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Contributors & Correspondents.

FOREIGN MISSIONS.

(For BRITISH AMERICAN PRESBYTERIAN.) We notice that the General Assembly of our Church have decided to establish a Foreign Mussion, properly so-called. The Missions of our Church at Red River, in the valley of the Saskatchewan, and in British Columbia, though called Foreign Missions, belong, in reality, to our Home Mission work; and will soon all be under the care of the Home Mission Committee. China is the field that has been chosen. The

Rev. Mr. Mackey is the Missionary to

We think that the Assembly of our Church have acted in wisdom in decidling to engage in what is, in reality, Foreign Mission work. We believe that the Assembly have acted in obedience to the command of God, as given in His Word, "Go ye into all the earth, and preach the Gospel to every creature;"-and also in obedience to the call of God as given in his wonderworking providences-in deciding to establish this Mission. That command, "Go ye into all the earth," still stands unrepealed, and shall remain in force as long as there are lost and ruined men to be gathered into the Kingdom of God. During the last few years God has opened up lands that have been hitherto barred against the entrance of the Gospel of His Son. Spain, Italy, and China have of late become accessible to the Gospel Missionary. Marvellous have been the providences by which those lands have been made willing to allow the Gospel to enter. In face, there are but comparatively few lands from which the Missionary is excluded by the action of the people themselves. By opening doors for the entrance of the Gospel, God bids his Church to go in and possess these lands for Emmanuel.

Objections have been raised—and raised by Christian people—against the establishment of this Mission; but we believe they all fall to the ground when viewed in the light of the example of the early Church, in the light of divine providence, and in the light of God's arroycaled will. One objection that we hear urged against the commencement of this Mission is the want of means at the Church's command. ' We have not sufficient money in the treasury," says the objector, "to warranting to engage in so expensive a Mission. One of our colleges is in debt, some of the schemes of our Church are suffering from lack of support, and many parts of our land are new and needy. In short, the need at home is so great that we cannot think of giving of our means to send the Gospel to the heathen, even though they are dying without a knowledge of the plan of redcoming grace.

We grant that the lack of means at the command of the Church is an apparent difficulty in the way of this grand undertaking. But it is only an apparent difficulty. And faith in God has overcome many a difficulty, a thousand times as great. To begin to evangelize the heathen is a work of faith. To lead people to exercise faith in God is the end of our exhortations and of our preaching. And now let the Church herself do what she is be seeching sinners to do-trust God-and he will provide the means to carry on the work that she has begrain faith.

Let us ask did ever the time come in the history of any church, when there was no apparent difficulty in the way of now establishing a foreign mission? The answer must be given, "Never." There were men in the Church who saw as they thought in armountable obsta-cles in the way, when the Secession Churches of Scotlanda century ago were considering the propriety of sending out their mis concrice to America. These objections were urged perceveringly. But the missionaries were sent; and missions were estbalished among the goodland hills of Pennsylvania, and in he wilds of Kentucky. And the result howed that these churches acted in wisdom, in the spirit of the Gospel. There were apparent hinderances in the vay when the United Presbyterian Thurch began to send out her men to Nova Scotia, to Canada, and to other parts of the world. The Free Church and extinguish our gods."

of Scotland had apparent difficulties before her, when she began her foreign missionary work, which has now become so extensive, and has been so greatly blessed, so we may add has every church had apparent difficulties in the way of

We believe that the Canada Presbyterian Church is both able and willing to maintain a Foreign Mission, in addition to her Home Missions. For our Home Mission must never be allowed to languish. It is the home field that must support the foreign. If home missions faint and fail, foreign missions must languish and die. We feel persunded that the establishment of a Foreign Mission will not diminish the Church's interests in, or lesson her contributions for, her home work. Nay we feel assured that the opposite effect will be the result of such a work. Our Church can carry on her Home and Foreign Mission together. We have a membership of about fifty thousand. If the members of our Church would contribute at the rate of seventy-five cents or a dollar, a year, each, the amount re-alized would be sufficient to meet the expense of both the home and foreign

Another objection that we hear urged against a Foreign Mission in connection with our Church is this. "We have unconverted men in our land-we have heathen at home !-- you need not go to India or China to find them." It is an undoubted fact that we have multitudes of such men in our own land. We have many that never enter a place of worship, or open the Bible. We have men who to all in ents and purposes are heathen—worse than heathen,—and who shall be beaten with more stripes than the heathen. The fact that we have such in our land should lead every Christian among us to be a home missionary, and to work for the conversion of the carcless, the benighted and the ungodly, at home. But the fact that we have such in our land, of itself, is not a sufficient reason why we should not engage in foreign mission work. The unconverted at home have the Gospel within their reach; but will not accept the offer of life at our hand. Shall we withhold the bread of life from the starving millions of heathen lands, because we cannot get the so-called "heathen at home" to partake of the to partake of the feast of fat things that has been provided without money and without price? us in the shadow of death, perhaps we might hesitate then to send it We can help to send the Gospel to China without impoverishing ourselves.

Other churches have commenced Foreign Missions, when as yet there were unconverted in their own lands. The Apostles were not permitted to remain in Jorusalem, until the unconverted there wore brought to Christ. The Churches of Scotland did not wait until all the ungodly of that land were converted before they sent out their foreign missionaries. If the London Missionary Society had waited until all the heathen of that city had been converted, it would not yet have planted Missionaries in twenty-one provinces of India, or in seven of the larger cities of China. Let us remember that God may be giving us a call to send out our men, while there are many at home, who know not Jesus and his salvation.

Some object to Foreign Missions in as much as they think all such missions a failure. But we do not think that any throughout our Canada Presbyterian Church object on this ground.

We trust, now that the work has been begun, and that our Missionary has gone to his distant field of labor, that cur people will be liberal in the support of the Mission. Let us remember that this is the Lord's work; and that every Christion has his part to do. Let us remem-ber what Christ has done for us, and ask carselves what we can do for him.

It generally takes twenty years o training to erudicate the word "nice" from a woman's vocabulary. The "Falls cupied, we do not see any extreme of Nissara, the Psalms of David, and the progress of the human race," says a fond father, "were all nice to my oldest till also get married."

J. B. #

A Hindu, on one occasion, said to missionary: "Reviling our gods, criteismg our Shastras, and ridiculing our ritual, will accomplish nothing, but the story which you tell of Him who lived, and pitied, and came, and taught, and suffered, and died, and rose again—that story, sir, will overthrow our temples. destroy our ritual, abolish our Shastras,

Scientific and Useful.

ANTIDOTE FOR POISON.—A farmer writes; "It is now over twenty years since I learned that sweet oil would cure the bite of a rattlesnake, not knowing it would cure other kind of poisons. Practice, observation and experience have taught me that it will cure poisons of any kind, both on man and beast. The patient must the a spoonful of it internally and bathe the wound for a cure. To cure a horse it requires eight times as much as for a man. One of the most exceme cases of snake bites occured eleven years ago. It had been thirty days starding, and the patient had been given up by his physician. I gave him a spoonful of oil, which effected a cure. It will cure bloat in cattle caused by fresh clover. It will cure the sting of bees, spiders and other insects, and persons who have been poisoned by ivy."

IMPORTANCE OF PURE VIRUS .- Several cases have presented themselves to our notice (says the Medical and Surgical Reporter) where serious results have followed what seemed to be impure vaccine virus. In one, a child four years old was attacked with an eruption of pustu-les over the head, back, face, and arms, with fever, loss of appetite and debility. On this topic Dr. H. T. Babusen of North Carolina, writes us: "I have the greatest horror of impure vaccination, because I myself am a sufferer at this tune to the extent of a crippled elbowjoint and swelled lymphatic glands from a re-vaccination performed on me eight years ago, while a prisoner of war at Point Lookout, Md. Doubtless ordinary caution had been used to procure good virus, and I have never blamed any one for my misfortune, but it has taught me very effectually the lesson of cau-

CANCER CORE.—A correspondent sends us the following as his successful method of dealing with a cancer:

"I wish to tell you how I cured my cancer last summer without pain or money. Eight years ago a concer came on my nose. It grew slowly for several years, the last two years it grew very fast. It became frightful. It had begun to eat out my left eye. I had paid hundreds of dollars, and had employed doctors for and near without finding relief. Last summer I drank wild tea, putting the tea grounds on my cancer every night as a poultice. In six weeks If carrying the Gospel to China or India my cancer was cured. I am sixty-two removed it from our own land, and left | yeas old. I have given this remedy to several that had a cancer, and know two that have been cured since. I believe wild tea grows over the country generally, always on high land.'

> Aleutian Islands and Alaska, will find encouragement in the telegraphic report of the arrival at San Francisco of some Japanese seamen whose junk was disabled on their own coast, but who were carried by the ocean current twenty-five hundred miles to the island of Adaho, off the Alaskan shore. One of the chief obstacles to the reception of the theory has heretofore been the admitted fact that at the early period when the settleship-building and navigation were too t little advanced to furnish the means of making the ocean passage. A Japanese junk, however, belongs to the embryonic stage of these arts, and such a vessel, disabled by shipwreek, can hardly be supposed to have possessed sailing qualities above the reach of the most unintelligent ship-builder. The length of the voyage, under such circumstances, requiring considerable tonnage in order to carry the necessary provisions, has also been made an element of objection. But these slapwrecked Japanese were nine months in making the transit at the mercy of the winds and waves, and the number originally planted in the Garden of Eden, and provided that one of the three was a woman an another a prest, the comment being found unocdifficulty in supposing that they might have merea-ed and multiplied, over tiowed upon the main land, and finally found their way southwards into Mexico, Central America, and South America, na the ancestors of the Aztecs and the

STEAM -It is quite surgrising at a time when almost everthing is done by steam, to know how few people have any correct idea of what steam really is. Let | to be in their pulpits.—Ibid

Incas are conjectured to have done. The

conjecture has at any rate received in-disputable assistance from the incident.

-Jour. of Com.

the question, "What are the bubbles which rise through boiling water filled with," be proposed to a number of people of all ages and conditions in life, and a large part of them, three out of four, if not nine out of ten, will answer at once, "They are filled with air." But how air enough to fill so many and such large bubles ever got into the water, it is quite plain they have never taken the trouble to think. And these same persons will tell you, with equal promptness that the white cloud which comes from the nose of the beiling tea-kettle, and whistle of the iron horse on a winter's morning, is steam. Now, both these common notions are wrong. The truth is, the bubbles are filled with steam, which is water changed by heat from a heavy liquid mass to a light, gas-like fluid, just as invisible and quite as light as air. The white cloud is watery vapor. It was once steam, it is true, but not now. It has already returned to water, whence it came. Such is the nature of water, that, when an atom of it, lying at the bottom of a kettle or boiler, ir exposed to 212 degrees of heat, it is instantaneously changed to steam, and becomes nearly two thousand times as large as it was before. As Satan, in the garden of Eden, crouching in the form of a toad at the ear of sleeping Eve, sprang instantly into the stately proportions of a gigantic man at the touch of Ithuriel's spear, so the tiny particles of water, under the magical influence of heat, suddenly leap from their humble form into great hissing bubbles of steam. These, on account of their lightness, quickly begin to struggle upward out of their watery bed. This great expansion and rapid rising readily explain the violent agitation of boiling water-From Oliver Optic's Magazine.

A DYING NATION. .

The accounts of the famine in Persia, which continue to arrive in greater detail, bid fair to treat the world to a spectacle of a calamity the like of which has not been witnessed, in historic times at least,—the sudden extinction of a nation by want of food. This has really been the fate of the great States which once fined the valley of the Euphrates, and it is a fate which has for centuries been threatening some modern States,—Spain, for instance. Man has stripped the soil of trees; the absence of trees has brought droughts; droughts have slowly diminished the productive powers of the ground, and finally destroyed them,-the population, in the meantime, dwindling in numbers and vitality. Spain had forty millions of peaple in the time of the Romans, and Confirmation of a Theory.—The advocates of the bypothesis that this continent was peopled by immigrants of inhabitants, and, if modern science from the shores of Asia, by way of the had not come to its aid, would probably go the way of Babylon. Persia was one of the most powerful States of antiquity, and even in the fourteenth century was able to support the army of Tamerlane, who marched without commissariat or baggage during a bloody contest. It is now almost a wilderness, with a population of about two millions -about half of them nomads, which is rapidly perishing from famine brought on by three years' drought. The worst ment must have been made the arts of of it is, that owing to the absence of either common roads or railroads, it seems to be impossible for the charity of the rest of the world to reach the sufferers, so that there is really a strong prospect of the total depopulation of the country. The moral of this horrible story is,—look after your trees.—Nations

In every congregation there are a few persons who are always at church, whether it shines or storms. There are others who only get there when all conditions are favorable. They must feel well, free from headache, fatigue, worry or anything disturbing, and the skies must be bright, the wind from a particthough twenty-three out of twe ty-six lar direction, and the roads dry and members of Presbyterian churches in starved to death, the survivors exceeded solid. Given a throb of uneasings, a Chicago were destroyed in the great fire solid. Given a throb of uneasiness, a stormy cloud, a little too much dampness, | Out of one congregation of over eight and their pews will be vacant. In this hundred, all except five families were variable climate they consequently do burned out of their homes, and not one not get to church very frequently, and business man in the congregation had when they do, they are so much either store or office left in which to strangers as hardly to feel at home, transact lusiness, or meet customers or Now, all know this is very wrong, and yet it is scarcely ever found fault with. But botween the faithful and faithless there are the hosts of lukewarm, upon | brothren might be passerved from what whom dependence must always be unfrom their pulpits by these triffing hin-derances that keep others from their of dat ar word. It's besettin', not up-pows, preaching would only be an occa-settin'." "Brudder," replied the other, sional thing in most congregations. And yet it is just as much the duty of the ing da Lord to save us from the sin of people to be in their pews, as of the pas- intoxication, and if dat aint a upsettin'

SMALL POX—EFFECTS OF VAC-CINATION.

This loathsome and dangerous dis ease is at present very prevalent in the United States and Canada. A number of cases, several of them fatal, have been reported at Montreal, Ottawa, and Toronto. We would urgently advise parents and guardians not to neglect the vaccination of those under their charge, as the effects of thi precautionary measure are unquestionably exceedingly beneficial. Vaccinate at once !

The small-pox its been very virulent in Philadelphia, and has spread rapidly during the last month or two. There have been 1,879 deaths from disease during the past year, of which 562 occurred in November, and 1,014 in December. In other

discuss during the past year, of which 562 occurred in November, and 1,004 in Describer. In other cities where it has appeared it has been unusually fatal in its attacks. It has weited most of the principal cities of the North and West, but has not so far appeared in the South. Every only who has not already done so should get raceinated, and thereby protect themselves against the discose, in the event is should spread in this direction. One of our archanges has the following a regar to vaccination:

"The value of vaccination as a proventative of small-por, though questioned by many seems attested by statistics. When small-por, was raping as an epidemic in London in 1921 other-reations were made by the physicians upon 50 000 cullifron belonging to intioned and parechial schools, work-houses, etc. Some of the children had a ver been vaccinated, the greet majority had in various ways and degrees. Of every 1,000 children without any marks of vaccination, 900 had marks of small-pox. While of every 1,000 children who shallen or was found that of children had my trace of the disease. In regard to the amount of vaccination the was found that of children having four or more cicartices only 502 per thou and were scarred with small-pox. So the obst vaccination proved chirty-fold more protective than the worst, and the worst was twenty-seven times better than none at all.

"The study of 15,000 cases of small-pox at the

sevon times better than none at all

"The study of 15,000 cases of small-poy at the London hosvital shows that the unwaccinated died at the rate of 3T per cent, and the unwaccinated died at the rate of 3T per cent, and the accinated at the rate of only 61 per cent, the mortality amongst those with four scars being only 0.25, while that among those with only a simple scar was 7.37. A comparison of the statistics indicates that a well vaccinated person runs only one-seventieth the first which is taken by those who rouse to avail themselves of vaccinations. The correspond Lady Montague, who suff will the first attempt at yaccination to be made upon her daughter is vindicated by the records of the history and prop, "seaf" the disease since then and the great army of doubters, who hold alcof from vaccination for a better reason than superstition or insufficient knowledge of facts, are loft the consolation of knowing that their course greatly increases the risk they would otherwise run."—American Exchange

LETTERS OF RECOMMENDATION.

A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves to him. Out of the whole number, he, in a short time, selected one, and dismissed the

"I should like to know," said a friend, on what ground you selected that boy, who had not a single recommendation.

"You are mistaken," said the gentleman; "he had a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful. He gave up his seat instantly to that lame old man, showing he was kind and thoughtful. He took off his cap when he came in, and answered my questions promptly and respectfully, showing he was polite and gentlemanly. He picked up the book which I had purposely laid upon the floor, and replaced it on the table: while all the rest stepped over it, or shoved it aside; and he waited quietly for his turn, instead of pushing and crowding, showing that he was honest an lorderly When I talked with him, I noticed that his clothes were carefally brushed, his hair in nice order, and his teeth as white as milk; and when he wrote his name, I noticed that his finger nails were clean, instead of being tipped with jet, like that handsome little fellow's in the blug jacket. Don't you call those things letters of recommendation? I do, and I would give more for what I can tell about & boy by using my eyes in ten minutes than all the fine letters he can bring me.' -- Little Corporal.

A Boston woman refuses to permit her husband to go on a fishing evoursion, because he was very apt to get drowned when he went upon the water; and, moreover, he did not know how to swim any more than a goose.'

FIFTEEN HUNDERD HOMES DESTROYED. -It is stated that the houses of 1,500 Chicago were destroyed in the great fire frieads.

The story is told of a negro who prayed carnestly that he and his coloured he called their "unsettin' sins." "Brudcertain. If ministers were to be kept der," said one of his insures, at the close "if dat is so, it's so. But I was praysin, I dunno what am."

"Father, not My will, but Thine be done." Thy way, O Lord! Thy way-not mine! Although opprest, For smoother, sunnier paths I pine, Thy way is best.

Though crossing thirsty descris drear, Or mountain's crest; Although I faint with toll and fear, Thy way is bost.

Though not one open door befriend The passingquest; Though night its darkest terrors lend, thy way is bost.

So aseming wild without a plan, Now east, now west, Joys born and slain, bopes blighted, can Thy way is best.

My soul by grief seems not to be More pure and blest; Alas! I cannot, cannot see Thy way is best.

I cannot see—on every hand By anguish prest, In vain I try to understand Thy way is bost. But I believe-Thy life and death, Thy love attest,

And every promise clearly saith-

'Thy way is best." I cannot see-but I believe; If heavenly rest
Is reached by roads where most I grieve,

NOTHING BUT LEAVES.

BY REV. THEODORE L. CUYLER.

Jesus was on His way from Bethany to Jerusalem—"hungry." He espied a fig-tree afar off, well laden with leaves. As that tree puts forth its fruit in advance of its folinge—when a man should discover leaves on it he would, of courre, expect to find figs. The successor having already appeared, he would look for the forerunner.

