteract. And soon after we heard *virtually*, the same subject discussed by the Professor of Sacred Rhetoric, while treating of Messianic Scripture. There can be no doubt of

this doctrine of Christ's person and work being a cardinal one in a system of theology; but we could not help saying to the young men, whether you understand the heresies of the *Docetæ Apollinaris Nestorianis 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 supposed. 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 rehearsal 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, appeared 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 we have taken the liberty of thus directing attention to the comparative advantages 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 of any, or discouraging, in every case, the desire to obtain the advantages of other schools of theology. While we could not altogether approve of 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 elsewhere, 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 additional session in the United States, Germany, or wherever they might find most in harmony with their ulterior purposes.

—A CANADIAN MINISTER IN THE UNITED STATES.

THE SCHOOL QUESTION.

Editor BRITISH AMERICAN PRESBYTERIAN.

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 itself 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 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 superstitious veneration. There are men 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 itself, with its theory of plenary 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 Bible class readers—who are really so tied down by ordination vows, and by subscription to articles, creeds, and confessions, that they cannot themselves 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 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 criticism must quietly pass by, and some so indicate that would scarcely do even to read them in a mixed school of boys and girls, and such less of young men and women; but a teacher of any tact would contrive some way of passing them altogether. Yours truly, LAYMAN.

Missions.

The following letter from the wife of the Rev. H. S. Mackenzie, of the English Presbyterian Mission at Swatow, to Mrs. Gillies of West Taieri, will be read with much interest:—

"My DEAR MRS. GILLIES,—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 interest, 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 heard 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 bedroom where all the girls and the matron sleep, 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, *nothing*; 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, 1873, 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 Christian 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 heathens. 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 beds 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 with a Chinese teacher, who, I am thankful to say, is also a Christian. 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 aloud at the very pitch of their voices; thus, as you may imagine, 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 Bible, 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 girls have finished Matthew's gospel, and are now reading John's. 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 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 meal, after which they play for some time. The matron conducts worship with them in the evening, and they all go early to bed. As 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 turns, arranging so that every third month is free for any other duties we may have. Just now Mrs. Gould and I have it, and we divide the work thus. She (Mrs. G.) takes the general superintendence, looks after the reading, &c., and sees that all household work is thoroughly done. I superintend and arrange the work, next month Mrs. G. will be free—I shall take her place, and Mrs. Duffus name, and so on. We give the girls holidays during August and September, but all the rest of the year they are with us. This year we 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 the seed and cause it to spring up and bring forth fruit. We find the girls extremely teachable and obedient, and also very pleased to be taught; but they have many faults, faults common to our fallen nature, and also peculiar to heathens. I hope that you and those about you who are interested in the coming of Christ's Kingdom may remember to pray for these

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 work; 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 am able. 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 them. My husband 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 Mrs. 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 BRITISH AMERICAN PRESBYTERIAN.

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 impudence and bad spelling.

Mr. Editor, "A. B.'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 inspired 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.

3. 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 September, 1866; the question of Presbyterian 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."

4. The Amendment is not an "amusing" but a *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, *not three minutes* after the adjournment.

7. I did not send my motion to be printed. The reporter of the *Pres Press*, at the table, asked to copy it, and I granted him the privilege, as I did in reference to all the other documents in the case.

8. I did not hurry off the motions to the *Record* to aim a blow at St. Andrew's congregation, and bring them 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 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 anything from those who differed in opinion from the pastor," is sufficiently answered by the terms of their appointment, and the character of the gentlemen composing said deputation. Their names are John Thompson, J. B. Duncan, N. McKinnon and P. McDermid, ministers, and Thomas Gordon, elder; and more, one of "A. B.'s" party is the seconder of the resolution, promising 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 "foul slander" nor "deberately untrue" is emphatically demonstrated by the sad picture drawn in the closing sentences of "A. B.'s" contradictory effusion.

Mr. Editor,—"A. B." is evidently "spoiling" for a fight. He is miserable, having no 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 case.

GEORGE CUTHBERTSON.

St. Thomas, 25th May, 1875.

"I Now See."