Jesus hastens to the tree which had telegraphed to Him already that it was in bearing condition; and lo, "He found nothing but leaves!" Forthwith He dooms it to perpetual barrenness. "No man eat fruit of thee hereafter forever!" The deceitful tree thus cursed of its Owner, withered down to its very roots.

Here is a parable for the close of the year. It is full of tender and touching solemnity to thousands of our readers, who may be waiting for a word in season for their souls. This parable from history teaches us the worthlessnes of religious promises that are never ful-filled, and the guilt of appearing to be fruit-bearers when the eye of God sees "nothing but leaves."

There is no sin promises. Cherry trees must issue their white and fragrant "promissory notes" in May, or there would be no payment of delicious fruit at the end of the allotted sixty days. God makes precious promises to us; and a converted heart is only in the line of duty when it makes a solemn promise, or covenant, to the Church and its Head Christ Jesus. There is no sin in a Church-covenant honestly made. The sin is in breaking it.

How full of leaves was the plausible fig-tree on the road to Bethany! How profuse of promises is many a young professor, as he stands up laden with the follinge on which the dow-drops of hope are glistening! How much the pastor expects from him. He makes no xeserve when he covenants to "consecrate himself, all that he is, and all that he has, to the service of his Redeemer.' As many a reader of this article sees this solemn sentence, it sends a pang to their hearts. That was their promise. They once put forth just such 'leaves' before their Master's eye, and before the eyes of men, and led them to expect an abundance of fruit. For a time the glossy leaves of profession made a fair show. But when the novelty of a new position had worn off, and that time of reaction came which always follows a strong mental excitement, then the yoke began to gall the conscience, and every religious duty became an irksome drudg-ery. The Cross lost its charm; prayer lost its power; the Word of God lost its attraction; the very name of Jesus lost its hold; and church-membership be-came a hateful mask which its owner was ashamed to wear, and yet afraid to fling away. Before the world, the figtree still bore leaves; but beneath them was utter barrenness.

My backsliding friend this tells the sad story of your past year's life. As you look back over the barren year now closing, you find nothing but leaves. Your name is still on a chur h-record, but this fruitless, wasted year has no "record on high." Out of all the three hundred and sixty days that God has given you, not one has been passed with Christ; not one is marked with "a white stone" of fidelity. Instead of a sheaf, you have not gathered a single spear. Instead of leading others to Christ, you have not even followed Him yourself. Instead of growing in grace, you have lost even the self-respect which a false life always forfeits. The past is past. Fold up the page of this dead, barren, wasted year, and write on it the bitter inscription "Nothing but leaves."

Will you bear with a few plain truths even though they have a sharp edge? You need them, and they are spoken in love. The simple fact is that you are

"backsliders in heart." The best evidence of this assertion is that you do not feel as you once felt, you do not do what you once did, you do not enjoy what you once enjoyed, you do not pray as you once prayed, and you do not live as you did in the days of your first love. You are off the track; and are on a track that leads away from heaven. You are more intent on making money, or in pleasure-hunting, or in pushing up into social promotions than you are in serving God, or in trying to save sinners from hell. You would blush if you attempted to ask an impenitent sinner to become what you profess to be! Your world self-seeking have only been a climb up to that dizzy "mast-head" from which you may be flung off the farther into the yawning sea. If you confess your sins to God, you still cling to them. And if you dealt as faithlessly with your fellow-men, as you deal with your Lord, your note or your word would not be taken by a solitary person for a moment! While you live thus, you can have no peace of conscience. While you live thus, neither the Church nor the world fully trusts you; for you once left the world to join the Church, and then slipped away from the very fellowship which you still professs to tellowship which you still profess to hold. While you live so, you are nullifying your pastor's labours, and voting deliberately against a revival of religion in your church. Nor are you yielding "nothing but leaves," but they are the brown, withered, worthless leaves, such as the wintry winds are now whirling through the forests. through the forests.

"Nothing but leaves; the Spirit grieves Over a wasted life; Sin committed while conscience slept, Promises made, but never kept, Idle words for earnest deeds-Nothing but leaves!

And shall we meet the Master so, Bearing our withored leaves?
The Saviour looks for perfect fruit— We stand before Him ashaned and mute Waiting that word He breathes— Nothing but leares !"

Such are the sad thoughts and sor owful self-reproaches that are troubling the spirits of many professed Christians as they review the year now closing They admit that they have backslidden from their "first love," and have borne no fruit to their Master's glory. But the best repentance for sin is to forsake it; and the only amends that can be made for neglected duties is to resume them and perform them at once. Do not stop, then, my brother, with sighing and sorrowing over the lost year that is just going with its accounts to God. Iny hold of the incoming year by the forelock, and begin it with a new consecration of yourself to Jesus. Go back to that deserted place of prayer. Put on the armour afresh-humbled, yet hopeful. Seek such a reconversion as Peter had when he came out of Pilate's garden weeping, but forgiven. Make for yourself a "happy new year" by commencing a new life! "This buttle is lost," said one of his Marshals to Napoleon, "but there is time enough before sundown to fight another and win it." The opening year calls us to new resolutions, new hopes, and new consecrations. It has glorious revivals in store for us, if we will but resolve with God's help—to cover with golden fruit the boughs that have been bearing nothing but leaves!—N. Y. Evangelist.

ON THE DOWN GRADE.

An old Colifornia stage-driver was on his death-bed. His eyes were closed. His hands were cold. He was rapidly replied: "Im on the down grade, and I can't reach the brake."

1. Death comes to all. No will-power of man can resist it. After the most faithful effort to reach the hights ot middle life; after the steadiest pressure on the "brakes," to ease the descent to death, there comes a moment when the foot refuses to obey the will, when the brake" slips from our hold, and we glide down to our doom of death. This

is invariable and unavoidable. 2. The tendency of sin is downward It sweeps the soul on with a swift cur-Sin runs on a down grade all the rent. The descent may be slow, and at first imperceptible, but is sure, and at every step the downward inclination increases, and the movement becomes more rapid. It is very deceptive, often delightful; but, unarrested, it is domn-

ing. How terrible to find one self on the "down grade" at the end of life! 8. The hold upon the "brake " lost! How terrible! The frantic steeds press on. The unlightened load pushes upon them. The deep chasm yawns now on this side, now on that. The stage reels. The passengers shrick out in the agony of fear, and then of despair. Convulsively the driver reaches after the lost brake. It is in vain. Too late! The speed of this chariot of death cannot be checked. The ruin is irretrievable. Habit is master now. Passion is master now. The will is demoralized Hope is gone. Strength is gone. Time wasted, returns no more. Down, down, down. A cry! a deep darkness! Silence!—

DR. GUTHRIE CLERICAL ON INCOMES.

The Rev. Dr. Guthrie presided at the annual meeting in Glasgow, on the 22nd ult., of the Society for the Benefit of the Sons and Daughters of those Minimum and Minimum of the English of isters and Missionaries of the Free Church of Scotland whose circumstances prevent them from giving their children an education befitting a clergy-man's family. The report read showed that the income for the year amounted to £1,454, and that 180 applicants had received grants, the average sum given to each being £11 8s. 8d. After referring to the remarkable success which had attended all the great organizations of the Free Church since her severance from the State, now possessing an annual revenue of above £400,000, with three theological colleges, with a staff of missionaries occupying the high places of the field in the three Presidencies of India and Africa, with stations planted along the Mediterranean from the Rock of Gibraltar to the Bay of Naples, not to speak of her schools at home planted in the poorest and sparsest as well as in the richest and most densely peopled district, the Rev. Dr. said she had her Sustenation Fund which, like a great central heart, sends its blood and nutriment to the most distant extremities of the country. No wonder that the lessons of her history had shaped the course of statesmen, and that other Churches had been ready to borrow her machinery. Much, however, as she had done, she had before her work as regarded the emoluments of her ministers, for they were not adequate to the necessities of their position. This is, however, he continued to say, a truth that applies to other Christian bodies than our own, and the evil of which in some instances presses even more hardly and heavily on State endowed Churches than it does on us. Our pre-Disruption ministers, for example, have enjoyed larger incomes than we find ministers holding the position of parish ministers in Scotland. And, then, we have nothing corresponding to what you will find in the State endowed Church of Englandmen "passing rich on £40 a year"gentlemen and clergymen of whom some years ago, in the diocese of Worcester,

there were £200 that had not more than £100 a year—of whom, in the diocese of Carlisle some years ago, half that sum was the whole hvings of the half of the whole clergy in the diocese. I know somewhat of the hardships of a minister's position, and I speak frankly because I am in a position to do so more than many of my brethren. Formally and nominally minister of St. John's Edinburgh, I receive nothing from its funds, and beyond the Sustenation Fund I receive nothing from the I'rec Church. By the bounty of a generous public and the resources of my own pen, I live. I feel on that very account all the more bound to speak for my brethren. They cannot clamour like the Irish beggar. In fact, I think they err in having too much delicacy. Delicacy is all very well, but the interests of their families, and the interests of religion, and the interests of Christ's kingdom, are not to be sacrificed to delicacy. You may say there is moral cowardice in that case, that there is pusillanimity. Well, I don't deny but to some extent there is. It were far better that a minister should set the matter plainly before those by whom he has a right to be comfortably maintamed-state the matter frankly and reaching the "station" at the end of plainly to his people—than be harassed his "run" of lite. A friend standing with pecuniary cares and carry a load by observed that the dying man was of anxiety on his spirit, unfitting himmoving his right foot with a sort of convulsive jerk, and said to him: "What's debt, getting into the Bankruptey the matter?" The dying stage-driver court, and getting friends to raise subscriptions to inquidate his obligations, and having the prospect before him when he dies of having his wife and children thrown on public charity. I am not astenished at worldly people, more formal professors, who think they do their duty when they go to church Sunday after Sunday taking no interest in their minister's comfort. But I do stand astonished when I find that pious people, leaves of Leaves (their standard of them. lovers of Jesus Christ, man, of them take so little interest in regard to the comfort and condition of their ministers. I have asked such people, What is your

minister's stipend? but they know no more about it than the man in the moon, and they give themselves no concern about the matter. Now, I say that is not as things should be. People ought to take into account the very increase of household expenses-they ought to take into account that the price of provisions has increased to nearly double what it was many years ago—they ought to take into account the large increase on the wages and resources of the other classes of society. But as if they were in profound ignorance of all that, in many cases they leave their ministers at the old mark, with the old sum of money, that won't command more than half what it once did. Why should not the minister rise with the rising pro-sperity of the country? But, worse than that, the prosperity of the country is his ruin. While household servants, tradepeople, postmen, policemen, and even scavengers are getting a rise in wages, the minister is bound down to

the old sum of money, and thereby is worse off than ever he was before. Now, these things ought to be remedied. believe in many cases it is true, as the poet sings, that more evil is wrought by want of thought than want of heart; and I think there are better days coming, that the tide of Christian liberality is rising—and rising rapidily. I look forward to the day, at no distant period, I may not live to see it-it is not likely I shall-but I think I see the dawn of a better day, when the pulpit shall be no longer the only profession that is doomed to poverty. I do not ask great things for my brethren, but I ask that they should enjoy the common comforts that they should be, as far as possible, relieved from the pecuniary cares of life. I do not desire that ministers should roll in wealth. I do not like to see them like the rich man in the parable, or a cardinal at Rome, clothed in purple and fine linen, and faring sumptuously every day. I stand here for them, and in their name offer the prayer of Agar—I address it to God—I address it to the people—"Give me neither poverty nor riches," but take poverty away with its forbidding aspect. And I want that removed that the finest talent and and genius of the country may grace its pulpits, and that the energy which many a pious layman now carries to business may be consecrated to the highest of all businesses — to the preaching of the glorious Gospel of the blessed God. I trust that day is coming—may God speed it on; and how were it he ped and hastened on if the prophecies of Tyre, whose merchants and traffickers, like your own, were among the honourable of the earth, if these prophecies were fulfilled in our country—"And her mer-chandise and her hire shall be holiness to the Lord; it shall not be treasured or laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently and for durable clothing.

ILLUSTRATIONS AND FIGURES OF SPEECH.

Blackwood's Magazine says, in an article on "Illustration:"—

"Perhaps there is no intellectual gift that conveys a greater sense of power than that of ready and felicitous illustration, or one that wins its possessor a more undisputed pre-eminence. It is one of those points on which it may be said that all people know themselves, and are forced to acknowledge a superior. A man may talk nonsense and not know it, or write commonplace in full persuasion that he is original, or uphold his fallacies against the conclusions of the ablest logician; but he cannot help knowing when he is n hand at an illus-

It adds: "When we say that most men are without the gift in question, it is obvious that we mean of original illustration. Only a poet could first invest Time with wings; but we talk of the flight of time now without pretending to any share of his gift. There are certain figures incorporated in the language which we cannot speak without using. We are all poetical by proxy."

Of the object of illustration: "Its serious office is to help along an abstract argument, to lighten and facilitate the discussion of grave topics, to administer a fillip to infirm attention, and arrest a straggling wayward faucy. Illustations don't prove a point, but they help us to tide over the labour of proof, and sweeten the extreme effort to most men of steady thought. Of all gifts this secures readers for weighty and toilsome questions on morals, politics, and religion; and is the only legitimate method of lightening these, except, indeed, extreme severity of the topic under treatment."

Figures are out of place when used evidently as a mero embellishment:

"When authors insert metaphor as an ornament, which is the way many people view it, it does not deserve to be read. A really happy metaphor is part and parcel of the work, and ought no more to be regarded as a superfluity than a child's golden tresses, on the ground that it can live in health with-

out them. "The simile that lives is of the essence of the page where it is enshrined, coeval with the matter it illuminates, or at least flashing upon the author while he still muses upon what he has writ-

HIGH RATES OF INTEREST.

With a view of indicating plainly the great difficulty on the part of boorowers paying a high rate of interest, we ask a careful consideration of the increase of capital invested at the various rates of interest, as set forth in the following statement:

If one dollar be invested, and the interest added to the principal annually, at the rate named, we shall have the following result as the accumulation of 100 years :

100 years :

One dollar, 100 years at 1 per cent...

do do 3 do ...

do do 6 do ...

do do 8 do ...

do do 9 de ...

do do 10 do ...

do do 12 do ...

do do 15 do ...

do do 6 18 do ...

do do 18 do ...

THE DEACON'S SERMON

From the deacon's standpoint the minister's salary was large, indeed "en-ormous," as the deacon used to say. In point of fact, it was very moderate, being only \$450 a year, and \$50 of that to be taken in wood. But we must look at it from the deacon's point of view.

He lived upon and cultivated a farm that furnished him and his family almost an entire living. When they wanted groceries, or any kind of store "goods," he would make a trade of butter and eggs, and supply their wants. This left him but very little to sell for each, and consequently the good deacon handled but little actual money from one year's end to the other. Two hundred dollars, and sometimes fifty or seventy-five more, was all the real cash the deacon saw in the year, and, his necessities not requiring this much, he usually had a considerable sum to his credit at the bank. How his minister, with not a large family, could spend four hundred dollars in cash every year, was more than he could possibly comprehend. "There must be," he thought, "great extrava-gance somewhere."

Scratching his head in a meditative sort of way, he went over to the "store," where he found a willing crowd to listen to his "views." In his opinion, the minister did not earn his money. "What does he do, any way?" he said, addressing a neighbour who sat on a box amusing himself by tossing up in his hand a couple of beans. "Most of the time he wears his best clothes and goes around a-visiting on the people, ataking tea with the women, and a havin' a good time, while me and you is hard a-workin'.'

The men of the beans nodded his head and flung the beans more assidu-ously, as though they had something to do with the work referred to by the deacon.

"And then as to preachin'—I'd like to know what there is in that?" he continued. "If a man couldn't write in half a day enough to read half an hour on, why I'd think he'd better quit the business, wouldn't you?" The the business, wouldn't you?" The thrower of beans not being disposed to take issue with the deacon, he continued, "Now, I don't set up pretensions to be smarter than most folks, but if I can't write with this very hand" (holding out a hand that did not look as though it had been goven up with any special reference to helding a pen), "as good a sermon in half a day as the minister preaches to us, I'll quit being a deacon—and I'll preach it, too, in the church, if he'd give me a chance."

This last remark, in the course of time, got around to the minister's ears, and he determined at the first opportunity to give the deacon a chance to try his "gifts."

This soon occurred. Only a few weeks after the conversation referred to, it happened that the minister was called to be absent from home for a Sabbath. So going over to the deacon's house early on Monday morning, he stated to him the necessities of the case, and insisted that he should prepare a sermon and preach in the pulpit the following Sabbath.

A view of the deacon's face that moment would have been highly amusing. The first slight tinge of surprise soon give way to an expression of pride, confidence, and triumph most refreshing to contemplate. Laying hold of the lower of two buttons that held his vest together, he commenced twisting at itas was his custom when labouring under great mental excitement—and replied: hightening these, except, indeed, externed neatness and precision of expression, which can for a time dispense with all ornament or alleviation whatever, to the ornament or alleviation whatever, the ornament or alleviation where the ornament or alleviation where the ornament of the ornament or alleviation where the ornament of the ornament or alleviation where the ornament of the ornam best I can." And then he added, after a moment's hesitation, "I ham't got the books. I suppose you will let me into your study to write-I'll go home for dinner."
"Oh, certainly," replied the dominic,

hardly able to suppress a slight twinkle in his eyes, "and my wife will be pleased to have you take dinner and supper, too, with her, if you should not get through before mealtime."

"Very good," said the deacon; "I'll go over as soon as I get my morning chores done up."

An hour later, but yet early in the morning, found the deacon in the minister's study proparing for work. He had left word at home to keep some dinner for him, as he might possibly not get his sermon written so soon as he expected, but still expressed the opinion that as he only had to write enough to keep him reading half an hour, he would, if he had no bad luck,

get through by noon.

To give the deacon the credit due him, it must be said that he did have, with all his failings, a fountain of good sense in his mind, and was a pretty good judge of what a sermon ought to

The minister's good wife had pre-pared everything to his hand. She had placed paper and ink on the table, to-gether with a Bible, Cruden's Concordance, and a most formidable pile of commentaries.

The deacon proceeded at once to business. He stood a moment to take a survey of the situation, and then throw off his coat, and, throwing it over a chair, rolled up his red-flannel shirtsleeves with as much energy as though he was going to chop wood. Then he sat down at the table, counted out as many sheets of sermon paper as he thought he would use, and pronounced himself all ready. By this time it was a few minutes after nine o'clock.

"Well," said he to himself, "the first thing I suppose ministers have to settle is, what text they will select." Here he took up the Bible and glanced through it. There were plenty of texts there beyond doubt, but which one? This was a paser. Now he thought of a certain verse—now of another. He read part of a chapter here, and part of another there, and then lay back in his chair and thought-the lower button was suffering terribly.

Here was a text that would do, but the minister had preached upon it lately here was another that would make a splendid discourse, but the condition of the church was not such as to warrant that kind of a sermon. After a great deal of reflection, both of these were rejected.