He stood before the Sanhedrin;
The scowling rabbi gazed at him;
He looked not of their praise or blame;
There was no fear, there was no shame.
For once upon whose dazzled eyes
The whole world poured its wild surprise.
The open heaven was for too near,
His first day's light to sweeten clear,
To let him waste his now saved life
On the hate-clouded face of man.

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

—And I am he;
For I was blind, but now I see.

He told the story of and of;
It was his full heart's only love:
A prophet on the Sabbath day
Had touched his sightless eyes with clay,
And made him see who had been blind.
Their words passed by him like the wind
Which raves and howls, but cannot shock
The hundred-fathom-rooted rock.

Their threats, and foul they all went wide;
They could not touch his Hebrew pride
Their sneers at Jesus and his band,
Nameless and homeless in the land,
Their boasts of Moses and his Lord,
All could not change him by one word.

I knew not what this man may be,
Slaver or saint; but as for me,
One thing I know, that I am he
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 phylacteries,
The wisdom of the East was there,
And honor crowned their silver hairs.
The man they feared and laughed to scorn
Was unlearned, poor, and humbly born;
But he knew better far than they;
What came to him that Sabbath day;
And what the Christ had done for him
He knew, and not the Sanhedrin.

—Harper's Magazine.

Pastor and People.

"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 Saviour 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 self-denial, but it yields pleasures, even here, far better than carnal gratification. Though it does not deliver from the trials and sorrows of the present world, it sustains and comforts in them. All Christians who read Bunyan's Pilgrim's Progress, find their own experience produced in it. Pilgrim was so often overwhelmed with trouble, and would almost yield to despair, yet in all he troubles he found a safe way 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 dismayed or overcome 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 heavy round my way,
I cannot see;
But through the darkness I believe
God leadeth me.
'Tis sweet to keep my hand in His,
While all is dim;
To close my weary aching eyes,
And follow Him.

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

To blind my eyes 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 stern aspect of human life, and the gathering 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 surf and 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 coldness, and its unreturned affections are more than made up to us by the certainty that our Father's love is ours. But, when we lose sight of that, though but for a moment, the heart sours, and men cease 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 ocean. So long as he reposes on the assurance of the eternal charity, his spirit, at least, cannot drift. There are moments, I humbly think, when we understand those triumphant words of St. Paul, "Let God be true, and every man a liar."—R. W. Robertson.

Fearlessness.

How are we to obtain and maintain the calm, cheerful courage, the equanimity, which is the guardian of the fearless heart? For when we are not standing on the shore watching Niagara, but sitting in what feels like a more shill of a boat, or out in the very whirl and mad riot and rush of the rapids, moving for all we can see, to swift and sure destruction, 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 outwardly serene, the while dismay and terror have been threatening to submerge our 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 strength, 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 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 Apocraphs, 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 fact 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 holy 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 me; that word doth oft-times shine before my face."

The Folly of Pride.

The very witty and sarcastic Rev. Sydney Smith thus discoursed on the 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 high, stalling 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 labyrinth 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 err? 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 trotheth," and that it is a casual action 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 trotheth. 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 inconvenience and outraged 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 impressions 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.—Arthur Helps.

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 tenderest susceptibilities; we seek to give comfort, and through our want of gentle tact we jar the most sensitive nerve of grief. Or perhaps we give physical relief in some inconsiderate way, and we break down independence of spirit and destroy the power of self-help. When we can aid others so 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 boys who lived in the north of Scotland. In childhood they played together, and loved one another, but as they grew towards manhood their paths separated. Years 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 life-long imprisonment. His head sank in sadness upon his breast, when he heard the voice of the judge, saying:—

"George, George, my old friend, I have judged you as a just judge, and now I will save you as a friend. I have indeed fixed the heaviest penalty, but I intend to pay it 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, even so low as to die the death of the Cross, that he might save man from eternal ruin. Jesus, the holy, 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 pain, 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 pay the sum 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, has done so, suffering on the Cross; giving—not money—but His own life—Himself—for sinners, 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?

He is our way: we walk in Him.—He is our truth: we embrace Him.—He is our life: 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 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 shepherd: 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 our wisdom: we are guided by Him.—He 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 Cyrenian? 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 ye despise not one of these little ones." Despise not little sins; they have ruined 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 nerved the character for some fiery 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'st be more happy than ever was Caesar or Solomon, if thou wilt 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 honour from those vulgar heads that rudely stare about, and with a gross rusticity admire His works; those highly magnify Him whose judicious inquiry into His acts, and deliberate research into His creatures, return the duty of a devout and laud 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, than to be trained to go to church early. The Jews, to this day, 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 young, which so many complain of, and the blame of which is put upon the Sunday School, is owing to early neglect on the part of the parents, for which, however, 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 feet, 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 groined and ashamed, 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 cry and say "Oh, mamma, I don't want to go to meeting to-day; everybody 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 slip 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 return without being looked after, and without even a knowledge of their whereabouts. We know 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 cutting it down to about 250. Now, what is Church membership? Does it mean anything? Has it advantages and disadvantages? Are there privileges and responsibilities? Does it make any difference whether a man is a Church member or not? Are there any other societies in which members are suffered to leave without any notice being taken of their departure. 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 pastor 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 "mious fraud" is continued, to the discredit of the Church. We repeat—let your list of Church members do what you expect Christians to do—tell the truth, and the truth only. Any other course, if the result of carelessness is inexcusable, if done with a purpose of swelling a fictitious membership, it is fraud, and nothing less.—Review.

Living Together.

The art of "living together" pleasantly 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 gentleness 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 associations a little heaven below.

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

Random Readings.

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

Grace is glory militant; and glory is grace triumphant; 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 fellow 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 purge 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 warmth to one's heart such words as "Be of good cheer, it is I, be not afraid."—Maria Hare.

Never lose an opportunity of seeing anything beautiful. Beauty is God's handwriting—a wayside sacrament; welcome it in every fair face, every fair sky, every fair flower, and thank Him earnestly 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 soul, let the whole day be spent in prayer or meditation; 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 glorify Him. Suffering brings into 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 instance of the union of Protestants of all denominations has just been given in Newry. During the past week Episcopalians, Presbyterians, Methodists, and Independents have held 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 knew the truth. Yet how the Apostle goes over the whole ground, from the beginning, thus showing that those who have believed, must be continually occupied with all the truths of the gospel—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? "Whole days and weeks have I spent prostrate on the ground, in silent or vocal prayer." "Fall upon your knees and grow there," is the language of another, who knew that wherof he affirmed. The-e, 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 groatod. It thins and makes transparent even more its walls of clay. There is a struggle of the inner life to assimilate the outer form to itself, which is prophetic of something coming.—Rev. J. An 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 plead for the fulfilment of these promises, as for the greatest of all blessings; to those who are endeavouring 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 reliance 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 illuminating ray into the darkened heart 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 abyss 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 people 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," said 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 soul have a little rest and refreshment, and God have an opportunity to speak to thee in a still small voice, or He will speak to thee in thunder.—Cecil.

Our Young Folks.

The Boy Sculptor.

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 surrounded the hospitable table of Lorenzo the Magnificent, as he is often called.

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

"Be." A young lady had been trying to do something very good, and had not succeeded 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?"

Helping a Lame Friend.

We suppose English sparrows are meant in the following item from the New Brunswick Times. They are interesting little birds, and in no respect more so than in their conduct toward each other:

An Unusual Scene.

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

cometory. 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 hill-top, gazed down upon them, as they passed along with martial tread and noble bearing.

God is our Refuge.

The following incident occurred at a church in Ireland, not far from Newry (it is said at Ahorey), during the memorable year of the rebellion, 1798.

Curses of Pope Pius.

In the late article of Mr. Gladstone on Pius IX., he eulges, in a paragraph, some of the curing words which the Pope uses with unparalled lips. He says: "It 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.

The Evangelistic Movement in London.