Firstly: Just then, to the deacon's horror, the clock struck eleven. He cought up his pen and dipped it in the ink-but there was that stubborn fact, he must have a text. He wondered how ministers decided that very important matter. "Oh! now I have it," he exclaimed. "No; that won't do

Secondly: The hour soon passed, and thus ended the first Lalf-day.

Thirdly: Promptly at twelve the minister's wife called him to dinner, and al though much inclined not to, he yet

Lastly: This was the last of the deacon's attempts to write a sermon.—S. S. Workman.

FLOWERS IN THE WINDOW.

See that these beautiful objects have suitable care from day to day. Water them, keep off the vermin, wash them once a week or so, and occasionally give them a little guano in the water that is applied. Let them have all the sunlight ssible, for most plants do not well in the shade. Home is made pleasant by beautiful plants, and children as well as others are made the better by their cultivation and care. It is a cheap and available source of pleasure, and within the reach of all. How often have we been reminded of this, as we have seen a rose geranium, or some other plant in the window of some poor person who could not afford a flower-pot, but made use of an old tea-pot with the nose knocked off, or some other vessel of little value. Flowers educate and refine. We always feel that we can put more confidence in those that love flowers. We are better Christians for growing flowers and enjoying their beauty. Count not that time and money lost that is devoted to their growth.

THE MODEL WIFE.

Rev. Dr. A. A. Willits, in a recent lecture delivered in Brooklyn, described the nodel wife of ancient times. Among other traits of her character which he re ferred to, was her industry. He said:-

"She was the model woman of that the Liberal Christian? period, for this age, and for all ages to come. Costume and customs had changed, but all these essential features of womanly character are as fitting now as then. The speaker then read the discription of her in the book of Proverbs, andremarked that all that human genius had labored for centuries to embody in marble, on canvas, or in the pages of poetry for conception of that which was true and graceful and beautiful in woman, we might challenge the whole world to bring a picture of woman worthy to be compared with this. The whole picture was lighted up with the glow of a most cheerful, healthful activity. She not only superintended the duties of her household, but worked with her own hands. The daughters of modern society might here learn a useful hint. The idea prevailed, now-a-days, to a great extent, among young ladies, that work was degrading; that it belonged to common' people. The modern idea of womanly beauty was an othereal creature, with fair features and a frail body, supported by whalebone. The hearty, vigorous, blushing rose used to be the emblem of beauty, but it is now the lilly, even though lilly white be made accessory to such a result. It might be truly said of them, 'They toil not, neither do they only and School in all his close. they spin, yet Solomon in all his glory was not arrayedlike one of these.' The idea of domestic industry being vulgar is one of the conceits of modern days. Neither rich nor poor were exempt from the divine law that adustry was heathful and proper. You, ladies, to become model wives should be industrious."

A Sunday school teacher, in my pre-sence, told the children that the Lord checked Simon Peter as he entered the house. Matt. xvii. 25. "And when he was come in, Jesus prevented him." It means only that our Lord spoke first on the subject which he knew Peter was going to present to him for decision.—C. S. Robinson, D.D.

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ENCOURAGING FACTS CONCERN-ING CHINA.

The London Missionary Chronicle enumerates the following;-

First;-China possesses a written language through which we may communicate our ideas to Chinamen in every province of the Empire.

Second:-Education prevails very extensively. Every village or town has keepers can all read and write and keep accounts. The sons of well-to-d farmers, and innkeepers, and many of the farm laborers.

Third:-Their Literature is all based on truth and moral maxims to which missionaries can refer with great power, even as we refer to the Bible.

Fourth:-The Chinese youth are indoctrinated in all the principles and high morality of their ancient books.

Wifth:-None of the Chinese classics encourage idolatry. They denounce it. No idols were known in China till within the last 2,000 years.

Sauth :- Their theory of government is among the most perfect on earth. Their laws about succession, the selection of the wise and the talented for rulers, and their code of laws are all admirable.

But the great want is some vital and lofty principle of action which their religious systems cannot furnish. For lack of this their high moralities are only theories while the life is vile. The body is there, the animating spirit is wanting. The temple of the King of Kings waits his occupation.

"LIBERAL" CHRISTIANITY.

There is one thing in particular which it behooves the general public to take note of in connection with the case of Rev. George H. Hepworth. It is the exceeding illiberality of the so called "Liberal Christianity."

It has been the boast of Unitarian leaders that their denomination, above all others, tolerated freedom of opinion in religious matters. The denomination has encouraged such freedom by steadily refusing to formulate a distinctive doctrinal lelief. It has charged Congregationalists and other Evangelical bodies over and over again, with narrowness where it was broad, and has pointed triumphantly to instances of our rigid adherence to the fath once delivered to the saints in proof of the charge. Unitarians, it has been stoutley claimed, are the truly liberal Christians. All others are wholly illiberal.

The case of Mr. Hepworth is a striking and undeniable proof that all this boasted liberality is a name and not a thing. Here is a man and a minister, who, whatever may have been the opinions held of him in private circles, has been publicly praised and flattered by the organs of the denomination for years and now that he hasundergone a change of religious belief, and has made a new religious profession, he is turned upon with undisguised malignity, and made the object of all manner of abuse.

We alluded briefly last week to this "change in the wind," as noticeable in the utterances of Rev. Dr. Bellows. What shall be said of the following editorial which also appears prominently in

" An anxious friend inquires :- 'What is to become of the Unitarian body without George II. Hepworth, and of the country without James Fisk, Jr? We give it up. Time will tell."

We are happy to admit that the words above quoted far exceed in bitterness and meaness any others that have come under our notice, but none of the Uni upon Mr. Hepworth's withdrawl from that denomination, whether in press or pulpit, are in keeping with its professed liberality in such matters. Its boasted principles have been tried and found wanting.

We cannot help comparing the Unitarian treatment of Mr. Hepworth with the Evangelical treatment of some ministers whose names occur to us, who have recently stepped from Presbyterian or Congregational to Unitarian churches. Nor can anybody for a moment hesitate to say which has been the most truly liberal. It must be set down as a fact that, while Unitarianism is very loud in its paper professions, when it comes to actual cases Evangelical sentiment is far more catholic and tolerant towards those who depart from it.

The truth is that the Unitarians are very sore over Mr. Hepworth's withdrawl, and their chagrinis ill-disguised.

—The Congregationalist,

Mount Vesuvius is now in eruption. although not very actively. A correspondent of the Athenaum, who, in company with some friends, visited the neighbourhood of the great crater not long since, relates a noteworthy fact in regard to the large blocks of stone which are hurled into the air at intervals. They ascend without any rotary motion whatever, so that their shapes can be clearly perceived; while, on the other hand, they rotate rapidly in descending, and their motion is then accompanied by a hissing stand.

THE MOHAMMEDANS IN INDIA.

In a late number the London Spectator uses the following language relative to India:

"Our dominion hangs even now, today, by a hair. At any moment, in any year, a Mussleman Cromwell may take the field, and the empire be temporarilly over shelmed in universal massacre."

Commenting on these words, a Baltischools in proportion to its size. Shop-more journal says that the Mohamme-keepers can all read and write and keep dans, who number thirty millions, were, dans, who number thirty millions, were, in 1857, excluded from the military and smoke there is fire, and what everys sion fell upon my soul like a revelation civil service, and the Hindoo preferred peasants who attend markets, can read, for these positions. This degredation, though this is not true of the mass of it is said, the Mohammedans beenly felt, and as they comprise the best military material in India, they are not to be despised. One of the most dangerous classes of the Mohammedan, is a sectealled, after their founder, Wahabees, which, in 1822, ostablished a colony on the northwestern frontier of Hindostan, beyoud the plains of the Indus. The doctrine which they most urgently preach is the religious obligation of extirpating the Europeans.

But the Wahabee movement is not limited to a revival among the Mohammedans of this most terrible feature of their faith, butitisalso directed towards the conversion to Islam of the other races of India. This effort is wonderfully successful. One of their fundimental tenets is the absolute social equality of all Musselmans. This attracts the lower classes of Hindoos. Consequently the converts to Islam have increased by scores and hundreds of thousands every year. Accessions of entire villages at olice, have been frequent. These converts are so many rec uits for the threat ened rebellion. The first duty of their new religion is the extermination of their foreign rulevs. Thousands of these fanatical missionaries, organized with great skill and concealed by disguises, are said to be traversing India, circulating tracts of their faith, and preaching a universal revolt and massacre of the European infidels. Of course, the British Government will take due measures to prevent the success of any such movement. The lapse of India into Mohammedanism, from its present high condition of civilization, would be truly deplorable.

CHANGES IN JAPAN.

Newspapers of a certain kind, in the native language, have been published in Japan, for about four years; but the Yokohama Daily News, a purely Japanese paper, which has recently been started, is meeting with the greatest success. It is a four-page sheet, and is about the size of the London Illustrated News, or Hearth and Home.

The changes which are taking place throughout Japon in regard to dress are not only numerous but oftentimes amus-The customs of the West are rapidly coming into fashion, and when the dandles about town endeavour to blend the two styles of America and the Orient, they often appear as funny as do the American Indians when visiting Washington, with their legs enveloped in deer-skins, and their heads covered with black hats. It was only a few days ago that one of the officials of the government was seen passing into one of the public offices dressed entirely like an American gentleman, when the attending messenger stopped him and said, that foreigners were not admitted without a proper passport;" and when the subordinate discovered his mistake, he was almost ready, in a fit of excitement, to commit hari-kari.

Within the inclosure of his castle the Emperor is now building a residence on the European plan, which will be fur-

nished by the artisans of France. hty to read and speak the tarian comments which we have seen lish language is now considered by the government a quite necessary accomplishment among the leading officials. Not only are English-speaking Japanese preferred for all the important offices, but the government is inaugurating the policy of sending the natives of one,part of Japan to another, no matter how remote, to assist in public affairs, whereby the varied interests of the people may be better understood.

TAX ON WORDS.

What a pity there is not a tax upon words! what an income the Queen would get from it! but, alas! taxing pays no toll. And if lies paid double, the government might pay off the National Debt; but who could collect the money? Common fame is a common liar. Hearsay is half lies. A tale never loses in telling. As a snow-ball grows by rolling, so does a story. They who walk much lie much. If men only said what was true, what a peaceful world we should see! Silence is wisdom, and, by this rule, wise men and women are scarce. Still waters are the deepest; but the shallowest brooks brawl the most; this shows how plenshows an empty head. If the chest had gold or silver in it, it would not always stard wide open. Talking comes by nature, but it needs a good deal of training to learn to be quiet; yet regard for truth should put a bit in every honest man's mouth, and a bridle upon every good woman's tongue.

CALCULATION OF

If we must talk, at least let us be] free from slander, let us not blister our tongues with backbiting. Slander may be sport to tale-bearers, but it is death to those whom they abuse. We can the riches of divine grace reached his commit murder with the tongue as well; heart:

as with the hand. The worst evil you can do a man is to injure his character; the Eplesians, and had got to the end as a Quaher said to his dog, "I'll not beat thee, nor abuse thee, but I'll give the last two verses, 'Now unto him these an ill pages." All was not thisses who is able to do exceeding abundantly body says must be true. Let us then from God. He en do by his power, neighbour in so tender a point as his above all even that we think-now, ex-

be the devil's bellows any longer, to by His power that worketh in us; and blow up the fire of strife. Leave off the habitual attitude of my soul was to setting people by the ears. If you do lie at the foot of the cross, crying to not cut a bit off your tongues, at least senson them with the salt of grace.

Praise God more and blame neighbours

Praise God more and blame neighbours less. Any goose can cackle, any fly can find out a sore place, any empty barrel can give forth sound, any brier can turn a man's flesh. No flies go down your throat if you keep your mouth shut, and no evil speaking will come up. Think much, but say little; be quick at work and slow at talk; and, above all, ask the great Lord to set a watch over your lips.—John Plough-

ROBERT MOFFAT AND THE "DOGS."

When the missionary, Robert Moffat, began to preach to the heathen, he was barely of age. On his arrival at the Cape of Good Hope, it was some time before he could get the consent of the government to preach outside the colony. There was a suspicion at that time that missionaries going to the tribes in the interior would carry with them guns and annunition. During the delay, Moffat's time was not wasted. He lived with a pious Hollander, who taught him Dutch; and when he received the consent of the government he was qualified to preach to the Boers, or Durch farmers, and their native ser-

On his first start up the country, he begged a night's lodging of a burly farmer, who roared out his refusal like a beast of the forest. The homeless stranger, however, met with a better reception from his wife, and was offered both bed and board.

"Whither bound, and what's your errand?" he was asked; and when he told he was going to Orange River to teach the way of salvation, "What!" was the exclamation, "to that hot, in-hospitable region; will the people there, think you, listen to the gospel, or understand it if they do?"

He was then asked by the kindhearted frau to preach to her and her husband, which gave him great delight. The Boer had one hundred Hottentot servants, but these did not appear.

"May none of your servants come in?" Moffat said to the farmer. .

"Eh?" roared the man, "Hottento the baboons; or, if you like, I'll privilege and los As and restriction of the baboons of the then."

The text was fastened as a nail in a sure place, as thoroughly as if it had been driven home by a master of assemblies.

"No more of that," cried the Boer, "I'll bring yea all the Hottentots in the place."

He was as good as his word. The barn was crowded, and the sermon was preached.

"Who," said the farmer, in a more musical voice, "who hardened your hammer to deal my head such a blow? I'll never object to the preaching of the gospel to Hottentots again."—The Foreign Missionary.

Franklin was a printer. Bolivar was a druggist. Mahomet Ali was a barber. Virgil was the son of a potter. Milton Horace was the son of a scavenger. was the son of a shopkeeper. Demosthenes was the son of a cutler. Robert Burns was a plowman in Ayrshire. Shakespeare was the son of a wood stapler. Cardinal Wolsey was the son of a pork butcher. Oliver Cromwell was the son of a London brewer. Whitfield was the son of an innkeeper at Gloucester. Columbus was the son of of a weaver, and a weaver himself.

John Jacob Astor once sold apples on
the streets of New York.

EXCEEDING ABUNDANTLY.

Rev. Dr. Merle D'Aubigna tells how the riches of divine grace reached his

thee an ill name." All are not thieves who is able to do exceeding abundantly that dogs bark at, but they are gene-ubove all that we sk or think, accordthat dogs bark at, but they are generabove all that we sk or think, accordingly treated as if they were; for the ing to the power that werk the in us, be careful that we do not burt out I said to myself, above all we ask, character, for it is hard to get dirt off ceedingly abundantly above all! A full if it is once thrown on; and when a trust in Christ for the work to be done man is once in people's bad books, he within my poor heart now filed my is hardly ever quite out of them. If we soul. We all three knelt down; and would be sure not to speak amiss, it, alth ugh I had never fully confided my might be as well to speak as little as inward struggles to my friends, the possible; for if all men's sins were di- paryer of Ricu was tilled with such advided into two bundles, half of them; mirable faith as he would have uttered would be sin of the tongue. "If any had he known all my wants. When I man offend not in word, the same is a , arose in that inn room at Kiel, I felt as percet man, and able also to bridle the, no my wings were renewed as the wings whole body."

| of cagles. From that time forward I comprehended that my own efforts were shameful trade of tale-bearing; don't of no avail; that Christ is able to do all who oppresses me. Do all Thyself. I know that The wilt do it. Thou will even do exceeding abundantly above all that I ask.'

"I was not disappointed; all my doubts were removed, my anguish quelled, and the Lord extended to me 'peace as a river.' Then I could comprehend with all saints what is the breadth, and length, and depth, and height; and know the love of Christ which passeth knowledge. Then was I able to say, 'Return unto thy rest, O my soul! for the Lord hath dealt bountifully with thee.'"

SACRIFICE AND CULTURE.

The truth is that the whole culture of the world is built on sacrifice; and all the nobleness in the world lies in that. To show that, it is only necessary to point to those classes of men and spheres of action, which exert the widest influence upon the improvement and welfare of mankind. They will all be found to bear that mark.

Look, first, at the professional teachers of the world—the authors, artists, professors, schoolmasters, clergymen. In returns of worldly goods, their services have been paid less, than any other equal ability and accomplishment in the world. Doubtless there have been exceptions; som English bishops and Roman prelates have been rich; and some authors and artists have gained a modest competence. More are deing it now, and yet more will. But the great body of intellectual laborers, has been poor. The instruction of the world, has been carried on by perpetual sacrifice. A grand army of teachers-authors, artists, school-masters, professors, heads of colleges-lave been through ages, carrying on the war against ignorance; but no triumphal procession has been decreed to it; no spoils of conquered provinces have come to its coffers; no crown imperial has invested by pomp and power. In lonely watch-towers the fires of genius have burned, but to waste and consume the lamp of life, while they gave light to the world.

It is no answer to say that the victims of intellectual toil, broken down in health to the baboons; or, if you like, I'll privilege and joy. As well deny the fetch my dogs, and you may preach to martyr's sacrifice, because he has joyed them." The quick-witted missionary, taking the word out of his rough friend's lips, read as his text, "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table."

In insintegrity. And many of the world so intellectual benefactors have been martyrs. Socrates died in prison, as a public malefactor; for the healing wisdom has offered his people, deadly poison was the reward. Homer had a lot so obscure, at least, that nobody knew his birthplace; and indeed some modern critics are denying that there ever was any Homer. Plato travelled back and forth from his home in Athens to the court of the Syracusan tyrant, regarded indeed and feared, but persecuted and in peril of life; nay, and once sold for a slave. Cicero shared a worse fate. Dante, all his life knew, as he expressee

'How salt was a stranger's bread, How hard the path still up and down to tread, A stranger's stairs."

Copernicus and Galileo found scienco no more profitable than Dante found poetry. Shakespeare had a home; but too poorly endowed to stand long in his name, after he had left it; the income upon which he retired was barely two or three hundred pounds a year; and so little did his contempories know or think of him, that the critics hunt in vair for the details of his private life. The mighty span of his large honours' shrinks to an obscure myth of a life in theatres of I idon or on the banks of the Avon.-From "Selphood and Sacrifice," by Rev. O. Dewcy, in Old and New for February.

On the coast of Scotland marriages fluctuate with the carch of herrings no herrings, no weddings and vice versa.

TERMS: 82 a year, in advance.

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Tonoxto, P. O. Box 600. TO CONTRIBUTORS AND CORRESPONDENTS.

Letters and articles intended for the pext issue should be in the hands of the Editor not later than Tuesday morning.

than Tuesday morning.

All communications must be accompanied by the writer's name, otherwise they will not be inserted.

Letters for this office should be addressed simply flatten American Physics and Society, Toronto, Canada.

Articles not accepted will be returned, if, at the time they are sent, a request is made to that effect and sufficient postage stamps are enclosed. Manuscripts not so accompanied will not be preserved, and subsequent requests for their return cannot be complied with.

with. We invite the active co-operation of friends in every section of the Deminion, in order to secure a large circulation for the Burnsus American Parassyreman; and to promote the interests of the paper by furnishing early intelligence of Church, Missionary and Presbyterial news suitable for our columns.

PROSPECTUS

"British American Presbyterian."

The want of a journal devoted to the interests of the Canada Presbyterien Church—in the columns of which, at the same time the sister Presbyterian Churches of the Pointinion could need with us, as upon a common platform, for the discussion of questions in which all have a mutual interest, and for the free interchange of sentiments,—has long been felt. To supply this deficiency the undersigned has been induced by the encouragement received from meny kind friends—lay and clorical—to undertake the work.

Proferring to be judged by what we may be able o accomplish rather than protentious promises of excellencies which may never be required, our represent to special features of this paper will be write.

The "Brittian American Primarterial will contain full reports of the proceedings of Church Courts; a complete digost of Ecclesiastical Intelligence—home and foreign—specially furplished 'we correspondents, statistics of denominational progress; a carefully propared summary of the news of the day; market quotations at the principal trade centres; and able articles on Church, Rell does, Literary and Social questions.

The movement for Presbytorian Union, aircad so anapledously inaugurated, shall be warmly and persistently advocated; and we shall make use of all proper means likely to dilsarm projudices, reconcide differences, and remove obstacles to the early consumation of so desirable a project.

In a word we shall spare no efforts to produce a

In a word we shall spare no efforts to produce a paper which will be noted for the variety, purity, and comprehensiveness of its contents; which will be useful to the people, an aid to the Pastor, and a welcome visitor in thousands of Prosbyterian house.

welcome visitor in thousands of Prostyterian house.
The "Brittina Marincan Plassavtenian," will be
an Eight-page Paper, published every Thursday, at
\$2.00 per annum, invariably in advance; and immediately after the appearance of the first number,
a therough canvass of the country, from Winniger
to Halfax, will be made; and we venture to ask, on
behalf of our arents, a cordial reception from Presbyterians throughout the Dominion.

C. BLACKETT ROBINSON,

Publisher and Proprietor.

British American Presbyterian.

TORONTO, FRIDAY, FEBRUARY 2, 1872.

The first number of the Beitisn AMERICAN PRESBYTERIAN must not be ganized; and, indeed, all the arrangements necessary to the proper bringing order. Meanwhile friends will kindly excuse shortcomings.

WORDS OF CHEER.

sections of the Church

An esteemed minister of the Ontario Presbytery writes: "The more I hear the minds of our people regarding your paper, the more convinced I feel that it will be a great success."

A Canadian minister, lately removed to the Western States, in enclosing his finished his course last year, completing subscription, says: "I am very glad his studies in Edinburgh, and was orthat our Church at long last is to have | dained last autumn as our first missiona weekly paper * * There are Presbyterian Churches in this country, not much larger than ours, that publish several periodicals. The Canada Presbyterian Church should support one well."

Another correspondent, a layman. writing from Kincardine, Ont., remarks: pearance of a respectable paper as the those of others equally devoted and able. organ of our Presbyterian Church. I will do what I can to get up a club most promising beginning has been here."

And yet another, one of the leaders of the Church, when expressing his feelings of good-will towards our undertaking, concludes as follows: "In my circle, whenever I mention the plan of the newspaper, I find the feeling of need for such a publication is generally expressed, and cordial good wishes for its success. * * I like your enterprise exceedingly."

views expressed by numerous correspondents, proving, if proof were necessary, that, in undertaking the publication of the British American Preser-TERIAN, we are supplying a felt want. Cheered, then, by these expressions of good-will, apontaneously offered, we enter upon our work determined in humble dependence on Divine help, to spare no efforts likely to aid us in realizing the just expectations of many friends.

OUR FOREIGN MISSIONS.

There has long been a feeling on the part of many in the Church that we have been derelict in our duty of sending the Gospel to the heathen. Other churches, though not as numerous or asabundantly provided with the necessary means, have been greatly honoured by God in that work, and have received a'blessing to themselves while they thought of others. We have indeed had much to do at home, and our work there is far from overtaken, nay, is increasing every year, requiring additional labourers and more means. We have had churches to build, and manses, and now the erection by our older congregations of more costly and beautiful edifices than the first frame buildings, has entailed a heavy tax on a large proportion of our wealthiest members. Notwithstanding all, however, a steady voice has been raised at each annual meeting of our Supreme Court, giving utterance to the earnest yeaning of devoted men among us and asking the Church to move forward in the great work of evangelisation beyond her own borders.

It is now some fifteen years since the Church called one of her ministers and sent another minister from the Free Church of Scotland, to undertake a mission in Bengal. The Indian mutiny broke out soon after Mr. Stevenson's arrival, when he had toleave the station where he proposed to begin his labours and to return to Scotland. No ministers went from this Church. The visit of Dr. Geddie, some six years ago, anew gave direction to the missionaryfinstinct, and an effort was made to obtain a minister among ourselves, or failing that, to adopt as our own and sustain in the now Hebrides a missionary provided by the church of the Lower Provinces. This. however, could not be effected. The Church then turned to our own land, and our funds for Foreign Missions were taken as a fair specimen of what the expended in establishing a mission to paper will be in the future. In getting the Aborigines on the Suskatchewan, it out we have had to contend with This, under the conduct of Rev. James numerous difficulties and drawbacks. Nisbet, and his companions, has been suc-Our exchange list was very imperfect; cessfully accomplished, and now hunour staff of correspondents not yet or- dreds of miles west of the most western settlements, all alone on the prairie, the mission farm and premises form a out of the paper were incomplete and centre of civilization and Christian light; chaotic. In a couple of weeks we hope | whence, it is to be hoped, spiritual healto have everything in good working ing may go forth among the pagan Indians, as last year a remedy was there found for the scourge of small pox that decimated the wandering tribes. As the work in British Columbia and Vancou-We feel greatly encouraged on the ver's Island is not directed to me heathen. provisions made by lectures for young threshold of our enterprise by the kind we do not speak of it in this connection, ladies in Toronto and which have been letters lately received from different although a considerable portion of the Foreign Mission Funds have been expended thereon.

At length the Church has entered on the work so long desired and by many devoutly prayed for, and we have been privileged to see one of our young men go forth to undertake it. Mr. McKay ary to the heathen. China has been selected as the field in which this Church is to do mission work, and Mr. McKay will advise, and as far as practicable co-operate, with the missionaries of the Presbyterian Church of England, already there. The name of the lamented W. C. Bwrus, will occur to many in this 'I have long been waiting for the ap. | connection. Through his labours and though perhaps not so well known, a made. There is a wide door now open and we hope to see this Church sending not one, but several missionaries and furnishing liberally all the appliances necessary to make their labours successful.

Among ourselves we can discover symptoms which inspire hope. The services of Mr. McKay were offered to the Church, and at least five of the young men now pursuing their studies in Theclory have intimated their purpose of

going to the heathen. Still more encouraging is the fact that some young ladies have been moved to offer their China. Nor are the Indians of the North-west to be forgotten. Another young man has already been approached with a view to the Suskatchewan mission, and if no untoward occurrence prevent, he will go to Mr. Nisbet's assistance in the spring.

We shall be able from time to time to inform our readers of the progress of the mission work, and we hope also to be privileged to chronicle an advancing liberality among our Christian people. We have, as a Church, a great deal on hands, with no prospect we hope of loss being undertaken. Our Home Mission work requires a largely increased support, and the endowment and full equipment of our colleges is no little undertaking; but let us thank God and take courage. Our country is very prosperous; our people, if not wealthy in the modern sense of there being many millionaires among us, are more than comfortable, and have much to spare after all necessaries are provided; and life a preference for those religious rites every passing year adds to the number of those who are in this position. The sums required are quite within our power, and it only remains to be seen whether the Christian feeling of missionary enterprise is sufficiently general to warrant the General Assembly in devising yet more liberal things and carrying on effectively the work of our Lord.

HIGHER EDUCATION FOR GIRLS.

We have not yet found a practical solution for all our educational problems. Ontario has indeed a very good and efficient system of Public Schools, both Elementary and High. There are also Collegiate Institutes and Upper Canada College, well adapted for preparing those youths that are aspiring to the still higher studies of the University. And although we cannot speak of these institutions in terms of laudation equal to those used by their chief promoters, we are glad to believe that all our Public Schools and Colleges are in a healthy condition, and hope that they may outgrow their defects, gather more strength, and take a yet firmer hold on the people generally. There are also Private Schools in many places which are doing a good work and meet the wants of a class for whom the Public Schools are unsuited, or have no attraction. Nor do we expect these to decrease, but rather increase, both in number and efficiency as the country advances. Theoretically our Public Schools, High Schools, Collegiate Institutes and our College classes, are open alike to both sexes. Practically our Public Schools are attended equally by boys and girls, and under the new regulations we find a pleasing addition to the number of fair pupils who are availing themselves of our High Schools and Collegiato Institutes; but our College classes are as yet exclusively attended by young men. We do not forget the fairly 🤊 tended; for, however pleasant and profitable it may be to give attendance there, no attempt is made in these classes at that systematic, thorough, and general education which is necessary to excellence in the higher branches of

education. Attribute it to what cause you please, approve or disapprove of it as you may, it still is true that a large proportion of our people who can afford to do so, will rather send their grown up daughters to Private Boarding Schools or large Institutions where only girls are admitted, than to our Public Institutions where the two sexes meet. We shall not today argue in favor of either plan, nor need we, for until general sentiment in this matter is altered, our girls will go to the former in preference to the latter. We simply look at the facts. There are several excellent Private Boarding Schools, well conducted and successful where many of our Presbyterian young ladies may be found. The terms are indeed high, and must be, if a good education with accomplishments is to be given and anything like home comforts provided. To the ladies who conduct these institutions the Church and country are much indebted. But many of our most valuable and promising girls find such institutions beyond their means, and naturally look round for other institutions where education is cheaper, even

less. To meet this want, cheapest and most orthodox, and are now connected either with attractive outwardly are the Convent the Scotch Presbyterien churches or the Conservice if they can aid in the work in Schools, and it's sad to think how many tarianism, many of the members retained their of our young women of promise are brought under the subtle and powerful influence of error by this means. At the impressible age of fourteen and upwards, when the intellect is opening, and the first generous feelings of youth are unfolding, they are brought in contact, no matter how easually, with a system admirably calculated to develop the sentimental while it represses the intellectual; and to produce a taste for the artificial and showy rather than the real and substantial. But if Protestant principle is too strong to allow a daughter to go to a convent, then whither shall she go? TheroareEnglishChurchSchools in London, Toronto, and elsewhere, well conducted and glad to welcome Presbyterian youth, if they conform to the religious requirments of the institution: and many of our girls are attending there. Perhaps they cannot do better, still we must expect that impressions produced at school will remain and give in after which they practice at this period over the more simple usages of Presbyterian worship. Then there is the Wesleyan College at Hamilton, and the Baptist Institute at Woodstock. And though we believe that in both of these institutious no direct attempt at proselytism would be telerated, common sense and a knowledge of human nature will not allow us to shut our eyes to the indirect influence of all the associations and usages peculiar to the denominations by which they are superintended.

We have no Pre-byterian School for young ladies. Such an institution was spoken of in Ottawa, but we have been informed that the college soon to be opened there will be undenominational in character. We understand that a generous proposal has been made by a wealthy friend of Presbyterianism in Montreal, to give a remarkably fine piece of land and otherwise aid in erecting a Presbyterian School for young ladies, but we have not heard that the proposal has been accepted or any action taken thereon; perhaps, nowever, something may hereafter be done. Surely it is time for our Church to do something. As a church we undoubtedly prefer that education should be general and nonsectarian; and if schools, meeting the wants of young ladies, and giving a superior clucation at a low cost, because endowed from public sources, were provided, which, like our Public Schools would be non-secturian, we believe they would meet with the approbation of Presbyterians generally. But, if, Roman Catholics, Episcopalians, Wesleyains and Baptists prefer to have the oducation of young ladies sectarian, we presume there is no help for it: we shall not be able to obtain non-sectarian institutions, and shall be compelled, however reluctantly, as a denomination to establish such schools ourselves, and while educating our own youth, we will seek also to extend our influence by opening wide the door and inviting other denominations to share with us the blassings of a thorough Christian education

ENGLISH PRESBYTERIANISM VINDICATED.

English Presbyterianism Las often had to bear the heavy reproach of the great Unitarian defection of the last century, and this, too, when it is quite notorious that so far as any proper observance of the Presbyterian forms was concerned, that body, in the midst of which Unitarianism germinated, was simply a nondescript. It knew nothing practically of Presbytery, or Presbyterian discipline; so that for any fault charged upon it, the lack of a Presbyterian element, rather than its presence. should bear the blame.

And now in a volume recently published in England, envitled Ecclesia. consisting of seven Essays by distinguished Congregational clergymen, the Rev. Dr. Lindsay Alexander takes occasion to vindicate English - resbyterians from a charge made by Canon Liddon Their lapso to Unitarianism has not been so extensive as has been represented. He says :-

"In regard to the Presbyterious of England the case stands thus. Of between one and two thousand congregations, formed under pastors ejected from the Church of England, about one hundred and fifty are now in connection with

if the comforts and other advantages be | the Unitarians. All the rest have remained gregationalists. Of those that lapsed into Untorthodox beliefs to the present day. There are besides numerous congregations which have grown out of these and of those older congregations that retained their orthodoxy. Note has also been taken of the Scotch Presbyterian churches, with which the early English Presbyterian churches were from the first in close communion, all of which are steadfastly Trinitarian, while none of them hold the destrine of the corporeal presence in the Eucharist. Now these orthodox Presby teriaus and Congregationalist congregations amount to more than six thousand for the whole kingdom; so that, tried by Mr. Liddon's own test, the tendency of what he calls 'imperfect sacrament belief' to lead to Unitarianism, is shown to be immensely less than its ten lency to preserve orthodoxy. The balance of the evidence against Mr. Liddon's position is at least as forty to one."

STRIKING RETRIBUTION.

The following true story, which easts Wilkie Collins' imaginary ones into the shade, is copied from the Montreal Witness of the 26th ult. In explanation of the first part, we may state that in the Province of Quebec, where French law prevails, husband and wife are considered equal partners in all property possessed by either or acquired by both, unless otherwise stipulated in a marriage contract. This is called communante do biens, or community of goods, and is the ordinary condition of married people in Lower Canada.

DEVOURING WIDOWS' HOUSES.

In the election of 1854, the late Joseph Pani the election of 1894, the late Joseph Pa-pin was supported as a candidate for the repre-sentation of the County of Leasomption, in the Canadian Parliament, by Ed. Mathieu, Esq., a wealthy farmer of Luchenaie, and was elected. During that Parliament Mr. Papin proposed to limit the extent of real estate which could be held in Mortmain by religious corporations, and supported a proposition annulling legacies made to the same corporations, or clerical persons, with-in six months of death of the testator. For the two measures Mr. Papin lest the support of Mr. Mathieu, who afterwards was rewarded by the clerical parties, for defeating Mr. Papin, by being returned as a member of the Legislative Assembly of Quebec, where he sat from 1867 to

On being informed of the change of opinion of Mr. Mathiou, Mr. Papin went to see him, and tried, with no success, to convince him that it was for his own sake and the protection of the civil community, that he had attempted to re-strain the ascendancy of the clergy. At the closing of the interview, Mr. Papin told him that closing of the interview, Mr. Papin told him that he (Mathieu) in consequence of the peculiar state of affairs, would have probably to repent of the free scope he wanted to leave to the clorgy, of stripping families of the properties acquired by the labor of their chief. This prophecy is in a fair way of being acomplished to the letter, if it is not already a fait accompli.

Mr. Mathieu was considered the richest farmor in the Province of Quebec. His estate is estimated from \$200,000 to \$250,000. Like estimated from \$200,000 to \$250,000. Like many of those who acquire large fortunes, he felt reluctant to abandon t'e control of half of his property to his wife, with whom he was in community, according to the common law of Lower Canada. Being not in a condition to resort to a judicial separation of property, he adopted a singular mode of keeping out of the community a considerable portion of his acquisitions. There lived with hum an old maidnessister, over whom he thought he had an abon sister, over whom he thought he had an ab-solute control. He entered into partnership with her, and acquired everything under the joint name of himself and sister.

Some six months ago remarking that his sister had more than the usual intercourse with the curate of his parish, he conceived some suspicion of foul play about his fortune, and he requested his sister to arrange matters with him and to make a deed to take offeet after her death, and to secure, by that deed, her share in the joint concern to his twelve or thirteen children. To his dismay she refused, giving him to understand that she would dispose of her share in favor of religious societies. On the 1st of January, inst., (1872) he called on the caract to see if he could not enlist his synpathics to deter his sister from stripping him and his family of the fruits of his hard labors. But the curate thought that what she had done was well done, and he approved of the sister's liberalities to clerical institutions. The shock was noro than poor Mathieu could bear; he was instantly seized with appendixy and paralysis. He lingered during a week and died without being able to pronounce other words than these: "She refuses to sign. She.—"

THE DUTY OF GIVING.

In supporting the Gospel two things are mainly to be considered. The first is the duty of it, given under the command of God. Each man is required to what he can to advance the strength and growth of the kingdom. The second is the advantage, or blessing of it. Men help the Church because it helps them. They provide for preaching, and all the ordinances, because all this begets a blessing for them and their families. Oftentimes it is forgotten that the first of these considerations is the more important, and men, living forgetful of the duty, think only of the benefit. As the Assembly's Catechism has it, "Man's chief end is to glorify God, and"—after that—"enjoy him forever." So in keeping up religious ordinances and in fluences, it has to be thought of apart from any expected benefit in the first in stance, and solely with reference to the just and overshadowing obligation. The duty is not to a man, to an organization to a cause, but to God himself, who re quires all, for His sake, to present ou bodies a living sacrifice, holy and accep table, which is our reasonable service. The United Presbyterian.

CANADIAN.

The congregation of St. Andrew's Church (Church of Scotland), Belleville, are creeting a handsome new church, of which the Rev. J. C. Guth. M. L. iche new learning and learni Smith, M. A., is the popular minister.

The Young Men's Christian Association of Belloville is doing a good work. They maintain a free reading room, well supplied. Their anniversary meeting took place on Thursday evening. Archdencon Patton, Revs. H. F. Bland, J. C. Smith, and others took part in the proceedings, which were very interesting. the proceedings, which were very interesting.
If Kingston hasn't Y. M. C. A. it has societies connected with different churches.

A strange phenomenon was witnessed here, A strange phenomenen was witnessed here, says the Guelph Meicury, on Monday morning. A rainbow, consisting of two parts, north and south, divided by the sun, different from ordinary rainbows. It seemed like two perpendicular lines, slightly curved at the top; it lasted from 7:30 to 8:15. On Monday night also the moon was surrounded by beautiful also the moon was surrounded by beautiful arings of light, sometimes very brilliant, and at souther times dimmor.

The Independent Order of Good Templars, of Colborne, have built a hall 34 x 69 feet, two storeys high, at a cost of \$1,850. They have also placed in it an organ worth \$190. The hall was formally dedicated a few days the hall was formally dedicated, a few days The nan was formany decicated, a few days since, by Rezz. Messrs. Simpson, Ca, and Duncan, and Hon. Malcoln Cameron. Some 600 people were present, and partock of a splendid repast. It was a financial profit of the control of the co 8125.