The evangelistic work in London, associated with the names of Messrs. Moody and Eanky, is similar in its main features to that which has been so successfully carried on in the other large towns of the kingdom.

the hostility of open enemies, or the criticism of like-warm spectators. The secular press, on the whole, has treated them fairly and even handsomely. The most dangerous criticism has been provoked, not by themselves, but by injudicious friends.

Worldly Cares.

"That you may be free from worldly cares." Ministers in the Presbyterian Church, says a writer in the London Weekly Review, will recognize the above quotation.

Hints for Young Authors.

"Dickens, when he intended to write a Christmas story, shut himself up for six weeks, lived the life of a hermit, and came out looking as haggard as a murderer.

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

A REVERIE.

It seemed to be written all over the coal bill, at the head of which I discerned 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 butcher, and from the bill of the shoemaker, and from the less significant bill of the tailor, and from the more significant bill of the doctor.

A Laconic Answer.

In a school in the west of Ireland, a few years ago, were two boys about the same age, fifteen or sixteen. Their names were Pat F—, and Philip O F—.

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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 H. Skinner, pastor of the second Presbyterian Church, which deals with the question on the old-fashioned Presbyterian ground.

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.

"Lay preachers are no new thing in Church history. They have often appeared in the field, and hitherto, notwithstanding their seemingly marvellous successes, and the favour they have found, they have been uniformly condemned as 'productive of more harm than good in the long run, and the Churches have been constrained to forbid their service.'"

He asks the questions: "Is there Scripture authority for any such independent ministry in the church? Are men or women 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 an anomaly in the Church of God?"

ing of the gospel, and with no small credit are accredited to the people by ministers themselves as special conveyances of divine influence; favorites of the Holy Ghost, to 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 and more come to wait during certain seasons of the year.

"The New Testament recognizes no irresponsible ministry of any kind in the church. The seventy, the twelve, Deacons, Evangelists, Presbyters, Bishops, all New Testament ministers, were set apart by competent authority for their work."

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."

The General Assembly of the Church of Scotland, in 1800, made a long deliverance 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. . . . Beware, then, brethren, of these self-authorized teachers."

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 phenomena, which contain many suggestive facts."

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 writer has forgotten what was due both to himself and others. It is well that he had not given his name to the public.

The whole gist of a pamphlet practically is, that by the Union, the Church of Scotland is annihilated in Canada; that to do this is wrong and unjust, and contrary alike to law and solemn engagements;

that the Union is a political movement, leading to rebellion and socialism. The threat is also uttered, that if the Dominion Parliament as well as the Provincial Legislature, grant the necessary legislation to consummate the Union, an appeal will at once be made to the Privy Council for redress; a memorial will be laid before the General Assembly praying them to interpose 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 litigious disposition and bigoted obstinacy of one or two men; but we cannot believe it possible for them to frustrate the desire of what we have been led to believe is the vast majority of the Kirk in Canada, both lay and clerical; and unless the minority 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 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. "Looking at the results achieved by Indian missions, it is evident that they suggest reasons both for disappointment and encouragement; but we are of opinion that the reasons for encouragement decidedly preponderate."

Article III. "Lord Shelburne—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 successful to warrant its adoption by other countries.

Article V. deals at length with the controversy between Mr. Gladstone and Dr. Newman, Cardinal Manning and Monsignor 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 phenomena, which contain many suggestive facts."

Article VII. "The Statue of Memnon" refers particularly to the voice with which that celebrated statue was wont to greet the rising sun. It was shown clearly that there was no priestcraft in the case; in fact, the priests themselves were as ignorant of the cause as any of the visitors. The sounds were produced by the passage of rarefied air through the crevices of sonorous stone. When the statue was reconstructed, and the crevices filled up, the voice was mute.

Article VIII. "The Transition from Medieval to Modern Politics" is an attempt to throw light on the Imperial and Papal movements of our own time, by carefully considering similar actions in the sixteenth century.

Article IX. "England and Russia in the East" shows the relative positions of these nations in Asia, and discusses the probability of further advance on the part of Russia making it necessary for England to prepare to hold India by force of arms.