The Montreal Star says: We learn that a gentleman has offered a site for the erection of the Prosbyterian Tabernacle. The site is well situated, and valued at \$20,000, but the consituated, and valued at \$20,000, into the ditions attached point to regulations in the form of worship, or rather want of form, to be observed which are to strict even for the promoters of the scheme. It is hoped that some compremise will be arrived at. We hear that motors of the scheme. It is noped that some compromise will be arrived at. We hear that Mr. Grant, of Halifax, an orator of some note, has been approached on the subject of taking charge of the Tabernacle, and that it is likely taxible array.

he will agree.

On Thursday last, Rev. Mr. Frasor, late chaplain to Her Majesty's forces in Montreal, was inducted into the pastorate of St. Andrew's Church, Whitby. The induction, says the Gazette, brought together a number of the clergy and a large congregation. After the impressive coremony was over, the church managers entertained the clergy rom and a number of others at a dinner. In the ovening a soirce was given in the spacious basement of the of others at a dinner. In the evening a soirce was given in the spacious basement of the church, where a very large and respectable audience—composed of all denominations—did ample justice to the good things provided by the ladies of the church. The inner man being well supplied, the assembly repaired to the body of the church, to receive the intellectual part of the entertainment. On the platform were numbers of all denominations in town, met to give the Rev. Mr. Frazer a hearty welcome and to bid him God-speed in his new undertaking, The Gazette heartily congratulates the members and congregation of the church in their choice of the new minister, whom it describes as a gentleman of talent and elequence. eloquence.

GREAT BRITAIN.

race Arthur is about to visit Berlin. The works of John Stuart Mill are being largely circulated throughout the Russian

A Scottish lady student, Miss Jessie Mac gregor, has this year carried off the highest honour at the Royal Academy.

It is rumoured that Mr. Denison, on the re-tirement from the speakership, will be raised to the peerage with the rank of Viscount.

The dockyards of Dovonport and Koyham are in a state of great activity, consequent on the number of ships now in these establishments. One result of the Irish Land Act is said to

be the transfer of forty millions sterling in value from the landowners to the tenant farmers.

A memorial, signed by a number of influential individuals, has been sent to Lord Granvillo in favour of an International copyright with the United tates.

The Beliast Presbytery have resolved to build five large churches in that town, in ad-dition to those already possessed by the Presbyterian denomination.

The money-order system lately adopted between the United Kingdom and Germany has now been extended to the newly-annexed provinces of German-Lorraine and Alsace.

The Prince of Wales will, as soon as the fine weather sets in, go for a tour in the Mediter-ranean, which will no doubt have a beneficial in aiding his restoration to perfect

At a prayer meeting in a Methodist Church, At a prayer medical man and a prayer mean Leicester, a few days ago, a man fell down dead as he was in the act of giving out a hymn. The cause is supposed to have been heart

disease. The compulsory system of education is coman ecompulsory system of education is coming into force in some districts. At Liverpool, a few days ngo, several persons were fined amail sums for having neglected to sond their children to an elementary school.

A London journal understands that the Governors of the London Hospital have, within the last few cays, received a donation of ten thousand pounds sterling from a benevolent individual whose name is not mentioned.

At a meeting of the Winchester subscribers to the Chicago Relief Fund, it was stated that the total amount contributed was £16,626. Large quantities of clothing and blankets had been sent out and a further was to the contributed was the contributed was sent out and a further was a sent out a s been sent out, and a further appropriation of £4,000 was made for that purpose.

The son of King Theodore-was one of the passengers arriving at Southampton by the last steamboat from the East. Prince Alamaya, as he is all of the Prince Alamaya. as he is called, has been travelling in India and China, and has returned to Eugland to complete his education. He has forgotten his native tongue, and dresses like a young English

gentleman. It is stat __ that new arrangements have been made by the Treasury with respect to the remuneration of the Attorney and Solicitor-General. Mr. Jossel will receive a salary of £6,000 per annum for the performance of his official duties. Sir J. D. Coloridge, the Attorney-General, will continue to receive the present emoluments of his post, but his suc-cossor will be paid a salary of £7,000 per

mnum.

The revenue returns for the quarter and for the year ended Dec. 31, 1371, show an increase of nearly a million over the corresponding periods of 1870, the amounts being for the quarters, £16,854,097 and £215,929,182; and for the years, £72,209,111; and £71,263,955. There was an increase during the last quarter in every department except the Post Office, which showed a decrease of £42,000. The returns me, be considered highly satisfactory, as showing an improved condition of tends. The way

UNITED STATES.

The Now York Witness is discussing the Savings Banks of that city. Many of them are unsound.

The New York Fire Insurance Company is in the hands of a Receiver. The Chicago fire brought it down.

The Merchants' Association, of Milwaukee Wis., oppose the Bill pending in Congress for the remission of duties on building meterial for Chicago. The Grand Duke Alexis and Counsellor

Machin visited the Bonton Missionary Sun-day School, St. Louis, last Sunday. Mr. Machin delivered a brief address to the children. The Roy. Dr. Porkins preached his sixtieth

The Liov. Dr. Perkins preached his sixticth anniversary sermen in Dr. J. E. Koudrick's Tabornacle Baptist Church, Brocklyn, N. Y., last Sunday evening. Dr. Perkins is 80 years old, and has been a Baptist minister since his twenticth year.

Mrs. Eliza W. Smith, of Wenona, has in her possession a Bible that is nearly 300 years old. It was printed in Holland in the fifteenth century. It was printed in rionand in the inteenth century. It was brought over to this country by William Wierman, and has been kept in the family as an heirloom ever since.

A new licenso law advocated by some politicians in Wisconsin is to grant licenses to both sollers and drinkers. Every man who both sollers and drinkers. Every man who drinks must pay ten dollars for a license before he can get a drink, and in order to obtain this license a man must have bendsmen who will be held responsible for damage done by him while in a state of intoxication.

A married woman in Decatur, Ohio, the other day, pining for her husband's society, wert with her three little children to the billing area and took a seather his at least a seather him to the control of the billing area. wert with her three little children to the billiard room and took a scat by his side. "It's disgraceful," said he, looking daggers at her. "I know it," continued the injured wife, "and you have borne the disgrace so long, my dear, that I am determined henceforth to share it with you," and she took out her knitting work and settled down for the evening. He went home much earlier, and it was the last of him soen in that billiard room.

On Salheth avening Navember 12th, a Pres-

On Sabbath evening, November 12th, a Pres On Sabbath evening, November 12th, a Presbyterian Church, consisting of nineteen members, was organized by Rev. Messrs. Boardman and Welch, from New York. Three good men were elected ruling elders and installed in office. There was a large attendance of Gentiles and Mormons, and the services of the day excited great interest. At the close of the service, it was unanimously decided that immediate stops should be taken to secure a church building. To accomplish this will acquire twenty-five thousand dollars from abroad. This could be easily raised if one out of every fifty of the female communicants of the Presbyterian Church, as a Christian present to the Saviour, Church, as a Christian present to the Saviour, will each contribute five collars to aid in rescuing their sisters from the degradation of Mor-

MISCELLANEOUS.

Ninety-seven Presbyterian churches have been planted among the Freed people.

A journal has been started at Rome in op-position to the Infallibility dogma, of which Pore Hyacynthe is one of the contributors.

Christianity progresses in the Sandwich Islands. Common Schools have been established. The contributions to religious purposes last year amounted to \$31,070.60.

The Emigration Society in England proposes to send 10,000 emigrants annually to Brazil, the Government of that country offering great inducements in grants of land and employment to sattlage

to settlers. The Established Church of Scotland is making great efforts to increase the funds of the association for the augmentation of the smaller livings of the Church, so as to insure to every minister a stipend of not less than £200 per annum.

A company has been formed in Port Hope A company has been formed in Port Hope called the Midland General Manufacturing Company, with a capital of 950,000 for the manufacture of railway cars and stoves. The company have already secured the contract for the construction of 100 cars for the Mi. nd

Jean Ingelow, who is now forty-one years old, is the daughter of a country banker, and in money matters is nicely provided for. She lives in great retirement, and her quiet London life is one of devoted matter and about 2000. life is one of devoted purity and abounding charity. Most of the proceeds of her books is devoted to benevolent uses.

On the 1st ult., the currency of Prince Edward Island was assimilated to that of the Dominion of Canada, and the United States. By the Act of Parliament passed on the 17th April, 1871, the following value is given to the various coins: The British Sovereign, four dollars and cighty-six and two-thirds cents, the Crown ous coins: The British Sovereign, four dollars and eighty-six and two-thirds cents; the Crown piece of silver, one dollar and twenty cents; the half Crown piece, sixty cents; the Florin, forty eight cents; the Shilling, twenty-four cents; the American Gold Dollar, one dollar; the Sannish Doubleon, sixteen dellars, the cents; the American Gold Dollar, one dollar; the Spanish Doubloon, sixteen dollars; the Mexican Doubloon, fifteen dollars and forty cents; the Twenty Franc gold piece, three dol-lars and eighty cents; the Five Franc silver piece, ninety cents; the Canadian Coins.go at its facial value.

A Reform Catholic party has been formed at A Reform Catholic party has been formed at Madrid. A manifesto has been issued, which repudiates Protestantism, asserting that the object of the Society is not schism, but union according to the true social relation of Christianity. The party claims: 1st. Purity of doctrine according to the New Testament, to the crelution of all degrees of Councils, Papal bulls, &c. 2nd. The separation and independence of exclusion of all degrees of Conneils, Papal bulls, &c. 2nd. The separation and independence of Church and State. Brd. Election to all exclusination of Latin in Church services, abolition of the forced ceibacy of the clergy, the abolition of payments for the sacraments and other services of the Church. 5th. The self-covern. services of the Church. 5th. The self-govern-ment of the Church by assemblies and councils. ment of the Church by assembles and councils. Such changes as the foregoing are being sought for in several European countries. It will be observed that in these Catholic movements the reformation of the Church is the object aimed No desire to separate is displayed. The

Reformers are carnest men. CANADIAN FARMING -One of the editors of the Canadian Farming Post, who spent some time New York Rvening Post, who spent some time in Canada last season, writes: "We came away with a very decided impresion that we 'Americans' have a great deal to learn from our Britals American cans' ish American equains, or that if we do not learn it, we should miss an opportunity for real improvement; and that we are, even in our best cultivated regions, very much behind the Canadian standard of farming. It is not worth while to trace out the why and the wherefore of this superiority, referring it to the soil, the climate, the accessibility of manure, and all that; the land is no richer, the climate is no more favorable, nor are the facilities for getting manure any better than in hundreds of counties at home which we could name. The true reason for the difference is to be sought in the character of the men who carry on the farms in the two countries. Without intending, of mot healtate to say that we are very, very far behind our English Canadian neighbors." ish American consins, or that if we do not learn

Ecclesinsticnt.

HOMB.

A special meeting of the Guelph Presbytery is called for to-day ("riday) to present the Rev. James R. Dickie, lately from Scotland, with a call from the congregation of St. Androw's Church, Berlin, Ont.

The annual Missionary meeting of the Canada Presbyterian Congregation of Beaverton took place in the church on Saturday hat. Roy. D. Cameron, pastor of the congregation, occupied the chair. Interesting addresses were delivered by the Rev. Mr. Edmonson, Columbus, and other speakers. The attendance was not very large.

At the anniversary of the Clinton Presbyterian Sabbath School-which was a very succossful affair-we are pleased to notice that Mr. D. McDougall, Registrar of Waterloo, was one of the principal speakers, making what the Era characterises as a most effective platform address. Intelligent laymen should take a greater interest in Church and Sabbath School work than they generally do; and we hope to see many more imitate Mr. McD.'s example.

BRITISH AND POREIGN.

Forty Philadelphians, it is said, have subscribed \$5,000 each for the new University now in course of construction in West Phila-

dolphia. Nine Karen young monare studying at different institutions in the United States, that they may be more thoroughly fitted to labour for Christ among their countrymen.

At the last monthly meeting of the Established Presbytery of Glasgow, Dr. Norman Mc'seed, in a suitable speech, made an address expressive of profound sympathy of the members of the Presbytery and their gratitude at the state of the Prince of Wales health.

The following gentlemen have been nominated for the chair in the Free Church College Hall, Glasgow, rendered vacant by the death of Dr. James Gibson, viz.: Rev. James Walkor, Carnwarth; Dr. McGillvary, Aberdeen boy. M. Bruce, Broughty Ferry, and the Rev M. Dods.

The Roy. Dr. Black, of Dublin, was inducted as minister of the Free High Church, Inverness, on the 18th January. Dr. Black is an able and eloquent preacher, and his place can not be readily filled at Dublin, where he so long and ofsciently labored.

The Rev. Dr. Candlish, of Free St. George's Church, Edinburgh, and the well-known and able minister of the Free Church of Scotland, is giving signs of decline, as many will hear with painful regret. He is compelled to preach very irregularly, and to relinquish many of his most cherished labours among his people.

The Presbytemans of London propose to raise \$150,000 to aid in building 40 new churches, which are to cost not less than 315,-000 and not more than \$25,000 each. Each church is to receive a grant of \$3,350. The first half of this is not to be given till half of the whole sum to be expended on the church has been raised, and the second half is to be withhold till three-fourths have been obtained.

The Presbyterians of Ireland are moving in carnest opposition to the Roman Catholic prelates for separate denominational schools. The present educational system of Ireland, which was in great part the device of Archbishop Whately, provides for the union of literary and moral instruction and the separate inculcation of religious truth. This system the prelates are determined to overthrow; and it is the system which the Presbyterians are leagued to defend.

At an adjourned meeting of the Free Presbytery of Aberdeen, the adjourned discussion on the hymns and parphrases sent down by the General Assembly was taken up, and the debate was continued at considerable length. On a division, Mr. Candlish's motion, approving of of the adoption of the hymns sent down by the Assembly Committee, subject to some alteration to be made by the committee, was carried by 16 against 4 for a motion made by the Rev. Mr. Bannatyne, to the effe that the Presbytery desire the adoption of a number of Scriptural songs instead of the hymns proposed.

Dr. Buchanan said, at a meeting to promote church extension in Glasgow, that there is in the city and suburbs a Protestant population of, at the very least, 460,000. Of these, about 130,000 are Presbyturians by profession. If every sitting of every one of the 200 churches in Glasgow were occupied every Lord's day, there would be 70,000 persons of an age to attend public worship, for whom not one solitary church-sitting would remain. It is proposed to revive the Glasgew Wynd Mission scheme, started in 1851 and concluded in 1863, after it had erected a number of new churches. This time, however, the Free Church asks the co-operation of all the other churches. The means proposed is the collection of £20,000 within the next five years, and of that sum \$10,000 have already been subscribed.

SOIREES AND ANIVERSARIES.

We learn from the Times that the Soirce in aid of the funds of the Mill Street Presbyterian Church, Port Hope, held in the Music Hall, on Wednesday evening of last week, was a decided success in every way, there being about 800 persons present Mr. McLoan, pastor of the church, filled the chair, and able addresses were delivered by Rev. Messrs Wickett, Howard, Donald, O'Mears, and the chairmail.

Messrs. Wickert, Howard, Donaid, O'Rosks, and the chairmail.

The annual Soires of St. John's Presbyterian Church, Pittaburg, Ont., was held last Tucsday, when the church was crowded to its utmost capacity. The minister, Hev. P. S. Livingston, B. A., cocupied the chair, who briefly addressed the meeting, followed by an eloquent speech from Rev. Principal Rudgrass, of Queen's College, whose subject was "Mistakes;" Rev. Prof. Murray gave a humorous rescling from Good Words, which was well received. By the Rev. Mr. Chambern, Riteringhs, and Rev. Prof. Perspace. The berringh, and Rev. Prof. Tergason. The bearing of St. Andrew's Charele, Kingson, asked mach to the interest of the Jection.

PRESBYTERY OF MONTREAL.

CANADA PRESBYTRBIAN CHURCH.

This Prosbytory hold its regular quarterly meeting in Erskino Church on Wednesday, the 2th ult. There was a good attendance of members. After the usual opening exercises, the minutes of iast moeting wor read and confirmed, and the Rev Dr Taylor was appointed Moderator for the next six mouths.

months.

A cult from Henry's Church, Lachnte, in favour of the Roy. W. Forlong, was received and sustained. Mr. Forlong accepted said cull, and his induction was appointed to take place at Lachnte on the 1th of Fobruary, at 11 o'clock a.m.

of Fobruary, at 11 o'clook a.m.

A call addressed to the Rev. D. H. Johnstone from the congrogations of Rochburn and Gore was sustained, and Mr. Johnstone's induction was appointed to take place on the 5th of Fibruary at 11 o'clock a.m. Rev. Mr Mokorachan was appointed to preach and preside; Mr. Watson to address the minister and Mr. Young the people.

to preach and preside; Mr. Watson to address the minister and Mr. Young the people.

A call in favour of Rev. John McFarlane, probationer, from the congregation of Farnham, &c. was received and entailined as a regular Geopol call. Mr. McFarlane being present, signified his acceptance of said cult. A special neating of Preshytery was then appointed to be hold within the church at Farnham, on Wednesday, the 7th of Fobruary, at 11 colock ann, for the purpose of hearing Mr. McFarlane's trials, and if austained, to proceed to his ordination and induction as pastor of said congregation. Rev Mr Bert' une of in serious rays appointed to preach and preside, Mr. Coulthard to address the ministor, and Mr. Thornton the people.

A petition was presented and read from the Students' Missionary Society of the Presbyterian College, Montreal, praying that this Prosbytery taxo the necessary stops to establish a mission to the Gaelic speaking Homan Catholio in the Countes of Glengarry and Stormont, in the Province of Ontario. They request a grant of 4400 to enable them to make up a splery for a missionary of 34,000 per annum. The petition was received and a committoe appointed to propere a deliverance on this matter.

The Rev. Dr. Taylor was nominated to be Moderator of the next General Assembly, and Rev. Dr.

The Rev. Dr Taylor was nominated to be Moderator of the next General Assembly, and Rev. Dr. McVicar to be Moderator of the Synod of Montreal The meeting then adjourned.

BECOND DAY.

The Presbytery met this morning at the same

place.

There was presented and read a petition from the congregation of Chalmer's Church, Montreal, praying for the moderation in a call to a minister at an early day. The Presbytery received the petition, agreed its prayer, and appointed a special meeting to be held in the school-house at Mile-End, on Thursday, the 15th Fohruary, at 7.30 pm, for the purpose of moderating in a call, and to adjourn from time to time till the matter is brought to a conclusion.

A request was presented from the congregation of Grande Froniero to be united with Sie. Eustache as a district congregation, and to be placed on the list of the Home Mission Committee as a vacant charge. A committee was appointed to visit these places at an ea. 'y day and to report.

an o.i. 'y day and to report.

There was also read a petition from the French Evangelical Cherch, Montreal, intimating that they had received notice from the Committee of the F. C. Missionary Seciety that they were unable to grant becausary support after a certain date, and praying to be received as a congregation of the Canada Presbyterian Church in commetton with the Presbytery of Montreal The application was received and laid on it to table in the mean time, and committee appointed to meet with parties, and to received the heat meeting of Presbytery.

Papers were read from the 2nd congregation of

report at the next meeting of Pressytery.

Papers were read from the 2nd congregation of
Winslow, regarding certain matters affecting their
position. Mr McKay, of Nichmond, was appointed
to visit that piece, to organize a session and attend
to the general welfare of the congregation.

The next regular meeting of the Presbytery was appointed to be held in Cote Street Church, Montreal, on the first Wednesday of April, at 10 o'clock a.m.—Gazette.

DENOMINATIONAL PERIODICAL READINGS.

Pottengill & Co.'s Advertisers' Hand-Book gives the religious periodicals in the United States at about three hundred, with a circulation of about two and a half millions por each edition. Some of the leading denominations, and the ratio of their periodic eirculation to their communicants, are given as follows:-

| their communitants, a | to given | 113 101 | TOMP | • |
|------------------------|----------------------|---------|-------|---------|
| Denominations. | Copies Printed Membe | | | |
| Methodist Episcopal | 675,000 | r one | to ev | cry 144 |
| Baptist | 450,000 | 44 | * | 237 |
| Presbyterian. | 225,000 | 44 | н | 333 |
| Presbyterian. | 100.000 | * | 44 | 2,105 |
| Roman Catholic . | 100,000 | 44 | 4 | 206 |
| Congregational | 100,000 | 4 | 44 | 292 |
| Episcopal | 65,000 | 44 | •• | 530 |
| Tarthoram | 60,100 | " | | 1,350 |
| Mothodist Episcopal, B | th. 40,000 | ** | • | |
| | | | | |

This is a very significant table. Doubtless all classes of periodicals are included, such as Sunday School and Tract Societies' issues. Sunday 3chool and Tract Societies' issues. This fact may account for our own large number. It does not, however, detract from the importance of the relative estimates, for juvenile and similar periodicals are, perhaps, the most momentuous for the diffusion of knowledge. It will be roticed that, as might be expected, the Roman Church figures lowest in the list, though it pretends to be the only true Church, and claims the largest population. The table is a deplorable comment on its work for the enlightenment and elevation of its people—a people that most need improvepeople—a people that most need improve-

The Methodist Episcopal Church, Sonth, is The alethodist Episcopal Church, South, is next to the Papists in its ratio. The late war has doubtless had something to do with this fact. Still its place in the comparison is a startling one, and largely attributable to the intellectual status of the South generally, the effect not merely of the war but of the ante-colori influence of classes. cedent influence of slavery. Now that this evil is gone, we may hope to see a rapid increase of intellectual activity in the South, and a correspondent demand for a periodical and other literature.

A well-ascertained table like this may well be pondered; it tells more than volumes of dissertation. Its discriminations may seem invid ous, but they are none the less truthfully suggestive.—N. Y. Methodist.

CHRISTIAN CONVERTS IN MADA GASCAR.

We find in the Englishmen the following paragraph relative to Madagascar—"The work of destroying the kieles and cutting down the sacred groves is being vigorously pushed "yward all over the island, to the great loy of the missionance, but those gentlemen must remember that this not the first occasion on which the kieles have been destroyed, and sion on which the kieles have been destroyed, and that their reconstruction was necempanied by the massacre of thousands of Christians, which may occur again." It would be difficult for "these ger tlemen" to remember what never was. There cortainly was rever before a destruction of the national idels in Madagascar, nor a reconstruction attended by the massacre of thousands of Christians. The first Protestant missionaries arrived there in 1813; the first baptisms took place in 1831; in 1836 the missionaries were banished from the country, there were outbreaks of porsecution against the native Christians in 1837, 1849, 1857; the treaty securing rechristins in 1837, 1849, 1857; the treaty securing religious liberty was signed June, 1833; but in none of the intervals of the above events was there anything like a national renunciation of idelatry. The presecution lasted twenty-five years, during all which period none, except at the risk of losing property liberty, and life, could meet for worship, pray to the true God, invoke Christ's name, or read the Scriptures. Until last year there was nover any destruction of the ideas worshipped by the people.

The Queen of Greece has a little son, her fourth child and third son.

The report that the Queen would open Par-liament in person is now contradicted.

The census of Rome has been completed.

The total population of the city is 240,000.

The last Ministry of Amadeus of Spain has The last himsery of the followed its six predecessors, and has resigned on account of its defeat in the organization of the Cortes. the Cortes.

Aritist American Bresbyterian.

OPINIONS OF THE PRESS.

We are indebted to our brethron of the Press for

numerous kindly notices, from among which we nublish the following -

The onterprise will no doubt meet with a hearty support.—Embro Planet.

support.—Embro Planet.

We shall be glad to see the organ of the Presbytorian Church among our exchanges.—Casade Christian Adercats.

We cordially welcome this now paper, and bespeak for it a hearty reception from the Presbytorians of the Dommon.—The Observer.

* * * This will supply a deficient, which has been long felt, and deserves the support of all who desire the prosperity of the 1 restriction Church, and the dissemination of religious Truth in general.—St. Mary's Agus.

* * Mr. Robinson being possessed of ability,

* * * The Prosbyterians, we believe, are at present without a special or an in Ontario, and when we consider that other religious denominations have organs of their own, we could not there is ample room for this new, amend of the Presbyterian Church.—London Daily Herald

* * * From personal knowledge *

torian Church.—London Datin Herald

• • From personal knowledge of the publisher, we regard the enterprise as in good hands. We
have often wondered that no representative Presbyterian newspaper existed in Canada. The field is
wide, and excellence is alone needed to ensure nuc
coss.—London Daily Advertiser.

wide, and excellence is alone needed to ensure success.—Lendon Doily idecriter.

* * We think that our old friend C Blackett
Poblisson, late of the Lindsay Fast, is the right man
in the right place; and from his former success in
journalism and his thorough acquaintance with the
business in all its details, he will achieve signal success whom others less experienced would utterly
fail.—Clinton New Ero.

* * The want of a journal devoted to the interests of the Canada Presbyterian Churches, for the
discussion of questions in which ell have a mutual
interest, and for the interchange of sentaments, has
long been felt. It is the purpose of the publisher to
supply this want. * We extend a New Year's
greeting, and wish our new earlier many propperous returns.—Biville Ontario.

We have often wondered that so large and intelligent a body of Christians as the Presbyterians should
for so long a period have loon without an organ.
We believe that Ar Hobinson, the able and enterprising proprietor and editor, who has had long
experience in newspaper management, is well
qualified to make the undertaking a success in overy
point of view, and that he morits the confidence
and support of all Presbyterians.—Colborne Express.

Literary Jotices.

THE HERESES OF THE PLYMOUTH BRETHRES. By James C. L. Carson, M.D., thirteen thousand, London – Houlston & bons. A supply of this A supply of this valuable controversial work has been procured by James Bain, 46 King St., East, Toronto It will be found of great service to any who are perplexed by the difficulties which have arisen in this country in connection with the Evangelistic work of those preachers who disclaim connection with any Christian Church. The work is comprehensive in its plan, thorough in its discussion, tronchent and unsparging in its style, and on the whole very satisfactory, though not free from the asperatics of controversy.

HARPER'S MAGAZINE AND HARPER'S WEEKLY.-The high character of both these publications is so well known as to render words of recommendation unnecessary. For terms, &c., see advertisement in another column.

THE ENGLISH QUARTERLIES.—No one who aspires to keep pace with the advanced thought of the age can afford to do without the Great British Quarterlies. The reprint of them by the LEGNARD SCOTT Publishing Company affords Canadians an opportunity of gotting all of the Quarterlies—for number—in Blackwood's Magazine, for the in Blackwood's Magazine, for the small sum 1 215.—See advertisement.

PRESDYTERIAN QUARTERLY.—This high toned and well conducted periodical should have an extensive circulation among Presbyterians in Canada. With it was recently consolilated the Princeton Beview, perhaps better known in this country than the Quarterly. For further particulars and terms see prospectus for 1872, which appears in this issue.

SCRIMER'S MONTHLY .- Conducted by Dr. Holland, is, in our opinion, the best magazine published in the United States. Error receives no quarter in its columns; while Evangelical truth is ever kept prominently in the foreground. Subscription, 84 per year.

Tun Lattle Folks, issued by Adams, Blackmer, Lyon, publishers of the S. S. Teacher, shows its or liyon, publishers of the c. S. Zendor, shows its bright face and its stores of good things from month to month. One-half of the entire paper is filled with pictures, always of superior merit. The cuts with pictures, aways or which embellish the February numbers are excep-tionally good, and will afford pleasure to not a few Folks who are not so very. Little. The "FaitArd" FORKS WIND ARE NOT SO VOICE INTEREST. THE FORMAL Guard," representing a pert, keen-ayed, and solf-important little dog, keeping watch over the alcopiest of sleeping boys, is or recially excellent.

THE NATIONAL SUNDAY SCHOOL TEACHER has entered upon its Sabbatic year, but gives no sign of resting from its labours. Not only has it wholly eradicated the marks of the are which clung to it for a month or two, but, both in matter and in typographical appearance, is superior, if possible, to its former self. The February number comes promptly and contains, besides the able notes of the Lessons, by Dr. Gregory and Miss Timanus, and the usual editorial matter, articles by Rev. Edward Eggleston, D.D., Corresponding Editor, D. J. S. Jewell, Edward Abbott, Rev. Joseph Alden, D.D., Miss M. D. Sleight, and others. Evidently Messrs. Adams, Blackmer, & Lyon intend to deserve their increasing patronage.

VENTILATION.

Mr. Ruttan, of Cobourg, writes to a Montreal contemporary about foul air coming into houses from the common sewers by means of the sinks and bathrooms, and the means of its prevention, in the following terms:

About six years ago there was a great out-cry in New York and Philadelphia against the traps which allowed the bad air from the sewers and closets to come up into the

nouses.

In order to ron. y this evil I wrote to all tau leading papers in those cities, advising the people to carry a four-inch pipe from the main drain of their dwellings into their kitchen chimneys.

This advice was generally follered, and the This advice was generally follered, and the result was entirely satisfretory. Those who adopt this simple remedy in your city will never be troubled with foul air from the sewers; and if the city authorities will carry an 8 or 10 inch pipe from each street sewer into some chimney in the street, no foul air will escape from the mouth of the sewer to poison the

In hospitals it is necessary to carry a six-inch In hospitals it is necessary to carry a six-inch pipe from the main sawer into some chimney in the building where a fire is always burning both in summer and winter. Three goodsised gas jets will do instead of a regular fire where the latter is inconvenient, but in this case they must be placed in the mouth of the six-inch sheet from tube where it exters the chimney.

Sabbath School Teacher.

BE THOROUGH.

BY REY. CHAS, EDWD. CHENEY, D.D.

In the Psalter version of the Psalms of David, in the Prayer Book of the Episcopal Church, there is a word which has become entirely obsolete. Out of the depths of self-condemnation David is crying unto God in the fifty-first Psalm. He prays, "Cleanso me thur-oughly from my sin." We have lost that old Saxon word or of our modern English. Just as in the lapse of ages, by passing from hand to hand, a coin becomes so worn that you can hardly tell its "image and superscription," so our word "thorough" requires some careful study to sharpen its lines of definition, and bring out upon its surface the old impress of the Anglo-Saxon mint.

I wish that I could get the ear of lexicographers and persuade them to dig up the old word from its grave, and pile the earth of forgetfulness over its later substitute. The old wine is better than the new. The dead father is worth more than the living child.

In one of our best religious papers not long ago appeared a notice of a bad book. It gave to the vile production an unqualified commendation. Heartier praise could scarcely have been awarded to some work of sterling value. The reviewer had doubtless read the book, but not "thoroughly." He had not penetrated through the gilding of rhetoric into the base metal which it concealed.

Down on one of our business streets they tore up, one day, a few blocks of the wooden pavement. They ought to have been as impervious to water as if made of glass. But, recking with dampness and spongy with decay, they fell to pieces at the touch. The coal-tar in which they had been dipped had not soaked through the heart of the wood.

With this prefatory definition of what the idea of thoroughness comprehends, let us apply it to the preparatory work of the Sunday-school teacher. A minister who made as shallow and superficial preparation for the pulpit as some teachers do for the class would soon find empty news bearing witness to the just abhorrence of honest, Christian men for a lazy preacher of the Gospel. It is no answer to say that the work of instructing children is one which ought not to demand so laborious study as that of providing spiritual food for mature and thinking men and women. For the true test of a man's real character is his willingness to fill to his best ability the humblest position. A member of a great legislative body was once taunted by a colleague with his low birth and early poverty. Rising in his place the brave man answered:

"I am reminded by the honourable gentleman, as a proof of my unfitness for the position I hold, that when a boy I cleaned his father's boots. I have only to ask, Didn't I do it well?"

I. Be thorough in prayer.

There are many seeds which will only germinate when they have been soaked in water previous to planting. Beautiful picture of what must be the great feature in his preparation for his work, who "goeth forth weeping, bearing precious seed." The anvil of study, the sledge-hammer of earnestness never forged a bolt which carried conviction to the consciences of men except the soul was first made to glow in the fires of intensest supplication. But no where is this more true than in the preparation of the teacher for his class in the Sunday-school. That seed must not only be soaked, but like the seed of the cypress vine, soaked in hot water. That weapon must not only be forged in the fires of prayer, but its material must be melted in loving intercession.

We want thoroughness in prayer for the individual members of our classes. Of course the faithful teacher prays that the Holy Ghost may bless the instruction which he is to impart to the conversion and sanctification of his little flock. But is it well to stop there? There is one boy in your class who, generous and self-forgetful, affectionate even to a fault, has yet a temper which a breath of provocation will ruffle to a storm.

Another, perhaps the most intelligent one of all, is as unmoved by excitement as a marble statue; but as keen to see a personal advantage, and as eager to grasp it, as the most selfish speculator of the Gold Room.

A third, with all his genuine kindness of heart, has the most irrepressible sense of the ludicrous, and with his monkeylike tricks and odd sayings, which even his teacher can hardly resist, is perpetually turning the edge and blunting the point of your most solemn appeals.

Thoroughness in prayer will lead the earnest teacher to take these individual cases to the throne of grace in the arms of his loving intercession. Years ago the huge bell on the City Hall, whose fiery fate has become historic, used to peal out a general alarm, telling that somewhere in the city there was fire. But it always followed up its first warning by another, indicating the particular locality where the fireman's help was

There is nothing that will so ensure a genuino success over every obstacle as to feel, when we take our places in the Sunday-school, that we have not only asked a general blessing of the Spirit, but a particular blessing on each one of the class,

II. Be thorough in study.

I knew, in my college days, a young man who had a most remarkable talent for making what little he actually knew pass current for large attainments. With extraordinary quickness of perception he would pick up some loose smattering of subjects on which thinking people talked, and handle his supplies of knowledge thus acquired with such rare skill that a casual acquaintance, or a stranger who met him for the first time, would leave him impressed with the idea that he had, by study, treasured up vast stores of information.

The Sunday-school teacher who thus ttempts to deceive his class will soon find that bright children have a wonderful facility for penetrating such a thin disguise. They find out, very soon, the teacher who picks up scraps of explanations from commentaries, and strings them together with the flimsy thread of his loose-twisted talk.

In every well-chosen system of lessons, like that presented in the National Sunday School Teacher, each separate lesson has some one great truth which it is designed to set forth. But, like the root of a plant, it often lies beneath the surface. That deep and underlying truth the superficial teacher never sees. He is not thorough enough in his study to have even made the discovery that it exists. He saws off a branch here, and a twig there, and gathers a bunch of leaves yonder, and undertakes to plant them in the fertile soil of the young hearts committed to his spiritual husbandry. But the root principle, from which the vital power of the lesson springs, he knows nothing about; and, as a necessary consequence, the lesson withers away.

The thorough teacher makes it his first purpose, in study, to grasp this central truth. To that all the rest is subsidiary. There may be a thousand minor points of interest; but through them all he pushes to gain, like a general on the field of battle, the key to the position. That point secured and

the victory is won. Such thoroughness in study prepares for the work as nothing else can. For the principle thus laid hold of becomes so incorporated into the mind and heart that the teacher goes to his class as one goes to the fainting with a cup of cold water. He has just what the class He has himself made a discovery, and he is full of joy in revealing it to those who need.

Perhaps this may seem to many like setting up a standard of thoroughness which the work itself does not warrant. Such preparation costs time, labour, and the choicest fruitage of mental and spiritual growth, and all, not to preach the Gospel to listening thousands, not to speak to countless auditors by some widely-circulated book, but only to teach a half-a-dozen little children.

the old Athenian sculptor. Working upon a noble statue he gave as careful labour to perfect every detail of the back of the head as he had bestowed upon the face. Each hair seemed to be distinctly defined by his wondrous use of the chisel. A friend who stood by said to bin, "What senseless folly! The figure is to be placed with its back against a wall, and at such a height that these minute particulars will be lost in distance. Who will see the details on

which you have spent such toil? The artist answered "God."

WASTE PAPER.

Few housekeepers are aware of the it can be kept looking very well for a long time by rul bing it with paper every morning. Rubbing with paper is a much nicer way of keeping the cutside of a teakettle, coffee-pot and tea-pot bright and clean, than the old way of washing them in suds. Rubbing with paper is also the best way of polishing knives and tin-ware after scouring. This saves wetting the knife handles. If a little flour be held on the paper in subling tin-ware and spoons, they shine like new silver. For polishing mirrors, windows, lamp-chimneys, paper is better than dry cloth. Preserves and pickles keep much better if brown paper, instead of cloth, is tied over the jar. Canned truit is not so upt to mould if a piece of writing paper, cut to fit the can, is laid directly on the fruit. Paper is much better to put under a carpet than straw. It is warmer, thinner, and makes less noise when one walks over it. Two thicknesses of paper placed between other coverings on a bed are as warm as a quilt. If it is necessary to step upon a chair, always lay a paper on it, and thus save the paint or wood-work foundation.

To pardon those absurdities in ourselves which we cannot suffer in others, is neither better nor worse than to be more willing to be fools ourselves than to have others so.

Out Young Kolks.

LITTLE BUILDERS.

Lay the blocks on very even Place them skillfully, with care; Ah! your mimic house is growing Large, and high, and very fair.

Little Nellie's eyes are watching As the painted walls uprise; She and Carlo think ther is nothing Half so grand beneath the skies.

Keep thy patience, little builders: Wrath and hate thy work undo; If thy walls fall down before thee, Other walls have fallen too,

Older hands have oft erected Castles large and fair as thine, *
Built with every hope and heart-beat, Yet they crumble and decline.

Waste no time in valuly weeping, Over errors you have made; Work aga! - and build more strongly; Som - day thou wilt be repaid.

TEACHING A CHILD.