St. NICHOLAS FOR JUNE

Opens with one of the most charming frontispieces that have yet appeared in the magazine, illustrating a fanciful poem by Rachel Pomeroy, about a little giant-girl, who is certainly unlike any other of her race with whom we are acquainted.

Stories of adventure have by this time come to be a fixed fact with the boys who read St. NICHOLAS, and they will fully appreciate the interest and account of the manner in which a "First Trout" was caught, the article telling them just "How to Camp Out at the Lake," and a certain crisis in 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 on "Eight Cousins," "The Story for the Bird-defenders," "Christinchen's Answer," and "Among the Lilies."

"Wouldn't say Please," are all of them very serious in one sense 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 Temples."

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

The illustrations generally are admirably drawn and engraved; and the various departments are, as usual, full of information, anecdotes, and humor.

LITTLE'S LIVING AGE

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

SCRIBNER FOR JUNE.

If you should lay SCRIBNER for June on the table before me, (says some one writing from New York), after looking over the pictures and browsing through Clarence 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." I 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 Tourgenoff, you cannot help putting yourself in the place of this or that character; and every now and then you are startled by an awakened memory. McKay is uneven in his stories; but at his best he shows an insight into the deepest things of the heart, and a dramatic power which are altogether his own.

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

Prohibitive Consistency.

Editor BRITISH AMERICAN PRESBYTERIAN

DEAR SIR,—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 pronounced 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 you how it comes to pass that the Teetotalers and Prohibitionists of Toronto could, as reported by a contemporary cheer to the echo, the following contemptible nonsense talked at a late meeting in the Temperance Hall, in this city, by Mr. Robert Wilkes. Mr. R. W. is reported to have spoken as follows:—

It had been stated that he was the proprietor of an hotel. This was the case. But he would add that he had endeavored, by moral means, to prevent this establishment from being used as a place where intoxicating drink should be sold. When he rented the hotel he explained that he was a temperance man, and that it must not be a matter of surprise to the tenant if he found him (the speaker) advocating the passing of a 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 want sell intoxicating liquor, I will pay you \$500." (Cheers). He was ready to carry out that promise. (Cheers) While advocating the Temperance cause in Ottawa, a lady said to him that if everyone kept his hotel as his tenant did, Temperance people would have but little 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 he joined the old Temperance Society and signed its pledge, viz: to abstain from all spirituous liquors, except so far as medicinal purposes were concerned. He might state that he had kept this pledge most scrupulously and to the fullest extent, and that any statement to the contrary was slanderously false. As he told a gentleman who spoke to him the other day on the question, he did not feel it necessary to answer every man who made an accusation against him, but he took this the first opportunity of explaining matters to his

Temperance friends. (Loud cheers.) His medical adviser, Dr. Atkins, 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 wine or similar drinks at all, except on one occasion, and that was when in a public place he took a glass of light Burgundy with a friend. He might again repeat that he did not make these remarks for the benefit of the general public, but in order to satisfy his Christian and Temperance friends that his course had been thoroughly consistent. (Loud Cheers.)

It would seem by Mr. W. talking in this fashion that he took the Teetotalers 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 HOTEL an abatement 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 three five hundred dollars. Yet Mr. W. had the hardihood to say to a man who had made his calculations on selling liquor, and had offered a corresponding rent, "If you are willing to sacrifice, say \$1,500 or \$2,000, on the experiment of a Teetotal Hotel, I am willing to sacrifice \$500!" But what had such a proposal to do with the case? Prohibitionists believe that it is "wrong," say "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 temperance 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 rent, and will readily pocket my share of the blood money." Did ever any sane man utter such inconsequential and immoral nonsense? And did ever any sane Prohibitionist before cheer with approval such a transparent fallacy and flimsy pretence? Instead of a liquor selling bar take a house of bad fame, and see how the argument will hold. Such houses also bring higher rents than they would do if devoted to honest 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 Teetotalers 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 once, "House of mine shall 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 sleep," or "to help digestion," or to "counteract bad water," or to "tone up the system," as for fifty other things, can be had as easily as two-pence worth of snuff! Oh, Mr. Editor! it is a queer world, this.

I am yours, "A VERY LITTLE BROTHER."

"Scriptural Mode of Baptism."

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I was much surprised at the "kind and honourable" way in which Mr. McTavish censures me for daring 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 read 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 difference, intending if it came up to my expectations, to procure a few copies for distribution. It did not come up to the mark, and the "effusion" in your paper was the result. As I only received one eight page tract, recompense is a thing I never thought of—but as he has so kindly 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 "so it appear that I spoke of falling in with his tract (accidentally of course), when what I stated was that a copy had "fallen into my hands," meaning simply that a copy had "got into my hands," did not state how, as that would not have altered his pamphlet, or my communication in the least.

Yours, &c., A. MCP.

Poetry.

The Silent City.

There is a fair, fair city, Under the moon to-night, Where every tower and portal Is pearly, pearly white, Pale flowers are softly kissing Each pillar's marble foot, And grasses lift the drowsy Like fairy gossamer fruit

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 country.

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.

George Macdonald on "Macbeth"

As a lecturer, says the Christian World, Dr. Macdonald exerts a charm and wields a power peculiarly his own. His fine face and tall form bears marks of suffering and weakness, and these elicit sympathy.

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 pointed 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.

Macbeth's application to his wife to help him to realize 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.

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

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.

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 Macbeth, when she discovers that she has only made her husband wretched by what she has done; her despairing, sorrowful wail,

Pure, soft water is the best of all blood purifiers. It dissolves almost every impurity that may find its way into the blood, and passes it off through the skin, lungs and kidneys, thus washing out the blood without any irritation in passing through the system, and without those chemical changes and deposits which are likely to arise from the action of drugs.

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Channel Island Superstitions.

The ecclesiastical jurisdiction of the group was for several centuries under the control of the Bishop of Coutances, but after the doctrines of the Reformation were universally accepted by the people, they were transferred to the diocese of the Bishop of Winchester, who is represented in each island by a dean.

Addison.

"Commend me," says Thackeray, speaking of Addison "to this dear preacher without orders, this parson in the wig." And he adds, with affectionate solemnity, "A life prosperous and beautiful, a calm death, an immense fame and affection afterward for his happy and spotless name."

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.

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.

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. He obtained a license to do this in 1692.

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

The Cheerful Face.

Next to sunlight of heaven is the sunlight of a cheerful face. There is no mistaking it, the bright eye, the unclouded brow, the sunny smile—all of that which dwells within.

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.

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!

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!"

Genuine Tea.

Magnetic iron is never present in genuine 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.

A 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.

Which he repeated to the end. It is needless to add that further proceedings against him were stayed for that day.

Scientific and Aesthetic.

MAKE A NOTE OF THIS.

Baking powder, quite as good as any that is sold, may be made as follows: Take three teaspoonfuls of carbonate of soda, two teaspoonfuls of tartaric acid, three of corn flour, or arrowroot, or potato starch.

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 ice is neither cheap nor plenty, it is less simple.

HOW TO MAKE THE BUTTER COME.

A reader of an exchange asks, "What is the matter with the cows' milk?" She complains that the butter will not come. A correspondent of the same paper replies as follows: "Now I cannot tell what is the cause, but I can tell the remedy, for I have practiced it for the last twenty-five years, and I never knew it to fail."

BONE AS A MANURE.

The bones of all animal creation are composed of three substances—phosphoric acid, lime, and gelatine or glue—three of the best fertilizing substances to produce good seed. But where does the bones of animals come from? Certainly from the soil, through the grass, hay, grain, etc., consumed as food.

EXCITEMENT AND SHORT LIFE.

The deadliest foe to man's longevity is unnatural excitement. Every man is born with a certain stock of vitality, which cannot be increased, but which may be expended or husbanded rapidly as he deems best. Within certain limits he has his choice, to move fast or slow, abstemiously or intemperately to draw his little amount of life over a large space, or condense it into a narrow one, but when his stock is exhausted he has no more.

EXPERIMENTS WITH HONEY.

During the past Autumn I have experimented as follows: I put up six one-pint cans of beautiful linden honey, being careful to make it one homogeneous mass of stirring. It was thrown from the cellar into an extractor on July 20, and put into cans on August 1.