A great doctrine to teach a child is, that he must labour for what he wants. Is it riches? Let him stop envying those who have made money, and go to work and make it himself. Is it the position that character gives? Let him build up a good reputation for himself. Is it talent? Let him study to improve his said. his mind. Possibly he may come honestly by somebody else's money without working for it, but he cannot inherit an education. Knowledge requires brain work, and there is no getting over it. A man may die and leave his money, but he cannot leave his education.

INDEXING.

Edward Everett Hale says, in the Youth's Companion :

"When I own a book, and am reading it carefully, I write, with a pencil, on the last page of it, references to the particular points in it which I think I may need to remember again or to recur to. Then I have my own index ready for me at any future time.

"But I have, perhaps, already advised you somewhere not to buy many If you are reading in books from a library, never—as you are a decently, well-behaved boy or girl-never make any sort of mark upon a page which is not your own. All you need then is a little page of paper, folded in where you can use it as a book-mark. on which you can make the same memorandum which you would have made on the fly-leaf were the book your own. In this case you will keep these memorandum pages together in your scrap-book, so that you can easily find them. And if—as is very likely—you have to refer to the book afterward in another edition, you will be glad if your first reference has been so precise that you can easily find the place although the paging is changed. John Docke's rule is this: refer to the page with another reference to the number of pages in the volume. At the same time tell how many volumes, there are in the set idely-circulated book, but only to teach half-a-dozen little children.

To such I commend the example of England, as described in the Pictorial leady of the property of the p History of England, thus -

Charles II. escape after battle of Worcester. 201 Vol 3. Pictorial History of England, p. 201 885

You will have but little difficulty in finding your place in any edition of the Pictorial History, if you have made as careful a reference as this is.'

WRITE HOME.

There can be no excuse for any young man who never writes home, or whose ine old folk dreams are ever of their son-are few and far between, and not worth much even when obtained. It is sad to think that there are young men who let weeks many uses to which waste paper may be that there are young men who let weeks put. After a stove has been blackened, the their papers or their brothers and to their parents or their brothers and sisters, who, when they do write, only send a line or two, with some lame excuse for not doing more; a line or two saying nothing, just containing some stereotyped statement, of vague utterances, which gives no information. Why, the value of a letter from a young man to the far-off town or village home, consists in the little details; its affectionate gossip; its accounts of any circumstance or incident that may have promise in it of advantage; its story of hopeful struggle, of dawning success; or its references to new-formed friendships, to books read, churches attended, lectures attended, with a thousand things besides, which may be small in themselves, but which show an interest in the home circle and manifest the beating of the child's heart within the man's.

Young men are not aware what pain they may inflict by apparent neglect; how letters brief and unfrequent may give rise to fear and doubt, and occasion anxious days and wakeful nights! Now, don't neglect home; dont seem indifferent to your own family, as if all your own interests were transferred to strangers. Keep the chain of communication bright by use, and write freely and fully, with unrestrained confidence that it may be felt that there is neither blight on the affections, nor error in the life, which is too often the cause of that

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lapse in filial or fraternal corcespondence which, though the result also at times, of mere thoughtlessness, is always, unkind, and sometimes cruel.

THROUGH THE BIBLE IN A YEAR.

Many of our young readers, as well as some who are older, commenced on the first of January to read the Bible through during the year. To accomplish this, it is necessary to read three chapters daily, and each Sunday two additional chapters, making five for that day. Much the easiest way to do this, is to read two chapters in the Old and one in the New Testament daily, and on Sunday two Psalms for the additional chapters. This will avoid five long chapters on Sunday; which are apt to prove wearisome and discouraging, especially to the young. Three chapters daily, and two additional on the Sabbath, will amount to 1,199 chapters in the year. In the Old Testament are 929 chapters; in the Now Testament, 260 chapters; making 1,198 in all. By counting each two divisions of the 119th Psalm as a chapter, we shall add just ten chapters, making 1,199, the exact number needed for the year's

We give below a table, made upon this plan, showing weekly throughout the year where the reading for the date given should commence :-

| Stron anom | d com | | | • | | | |
|--------------------------|---------|-----|--------------|---------------|-------|---------|-------|
| January. | | | July | | | | |
| 1, Gen. 1, | Matt. | 1 | 1 5 | 1 Chr | . 27, | 1 Thes | s. 1 |
| 8, " 15, | ** | 8 | 9, | ** | 12, | 5 4 | - 3 |
| 15, " 29, | 64 | 15 | 16, | 44 | | 2 Tim. | . 1 |
| 22, " 43, | 46 | 22 | 23 | Ezr. | 4. | Phile. | ï |
| 20, Exod. 7, | Mark | | 90 | Neb. | 8. | Hob. | 1 1 7 |
| Fobruary. | - | • | Anca | at. | ٠, | | • |
| | Mark | 8 | ***** | ist. Esth. | 0 | Jam. | 1 |
| 5, Exod 21, 12, " 83, | Muin | 15 | 10 | Job | 19 | 1 Pote: | r ŝ |
| | Tarles | | 10, | 000 | 07 | 1 John | |
| 19, Lov. 0, | Luko | 6 | 30, | 44 | | | ì |
| 26, " 23, | | 13 | 27 | | | Rev. | - |
| March. | | | polit | embe | Γ., | *** | |
| 5, Num. 10, | Luke | | 3, | Prov. | | Roy. | .8 |
| 12, " 24, | Juo. | 3 | 10, | ** | 27, | | 15 |
| 19, Dout. 2, | ** | 10 | 17, | Eccl. | 10, | | 22 |
| 26 " 16, | ** | 17 | 24, | Isa. | 4, | Psa. | 111 |
| April. | | | Octo | ber. | | | |
| 2, Dout. SC | Acts | 3 | 1. | Isa. | 18, | Psa. | 118 |
| 9, Josh, 10, | 44 | 10 | | ** | 32, | ** | 119 |
| 16, " 24, | 64 | 17 | 15, | 48 | 47, | ** | 122 |
| 23, Jud. 14, | 44 | 21 | 22, | ** | CO, | ** | 120 |
| 30, 1 Sam 3, | Rom. | -3 | 20. | Jor. | 8, | 44 | 130 |
| May. | 2401111 | • | Nove | mber | . ~, | | |
| 7,1 Sam 17. | Rom. | 10 | 11.5 | Jer. | 22. | Psa. | 143 |
| 14. " 31. | 1 Cor. | | 12, | " | 85, | 46 | 150 |
| | 1 (01. | 8 | 10, | 44 | 50. | Amos | 77 |
| 21, 2 Sam 12, | | 15 | 1 32, | Ezo. | | Jonah | |
| 28,1 King 4, | | 10 | T. 20, | EIAU. | ٠, | оощим | - |
| June. | 0.00 | | nece | mber | | Mic. | 7 |
| 4.1King 18, | 2 Cor. | -0 | 1 3, | Eze. | 21, | | - 4 |
| 11,2King 10, | | 13 | j <u>10,</u> | " | 35, | Zeph. | 1 |
| 18, " 23, | Eph. | 1 2 | 17, | Dan. | 1, | | .9 |
| 25, 1 Chr 13, | Phii. | 2 | 24, | Hoz. | 3, | | 10 |
| | | | 3t, | Joel | 3, | Mal. | 3 |

Read two Psalms each Sunday.

Read two chapters in Old Testament and one in New Testament daily. Count each two divisions of 119th Psaim as a chapter. Soptember 18, begin at 105th Psaim. November 13, begin Amos. Leap year, omit reading in course February 29.

PERSONAL RELIGION.

What does it matter to you or to mo about John Calvin or John Wesley either? They were glorious men, and did a world of good in their day. But, instead of wishing to wear their shoes, let us wear our own, for they are more likely to fit our feet; and let us come to this Book, and find out what God would have us know by the use of our own personal judgment. This will make men of us. To be fed on spoon-victuals forever will leave us nothing but babes, such as sects might delight in, but such as men should not desire to remain. "To the law and to the testimony" let us come. It is the best way of creating a Christian unity; and throwing aside the prejudice of birth, and all other prejudices, and as far as we can, let us seek to believe the whole gospel, for we are put in trust of it as such; and though we may, and must, make some mistakes, yet we should come as nearly as we can to the holding of the whole counsel of God.—Spurgeon.

"SMALL POTATOES.

"Your minister is only small potaoes" was a thoughtless remark which sent an arrow to the soul of one of the praying ones in the pastor's flock. It fevered her sleepless pillow, and cast an unwonted shade over her aged brow, as she took her seat at the breakfast table the next morning. Small potatocs literally were before her; and as she tasted, her face resumed its wonted cheerfulness, and peace was restored to her soul. "Surely," said she, in her own eloquent strain, "these potatoes are good for food and greatly to be desired; and shall the heavenly manna be rejected, which God's providence provide for us, though it be small as the hoar frost on the ground?" And that slight figure which for more than fourscore years had withstood the storms of earth, continued to brave life's conflicts, and Sabbath after Sabbath her eager listening trumpet (for the unaided ear no longer caught the music of his voice) cheered the pastor's heart. Her prayers he knew were daily on his behalf, and the faithful pastor knew the value of such worshippers. Who can tell how much of the success of that ministry of a score of years was due to her prayers, to her influence, and those of such as she in that church?

Oh ye who murmur, because the food from the King's table is only small potatoes, unsuited to your dainty, depraved palates, remember that it is not against Moses and Aaron ye murmur, but against God.

HOW SHALL MODERN SKEPTI-CISM BE MET?

First: We must not be afraid of it. Skepticism may indicate power; but not of the highest order. It often indicates weakness. The highest form of power is in affirmation and construction; in building up, and not in pulling down. But skepticism is a negation. Its work is to deny, doubt, find fault, which is comparatively easy.

Second: We are to distinguish between facts and inference. Much of what is called science is mere inference. When Darwin observes similarities beween man and the lower animals hitherto unobserved, we must admit the fact, but need not adopt his inference that our original progenitor was a monkey-probably an African monkey.

Third: In dealing with skepticism, we must welcome all truth, and duly respect every honest doubt. But upon this we need not enlarge. But the most effective weapon against

skepticism is the exercise of the faith we wish to produce in others. This is in accordance with the great law that like begets like. Would you produce kindness in others? Manifest kindness before them and to them. Would you produce forbearance? Be forbearing. Would you produce hostility? Manifest hostility. And so, would you produce faith in others, you must manifest before them and toward them the fruits of faith. If an intellectual result simply were aimed at, this would not be so; but aiming at a practical result, nothing can be substituted for this. Without this there may be arrangements, expenditures, meetings, addresses, but the work will be super-The unleavened mass, unficial. touched by any particle with the true leaven in it, will remain unchanged. The whole secret of the spread of Christianity over the world is in this figure of the leaven. It is fire that kindles fire; love that kindles love; Christianity manifested that spreads Christianity. Talent, learning, conviction from argument, are well in their places, but avail little. Belief is needed, but it must be in the form of trust. It must be belief on the Lord Jesus Christ. There must be in it the acceptance of Him for all that for which He offers Himself to us, and sympathy with Him in all that He proposes to do. In such a belief there is life; and in life there is power; and in the instincts of all life there is practical guidance. Under such inspiration and such guidance, which will be really that of the Spirit of God, the best forms of organization and of effort will be wanting. The ministry will be sustained. The greaf problem of lay labour, which is the problem now before the Church, will be solved. Denominational lines will be practically obliterated; and the pallid and protean form of skepticism

will vanish before the combined power of light and love .- Mark Hopkins,

D. D.

QUITE NATURAL.

The Christian Laion takes a retrospective glance at its twelve-months' labours, and is impressed at once with the magnitude and futility of a great portion of them. It is inclined to change its course somewhat, and give more attention to the fruits of the Spirit and less to contending carnestly for the faith once delivered to the saints. Its non-success is thus set forth :-

We have assailed and logically routed a large proportion of the heresics of the day. We have touched up the Jows; we have confuted the Unitarians; we have bothered the Catholics; we have Baptists, with their close communion, have been made to squirm; and as to the High Church Episcopalians, we haven't left them a leg to stand upon. By all the best known laws of cause and effect, there should be very little remaining of any of these denominations; and yet we are much afraid they all still live, and hold each its peculiar tenets as firmly as ever—and perhaps the more so for our unanswerable arguments.

The Israelite seems actually to have entered upon a new lease of life. The Unitarian will take his own time in dying, and refuses to be hurried. The Infidel gives fatal indications of never having read our articles at all. The Catholic, when he deigns to allude to us, consigns us to a hotter place than ever. The Churchman (Baptist or Episcopalian) actually smiles at us "a smile serene and high," from behind his barricade, as he bids us "Go round by the gate;"—and this is the end of all our efforts to reform the Church and the world.

"An elder" writes to the Evangelist, giving some .nteresting reminiscences of Dr. Beman. The Doctor was a powerful foe of the liquor-sellers, and on one occasion a member of that fraternity applied to a trustee of his church for a pew. "The trustee showed the applicant one well forward in the church. This is an eligible pew, said he; but added, significantly, 'it's pretty near the mussle, Mr. B.

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Presbyterian Press.

STUDY OF THE BIBLE.

(From New York Evangelist,)

There is a general want of earnest Bible study among Christians. The Bible was expressly framed to sure the capacity of the common mind. It was not shaped to the cultivated and specu-Intive intellect. The Bible was purposely adapted to common life. It was not framed to harmonize with the purruits of the study of the cloister. Hence, there is not only a fitness in the simple, carnest study of the Bible by the common mind, but there is, for the Bible's own sake, a pressing need for it.

The need is especially pressing now. The tendency of extensive theological investigation is to induce an exclusive style of technical theological exposition. Wide-spread philosophical study and disquisition tends to give exposition a philosophical bias. Neither of these can meet the wants of the common practical mind. It cannot best accord with the practical, common sense purposes and uses of the Bible. No preacher or expositor, who confines himself to such theological or philosophical channels of thought, will be best able to bring the Word home to the common mind, or to make it potential over the affairs of common life.

But how is he to get at this simple Bible truth, so long as the common people, from neglect of Bible study, are themselves deficient in it? He cannot well get it himself, for he is, to some extent, in another position. He is, from training and professional bias, forced to take a different stand point. His only practical chance is to be found in a personal contact with the religious thought and Bible knowledge of his people. But if they have no religious thought of their own-no Bible knowledge of their own-even that chance is gone.

So far, then, as the instructions of the pulpit are theological and technical, rather than practical and common senselike, it is in good part due to the people themselves. It they would but, like Christians of a former generation, make themselves, by earnest Bible study, "mighty in the Scriptures," they would infuse more of their own practical, adaptive views into the pulpit. They would This will make longer pastorates. The themselves help Bible exposition to get average is now lamentably short, being more naturally and sympathetically into about three years in New England; and contact with the common life and daily convictions and wants of men.

Let us, fellow Christians, have more of this common, every-day, house-study of the Bible. Without the pulpit study, the people may lack light; but without this popular study, the pulpit will lack

AN ECUMENICAL COUNCIL.

(From the Evangelist.)

The proposition comes from Edinburgh, and from so judicious a man as Professor Blaikie, whose recent visit to our churches is fresh in memory, for a Confederation of English-speaking Presbyterians. He argues for it on various grounds in the columns of the Edinburgh Presoguerian. It would serve to convey the idea of a large brotherhood; it would give us great r interest in one another. and "much more of communion in each other's gift, and graces;" 'to distinguished men in one branch would belong to the whole, and have influence accordingly; each section of the Church would benefit by the experience and wisdom of the rest. America would learn from Ireland and Scotland, and vice tersa. A large confederation would serve to adjust better the relations between freedom and order. Missionary operations would be greatly assisted, and opportunities would be afforded for united prayer, which would be exceedingly precious strong Churches like those of Scotland and the United States would feel the benefit of union and co-operation; but much more so would the weak and seattered branches of the family-soldiers doing outpost duty, or pioneering amid Heathen or anti-Christian foes. The basis of such a confederation is ready to hand in a common faith and polity. In conclusion, Dr. Blaikie proposes Edinburgh as the place where the first meeting of the Ecumenical Presbyterian Assembly should be held. It is the Jeruralem of the English-speaking Presby terian Churches. The constituency of such a gathering would be widely scattered according to the ideas of a quarter of a century ago, but the constituents and isles of the sea are really much nearer together in thought and sympathy than were the communities of contiguous States within the memory of those now in middle life. Steam and the telegraph is so banding the world together, that there is really nothing chimerical in this bold suggestion. Indeed the thought is not new, but every day makes it more practical and probable. While the reunited Church in this country might not receive any special impulse from such a movement, it would be felt for good at all the extremities of Presbyterianism the world over, and powerfully tend to the unification

Genius has limits; virtue has none, every one pure and good, can become purer and better still.

and absorption of its smaller bodies.

HOW TO RUN A CONGREGATION.

OUTLINE OF DR. JOHN HALL'S ADDRESS BE-FORE THE STUDENTS OF UNION THEOLO-GICAL SEMINARY, DEC, 1871.

(From N. Y. Observer.)

The minister must not be the only attraction. Some men are called because they vill draw well.

Some churches are run entirely by the organ-loft, and may be said to be lofty in this sonse. The music is the great attraction, and vast sums of money are annualy expended upon it.

People should not come to a church morely for its social life, to gain a passport into good society.

Prayer meetings are good; but the Church must not be run in their interest alone. The activities of a church are apt to be exaggerated, thus appealing to the pride of men. But the model church is a harmonious unity in diversity, complete by the perfection of each of its parts, under the control of the pastor. It should be a living organism, with all its parts in harmonious action, under the guidance of a central heart. The graces should be preferred to the gifts, and spirituality above all things.

In the pulpit the stunning style (a vulgar word for a vulgar thing) should be avoided. Such preachers will preach the Bible from out-of-the-way topicssuch as the Witch of Endor and the like. The Bible (being a sensible and not a sensational book) being soon exhausted, they will turn to the newspapers for their texts, and preach about volcano eruptions, shipwrecks, etc., etc. This style is evil only. The amazing style is also to be avoided. This runs into Ritualism, and eventually into Romanism. Shakespear, altered for the occasion, would say, "Rather be a dog and bay the moon, than such a Roman.

The true preacher will master and teach the Bible. He will love it and live it. This will make a preacher brave. Though there be many in the congregation who may know more about other things than he does, yet here he is superior to any of them on the knowledge of his text, and the feeling makes him brave. He is speaking the word of God, and he hath truth on his side. This will make longer pastorates. The is attributable to the essay writing of the pulpit, allowing the light of fancy, history, science and metaphysics to play about the text, instead of digging deep into the mines for the truth which God has put there. Inspiration should come from the pulpit. This is only the human side. The divine side has all along been assumed. The Holy Spirit can alone give success to the means.

Young preachers should be willing to begin at the bottom of the ladder. He (Dr. Hall) began preaching at twenty years of age for what would be \$500 a year in our money. After all, great men are like the mountains. They look about them and wonder how they came up so high—they were thrown up. Still, they catch all the storms, and the fiercest winds blow about their heads.

The speaker was listened to with the utmost attention, and applauded several times during his most interesting and and instructive address.