The bazaar which has been held in Glasgow for the Hospital for Incurables, realized \$12,000.

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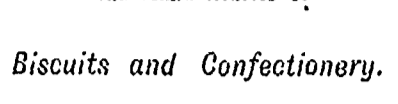
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The Convener of the Assembly's Committee on Sabbath Schools, is desirous of getting information from all parts of the church before preparing his report, and would be greatly aided and obliged, if the Clerks of Presbyteries and Synods, or the Secretaries of Sabbath School Conventions, would forward to him, notices of meetings held during the year. And he respectfully asks, as a favor from them, a synopsis of the main discussions and leading points, or any resolutions passed or recommendations made. He would especially solicit superintendents of Sabbath Schools, or any other friends of the cause, to favor him with any valuable information or important suggestion.—J. THOMSON, Convener, Sarnia.

Official Announcements.

STRATFORD—In Stratford, on 1st Tuesday in July, at 11 o'clock a.m.
Huron—At Goderich, on 1st Tuesday of July, at 11 a.m.
Brno—At Paisley, on the 2nd Tuesday of July, at 4 o'clock p.m.
Brookville—At Prescott, on the 3rd Tuesday of July, at 2.30 p.m.
Paris—In Knox Church, Woodstock, on the first Tuesday of July, at one o'clock, p.m.
Simcoe—At Barrie, on Tuesday, July 6th, at 11 a.m.
HAMILTON—In the McNab Street Presbyterian Church, Hamilton, on the second Tuesday of July, at 11 a.m.
Conoco—At Millbrook, on the first Tuesday of July, at 11 a.m.
Knoxton—In Picton, on the 2nd Tuesday of July, at 10 o'clock a.m.
Guelph—In Chalmers' Church, Guelph, on the second Tuesday of July, at 9 o'clock, a.m.
Toronto—In the Lecture Room of Knox Church, Toronto, on Tuesday, 1st June, at 11 a.m.
Brookville—Will meet in Luskine Church, Montreal, during Assembly, at call of the Moderator.

ADDRESSES OF TREASURERS OF CHURCH FUNDS OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH CHURCH OF SCOTLAND.

Treasurer's—Mrs Board and Sustentation Fund—James Croon, Montreal.
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Juvenile Mission—Miss Macfar, Kingston Ont.
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PARCELS OF TRACT NO. 2 "GIVING AS AN ACT OF WORSHIP" have been sent to all the ministers on the roll of the Synods, as far as possible, for distribution among the congregations. If any of the congregations or mission stations have not received them, and wish a supply, they are requested to send their application, stating number required, to

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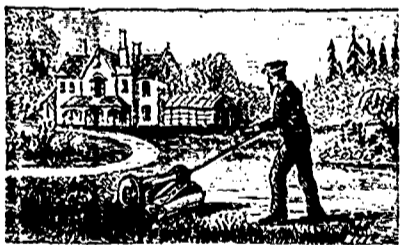
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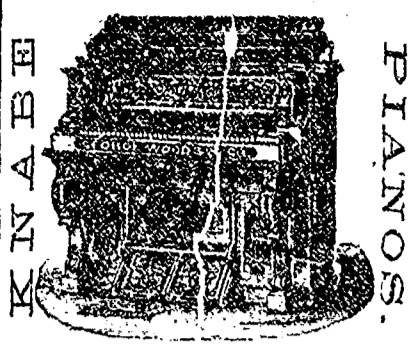
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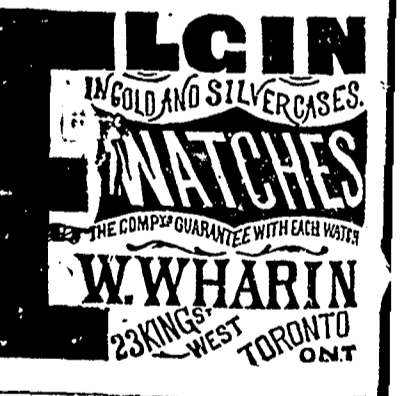
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