LONELY WORKERS.

Many Christians have to endure the solitude of unnoticed labor. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are magazines which discribe their labors and successes; yet some who are doing what God will think a great deal more of at the last, never saw their names in print. Yonder beloved brother is plodding away in a little country vullage; nobody knows anything about him, but he is bringing souls to God. Unknown to fame, the angels are acquainted with him, and a few precious ones whom he has led to Jesus, know him well. Perhaps yonder sister has a little class in the Sunday school; there is nothing striking in her or her class; nobody thinks of her as a very remarkable worker; she is a flower that blooms almost unseen, but she is none the less fragrant. There is a Bible-woman; she is mentioned in the report as making so many visits in a week, but nobody discovers all that she is doing for the poor and needy, and how many are saved in the Lord through her instrumentality. Hundreds of God sdear servants are serving him without the encouragement of man's approving eye, yet they are not alone—the Father is with

Never mind where you work; care more about how you work. Never mind who sees, if God approves. If he smiles be content. We cannot be always sure when we are most useful. . . . It is not the acreageyou sow; its themultiplication which God gives to the seed which will make up the harvest. You have less to do with being successful than with being faithful. Your main comfort is that in your labor you are not alone, for God, the eternal One, who guides the marches of the stars, is with you.—Spurgeon.

Current Opinions.

THE IRISH AND SCOTCH.

From the London Times.

The Scotch are a small people, and almost everywhere that such a people is combined with one of greater territory and numbers we have the phenomena of a discontented nationality. But we may restrict ourselves for an example to the British Isles. Ireland is an oppressed nationality. Do what you like, Irishmen will not give up their right to be called a downtrodden people. The most loyal of them-those who do not pretend to wish for any great political change-still like to bemoan the injustice of England. The great majority affect to believe in the possibility of removing the mysterious and intangible ills of the country by some great political change. It is of no use to ask them what they complain of. Even when they cannot imagine a grievance sufficiently solid to be stated, they are sure they do suffer in some hidden manner from the Saxon. At this moment the thoughts of no society of Irishmen, either in their own country or in Great Britain, are quite free from the assumption that they are somehow placed at a disadvantage and labour under disabilities. Among the fiercer politicians of the commonality we hear of proposed celebrations at which the name of the Queen is to be excluded from the list of toasts, and, either in seriousness or as a of political pastime, whole classes are ready to plunge into a new agitation for Home Rule.

In contrast to these we find our Scotch neighbours taking the political world as they find it, and prospering under, or in spite of, all kinds of institutions. The secret of their loyalty and cor nument is that, as a rule, they make their way. Private success produces public tranquillity. The contrast has often been drawn between England's conduct toward's Scotland, which was joined to her on equal terms, and her treatment of Ireland, which has never recovered from its position as a conquered country. But, in truth, the institutions of Scot land have been by no means models of excellence. The representation of Scotland before the Reform act of 1812 was in a much worse state than that of England; indeed, there was hardly any direct representation at all. Aristocratic usages have affected the law much more largely than with us, and the liberty of the subject has been by no means so well guarded. Scottish nobles and landowners have flocked to England just as much as the same classes of Irishmen; they have equally abandoned the church of the people, even though it is estabdiffers from Anglicanism, differs from it by being still further removed from Presbyterianism. All these things have not made the Scotch either disloyal to the Crown or acrimonious towards Englishmen, though there never have been wanting the same class of agitators who have succeeded so well in the sister in this is that Scotchmen, under the influence of a good education, have realized how much the greatness and happiness of a people depend on individual effort and success, and how limited is the power of laws for good or harm. If we take the names of those Scotch residents in London who represent, as is often remarked, a larger Scotch population than exists in Edinburgh, we find men who had no more advantage to start with than thousands in whose hearts the disappointment of an unsuccessful career have roused the demon of political discontent. The Scotch have plenty of patriotism, but it takes the form of striving for the advancement of themselves, their relatives, their connections, their friends in an ever-widening circle; and, as the general prosperity is promo ted by the prosperity of every section, it follows that it is largely permeated by prosperous and essentially conservative elements. While abroad and at home there are changes and rumors of change we hardly hear of Scotland, except in connection with anniversaries, centenaries, festivals, and harmless and cheerful solemnities.

POWER.

(From the Baptist Union.)

Abounding prayer, while inventing, developing, composing, and preparing to deliver, the sermon, will give both an intellectual and moral concentration and earnestness to the discourse most favorable to right spiritual impression. It will give life to preaching. It will fascinate men with something more than human.

It is well known that the most effecdiscourses of Whitfield, Wesley, Payson McCheyne, and other preachers of great spiritual power, have been prepared in this manner. Prayer will necessitate vivid illustration, and indeed the best rhetoric, for it will eagerly seek its desired effect. Prayer will secure spontaneously what the most elaborate art alone could never attain. The sincerity and earnestness of such a preacher will convince and persuade men more than his arguments: His own burning con ceptions will pass over to them, with a vour reward.

clearness impossible from mere passion-less statement. But above all, the Holy Ghost will go before and follow after such a discourse. The spirit will bring particular persons to hear, will prepare their minds in accordance with the preacher's previous petitions, and give to his wordr a power not at all his own. The reflex influence of his prayer upon the preacher himself, and upon the formation of his discourse, will be but the beginning of the answer. There will be a deep solemnity in the audience as well as unction in the preacher. The Vord thus preached will not return

There is reason to believe that many a preacher would be more popular with his people, as well as more useful, if he prayed much more than he does for God's immediate blessing upon his very next sermon. Of course all preachers pray for such results, but do they agon-Are their souls really aroused? Do they feel that they must have God's help, and must have it now? Such prayer will insure life, vigor, clearness, power. Is not My Word, says God, a fire and a hammer?

There are preachers now living of great eminence, the secret of whose power is in the closet. There the intelfect as well as the heart is kindled. There are preachers of ample ability, education, and even industry, as well as unquestionable piety, who are comparatively feeble preachers, because they do not wrestle more for an immediate blessing upon their sermons.

JOURNALISM.

This is now a power. At mies of strong men use it, and affect results which sword, and shot, and wheel, and screw, and steam can never reach. The agency is unique. These freil, transient sheets, seem so light and perishable, have so little body and materiality, and drop into obscurity so soon, that at first thought we judge them insignificant, and almost powerless. But when we consider how freshly they come from fountains of thought, how closely they are related to mind, how they convey current heart-throbs, purposes, and aspirations, reverence supersedes our doubts. They flit here and there as slight incarnations of thoughts, transcripts of soul-life, warm pulsations of the heart, and seem like sacred things, more spiritual than material, almost alive and talking.

Studying the daily or weekly jurnals, their origin and growth, the magic skill which gives them form; their adaptation to drop seed-thought into the public heart, their subtle influence on character lished; they carry on a propaganda of prelacy, and love to d'splay their attachment to a communion which, if it of man. They have no right to be low, or mean, or vulgar, or false. Their mission is too noble to admit of this. It is like desecrating the sacred and divine prostituting the choicest gifts of God, to use them as agents to poison public morals, defile human hearts, scatter the infection of base and groveling natures, island. The principle we can discern and make bad men in character and miserable in life. It is infamous for vile men to steal this instrument, and use it for evil. It is shameful to make it the medium of falschood and deceit. But it is done. One of the most painful facts which confront us, is the lack of candor and purity in our public journals.

Do we expect candor and a conscientions record of facts in our leading political organs? We are too generally disappointed. The majority of their reports and criticisms are carricatures, or skill is worthy of the keenest reprobation.

And if our leading journals stoop to such vile uses, what can we expect of culture and first-class powers of mind disregard the simplest amenities of gentlemen, indulge in vulgar and abusive epithets, and defile their papers with partial statements, those of a lower grade will be more vile. Even religious papers are not always free from unfairness, slang and coarseness. Some of them need a radical reform.

Upon the whole, our public journals are far from perfect; many of them are postively vile. The examples of leading papers fall far below a proper standard. They especially offen by lack of candor and truthfulness. They often strive for sensation, indulge in extravagance, pervert facts for effect, dealin stilted phrase and wild description, which none can respect or trust. They seem to be on the stretch for something strange, ridiculous, sensational, and mistake such performances for smartness, life and enterprise. It may be their best substitute for thoughts, brain-work, solid sense, and real wit; but it repels respect and confidence, and begets feelings of disgust. It will be a day of delight whon our daily and weekly journals shall be uniformly chaste, honest, and alive with noble thoughts and trustworthy reports of facts .- Baptist Union.

THINGS NOT TO DO IN WINTER

Don't let cows out to water when the barn-yard is covered with ice, they are liable to injure themselves by slipping, especially if heavy with calf.

Don't let your horse stand out in the cold after a drive, without throwing a blanket over him. The neglect of this precaution has caused many a cold and sickness, so that self-interest, if not humanity, should compel the daty.

Don't let your pumps freeze, if you wish to save trouble. It is a difficul job to thaw them out, and in the meantime your family and cattle may be suffering from it. Don't let water stand in troughs a single night lest it be frozen solid before morning.

Don't spend your evening- at the village grocery, spinning long yarns, tilking gossip and politics, and getting scented with tobacco smoke. Better stay at home and read to your wife; but if you go out alone, let it be to the farmer's club, or some place where you will not forfeit self-respect.

Don't let the children mull over their lessons without helping them now and then over the hard spots. A very little encouragement goes a won-lerful way with young folks under difficulty.

Don't neglect dumb animals—especially in extremely cold weather—at the barn, the sheep-house, the pig pen, or the hen coop. They need shelter and warmth, and food and water. Who is to supply them but you, the owner? They need not be starved almost to death before your obligation begins. They should be made comfortable and happy, or you do not discharge your duty.

Don't allow a pipe or eigar in the barn or other out-building. To enforce this rule on others, you must obey it yourself. How is it with you, do you smoke in your barn? If so, you must not complain if your buildings burn down before winter is out.

Don't saunter about of cold mornings, with hands in pockets, and neck and ears bundled up with mufflers. Out with hands, off with scarfs and stir round briskly at some useful job. There is plenty to do, if you only plen for it beforehand, and there is nothing like work to start the blood and make one

THE BEAUTY OF WINTER.

Winter scenery has charms of its own, that yield to no other season. On a clear winter day, the landscape often has a depth of colouring such as no other time of the year affords. An indescribably soft and tender atmosphere rests upon the earth, through which glows the deep purple and blue of the distant hills. The whiteness of the snow gives to the scene a celestial purity, a suggestion of heavenly things.

There is abundant beauty, too, of the minuter kind. What is more delecate and exquisite than the tracery of the bare tree-tops relieved against the sky? And every snow storm-works a myriad miracles of dainty architecture. It clothes the black spruces with a hundred feathery plumes. It hides every unsightly object with a soft white mantle. Under its touch in a single hour the whole earth is transformed, and masquerades in every variety of beautiful and grotesque apparel. Then, as by the quick changes of a magician, comes a sudden shower or thaw, and again a frost, and the sun rises upon a world clothed in diamonds.

But the deepest charm which nature extravagant laudations. They are not has in winter is that which night brings manly and honourable to rivals, and forth. The earth is not more unlike in has in winter is that which night brings they are often vulgar in style and false summer and winter than are the heav-Such a degradation of ens. Compare the mellow glory with one of the noblest creations of human which the harvest moon floods the earth, with the cold bright light of the far-off moon of winter. And the winter stars,
—what sight that is given to man so stirs his sense of awa and mystery, so those of less pretense? If editors of moves him to rejoice, and reverence, and adore?

> It seems to us that in the severity and sternness of winter, the moods which Nature suggests are higher and more heroic than the milder seasons inspire. When the earth abounts with every fruitful thing, when the warm air wraps us and the wind breather gently upon us, the sense of these things bring great delight. But when the blood quickens to resist the cold, and bound in frost and snow the earth seems under the power of some nightler influence than those which minister to the physical man, then we seem to come closer into the presence of the Infinite Onc. Let one stand in the forest at night, when the ground is white about his feet and look up through the network of the great branches to the stars blazing from their infinite distance and listen to the mysterious voices of the wind, and he may well feel himself within the courts of God.—Christian Union.

We are sorry to learn that Mr. James Young, M.P., for South Waterloo, met with an accident at Galt, last week He was present at the curling match between the Galt and Guelph clubs, and A cross is your portion, if a crown be badly that he will be detained in the house for some time

THE BLESSINGS OF TO-DAY.

Lips from which the seal of silence None but their arrill away, Never biscounsed in such beauty As adores the mouth to day. And sweet words that freight our m With their beautiful perfume, Cruse to us in sweeter accants. Through the portals of the tomb.

Through the porsals of the sun Let us gather up the sunbeams lighing all around one path; Let us keep the wheet and read the contember of the contember of the contember of the day, With a patient hand removing All the briars from our way.

Bandom & zadings.

No one sees the wallet on his own back, though everyone carries two packs one before stuffed with the faults of his neighbours; the other behind, filled with his own.

With his own.
Unbelief hides Jesus from us, so that
when we sin, though he be standing
close beside us, we cannot see him; but
"He standeth behind the wall."

In standed behind the wall.

A grasp of the hand, a smile, a word

sven, is often enough in God's hand to

shange the entire course of life, to save
a soul from death—W. H. H. Murrey.

The pleasures of the world are

ceitful; they promise more than they

give. They trouble us in seaking them,

they do not satisfy us when possessing

them, and they make us despair in

osing them.

losing them. Carual thoughts are sometimes of great value. One of these may prove the key to open for us a yet unknown apartment in the palace of truth, or a yet unexplored treet in the paradise of sentiment that environs it.

sentument that our owns it.

Bure I am that it is better to be sick, providing Christ come to the bedside, and draw by the curtains, and say, "Courags! I am thy salvation!" than to enjoy health, being lusty and strong, and never to be visited of God.—Rusher-

ford.

Real foresight consists of reserving our own forces. If we labour with anxiety about the future, we destroy that strength which will enable us to meet the future. If we take more in hand than now we can do well, we breeffup, and the work is broken up with us.

—Olderer.

Mr. Ruskin calls upon workmen approximate these three things: "1. To do their own work well, whether it be for life or death. S. To help other people to do theirs when they can, and seek to avenge no injury. S. To be sure they can obey good laws before they seek to alter bad ones."

avenge no mjury. 8. To be sure they can obey good laws before they seek to alter bed ones."

Jersny Taylor said: "Hasty conclusions are the mark of a fool; a wise man doubeth—a fool rageth, and is confident; the novice saith, I am sure that it is no; the better loarned answers. Peradventure it may be so; but I prithes inquire. Some man are drunk with fancy and mad with opinion. It is a little learning, and but a little, which makes men o uclude hastily."

A good minister once said, "I am very sensitive to the prayers of little children. I could think of no greater punishment than to less the love of little children; "which proved him to be in the line of apostolic encession from the great Master who tenderly said, "Suffer the little children to come unito Me," and who "took them up in His arms, put His hands upon them, and blossel them." It is the spirit of every true minister of Chriss.

Like most garments, like most carpets, everything in life has a right side and a wong side. You can take any joy, and by turning it ar und, find troubles on the other side; or you may take the greatest trouble, and by turning it around, find troubles on the other side; or you may take the greatest trouble, and by turning it enough the other side. The glocuniest mountain never casts a shadow on both sides at one, nor doos the greatest of life's calamitter.

There are three kin-ls of death set forth in the Scriptures. I. Smiritant

ANNUAL SCHOOL REPORT

We find the following interesting summary of retaineds information, sulled from the regret of the Oblet Squeeties, the control of Squeeties, in a late issue of the Spilestife Consein, and issues in the Squeeties of the Spilestife Consein, and issues for the column for the information of our readers.

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This amounts we expended as follows:
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Silodo. The severe.

The number of children reported between the sec of sud 15 yr. or is 680,000, which shows a few realthy of the control of

when the state of the state of

f main teachers in Counties was \$800, of fe-137. Without sping further we solumis this ge to the consideration of trustees and others word, and and them how teacher are expen-tree, and the second of the second of the The number of fews subcole is 4.84, an increa-it. The number of partly reve-that is, with if Ms. or less per irrestix—is 800, a decrease The demonstrates the popularity of the fre-men, and it is quite probable that every who There were 137. subcolubres, but it suppo-

houses built during the brick, 36 stone, 70 frame

PULPIT PREPARATION.

PIRHING IN THE UPPER WILE

FIRLING IN THE UPPER MILE.

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COMMERCIAL MORALITY.

A late number of the Christian Guardian contains a suggestive article on "Commercial Mosality," from which we make two or three axtracts

ally," fromly-lich we make two or three attracts.

"We som sorred here from the pulpit, for read in periodial literature, shahing and indiscriminate domination of the dischossatis of merchants and traders, as if they were nearly all langued together in schemes of low trickery and deception, without a feeling of dissent and representations. We are fully persended that among our moreastic more, at the wriden in justice of such allegations. We are fully persended that among our moreastic more, in the different departments are the rule, and knavery and dishonesty the extention.

caste a abedow on both sides at once, nor doos the greatest of life's calmand ties.

There are three kinds of death set forth in the Scriptures. I. Spiritual death, which give language and an additional controlled in the Scriptures. I. Spiritual death, which give language and properties of a share of the basiness man, of which efforth in the Scriptures. I. Spiritual death, which give language and the summand that the wind deritation in interest in previous of religious truth, whereup the understanding properties in the summand of the lady, and the will be proved the summand of the lady, and the will be proved the controlled the summand of the lady, and the will be reverted into the ways of sin 2. The destruction of the lady, and we all 'me the summand of the lady, and we all 'me that are san as life begins. Many since as the properties of the controlled the second of the lady, and we have a seat up a man's health, and impose distant as san as life begins. Many since the second of the lady, and we have a seat up a man's health, and impose distant of the lady, and we have the same resulting in death. S. Elemand death in hell, where the soul is over service, the second of the lady of the la

Cammercial.

TORONTO PRODUCE MARKET.

se markes may be reported without material age since yesterday. Very little enquiry pre-for naything; a few sar joeds of winest might proposed to the proposed of the same of the party property of the proposed of the proposed ket was reported witness the same. Montreal guiet, with little esquiry. New York we the s, and the West was a bade session on wheat.

FLOOR—There was little oftered and few bayers, the cally sale reported being of a car of No. 1 superfine on private terms. For small little prices are considered unchanged at yesterder's quotations, which we repeat namely 16 3 to 16 40 for No. 1 superfine, \$6 50 to 80 fee No. 10 superfine, \$6 50 to 80 fee No. 10 for Atra.

OATMEAL—Is offered in our lots at \$4 15, still with-

out buyers.

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lo l'Eas-None offering in ear louds. Street price for to 71s for shipping samples. He would be paid for choice.

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(Arm-Offering freely rt 45a, and bayers generally
biolding off. No sales reported.

HAY AND FRAW—Were in moderate supply, and
solid at unchanged prices.

DARMEND ROSS—Were in rather light supply, and
prices were unabanged. Choice loss would letal
\$450 efficancy, \$3.—50b, \$107.50s.

MONTREAL MARKETS.

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